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

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

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Primitive Christianity: Its Origin, Nature and Growth.*

BY WM. EMMETTE COLEMAN.

The above-named book is one which I can cordially and conscientiously recommend to every one at all interested in the origin and nature of primitive Christianity; and who should not be? For nearly two thousand years Christianity has been a potent instrumentality for good or for ill in this world, and at present it dominates every thoroughly civilized country on earth. Our laws, institutions, social customs, etc., are permeated therewith, and everywhere is its influence regnant in greater or less degree. Numerous conflicting ideas prevail relative to its real-nature in the past and as existent to-day; and the facts relative to its origin, so far as ascertainable, are by no means generally agreed upon. Indeed, the actual historical existence of its founders, Jesus and his apostles, is still disputed by the adherents of certain crude forms of so-called rational thought.

One of the world's greatest desiderata just now is a knowledge of the actual facts concerning the origin of Christianity and the nature of the Christian movement in its earliest stages. All Spiritualists should take a lively interest in the solution of these problems; for Spiritualism is virtually a religious movement now in open competition with Christianity for the spiritual supremacy of mankind. It is an actively propagandistic mode of thought, antagonistic of much that now forms a part of Christianity; and in order to more successfully demonstrate its superiority to its strongly-entrenched Christian opponent, it should be in accord with established facts concerning the true nature and origin of that opponent. Spiritualists hope and claim that their philosophy and faith is destined to completely conquer the world. At present its strongest enemy is institutional Christianity; and in order that the defects of this enemy may be the more thoroughly established and its downfall be the more speedily and securely accomplished, it is requisite that the Spiritualist workers, the sappers and miners so to speak, of dominant theologies, should be well supplied with the most effective weapons that may be brought to bear upon the foundations of the mighty system ever confronting them. In order to overthrow so gigantic a structure of error as modern orthodox Christianity, we must dig and delve at its foundation; its true corner-stone, its earliest basic principles, must be unearthed and brought to the full glare of the noonday sun of truth. What we all want to know, and what the world most needs to know, is this: What is the origin of Christianity? who and what was Jesus Christ? what did Jesus really do and teach, and what did he claim to be? what were the teachings and work of the early apostles, including Paul? what were the successive stages in the growth of primitive Christianity, from the death of Jesus to the establishment of Christianity as the state religion under Constantine, the Roman emperor? what relations did early Christianity sustain to Judaism and to the then pagan religions of the world? was it natural or supernatural in its origin,—a result of the natural evolution of human thought, or a divinely-inspired plenum of truth infallibly revealed? what is the true nature of the New Testament? when and by whom were its several books written? are the four gospels of equal authenticity and authority, and are the so-called epistles of Paul of equal value, or are they all the genuine writings of the

great Apostles of the Gentiles? what were the doctrines of the early Christians concerning the divinity of Christ, the atonement, the Trinity, New Testament infallibility, the resurrection and the end of the world, etc.?—in other words, what was the origin of Christianity, and what was its true character in the beginning?

There is only one way of ascertaining the truth in these matters, and that is the way in which all truth is arrived at,—through the application of the scientific method. In the hands of competent rational specialists. This method has been applied to the solution of these questions, at the hands of a number of the world's soundest and best scholars, and with very satisfactory results. The last fifty years mark an important epoch in the world's religious development. During this period, the "scientific method" has been extensively applied in determining the facts and principles underlying the genesis, growth and decadence of the theological faiths of humanity,—the results attained being of great utility and vast importance. In conjunction with its sister sciences,—also the offspring of the present century,—comparative mythology and comparative philology, the nascent science of comparative theology, in the hands of its corps of well-equipped expounders, is casting much light upon many hitherto unsolved problems in religious history and experience. The analytical researches of specialists devoted to the scientific study of the world's great religions, has been of incalculable service to humanity in pointing out the successive stages of religious growth and progress which the race, under varying conditions and diverse environments, has evolved in its anxious search for truth; and in no direction have more important results been attained or sounder conclusions been reached than in the solution of the problems underlying the origins of Christianity,—and now, in this wondrous nineteenth century, we are at last enabled to answer satisfactorily and understandingly, and in most cases confidently, the queries on this subject which I have outlined in the latter portion of the immediately preceding paragraph of this review. We now know, almost beyond doubt, what was the general outline of the public career of Jesus, of his teachings and those of the apostles, of the connection of Paul's work with that of Jesus, and of the main facts connected with the evolution of Christianity from Jesus to Constantine. *En passant*, it may be remarked that the non-sensical theories broached in some quarters, denying the historical existence of Jesus, and deriving Christianity from solar mythology, are completely annihilated by the results of the scientific study of Christian origins. They are dead and buried, past all resurrection.

In order that the facts concerning primitive Christianity may be assimilated by the masses, a careful, conscientious summary of the established results of rational criticism and exegesis, in that direction, based upon the purely scientific method, and presented in such a guise as to be attractive to and readily comprehensible by the people generally, is urgently demanded; and this deep-felt want is, in my opinion, most excellently filled by the publication of Mr. James' able and comprehensive work which has just been issued from the office of the Boston Index,—the organ of cultured Free Religion in America. Mr. James' book I regard as invaluable, and I would urge all who may be interested in the momentous questions upon which it treats to procure the volume and carefully and thoroughly study it. Not that it is to be considered as infallible in every detail, on certain minor moot points, honest differences of opinion still obtain among rational scholars, and on some of these I do not myself coincide entirely with the conclusions of Mr. James; but as regards its contents in general it is sound, thorough, accurate, reliable. Having been a careful student myself for fifteen years, of the whole grounds covered by Mr. James, and being familiar with the results attained by the best untrammelled scholarship of the world on the points involved, I am the more fully enabled to recognize the great value of Mr. James' contribution to the literature of the subject; and I most sincerely and heartily wish that its circulation may be commensurate with its merits. If so, the *Index* presses would be kept busy for many a week preparing copies to supply the crying demand therefor.

In the preface to the work, Rev. John W. Chadwick, of Brooklyn, one of the few thoroughly untrammelled, rationalistic clergymen in America, remarks as follows concerning the ten chapters of the volume: "They are a wonderfully clear and strong expression of the best results of the higher criticism of the New Testament, and the origins of Christianity. They are no mere compilation, but the outcome of an independent mind working freely upon a great mass of materials, to which few, except the professional scholar, can give the attention they deserve. If I am not mistaken, Dr. James has brought to these materials a singularly just and patient mind, which has saved him from the falsehood of extremes, and enabled him to see things as they are."

The first two chapters of the book contain a description of the political, social, and religious condition of Palestine in the Roman period, and of the state of society and religion in the Roman Empire outside of Palestine. Without an understanding of the "local environment," as outlined in these chapters, it is impracticable to have a clear conception of the origins of Christianity. In these chapters, we are introduced to the Pharisees, Sad-

duces Essenes, and Zealots; the sectional characteristics of Galilee, Samaria, and Judea; John the Baptist, another Messianic Idea; Hillel and other Talmudic Rabbis; language and education in Palestine; the Jewish colony in Rome; the influences of Philo Judaeus and of Mithraism, the Alexandrian philosophy, and other forms of paganism upon primitive Christianity; the Teutonic and Celtic religions, including Druidism, etc. As illustrative of Mr. James' judicial fairness of mind and of his reverence for, and receptibility of truth, wherever and whenever perceived, it may be noted that having read, after his remarks on the Druids had been given to the press, my critical essay in the JOURNAL on the Druidic priests, Mr. James was moved to insert in the "Errata," on the final page of his book, the following: "A recent 'Critical-Historical Sketch of the Druids,' from the able pen of William Emmette Coleman (RELIGIO-PHILOSOPHICAL JOURNAL, Oct. 10, 17, 24, 1885), appears, in truth, to discredit much that has been generally received as truth concerning them, on the authority of Cesar, Pliny, and other classical writers. The account of the Druids herein contained (pp. 62, 63) follows, temperately the generally received authorities, but perhaps requires some further modification."

The third chapter discusses the sources of information concerning primitive Christianity, including early Christian literature, and the story of the manuscripts; the character and origin of the four gospels; the divergent traditions of the fourth and the three synoptic gospels, and the artificial theology of the fourth gospel; the Apostolic Fathers and early apocryphal gospels; the probable age of the canonical gospel; the earliest reference to the four gospels; the testimony of Josephus and the pagan historians; and the relative age and tendencies of the canonical gospels. The succeeding chapter is devoted to the theological aspects of the religion of Jesus. It treats of the unhistorical character of the birth stories; the parentage and ancestry of Jesus, his early life and occupation, and his relations with John the Baptist; the story of the temptation; Jewish conceptions of the character of God; Jesus' doctrines of the heavenly Father, and of the character and efficacy of prayer; his Unitarianism; doctrine of a future life, belief in demoniacal influences, and his relations to the current Messianic expectation. Next follows a chapter upon the social aspects of Jesus' religion, such as his doctrine of the Kingdom of Heaven, his speedy advent, and its description in parables; his doctrine of non-resistance, his communism and exaltation of poverty, his pessimism and views of marriage and the family; his views of education and labor, his doctrine of forgiveness of sins; his ethical teachings with modern criticism thereupon; the religion of Jesus as related to Judaism, and his historical verity. A presentation of the elements of myth and miracle in the gospel stories next engage our author's attention. In the course of which is given a detailed account of the somewhat similar legend of Apollonius of Tyana, based upon the life of that alleged wonder-worker by Philostratus. Herein Mr. James and myself diverge somewhat. He regards Philostratus' life of Apollonius as generally reliable, aside from his miracles and legendary narratives. I consider it extremely unreliable throughout, containing only a slight thread of historic verity running through its detailed mass of fiction and falsehood, about on a par for unreliability with the gospel of John. The alleged Buddhist origin of the Christian tradition is considered next, and the growth of miraculous legends illustrated in the gospel stories is then touched upon. Following this is discussed the remarkable character of the fourth gospel miracles, with a possible solar-mythic interpretation thereof.

The seventh chapter pertains to the Christianity of Paul. In it are successively treated the legend of the resurrection, and Paul's doctrine of the resurrection; Paul's early life, conversion, and missionary labor; his relations to the older apostles, and the two parties in the early church, and Paul's death; his doctrines—Christology, the atonement, salvation by faith, the crucifixion, dualism, predestination and election, his ethics, and the secret of Jesus, and the relations of Paul to existing society and modern Protestantism. Chapter eight brings us to the church in the apostolic age, with early rites and ceremonies, baptism, religious services, the Lord's Day, the "love-feast," the origin of the priesthood and growth of the hierarchy, the Gnostic sects and the Ebionites, the legend of Simon Magus, Nero and the early persecutions, the antichrist, and other characteristics of Christian thought in this age. The ninth chapter is devoted to the Martyr Period, including the development of the doctrines of the Incarnation and the atonement. The final chapter leads us to Christianity as the State religion, embracing a discussion of the testimony of the inscriptions, paintings, etc., of the Catacombs; the differentiation of Christianity from Paganism; the character and attitude of Constantine; the sectarian disputes of the age, and conflicts of the creeds of Arius and Athanasius; early councils and formation of the canon; concluding with suggestions and forceful observation concerning the natural evolution of Christianity, Jesus, the myth and the man, the mythical element as related to the progress of Christianity, and Christianity and the religion of the future,—the true religion of humanity," says Mr. James, "which shall be neither exclusively Christian nor Buddhist, Mohammedan nor Hindoo, which shall be known by no sectarian designation. Into its folds shall be

welcomed all sincere earnest seekers for the truth; all who strive for its manifestation in a life of righteousness; all who believe in the language of one of its prophets, that 'Truth is our only armor in all passages of life and death.'

Presidio of San Francisco, Cal.

REV. THEODORE PARKER'S VIEWS.

The Eminent Divine's Own Words, Published in 1859.

I had not preached long before I found, as never before, that practically, the ecclesiastical worship of the Bible hindered the religious welfare and progress of the Christians more than any other cause.

For these three great doctrines—of God, of man, of religion—I have depended on no church and no Scriptures; yet have I found things to serve me in all Scriptures and every church. I have sought my authority in the nature of man—in facts of consciousness within me, and facts of observation in the human world without. To me the material world and the outward history of man do not supply a sufficient revelation of God, nor warrant me to speak of infinite perfection. It is only from the nature of man, from facts of intuition, that I can gather this greatest of all truths, as I find it in my consciousness reflected back from Deity itself.

I know well what may be said of the "feebleness of all the human faculties," their "unfaithfulness and unfitness for their work"; that the mind is not adequate for man's intellectual function, nor the conscience for the moral, nor the affections for the philanthropic, nor the soul for the religious, nor even the body for the corporeal, but that each requires miraculous help from a God who is only outside of humanity! There is a denial which boldly rejects the immortality of man and the existence of Deity, with many another doctrine dear and precious to mankind; but the most dangerous skepticism is that which, professing allegiance to all these, and crossing itself at the name of Jesus, is yet so false to the great primal instincts of man, that it declares he cannot be certain of anything he learns by the normal exercise of any faculty! I have carefully studied this school of doubt, modern not less than old, as it appears in history. In it there are honest inquirers after truth, but misled by some accident, and also sophists, who live by their sleight of mind as jugglers by their dexterity of hand. But the chief members of this body are the mockers, who, in a world they make empty, find the most fitting echo to their hideous laugh; and churchmen of all denominations, who are so anxious to support their ecclesiastical theology, that they think it is not safe on its throne till they have annihilated the claim of reason, conscience, the affections, and the soul to any voice in determining the greatest concerns of man,—thinking there is no place for the Christian Church or the Bible till they have nullified the faculties which created both, and rendered Bible-makers and church-founders impossible. But it is rather a poor compliment those ecclesiastical scribes pay their Deity, to say he so makes and manages the world that we cannot trust the sights we see, the sounds we hear, the thoughts we think, or the moral, affectional, religious emotions we feel; that we are certain neither of the intuitions of instinct nor the demonstrations of reason, but yet by some anonymous testimony, can be made sure that Balaam's she-ass spoke certain Hebrew words, and one undivided third part of God was "born of the Virgin Mary, suffered under Pontius Pilate, was crucified, descended into hell, and the third day rose again," to take away the wrath which the other two undivided third parts of God felt against all mankind!

It is not for me to say there is no limit to the possible attainments of man's religious or other faculties. I will not dogmatize where I do not know. But history shows that the Hercules' Pillars of one age are sailed through in the next, and a wide ocean entered on, which in due time is found rich with islands of its own, and washing a vast continent not dreamed of by such as slept within their temples of old, while it sent to their very coasts its curious joints of unwonted cane, its seeds of many an unknown tree, and even elaborate boats wherein lay the starved bodies of strange-featured men, with golden jewels in their ears. No doubt there are limits to human industry, for finite man is bounded on every side; but, I take it, the Hottentot, the Gaboon Negro, and the wild man of New Guinea, antecedently would think it impossible that mankind should build the Pyramids of Egypt for royal ostentation, for defence throw up the fortresses of Europe and America. Still less would they conceive it possible for men to make all the farms, the mills, the shops, the houses, and the ships of civilized mankind. But the philosopher sees it is possible for toil and thought soon to double, and then multiply manifold the industrial attainments of Britain and New England.

No doubt there may be a limit to mathematic thought, though to me that would seem boundless, and every scientific step therein to be certain; but the bare-footed negro, who gods his oxen under my window, and can only count his two thumbs, is no limit to Archimedes, Decartes, Newton, and La Place; no more are these men of vast genius a limit to the mathematic possibility of mankind. A thousand years ago, the world had not a man, I think, who could even dream

of such a welfare as New England now enjoys! Who shall tell industrious, mathematic, progressive mankind, "Stop there; you have reached the utmost bound of human possibility; beyond it, economy is waste, and science folly, and progress downfall!" No more is the atheistic mocker or the ecclesiastical bigot commissioned to stop the human race with his cry, "Cease there, mankind, thy religious search; for thousand-million-headed as thou art, thou canst know naught directly of thy God, thy duty or thyself! Pause, and accept my authenticated word; stop and despair!"

I know too well the atheistic philosopher's bitter mock, and the haughty scorn of theological despisers of mankind, who, diverse in all besides, yet agree in their contempt for human nature, glory in the errors of genius, or the grosser follies of mankind, and seek out the ruins of humanity to build up, the one his palace and the other his church. But I also know that mankind heeds neither the atheistic philosopher, nor the theologic despiser of his kind; but, faithful to the great primal instincts of the soul, believing, creating, and rejoicing, goes on its upward way, nor doubts of man or God, of sense or intellect.

I have preached against the errors of the ecclesiastical theology more than upon any other form of wrong, for they are the most fatal mischiefs in the land. The theological notion of God, man, and the relation between them, seems to me the greatest speculative error mankind has fallen into. Its gloomy consequences appear: Christendom takes the Bible for God's word, his last word; nothing new nor different can ever be expected from the source of all truth, all justice, and all love; the sun of righteousness will give no added light or heat on the cold darkness of the human world. From portions of this "infallible revelation," the Roman Church logically derives its despotic and hideous claim to bind and loose on earth, to honor dead men with sainthood, or to rack and burn the living with all the engines mechanic fancy can invent or priestly cruelty apply; and hereafter to bless eternally, or else ever damn. Hence, both Protestant and Catholic logically derive their imperfect, wrathful Deity, who creates men to torment them in an endless hell, "paved with the skulls of infants not a span long," wherein the vast majority of men are, by the million, trodden down for everlasting agony, at which the elect continually rejoice. Hence, they derive their devil, absolutely evil, that ugly wolf whom God lets loose into his fold of lambs; hence, their total depravity, and many another dreadful doctrine which now the best of men blind their brother's eyes withal, and teach their children to distrust the Infinite Perfection which is Nature's God, dear Father and Mother of all that is. Hence, clerical skeptics learn to deny the validity of their own superior faculties, and spin out the cobwebs of sophistry, wherewith they surround the field of religion, and catch therein unwary men. Hence, the Jews, the Mohammedans, the Mormons, draw their idea of woman, and their right to substitute such gross conjunctions for the natural marriage of one to one. There the slaveholder finds the chief argument for his ownership of men, and in Africa or New England kidnaps the weak, his mouth drooling with texts from "the authentic word of God"; nay, there the rhetorician finds reason for shooting an innocent man, who but righteously seeks that freedom which nature declares the common birthright of mankind. It has grieved me tenderly to see all Christendom make the Bible its fetish, and so lose the priceless value of that free religious spirit, which, coming at first hand from God, wrote its grand pages or poured out its magnificent beatitudes.

Christendom contains the most intellectual nations of the earth, all of them belonging to the dominant Caucasian race, and most of them occupying regions very friendly to the development of the highest faculties of man. Theirs, too, is the superior machinery of civilization, political, ecclesiastical, domestic, social. But yet the Christian has no moral superiority over the Jews, Mohammedans, the Brahmins, the Buddhists, all at commensurate with this intellectual power. In the sum of private and public virtues, the Turk is before the Christian Greek. For fifteen hundred years the Jews, a nation scattered and peeled, and exposed to most degrading influences, in true religion have been above the Christians. In temperance, chastity, honesty, justice, mercy, are the leading nations of Christendom before the South-Asiatics, the Chinese, the islanders of Japan? Perhaps so—but have these "Christians" a moral superiority over those "heathens" equal to their mental superiority? It is notorious they have not. Why is this so, when these Christians worship a man whose religion was love to God and love to men, and who admit to heaven only for righteousness, and send to hell for lack of it? Because they worship him, reject the natural goodness he relied upon, and trust in the "blood of Christ which maketh free from all sin." It is this false theology, with its vicarious atonement, salvation with morality or piety, only by belief in absurd doctrines, which has bewitched the leading nations of the earth into such practical mischief. A false idea has controlled the strongest spiritual faculty, leading men to trust "in imputed righteousness," and undervalue personal virtue. Self-denying missionaries visit many a far off land "to bring the heathens to Christ." Small good comes of it; but did they teach industry, thrift, let-

*A Study of Primitive Christianity. By Lewis G. Jones. Boston: Index Association, 1886. Cloth, gilt top; 320 pages, 12mo. Price, \$1.50.

(Continued on Eighth Page.)

WATCHMAN, WHAT OF THE NIGHT? Abstract of a Lecture Delivered in Metropolitan Temple, San Francisco, Cal.

(Reported for the Religio-Philosophical Journal by John B. Cummings.)

Watchman, what of the night? Do the heavens indicate fair or foul weather? There has never prevailed such general unrest as at present. The deep sea of humanity tosses like the ocean waves, undermining and overturning long-established institutions.

Reason alone is now the generally accepted guide. In the civil and political world agitation is causing convulsions and revolutions. The governments of the old world are severely strained to preserve their own existence; and our American institutions were never before subjected to such changes as now.

In the social world inharmonious in married life causes many divorces that they now number nearly one-third of the marriages. This is one reason why our insane asylums and prisons overflow. What means it? Is our civilization a failure? The world was never so blessed as now, and never before were there so many good men and women in it.

The chief study of most people is to get the most for the least. This is right, if we do not trespass upon others, and if we make a right use of what we get. One trouble is, we do not know when we are well off. We think too much of what others think of us, and in trying to excel others we make ourselves miserable. Pioneers will tell you that they were happier in their log cabins than they are now in their palaces.

How much better it is to be contented. Our rich neighbor's beautiful estate is as good for our eyes as for his. The sun and the stars are ours as much, yes more than his. Natures, really unselfish, should be more numerous; those who can rejoice that others can live in a palace, while an humble home must suffice for them.

Every one has a right to get out of life all that properly belongs to him. The temporal is mere dross, for the spiritual alone is eternal, and we pity those who can not establish a paradise for their own. All desire happiness, and the failure to attain it is caused by a lack of right conditions or of properly directed effort.

Very few are born to the purple; and it is a question whether they are really better off than their subjects. A man born to wealth misses that schooling of hard struggle, which brings out the best that is in a person. It is natural for the poor to envy the rich, though many of them are better off than those who they envy.

To the mind of the writer, however, the most marked feature of Spiritualism, and indeed that which gives it its special name, and on which it bases its claim as a teaching power, or religion, is the belief—put forth as a doctrine—that the spirits of the departed are about and around us, and under certain conditions, have power to communicate with us, and to make themselves materially felt and visible.

Some years ago the advent of Mr. Home, a noted medium, in London, and his supposed supernatural power attracted the attention of some scientific men, notably Mr. William Crookes, F. R. S., England, a distinguished chemist. He went into the subject, so to speak, and there was a general feeling that at last the fraud was going to be exposed by a trained scientist, who had devoted years to careful investigation and analysis in the subtle art of chemistry.

seem to be scarcely a grade above the animals. When does immortality really begin? Every intelligent materialist admits that there is much that is unknown in somnambulism, mesmerism, clairvoyance, clairaudience and Modern Spiritualism. The capacity for producing these strange phenomena in man alone, and, as nature aims to perfect whatever she undertakes, why would she leave the Spiritual incomplete? The soul rebels against the idea of annihilation.

What a man does, not his dogmas, is what counts for or against him. Goodness must be bred in the bone. A fair article may be produced by education, but that is simply impulsive goodness, such as often results from a revival. One who asks God to do what he can do himself trifles with Him; and money spent to placate God is wasted. Some folks are troubled about pagans or distant heathens while neglecting their own needy neighbors. The world must be reformed by human agency, and the best place to begin is in your own soul.

There is nothing so potential as love, and without it the world would be a bare garden. Where love prevails, it is as though the doors of heaven had been left open to inspire humanity with hope; but where love is wanting, human nature is out of tune, the lower propensities run riot, and selfish greed tramples upon charity, making discord anew. Human beings, however grand, must have something to lean upon when in trouble.

INVESTIGATIONS IN SPIRITUALISM.

Many of the Spiritualistic phenomena grouped under the term Spiritualism are not new. The modern medium may be, in a measure, the successor of the old time magician, necromancer, or indeed prophet. It is only in comparatively recent years that Spiritualism, as a cult, has received much recognition. No allusion is made to it in the Encyclopaedia Britannica, edition 1860.

Let me premise by saying that it is only within the last few months my attention has been seriously drawn to the subject, consequently I do not write with much practical knowledge of it, having only attended one or two sances, and I am therefore open to correction, except as regards any facts I may state. Candid believers in Spiritualism admit that much charity is carried on under its aegis, and as a rule, the only information which reaches the masses on the subject is an account of the exposure of some trick.

The Catholic Church, I believe, frowns on the subject, and the orthodox regard it with horror. We have spoken of the magician and medium together; let us now speak of them apart. The arts of the magician and his cognates have in a measure died out with the advance of learning and science. It is not so with the spirit medium, for his cult has grown so in the last thirty years that it now numbers several millions of intelligent and cultured adherents. Its claims have been examined critically by more than one scientist, and the result has been that the phenomena have been authenticated, but could not be accounted for by any known natural law.

There is no doubt a connection between some of the phenomena and those passing under the name of mesmerism, electro-biology, etc., with which many of us have become familiar, but which no one appears as yet to have satisfactorily accounted for. Though generally believed to have their seat in what was originally called animal magnetism, it is, I believe, now ascertained that the results may be produced without using the supposed magnetic influence of "passes." There is apparently some occult force of mind over mind, with which we are as yet imperfectly acquainted. It would appear, however, that there must be some media for the conveyance of the force, as the mere exercise of the will of the operator is not sufficient to influence the mind of the subject. The force may be conveyed by word of mouth from the operator to the subject, after the latter is brought under the influence. The writer has repeatedly seen this done; the subject being made to do or believe almost anything the operator willed at the bidding of his word; but was at once restored to the normal state at the word of command. The phenomena of table-turning have been ascribed to an unconscious exercise of the will or the muscles, combined with "expectant attention" or the concentration of the mind on an event which one expects is going to take place. This, however, would only account for a very few of the phenomena. It would not explain the levitation of a heavy body, or the passage of a solid through a solid substance, phenomena which are vouched for by the most positive evidences.

To the mind of the writer, however, the most marked feature of Spiritualism, and indeed that which gives it its special name, and on which it bases its claim as a teaching power, or religion, is the belief—put forth as a doctrine—that the spirits of the departed are about and around us, and under certain conditions, have power to communicate with us, and to make themselves materially felt and visible. To most of your reader's this statement will, no doubt, seem utterly incredible, if they do not think the person who credits it a fit subject for a lunatic asylum; but I would ask such to suspend their judgment until some evidence is adduced, if I do not trespass too much on your space.

Some years ago the advent of Mr. Home, a noted medium, in London, and his supposed supernatural power attracted the attention of some scientific men, notably Mr. William Crookes, F. R. S., England, a distinguished chemist. He went into the subject, so to speak, and there was a general feeling that at last the fraud was going to be exposed by a trained scientist, who had devoted years to careful investigation and analysis in the subtle art of chemistry. He endeavored to approach the subject with an unbiased mind; his principal experience was with a medium named Katie King; some experiments being also carried on in connection with Mr. Home. The sances took place in Mr. Crookes's home, under his own careful and immediate supervision, and some of them with the aid of the electric light to detect any possible attempt at deception. Mr. Crookes's statement was given to the public

about 1873, I think, the Royal Society, to whom it was first submitted, not caring to publish it. If this book had been published fifty years ago, and found its way into the hands of a reader of to-day, it would at once be pronounced fictitious; but Mr. Crookes's statements are vouched for by himself and others of high standing well known in London. This is only one of many works published on the subject, some of them periodicals such as Light. Among many other phenomena Mr. Crookes details the raising of heavy bodies; the passage of an article from one room to another when doors were closed and locked; the apparition of spirit hands, and spirit writing, a pencil writing a message visibly without the aid of human hands; and also the apparition of a materialized form with which he was able to communicate. Any one sufficiently interested in the matter can procure the book and read for himself.

The writer is personally acquainted with more than one person who professes to have the most positive evidence, and is profoundly conscious that direct communications have been made to them from the spirits of departed friends. Sometimes these messages would come by way of controlled writing, by planchette, or through the mouth of a medium. I have conversed with these friends, and reasoned with them for hours, suggesting every possible rational explanation of these supposed spirit communications, but no power on earth seems to shake their belief, and they insist that no power could, they would as soon doubt their own existence. I may say I refer to persons of intelligence, judgment, and mature years; and the subjects of the messages were such as to make it impossible the medium could know anything about them. Another phase of spirit communication is that there appears to be a power of foretelling certain events, a semi-omniscience.

Now, accepting the foregoing as true, is it not the most profound argument that has ever been adduced for the immortality of the soul? I know of one person who, from being a professed Materialist, became a believer in spirit existence, and the future life, owing to the evidence of spirit communications. Spiritualists of course believe in a God, and in revelation. They also believe in the Bible, but not in its verbal inspiration. Their teachings, as I understand them, are largely in accord with those of evolution. One of their leading doctrines is that of progress for every man. If not in this life in that which is to come. In the future life there are rewards and punishments, which are not arbitrarily imposed, but are the natural consequences of our lives here. The sensual spirit, deprived of the power of gratifying his desires, will find in that his earned punishment. A new light is thrown on the Bible, it is not held to be infallible. Prophecy and miracle are explained by some phases of modern Spiritualism. Christ is the great medium; He in the highest sense "brought life and immortality to light."

The Spiritualist discards the orthodox view of the atonement; refusing to believe that the Almighty Maker of the universe, gomed with innumerable worlds immeasurably surpassing ours, sent His only Son into this speck called earth, to die a sacrifice for man's sin. This view he regards as not only dishonoring to God, but a monstrous perversion of justice. Unprejudiced persons who have looked into this great subject, admit that there may be some force or power at work with which we are as yet but very imperfectly acquainted, or "scarcely dreamt of as yet in our philosophy," as your article in summing up very fairly says. The apparition of the ghost of Hamlet's father may after all not be such a myth as we think.

Horatio: "O day and night, but this is woondrous strange." Hamlet: "And therefore as a stranger give it welcome. There are more things in heaven and earth, Horatio, Than are dreamt of in our philosophy." Halifax, N. S. H.

For the Religio-Philosophical Journal. The Personality Versus the Omnipresence of Deity.

BY J. M. KENNEDY.

No. 1.

I will now ask the attention of my readers to the other theory and its teachings, accounting for the existence of atoms. Its assumed premise is the self-existence of two distinct and co-existing substances termed Deity and matter, and recognizes these jointly as the source of nature or the world of effects. It claims that Deity is an organized substance, therefore an entity, having form and volume of being; is inherently conscious, intelligent, and capable of independent self-action, therefore a living identity, possessing the attribute of volition and motion. Hence it accepts that, literally speaking, God is a spirit, and therefore a personality, and claims that He is the sole self-existent source of all life, motion, consciousness, intelligence, and volition, manifested in the world of effects or nature. In recognizing the co-existence of self-existent matter, it claims that it exists external to Deity; that it is inherently unparticled in condition, and unlimited in volume of being, therefore an endless continuity of unorganized substance, unconscious and incapable of self-action, having no volition, and is inherently inert. Recognizing these two co-existing substances as the self-existent source of nature, it teaches that before the beginning of creation when they in their original condition comprised all of existing being, Deity, of his own independent volition, exerted his inherent power to act on and change the then condition of immediately surrounding external matter to accomplish, in a deviceless way, a definite purpose and end; and reasoning thus, the theory assumes that power thus exerted and projected from himself was characterized by motion. It further claims that power thus projected could only act on and change the condition of matter by contact therewith; and that such contact would necessarily involve a resistance of inert matter acted on, while it would also modify the momentum or motion of the acting power; hence it assumes that the resistance of inert matter thus acted on would result in its partial disintegration; and that the increasing modified momentum of the acting power would eventually result in a rest thereof. Thus reasoning, concludes that this condition of suspended motion or rest to which the projected power was reduced by the resistance of inert matter acted on and disintegrated, could only be maintained by the organization of the resisting matter enclosing the asserted power therein, while thus holding the power in suspended action would isolate and organize it as an entity. Reasoning thus, the theory claims that this result would exhibit matter organized in the form of an atom and power isolated and embodied therein, thus constituting the atom a compound creation composed of two distinct constituents, each distinct in itself, and having its origin in a special and kindred source

of self-existent being. I submit, that, if this is the true explanation of the origin and character of the "original atoms" referred to, it is clear that a continued exertion of Deific power would result. In the continued creation of material atoms; hence if the first sun and solar system had its origin in the union of "the original atoms," it is clear that the continued exertion of power would correspondingly furnish the needed supply of atoms for successive suns and systems.

Memorandum of the Confederation of Spiritualist Societies.

The President of the London, Eng., Spiritualist Alliance, has presented to the public, in Light a "preliminary memorandum on Confederation," which exhibits the tendency of Spiritualism in that country. He says:

In the course of my address to the London Spiritualist Alliance, on November 13th last, I stated, in referring to the subject of Confederation, that it seemed desirable to formulate some simple plan for carrying into effect the objects which I briefly indicated, viz., to aim at "a grand confederation between societies of repute in various countries, in defence and for the advancement of the central principles of our common faith." I further expressed an opinion that "were this realized as the final aim that we should have in view—an organization of infinite ramifications, whose aim should be to promote the highest and best interests of mankind, and to advance their spiritual welfare here and hereafter—it would be clear to all of us that Spiritualists have laid upon them a serious and solemn charge, and that that charge can only be carried into real effect by such an organization as I have indicated."

On considering what was desirable, attainable, and immediately profitable, I have been led to exclude any idea of an elaborate scheme, which, in my opinion, would meet with considerable criticism, and would require a complex machinery to carry it into effect.

When it is considered that the societies which we hope to unite into a common bond are of very divergent beliefs and customs in matters non-essential, though they are happily at one in respect of the essentials of our common faith, it will, I think, be agreed that any proposal made by us should be characterized by simplicity in the first instance.

A common bond of sympathy once established, we may hope that in the ordinary course of events, an organization will be developed more elaborate and complex than we can now venture to propose.

We have already explicitly declined to be bound ourselves, or to seek to bind others, by any but the very simplest confession of faith, which we have reason to believe that all Spiritualists will unhesitatingly accept.

Beyond this, what is to be aimed at? Briefly, to break down the existing condition of isolation, and to substitute for it sympathetic and friendly relations between Spiritualists in all countries; to promote a strengthening of the bonds of sympathy, an interchange of experiences published and unpublished, a reciprocation of confidential information which may be useful for the guidance of the respective managers of societies; and a yearly report to this Council from each society of interesting and important events within its ken, such reports to be tabulated by us, and the results published for the common information.

By these means we should obtain a broad foundation on which a substantial superstructure might, in due time, be raised. We should set forth a scheme elastic enough to be sufficiently comprehensive. We should not evoke minute criticism on details, where divergence of opinion might conceivably crop up. We should secure not only a bond of sympathy by the interchange of ideas, but also a mass of information from the most various sources, a knowledge of the difficulties and perplexities which occur to the most divergent types of mind, and materials for an estimate of the general condition of Spiritualism throughout the world, which could not fail to be valuable and instructive.

I would submit, then, with the sanction of the Council, to societies, journals, and prominent Spiritualists throughout the world for preliminary criticism prior to final adoption, a plan of confederation on the basis of the following obligations, to be carried out with such necessary modifications as special circumstances require:

- 1. A general interchange of views and opinions as occasion serves. (a) Accounts of noteworthy facts and phenomena, published or otherwise, within the knowledge of the society communicating them. (b) Statements or discussions of points of difficulty that may have arisen. (c) Particulars of new books or pamphlets of interest. [From such an interchange of free opinion, I should expect that we might get profitable public discussion in our journals; and as all records and papers would come to this Council in the end, I should expect to get interesting matter for Light, and gradually to secure for it a regular system of foreign correspondence. I should also expect that the difficulties of those who view matters differently from ourselves would be instructive. And as English-speaking people have approached the subject in a more experimental and practical way than, e.g., the Latin races have, while they, on the other hand, have been more theoretical and philosophical in their handling of it, I should hope that a free interchange of views might be mutually beneficial.]
- 2. An exchange of journals, published in various countries, with "Light," and a systematic endeavor to acquaint the readers of them with the progress of Spiritualism in all lands. [What I contemplate is more than a mere exchange of journals. I want an interchange of matter; a systematic attempt, e.g., to let us know what French Spiritism is doing, and to let French Spiritists know what we are doing. If it were found that Light contained regular matter of universal interest, it would add to its weight and importance, and in the end, to its circulation. The question of expense, and how far an exchange with the most important papers only is desirable, would need consideration. The great aim should be to get a common interest in the common work developed, so as further to break down isolation.]
- 3. Once during each year, at the beginning, or at the end, a report of the progress of Spiritualism during the year, so far as it comes within the knowledge of each journal or society, to be sent to this Council. These to be tabulated, and a yearly summary published in "Light" for the benefit of all confederated societies. [Possibly the Alliance might in time see its way to publications in another form, e.g., as Proceedings. But for the time being it would be easy to utilize the various journals for the publication of these matters of com-

mon interest. Or, if preferred, a M.S. report might be sent direct to the Council, and a brief digest of it, and others of a like nature might be published in Light. We should thus give a mass of interesting matter. And again we should strike a blow at isolation, and stimulate sympathetic interest. To facilitate this interchange of reports, it might be suggested that Presidents of confederated societies should be made honorable associates or members of the London Spiritualist Alliance, and its President in turn be made honorable associate or member of each of them.]

4. Interchange of confidential information desirable for the private guidance of managers of societies and journals.

(a) Formal introduction of visitors, who should be vouched for by Spiritualists of repute, or officially by officers of societies, so as to give them facilities for intercourse with Spiritualists in the countries they may visit, and the entrance to any available sances.

(b) Definite information as to mediums who may go from one country to another, and confidential recommendation or the reverse, with facts for the guidance of Spiritualists in dealing with them.

(c) Definite information from knowledge acquired on the spot of any occurrence such (e.g.) as an alleged exposure of a certain medium, which it is desirable to get at first-hand.

This plan, with such modifications and additions as the Council may make in it, I propose to embody in a memorandum to be sent to all journals and societies who have received my address on "Spiritualism at Home and Abroad," with a request that they will express an opinion on its proposals, and, if approved, adopt them and send in their formal adhesion as soon as possible.

On receipt of these suggestions I would lay before the Council a draft plan embodying all such as seemed workable. This would then include the definite and well-considered opinion of Home and Foreign Spiritualists. It may be added that this plan, if carried out in any complete manner, would involve a great deal of secretarial and literary work in French and German. I have reason to believe that, at any rate until the duties become very onerous, I can get this undertaken by competent hands. By this division of labor I trust that no heavier load would be laid on the willing shoulders of our present honorable secretary.

THE BREAD OF LIFE.

To the Editor of the Religio-Philosophical Journal.

The following "Bread of Life" from the Christian Register, will prove, no doubt, Bread of Life to Spiritualists:

"If there is any mistake made in estimating the tendencies and characteristics of the time, it is in supposing that people do not hunger to-day for the bread of life. If we look into the heart of our own age, we shall find it as deeply earnest as any that have preceded it. There is no period in the history of the world that would not emit a hollow ring, if struck upon its false side. Mr. Lowell and Mr. Harrison have both warned us against the danger of indolence in the wake of a century. And this warning applies as much to the present century as to any that are passed. It has, indeed, its frivolities, its hollow-ringing falsities. But this tone is not its dominant character. That there are more luxury and more leisure and greater temptations in our own country to superficial, wasteful and frivolous lives than there were in days of simpler living and narrower opportunity may be conceded. There is a danger that material prosperity may quench the desire for higher and nobler experiences. But take it through and through, our own age cannot be said to be a hollow one. It is marked by earnest desires, it is conscious of deep needs. This is apparent in the social and moral agitations which are going on around us; and it is just as apparent in the lives of individuals, when we apply to them the best and largest tests.

"It is common for our orthodox brethren to arraign the age for its prevailing skepticism, yet what Orthodoxy assumes to be its skepticism is rather an indication of its deeper hunger. Men and women are willing to feed no longer on the husks and chaff of the old creeds; they long for more nutritious food. That fossil fish which the paleontologist finds imbedded in the rocks may once have been a nutritious morsel. If there had been any human life to appropriate it in the time in which it lived; but its place to-day is not in the kitchen; but in the museum. The most skillful French cook could not make it palatable. So with many of the old dogmas. To serve them up on the table to-day is like trying to boil a fossil fish. Men and women need food which makes blood, which fits them for the active tasks of life. They hunger as much as ever for that which satisfies their deeper needs. At no time was the minister who has a message surer of an audience than he is to-day. At no time were so many sermons printed or so many read, or a deeper interest manifested in the moral and religious aspects of life.

"That there has been a rapid multiplication of places of amusement is true. The age, especially our American age, is relearning the lost art of recreation. An eminent dramatic critic has pointed out that, whereas the theatre fifty years ago was administered almost exclusively for the leisure classes, now it ministers rather to the middle classes in society than those distinguished by culture or wealth. This very growth of new means of entertainment for the people indicates that the pressure of the burden of life is felt to-day. This demand is natural and healthful in itself, whatever may be thought of the recreation supplied. The child that is inclined to take too sober a view of life needs to be tempted to play. Our own age, still bearing the marks of its Puritanic discipline, needs to be tempted to recreation. It cannot stand the strain of constantly confronting, either in philosophic theories or in practical enigmas, the hard problems of life. The pursuit of diversion is therefore one of the most natural and encouraging indications.

"But the crying child cannot be satisfied with toys when it needs food. And the temporary rest and exhilaration which come through diversion and entertainment cannot obscure or supplant the deeper hunger for soul food. Men need not only to be amused, they need to be strengthened. And this is just as true whether they live in palaces or in hovels. There are forms of distress which wealth may alleviate, but how can it minister to a diseased mind or to a lacerated heart? Here it is not the external life, but the inner life which must be reached. Death brings the same message to the peasant that it brings to the prince. Do all that we can to alter and improve the external conditions of life, and there yet remain problems which are insoluble by our philosophies, diseases incurable by social medicaments, longings of the heart, indiments of the conscience, the yearning of eager aspirations. Hunger of the body is one sign of health, and so it is

Invited to Prove his Prayer.

Old Gov. McCreery was not a religious man, and did not have much respect for religion. He preferred to have a horse to a church, and a mitre julep to a hymn book. One morning Mr. Sutherland, who was the chaplain of the Senate, had some distinguished divines as a guest and invited him to officiate in his place on that day. The stranger, not having enjoyed the honor before, thought he would make the most of the case, and delivered a very fervent prayer, which was attended for the spiritual benefit of the Senators. There was more truth than compliment in his utterances, and at the conclusion of his prayer Senator McCreery sent to the Clerk's desk a resolution. Mr. McDonald, who was then Chief Clerk of the Senate, took the resolution, read it over, colored up to his ears, and, turning around, held the whistler conversation with Mr. Ferry, who was in the chair. Mr. Ferry declared at once that the resolution of Senator from Kentucky was not in order. Mr. McCreery demanded that it should be read, and there was a little breeze, in which the chair conquered, as he usually does on such occasions. Several senators rushed up to the desk to see what the paper was about, and it was after a heated and angry quarrel that the resolution was read, which was to the effect that the gentleman who had just occupied the floor did not address his remarks to the President of the Senate, as required by the rules, but to a being not recognized by the constitution of the United States, and entirely unknown to that body. Whereas, in the remarks of the gentleman he asserted that the Sen to of the United States was composed of men who were so weak and sinful, and wanting in Christian grace; and Whereas, if these remarks were true, the persons so described were unfit to represent the several States or to frame laws for the people; therefore be it Resolved, That the Committee on Privileges and Elections be instructed to summon before them at once the person who had offered the prayer, and compel him to prove the truth of his assertions or retract them.—Inter Ocean.

Some Work in Cincinnati.

Spiritualism in Cincinnati is still prospering, and much more so than is apparent, for it is well known that there are many who eagerly investigate our beautiful truth, who yet lack moral courage to avow their belief in it. Perhaps you know that we have recently organized a new group here. It meets at 115 West Sixth Street, and I am sure it will do a good work. We have had good speakers and will spare no effort to make it a success. That noble little woman and indefatigable worker, Mrs. Belle F. Hamilton, is working hard for it. She is the very queen of test mediums, and she has been kindly giving tests from the rostrum for us. She recently gave forty-seven tests, many of which were truly remarkable. Mrs. Hamilton has been in Cincinnati for years, and she constantly grows more popular with the people. One very affecting incident that occurred among the tests above mentioned, was that of two young ladies, sisters, who have recently taken a great interest in Spiritualism. The medium gave a perfect description of their father, of a lady friend named Nellie. The girls were both overcome with emotion at this overwhelming proof that the loved ones still live and can return to us; and one, unable to repress her sobs, left the room. In another case, a well-known gentleman of this city, who had died very suddenly, and without being able to speak to his family, returned and told his weeping friends of the happy home to which he had gone. Mrs. Hamilton does good work, and we wish there were more like her for the good of the cause. She has been here a number of years, and her constantly growing popularity attests her mediocrity. As she has a number of friends in Chicago, we would say that she has changed her residence and address to 322 Race Street, where she will be glad to welcome friends. Cincinnati, Ohio. R. G. WALSH.

Care For

The eyes by expelling, from the blood, the humors which weaken and injuriously affect them. For this purpose use Ayer's Sarsaparilla. It gives tone and strength to the digestive apparatus, and, by purifying the blood, removes from the system every scrofulous taint.

After having been constantly troubled with weak eyes from childhood, I have at last found, in Ayer's Sarsaparilla, a remedy which has relieved and cured me. My general health is much improved by the use of this valuable medicine.—Mary Ann Sears, 7 Hollis st., Boston, Mass.

Nearly Blind.

I have used Ayer's Sarsaparilla, in my family, for over nine years. My oldest daughter was greatly troubled with Scrofula, and, at one time, it was feared she would lose her eyesight. Ayer's Sarsaparilla has completely restored her health, and her eyes are as well and strong as ever.—G. King, Killbuck, Conn.

I have, from a child, and until within a few months, been afflicted with Sore Eyes. I have used Ayer's Sarsaparilla, for this complaint, with beneficial results, and consider it a valuable blood purifier.—Mrs. C. Phillips, Glover, Vt.

My little girl was badly afflicted with Scrofula, and suffered very much from Weak and Sore Eyes. I was unable to obtain relief for her until I commenced administering

Ayer's Sarsaparilla. This medicine has cured her of Scrofula, and her eyes are now well and strong.—H. P. Bori, Hastings, N. Y. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

The Eyes

Are always in sympathy with the body, and are quickly affected by its varying conditions of health or disease. When the eyes become weak, and the lids thick, red, inflamed, and sore, a scrofulous condition of the blood is indicated, for which Ayer's Sarsaparilla is the best remedy.

My little boy has always been afflicted, until recently, with Sore Eyes and Scrofulous Humors. We gave him Ayer's Sarsaparilla, and, in a short time, his eyes ceased to trouble him; the humors disappeared, and his health was restored.—P. Germain, Dwight st., Holyoke, Mass.

Perfect Cure.

I suffered greatly, a long time, from weakness of the eyes and inflamed blood. I tried many remedies, but received no benefit until I began taking Ayer's Sarsaparilla. This medicine cured me. My eyes are now strong, and I am in good health.—Andrew J. Simpson, 147 East Merrimack st., Lowell, Mass.

My son was weak and debilitated; troubled with Sore Eyes and Scrofulous Humors. By taking Ayer's Sarsaparilla his eyes have been cured, and he is now in perfect health.—Alarie Mercier, 3 Harrison ave., Lowell, Mass.

My daughter was afflicted with Sore Eyes, and, for over two years, was treated by eminent oculists and physicians, without receiving any benefit. She finally commenced taking Ayer's Sar-

aparilla. In a short time, her eyes were completely cured, and her bodily health restored.—C. R. Simmons, Greenbush, Ill. Sold by all Druggists. Price \$1; six bottles, \$5.

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The Wonderful Luburg Chair. "An article of beauty is a joy forever," the poet says, but when an article combines both beauty and usefulness, it becomes almost an absolute necessity. A chair seems comparatively prosaic, but it is very often a source of much pleasure or annoyance, according to its adaptability for the purpose desired. The "Luburg Chair" is one of those wonderful contrivances that seem to please everybody. It is designed for the parlor, library, or as part of furniture of any room, as a reclining, smoking, or for invalids use, lounge, bed or couch. Having over fifty changes, it can be adjusted to suit any position of the body. Their new combination springs are an improvement indeed; and as wonderful as anything is the fact that so much comfort can be had for so small an outlay of money. Send for descriptive catalogue to the Luburg Manufacturing Co., 145 North Eight Street, Philadelphia, Pa.

The May number of 'Literary Life' is unusually bright. "Joquin Miller Under His Oaks," accompanied by a robust portrait of the poet of the Sierras, is the introductory article. Maurice Thompson contributes an excellent paper on "Tests of Originality in Art." There is an illustrated article on Professor David Swing, of Chicago, in which his home and study are finely sketched. The articles on the British Poets are continued, the home and habits of Oliver Goldsmith being described and illustrated. Mr. James B. Kenyon discusses Henry Abbey's poetry. In the Pen Pictures of Authors the twin biographies, Tom Hood and Artemus Ward, are portrayed. The editor contributes a most attractive paper on the "Poetry of the Future," illustrated by a poem entitled, "Mid Ocean." The younger poets hold a poetic symposium in which appear some very brilliant verses. 'Literary Geese' is an original paper contributed by Proteus, and the usual installment of Anecdotes of Authors and Great Thoughts are supplied. In the Sanctum the editor replies to some very unique literary themes in an interesting manner. The May number of this unique and high-class magazine, published in Chicago, is the best yet issued.

Life in the Paris Sewers. is possible, for a short time to the robust, but the majority of refined persons would prefer immediate death to existence in their reeking atmosphere. How much more revolting to be in one's self a living sewer. But this is actually the case with those in whom the inactivity of the liver drives the refuse matter of the body to escape through the lungs, breath, the pores, kidneys and bladder. It is astonishing that life remains in such a condition. Dr. Pierce's "Golden Medical Discovery" restores normal purity to the system and renews the whole being.

On the Pottsville and Manany Railroad a tunnel 800 feet in length is being cut under a mountain and through solid rock. Three hundred men are employed and the work is prosecuted day and night. To the young Joe Pozzoni's Powder gives fresh charm; to the old, renewed youth. For sale by all druggists and fancy goods dealers. "Her face so fair, as flesh it seemed not, But heavenly portrait of angel's hair, Clear as the sky, without a blade or blot, Through goodly mixture of complexion due, And in her cheeks the vermeil red did show." This is the poet's description of a woman whose physical system was in a perfectly sound and healthy state, with every function acting properly, and is the enviable condition of his fair patrons produced by Dr. Pierce's "Favorite Prescription." Any druggist.

The soil of northern Virginia, upon which occurred so many battles, is low so poor that it does not furnish pasturage, and cattle raising there has been abandoned. The only aromatic Euc. Jamaica Ginger in America is made by N. K. Brown, Burlington, Vt. "N. K.'s" Thirteen million sheep are said to have died in New South Wales within the last three years for want of water.

Throw Away Trusses and employ our radical, new method, guaranteed to permanently cure the worst cases of rupture. Send 10 cents in stamps for references, pamphlet and terms. World's Dispensary Medical Association, 655 Main St., Buffalo, N. Y. The new national library, just ordered by Congress, is to be constructed after the style of the Capitol. The very South is pronounced by visiting tourists to be very different from the old in almost every respect.

(Continued from First Page)

ters, honesty, temperance, justice, mercy, with rational ideas of God and man, what a conversion there would be of the Gentiles! Two-and-thirty thousand Christian ministers are here in the United States, all consecrated to Christ, many of them able men, earnest and devoted, but their eyes are hoodwinked, and their hands chained by their theology. What do they bring to pass? They scarce lessen any vice of State, the press or the market. They are to "save souls from the wrath of God!"

I have preached against the fundamental errors of this theologic scheme, showing the consequences which follow, but I have never forgotten the great truths this theology contains. I have tried to preserve them all, with each good institution—which the Church, floating over the ruins of an elder world, has born across that deluge, and set down for us, where the dove of peace has found rest for the sole of her foot, and gathered her olive-branch to show that those devouring waters are dried up from the face of the earth.

I know well the errors of the doubters, and deniers, who in all ages have waged war against the superstitious theology of their times, and pulled down what they could not replace with better. I have not sat in the seat of the scornful; and while I warned men against the snare of the priest, I would not suffer them to fall into the mocker's pit. I have taken exquisite delight in the grand words of the Bible, putting it before all other sacred literature of the whole ancient world; to me it is more dear when I regard them not as the miracles of God, but as the work of earnest men, who did their uttermost with holy heart. I love to read the great truths of religion set forth in the magnificent poetry of psalmist and prophet, and the humane lessons of the Hebrew peasant, who summed up the prophets and the law in one word of LOVE, and set forth the man's daily duties in such true and simple speech! As a master, the Bible was a tyrant; as a help, I have not time to tell its worth; nor need I now, as my public and private teachings sufficiently abound in such attempts. But yet to me the great men of the Bible are worth more than all their words; he that was greater than the Temple, whose soul burst out its walls, is also greater than the Testament, but yet no master over you, or me, however humble men.

In theological matters my preaching has been positive, much more than negative, controversial only to create; I have tried to set forth the truths of natural religion, gathered from the world of Matter and of Spirit; I rely on these great ideas as the chief means of exciting the religious feelings, and promoting religious deeds; I have destroyed only what seemed pernicious, and that I might build a better structure in its place.

THE BURIAL OF THE YOGHI.

(Reported by Dr. G. Hoede for the Religio-Philosophical Journal.)

The miraculous feats of the Eastern Magicians, Fakirs or Yoghis, are no more considered as vain fables invented by travelers hunting after fame and notoriety. They have been witnessed too often not only by trustworthy lay reporters, but also by adepts of mercenary science, which acknowledges no other source of truth besides the evidence of human senses. We lately have had the satisfaction to see clairvoyance, mesmerism, trance, &c., not only examined, but practiced in hospitals and public exhibitions, and to read in the letters which the uncompromising German materialist, Haeckel, wrote from the country of the Rising Sun, what he saw there of the "tricks" of the Hindoo Cagliostro, who raise phantoms from a little seed which a few minutes before had been sown in a heap of loose earth, or float some feet above the ground without the least support of their body, &c.

Of late two German scientists, the physiologist Freyer, and the Vienna physician, M. E. Tierke, have paid particular attention to the wonderful faculty of some Fakirs of suspending the vital function of the living creature, that of respiration, for a great length of time; of passing into a state of seeming death, and of being brought to life again after having been buried under ground like a corpse—a process to which Freyer has given the name of "Anabiosis" (Reanimation, Revival of Fakirs).

The latest and most important authority about the miraculous proceeding of being buried alive and resuscitated after a fixed time, is that of an Austrian physician, Dr. Honigberger, who for a long time was the Court-physician of the Rajah of Lahore, and the family doctor of the English Minister-resident, Sir Claudius Wades. He has given an accurate description of the burial of a famous Yohi, which was published by Dr. Tierke in the Vienna "Tagblatt" (Daily Journal).

We give below his account in English, from which it will appear that the famous Fakir-burial, far from being a feat of jugglery, requires a most severe training of body and soul.

To prepare himself for being buried alive, the Yohi begins by digging a kind of half-underground cell, devoid of all light and air, with only one narrow door, which is closely shut up with clay as soon as the ascetic has laid down to his rest. He commences by shutting himself up for some minutes in this cell, which is carpeted with combed cotton and sheepskin. This seclusion is by and by prolonged to hours, and at last whole days, in order to get gradually used to the want of fresh air. To this physical training, the Yohi joins religious ceremonies, as thinking about the Godhead and frequent repetition of the prayers of the Brahman Rosary, which is continued until he succeeds in pronouncing 6,000 syllables in twelve hours. He trains himself also to a reclining posture, with the head bent backwards, and the legs lifted high, or to twisting his limbs into all kinds of abnormal positions.

Then follows the training for the retention of the breath, in which the Fakir reaches such a perfection that they are able to retain the inspiration three days, ten minutes, then twenty, then forty, and at last eighty-four minutes. They learn also to swallow great volumes of air and to return them to their mouths. At last they practice the following:

They make a series of twenty-four little incisions in the fold of skin, which joins the underside of the tongue to the lower jaw-bone, a process by which this limb, (the tongue) becomes capable of being completely turned backward in order to stop with its apex the opening of the windpipe. For accomplishing this expedient, the tongue is treated with frequent kneading and baths of astringent oils.

In behalf of these peculiar exercises, the Yohi observes the rules of his caste; he abstains from all animal food—and all sexual contact. Besides this he has a particular manner of cleaning his stomach, namely: he swallows several times a long, thin linen

ribbon, and then pulls it out again from the mouth. After having gone through all these preparatory exercises, the Yohi is ready to venture the trial, and to lie down in his grave.

The bravest of these Ascetics was one called Harides, whose portrait Dr. Honigberger has drawn, and who during his life has had himself buried several times. He proceeded in the following manner:

On the appointed day he sat down with legs crossed on a linen shroud, his face turned toward the east, and in view of the court and the people. His eyes were straightly fixed upon the point of his nose, and after a few moments the magnetic catalepsy set in: the eyes closed, the lids became stiff. Soon the servants of the Yohi approached and stuffed his nostrils closely with linen plugs soaked in wax. The (seeming) corpse was then wrapt up in the winding sheet, and the head above it tied fast like a thing. The knot of the cord was sealed up with the signet of the Rajah, and the body put into a wooden box which was also sealed.

This box was placed into a crypt which it entirely filled. The door was first sealed, and then closely plastered over, after which the grave was watched day and night. Thousands of Hindoos surrounded the place all the time, hoping to sanctify themselves by the neighborhood of a man, who, they believed, was beloved by Brahma.

When the term of the opening of the grave has arrived, the Rajah and his suite betake themselves to the grave and, as Dr. Honigberger tells, the following occurs:

The Rajah had removed the clay which covered the door and ascertained the intact condition of his seal. Then the grave, a kind of a niche about three feet under the ground, was opened. There was a box of the same size, sealed and also intact. Therein lay the Fakir wrapped in his shroud, which, as the doctor could see was covered with mould, as any other stuff long exposed to moisture. The servants of the Yohi lifted him out of the box and let him lean against the cover, after which they poured warm water upon the head-end of the winding sheet, without removing this.

But the doctor tried to examine the body of the Fakir before the men could commence to bring him back to life. The arms and legs were shrunk and stiff. The head rested on the shoulders, no pulse could be discovered either at the wrists or the temples, nor any beating of the heart. The whole body was cold except the head, which had been moistened with warm water.

In the meantime the servants proceeded to wash the body and to rub the limbs; then they repeatedly put a plaster of hot dough upon the top of the head and relieved the nostrils and ears of the wax plugs. At last one of the attendants opened with a knife the mouth of the Fakir, who still appeared like a dead man, and reduced his tongue to its normal position. This took a long while because the end of the tongue would often slip back to the back part of the mouth. Then the eyelids were rubbed with lard, and then torn open. The eyes looked glazed. At the third application of hot dough on the head, a thrill went through the body of the Fakir, the nostrils dilated, a weak pulse was noticed and the limbs regained some warmth. Soon a small quantity of melted butter was poured upon the tongue of the Fakir, and at once his eyes began to clear up. He had returned into life, and noticing the presence of the Rajah, he said: "Do you now believe me?"

All this had lasted half an hour, and after another half hour the Fakir, although yet weak, was seated at the princely table, dressed in rich festive clothes, and adorned with a row of pearls and golden bracelets. He had remained, six weeks below the ground. But at a later occasion the same Rajah put the same Yohi to a still severer test. He had him buried in a grave cell two metres below the ground—the plot over and around the death cell was leveled flat and the cell plastered over, and earth was thrown upon the place and sown with barley. The Fakir remained buried during four months, but nevertheless was brought back to life!

We may be allowed to make a few remarks on these miraculous facts of the East, hardly apt to find belief with the Western skeptics. These facts can teach us a great deal about the latent faculties of the human soul, the stretch of its mystic power, the supremacy of the psychical principle over its shell (the body), the elasticity of the mysterious band between the two as long as this is not severed by the natural process called "death." It may be questioned, however, whether these facts do not entirely belong to the domain of physiology and psychology? and whether to understand them we ought to fall back on the intervention or assistance of superhuman beings called "spirits"? The "trance" or ecstatic condition—which enables the Indian adept to continue the suspension of animation for a period of time, the possible extent of which is yet unknown—is not the effect of spiritual agency or the combined magnetic forces of a circle; it is brought on by a kind of self-mesmerization, and can only be secured by a long, tedious course of physical and mental training of such severity and cruelty, and requiring such a degree of self-denial and sacrifice, that compared to it the efforts of our abstemious Tanners appear child's-play. That this trance of the Yohi is an artificial one, something similar to the process of "statuolence," and the more or less willful going into the "spiritual state" of Swedenborg, Davis and other "seers" can not be doubted. It must, however, be a much deeper condition, a much stronger stretching of the bonds between soul and body, as it involves a complete suspension of the vital functions of the latter, and so to say, an annihilation of time, of which we have no account on the part of our seers, although it is not improbable that Swedenborg has remained in his spiritual state for several days and, perhaps, weeks. That this condition is in itself nothing miraculous, nothing upsetting the fixed laws of nature, is clear from the well-known cases of prolonged catalepsy, called "seemingly death." There, too, we have the appearance of the cessation of the vital functions, a seeming standstill of time, a peregrination of the soul on a ticket of leave. The facts we find alleged in books, that loads have been found in primitive rocks, which came to a short life again when the rock was broken, as well as that animals of former geological periods were taken from so-called "eternal" ice in a state of complete preservation, hint in the same direction, namely: That life, that is the action of the soul-principle on matter, is much more tenacious than we imagine.

In what condition the soul of the Yohi may be during his burial—a question of the highest interest not only for Spiritualists but for all psychologists—is for the present veiled in mystery. Is the deep magnetic sleep (trance) an unconscious one as regards the physical organ of the soul, but perhaps without interruption of the consciousness of the soul-essence? We do not know, but we doubt not, that some fakirs, who not infrequently

are men of culture, could throw some light on this matter.

To gather the rich harvest which in behalf of physiology and psychology may grow from the stray facts of suspended animation, would only require the sincere and devoted cooperation of some Western men of science, while thus far we have to content ourselves with the authentic attestation of the facts by scientists, without any more accurate exploration of their conditions and the change they may cause in the human system. These facts are precious enough as proofs of the immortal conquering the mortal; but we hope, that the unrelenting spirit of exploration, which characterizes our scientific age, will not rest before reaping all the fruit of knowledge attainable from the burial of the Yohi.

IMAGINATION OR RABIES!

Hydrophobia is one of the most terrible, the most mysterious, and the rarest of diseases that afflict humanity. Not one doctor in a hundred ever saw a well-authenticated case of it.

I am at this moment writing this article with a hand lacerated by the bite of a strange dog. I encountered him one Sunday morning two weeks ago in front of my residence. I am a lover of dogs. This was a brindled bull-terrier held by a chain. I patted him on the head. He wagged his tail, jumped up affectionately upon me. I slapped him playfully on his side, and in an instant he fastened his fangs in my right hand. One of them struck an artery and cut it. I bought the dog. It cost me \$15. I domiciled him. For forty-eight hours I had one of those subjective struggles which teach a man how absolutely he is at the mercy of his imagination. I went up to Dr. Hamilton. He looked at my hand, and asked at once: "Where is the dog?" "I've got him," I replied. "Is he all right?" "Sound as a dollar." "Then don't give the thing another thought. If I cauterize the wound you are liable to have a secondary hemorrhage; and then you will be disabled for a fortnight." That was all the medical treatment I received. "But I found myself that night dwelling upon the incident. All the dread possibilities were rehearsed. My fancy exaggerated my knowledge and my feelings. I felt pricking and burning sensations run up my arm. I fell into an uneasy doze. I heard the snarl and saw the gleam of fangs in the phantasmagoria of a nervous sleep.

I woke up in the morning unrefreshed and with a dull consciousness that something was pending. After a bath and a walk in the sun my resisting power began to assert itself. I saw that at this rate I would evolve out of nothing all the symptoms of rabies.

I sincerely believe at this moment that I could have brought on the symptoms of tetanus if I had only placed myself under my own imagination. If that dog had shown any symptoms of sickness I should have been a case for Pasteur. But he proved to be as straight as a triquet. I made friends with him. I found that he had a broken rib. I must have struck that when I slapped him on the side.

Now, consider a moment. If I had killed that dog when he bit me, as it was very easy to do, all the science, all the intelligence, and all the reason of the world could not have saved me from my own fears. And that is the result with almost every dog-bite. The first step on the part of stupidity is to kill the dog. Then he is declared to be mad, and then sets in the chain of subjective and fanciful results. Science and common experience agree that unless the dog has rabies there is no danger of the victim of his bite having hydrophobia. Well, my own experience tells me that one dog in about 5,000 that are killed as mad really has rabies. Dogmen are bitten every day. Your ordinary dog-fighter is covered with scars. There isn't a sportsman who hasn't had the mark of a tooth on him.

The dog is subject to epilepsy and nervous attacks that are common enough. But, if a poor animal should get a fit in the streets of New York, the cry of mad dog-is his doom—and the doom of everybody that he bites.

Mahew, who has written the best, because the only scientific, book on the dog, insists that rabies is an extremely rare disease that develops slowly in the animal, who is sick weeks before his paroxysms appear. He describes minutely all the symptoms of the rabid dog, and no one had a better opportunity to study them—not even Zouat. He saved scores of dogs from popular doom that were suffering with venereal fits.

Fear, which is always the concomitant of mystery, is the prime factor in individual hydrophobia and in those popular scares which we are having at this moment.

Everybody remembered the gifted Ada Clare, who was bitten in the face by a pet-dog. She died in this city in the most horrible paroxysms of hydrophobia. I saw her just before she died. She was a woman of many mental accomplishments and a strong imaginative temperament. Science stood helpless at her bedside, unable to save her, and powerless to assuage her agonies with the most powerful drugs known to the pharmacopoeia.

Mr. Butler I think it was, in Burling Slip, who obtained the dog. At all events, a month after Ada Clare's death I received a note from a well-known dog fancier to come and see the dog. The animal at that time appeared to be in perfect health. I have always believed that Ada Clare was the victim of her own imagination.

Per contra, I saw a case of undoubted hydrophobia in Wisconsin that was diagnosed as tetanus. It was that of a child six years old that was bitten by a Spitz dog, that died two hours after in a rabid paroxysm. The parents were ignorant Germans, knew nothing of hydrophobia whatever, and the wound was a mere pin-prick in the thumb.

But a month later the child was taken sick, and died, as I say with all the symptoms of hydrophobia. The French doctors, with characteristic French vivacity, have put afoot more theories of hydrophobia than all the rest of the world. Their speculations have not, it is true, verified anything, but they have stimulated inquiry. Some years ago they shut up forty dogs and then left them without water until they died, in order to see if the deprivation would induce rabies, but it didn't. Then they tried an enforced continence, and here they got a little light, for several of the dogs developed incipient epilepsies.

The theory was then propounded that hydrophobia was a sexual disease, found only in the male dog, and was due to enforced continence. M. Pasteur does not take any stock in this theory. He has pursued his investigations on the line of germinant or zymotic inoculation, and not on the line of energetic fecundation.

But even Pasteur does not claim that the bite of a dog that is not rabid ought to cause hydrophobia, and his first question when a

case of dog-bite is brought to him is, "Where is the dog?"

The answer to that question always is, "O, killed, of course." Pasteur and all the rest of them are groping in the dark after that. It sounds somewhat absurd to say that the life of a dog that is supposed to be mad ought to be saved. But when the case is understood the absurdity vanishes. It is the hunted dog that bites at everything, and the assumption that he is mad sets the crowd upon him. Then, wrought up to a pitch of frenzy, he bites and tears all within his reach. It is possible to produce this kind of hydrophobia in any highly-organized dog.—Nym Crinkle, in Mind in Nature.

For the Religio-Philosophical Journal. Thomas Gales Forster's Farewell.

(The last words of Mr. Forster were: "Your old friend is going.")

BY SUSAN G. HORN.

Good night! "Your old friend is going!" The anchor is lifted, the sails spread wide, The invisible life is flowing; They are signaling me from the other side, Farewell! "Your old friend is going."

In peace, "Your old friend is going!" No doubt fills my mind, no feeling of fear, For light on that land is glowing, Already the star-crowned headlands appear, Farewell! "Your old friend is going."

With smiles, "Your old friend is going!" Long have I pointed out this pleasant way To sad watchers alone in the gloaming, Now, my path is bright as a Summer's day, Farewell! "Your old friend is going."

Dear ones, "Your old friend is going!" Hopeful I've watched for this last eventide, With Earth's harsh winds round me blowing, Now smiling and happy away I glide, Farewell! "Your old friend is going."

Saratoga Springs, N. Y., April 25, 1886.

Spiritualistic Funeral Exercises.

To the Editor of the Religio-Philosophical Journal:

Among the various religious and funeral services which took place at a late Sunday, in Rochester, N. Y., may be mentioned the exercises at 164 Tremont street, conducted by Mrs. Gardner of 118 Jones street. At 3 P. M. the house and home of the deceased, Mrs. King, was literally filled with an intelligent assemblage. Mrs. Gardner, aided musically by Mrs. Smith of this city, performed the last funeral rites of the late Mrs. King. After an appropriate song, feelingly rendered by Mrs. Smith, Mrs. Gardner arose in a dignified manner and held the audience in an interested state for forty minutes, discoursing chiefly and earnestly upon the faith and experience of the spiritual belief. Coming, as her language did, from one of long and faithful investigation, and from one who had passed through all of the various phases, in her younger days, of the old orthodox doctrines, her conscientious expositions certainly carried great weight with her intelligent and appreciative listeners. One could not be mistaken in the thought that Mrs. Gardner meant, and honestly meant, all she said, and believed that the spiritual philosophy was all she required to live by, as well as die by. The final ceremonies at Mt. Hope were of an equally interesting manner. Rochester, N. Y.

How Mrs. Spurgeon's Wishes were Gratified.

A London newspaper relates a singular incident that occurred to the Rev. Mr. and Mrs. Spurgeon not long ago: "During an illness of Mrs. Spurgeon, before Mr. Spurgeon left her room for the journey he was contemplating, she remarked that she hoped he would not be annoyed with her for telling him what had been passing through her mind. She made him, however, promise that he would not try to procure the objects, and told him she had been wishing for a piping bullfinch and an onyx ring. Of course Mr. Spurgeon expressed his willingness to get both, but she held him to his promise. He had to make a sick call on his way to the station as well as to call at the Tabernacle. Shortly after reaching the sick person's house, the mother of the patient, to his amusement, asked Mr. Spurgeon if Mrs. S. would like a piping bullfinch; that they had one, but that his music was trying to the invalid, and they would gladly part with it to one who would give it the requisite care. He then made his call at the Tabernacle, and after reading a voluminous correspondence, came at last to a letter and a parcel underlying the other letters. The letter was from a lady unknown to him, who had received benefit from his services in the Tabernacle, and as a slight token of her appreciation of these services asked his acceptance of the inclosed onyx ring, necklace and bracelets, for which she had no further use. This intensified his surprise, and he hastened home with what had been so strangely sent, went up into his wife's sick-room, and placed the objects she had longed for before her. She met him with a look of pained reproach, as if he had allowed his regard to override his promise; but when he detailed the true circumstances of the case, she was filled with surprise, and asked Mr. Spurgeon what he thought of it? His reply was characteristic: 'I think you are one of your heavenly Father's spoiled children, and he gives you whatever you ask for.'"

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