Truth wears no mask, bows at no luman shrine, seeks wither place nor applause: she only asks a bearing.

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Readers of the Journal are especially requested to cand 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 medlums, interesting incldents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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For the Religio-Philosophical Journal. ** KRISHNA AND CHRIST."

Proof of Mr. Coleman's Positions.

Mr. Coleman's Sources of Information.—Dates of the Hindu Sacred Books.-The Maha-Bharata, Bhagavad Gita, Harlyansha, and Puranas,-The Caves of Flephanta, their Date and Character,-Jacolliot's Bible in India -Mr. Graves's Manufactured Parallels.-The Changes in Hindu Religions.- Defects of Sir Wm. Jones. -- Wholesale Garbling and Misquotation Exposed. - Errors and Absurdities of Godfrey Higgins. - The Truth Clearly Manifest.

BY WM. EMMETTE COLEMAN.

PART FIRST.

"No nation has. been more unjustly treated than the Indian. Not only have general conclusions been drawn from the most scanty materials, but the most questionable and spurious authorities have been employed without the least historical investigation or the exercise of that critical ingenuity, which, from its peculiar character, Indian literature requires more than any other."— MAX MUELLER: Ancient Sanskrit Literature,

In the JOURNAL of January 6th Mr. Kersey Graves attempts to refute my statements concerning "Krishna and Christ." In reply to his series of fictions there anent, permit me to present the following indubitable

MR. COLEMAN'S SOURCES OF INFORMATION. Mr. Graves asserts that I claim certain discoveries, which, if true, overthrow all our standard Oriental literature; and says it is "amazingly strange" that none of the profound Oriental scholars visiting India and examining her monuments, histories, etc., and none of the missionaries of the last 200 years, have ever made these wonderful discoveries; and again he says, "We are now expected to believe that a man 10,000 miles from India has made such a discovery with no other mean for aid than the Hindu sacred writings. This is rather a hard pill to swallow." The whole of this is utterly devoid of truth. Mr. Graves is well aware that all my 'wonderful discoveries" are no discoveries of mine, that they are the common property of all Oriental and Sanskrit scholars, and can be found plainly presented in the writings of the leading Sanskritists of the world, English, American, German, French, Italian, Hindu, etc. Mr. G.'s attention has been invited several times previously to these same truths, as found in the works of the leading authorities on such matters; and numbers of quotations therefrom have been given him, completely disproving his erroneous posi-tions and misstatements. He knows that the literature and science of the world are against him and in complete accord with my statements; yet, instead of honestly confessing his error, he continues to attempt to bolster it up by repeating exploded false-hoods, and by publishing garbled and manufactured quotations—full proof of which I shall present herein.

In my former article, owing to its length, I merely gave a summary of the facts gathered from a nearly three-years' search of Hindu literature, etc., without making definite quotations in sustentation of each statement, reserving for a future article (should my accuracy be questioned) to give substantial proof of my positions. This I propose doing now. When Mr. G. said I made these "discoveries" (?) "with no other means

given at the close of my article, a long list of authorities consulted by me, and also stated that I had studied over 200 volumes hearing on the subject. Instead of, as Mr. G. asserts, no Oriental scholar having ever heard of my "discoveries," the truth is that the merest tyro in Sanskrit studies is well aware of them; I took them from the writings of the ablest and most profound scholars on our planet. To be sure, Mr. Graves has no direct acquaintance with the Sanskrit scholarship of the world; his writings prove that he never saw one of the Hindu sacred books or any of the writings of our leading Sanskritists, except perhaps a volume or two of Max Mueller (and of these his knowledge of Max Mueller (and of these his knowledge is exceedingly scanty), Higgins and Jacolliot being his standard authorities; but, as other writers, replying to his falsities, have given him full evidence of the gist of Sanskrit scholarship, he cannot now plead ignorance. So, when he claims the scholarship of the world to be in ignorance of my "discoveries," he deliberately warps the truth. He knows what he says is untrue, just the same as he does when he fabricates quotations and as he does when he fabricates quotations and publishes them as the genuine words and ideas of Max Mueller, Forbes, Allen, Jones, Jamieson, Child, Emell and others, as I shall lemonstrate in this article.

Mr. Graves says I have not found the asserted parallels between Krishna and Christ, because my reading is insufficient. Three hundred books are too little, says he; there are a thousand; and the parallels must be in those I have not read. This is a mere evasion. I have examined every work asserted to contain these parallels. I have read all the books to which Mr. Graves refers as containing these parallels. I am perfectly familiar with all Mr. G.'s authorities, all his sources of information. He takes care not to name the books containing most of these hundreds of parallels, because he knows of none. Most of them are contained in but one book in the world, and that is Graves's "Sixteen Crucified Saviors." They emanated solely from Mr. Graves's mind. Nearly half of his parallels, Mr. G. says, he took from the Vedas. This is a positive falsehood. Mr. G. has evidently never seen the Vedas, and has in fact no clean idea what the Vedas are Krisha is clear idea what the Vedas are. Krishna is never referred to in any way, form, or shape in the Vedic hymns, or in the Brahmanas attached to the hymns; and there is only ar incidental reference (of a few lines) to Krish na found in one or two of the later Upani shads. This is all concerning Krishna in the whole of the Vaidik writings-three or four lines, embodying nothing analogous to the life of Jesus. And yet Mr. G. coolly tells us that nearly half of his 456 parallels between Krishna and Christ, were copied by him from the Vedas!!!

To cover up his own misstatements, he scruples not to insinuate that I have a "very defective memory," if not a "defective con-science." I have been scrupulously conscientious in my statements in this matter, and I challenge the closest investigation into every quotation, reference, etc., made by me. The 300 and odd volumes perused by me contain every thing of importance in existence bearing on Krishna-worship. In order to get at the bottom facts on all the points, I ordered costly books from London, Paris, Berlin and India. I spared no expense or labor requisite to arrive at the whole truth. I was determined to know all that was known concerning Krishna, up to date, by the Ori entalists and Sanskritists of all nations; and I have succeeded in obtaining the desired information. I now am aware of all that is known thereupon, and no thousand or ten thousand books are needed to obtain fuller knowledge. I have a good knowledge of the whole range of Hindu sacred literature, and of every thing they say of Krishna; and I know positively that most of the so-called parallels of Mr. G. are forgeries, were never heard of in India.

DATES OF THE HINDU SACRED BOOKS.

I shall now present the proof of my statements concerning the times of writing of

of the Hindu Scriptures. The Vedas, the oldest writings, say nothing of Krishna. The Hymns date from remote antiquity to about 1,200 B. C.; the Brahmanas range from 600 B. C. to 800 or 1,000 B. C. the older Upanishads, from a century or two before Christ to 600 B.C. In all this immense literature, as before remarked, there is only a few lines in reference to Krishna; and those are in two of the latest written

In my former article I made the following statements: The Maha-Bharata, containing the oldest accounts of Krishna's manhood exploits, is a vast compilation, written at different times, ranging from some centuries before to some centuries after Christ; the Bhagavad Gita, a late interpolation into the Maha-Bharata, was written several centuries after Christ; the Harivansha, containing the first detailed life of Krishna, appeared in the seventh century, A. D.; the Vishnu Purana, containing Krishna's life, in the tenth or eleventh century; and the Bhagavata Purana, which contains more of the parallels with Christ than any other book, in the twelfth

THE MAHA-BHARATA. First, the Maha-Bharata. Speaking of this book, Prof. Dowson's "Classical Dictionary of Hindu Mythology and Religion," London, 1879, page 189, says: "Great additions have been made in later times. The Bhaga-vad Gita and the episode of Nala, with some others, are the productions of later writers; the Harivansha, which affects to be a part or aid than the Hindu sacred writings," he of the Maha-Bharata, is of still later date, knew what he said was untrue, for I had and besides these it cannot be doubted that

numerous interpolations, from single verses as follows: "At the beginning of Sanskrit who reigned in the fourth and fifth centrology passages, have been made to uphold philology, ... every thing Indian, whether turies A. B. It also refers to the Muhamand further the religious opinions of seets Manu's Code of Laws, the Bhagavad Gita, madan invasion of India, which occurred in and individuals." Prof. Tiele, "Outline of the History of Ancient Religious," London, 1877, pages 153-4, says, that during the Brahenical revival, in the Middle Ages, the difficult for European scholars to form a Maha-Bharata was "modified and interpolated by the worshipers of Vishnu and Shiva" to make it the "vehicle of their particular theology." Prof. Monier Williams, "Indian Wisdom," London, 1875, pp. 317-320, traces the several redactions or revisions of the Maha-Bharata from the fourth century B. C. to several centuries after Christ, when the Bhagavad Gita, Harivansha, etc., were added to it. Barth's "Religions of India," London, 1882, p. 221 (one of the most scholarly works 1882, p. 221 (one of the most scholarly works on Hinduism recently published), says: "In India itself, moreover, there certainly were Christians, and probably Christian churches, before the redaction of the Maha-Bharata was quite finished." The "North American Review," vol. citi., p. 24 (July, 1866), states that certain portions of the Maha-Bharata "are of so recent an origin that they can scarcely be referred farther back than the third century of our era." The "New American Cyclopædia," Appleton, 1862, vol. xiv., p. 337, says, the compilation of the Maha-Bharata doubtless "extends in both directions from the Christian era." Prof. Weber, "History of Indian Literature," Boston, 1878, pages 186–188, presents evidence to show that pages 156-188, presents evidence to show that the Maha-Bharata first became known in India somewhere between the time of Megasthenes, the third century before Christ, and that of Dion Chrysostom, the latter part of the first century after Christ. Its final re-daction, says Weber, "must have been some centuries after the commencement of our era." The testimony of the above-named eminent scholars suffices to prove the truth of my assertion, that the Maha-Bharata was written at various dates, its final redaction being some centuries after Christ. Aside from the Bhagavad Gita and Harivansha, the the Maha-Bharata contains scarcely any thing in Krishna's life at all parallel with the life of Jesus.

THE BHAGAVAD GITA.

claimed that the Bhagavad Gita was written a few centuries after Christ. Such is the general opinion of Sanskrit scholars. Its contents prove beyond doubt its impossibility to havê been written more than a century before Christ, while that it was in fact written after the Christian era began is almost beyond reasonable doubt. This work warmly advocates the Yoga system of philosophy, in combination with the Sankhya system. The Yoga system was founded by Patanjali after the rise of Buddhism, a few centuries before Christ at the earliest, and if this Patanjali be the same as the author of the Maha-Bhashya, as some think, he must have lived either in the second century before Christ, or the first century after Christ. (Weber's "Indian Literature," pp. 223-225). "A long interval of perhaps several centuries," says J. Cockburn Thomson, translator of the Bhagavad Gita, "must have intervened between the Yoga of Patanjali and the new branch of that school" founded by the Bhagavad Gita. "If we may place," says Thomson, "the probable date of the Yogasutras between 400 B.C. and 100 B.C., we must consider that of the Bhagayad Gita to lie between 100 B. C. and 300 A. D." (Thom-

son's "Bhagavad Gita," p. 38).

"This poem," says Dowson's "Classical Dictionary of Hindu Mythology," page 43, "has been interpolated into the Maha-Bharata, for it is of much later date than the body of that epic; it is later also than the six Darsanas or philosophical schools, for it has received inspiration from them all, especially from the Sankhya, Yoga and Vedanta. The second or third century A. D. has been pro-posed as the probable time of its appearance." Prof. Modier Williams, "Hinduism," page 207, places the time of the author in "the second or third century of our era." "It is now generally conceded." says Hardwick, "Christ and Other Masters," pp. 170, 203, "that the date of the Bhagavad Gita is post-Christian. Even Lassen....places this poem in a later period of Hindu history." It is 'extremely probable" that it "was composed as late as the third century of the Christian Other authorities place it still later even. Mrs. Speir's "Life in Ancient India," page 425, tells us it is "attributed to the seventh or eighth century of our era;" but this is almost certainly too late. The second or third century is that generally adopted by Sanskrit scholars. It is true that, in the infancy of Sanskrit knowledge, the days of Sir Wm. Jones, Halhed, Wilford and Wilkins, following the traditional belief of the Brahmans, those students ranked the Bhagavad Gita as of great antiquity. As the Brahmans absurdly claimed the Vedas, the Maha-Bharata, and the Puranus all to be the work of one man, Vyasa (that is the compilation of the Vedas, and the direct authorship of the other works), Sir Wm. Jones and Wilkins accepted this as truth, and actually supposed them all to have been written 4,000 years ago. These statements of Jones and Wilkins, written a hundred years ago, and completely exploded over fifty years ago, continue to be quoted by such writers as Graves, although they know full well that they are false, and that not a Sanskritist in the world to-day but what knows their absurdity. To talk of the Bhagavad Gita or the Puranas being written 4,000 years ago is the veriest non-sense. It is time that free thinkers and

Spiritualists were done with such deplorable

right opinion on the real merits of Indian literature." ("Ancient Sanskrit Literature," page 4). Hence the many mistakes of Jones, Wilkins, Wilford, etc.

After careful search, I fail to find one single Sanskritist who believes that the Bha-gavad Gita or any form of Krishna-worship has had any influence on Christianity. All the evidence goes to show that Christianity borrowed nothing whatever from the Krish-na cultus. It may have borrowed something from Buddhism (though this is not certain save the legend of Barlaam and Josaphat). but its development is entirely outside of Krishnaism. On the other hand, a number of Sanskritists are strongly of opinion that Krishnaism, and especially the Bhagavad Gita, furnishes evidence of having been affected by Christian influences. Prof. Weber. of Berlin, has written at much length in favor of this position, and he is still engaged in its earnest support. Prof. H. H. Wilson entertained similar views. F. Lorinser, in his translation of the "Bhagavad Gita," Breshis translation of the "Bhagavad Gita," Breslau, 1869, argues strongly in favor of portions of that work having been borrowed from the New Testament. To this a native Hindoo scholar, Kashinath Trimbak Telang, in his English translation of the "Bhagavad Gita, Bombay," 1875, made a vigorous reply, claiming, very absurdly, that that work was written before Buddhism arose. F. Neve, in his monograph, "Des Elements Etrangers du Mythe et du Culte de Krichna," Paris, 1876, agrees with Weber and Lorinser, Other equally as eminent Sanskritists and comequally as eminent Sanskritists and comparative theologians dispute these positions and deny Christian influences. Among these are Muir, Tiele, Bhandarkar, Monier Williams, etc. So the question whether Christian influences in any manner affected the development of Krishnaism is as yet an open one. In my opinion, it is very doubtful if Christianity has much influenced Hinduism. The two systems, I think, have developed independently of each other. I have been charged by Graves and others with claiming, in my first article, that Krishnaism borrowed from Christianity, when in fact I said nothing of the sort; save that in one unimportant addition to the story of the massacre of the children by King Kansa, in the Bhaga-vata Purana, I said it might have been borrowed from the Christian legend. In that article I stated the opinion of eminent Sanskritists concerning Christian influences upon Hinduism, but I said nothing by way of personal endorsement of their opinions. am quite positive there has been very little borrowing on either side, but if there was any borrowing, I repeat, it must have been on the side of the Hindus, that is, so far as Krishnaism is concerned.

THE HARIVANSHA.

This work, containing the infancy, early life, and a portion of the manhood exploits of Krishna, is universally acknowledged to be a very late addition to the Maha-Bharata. written centuries after the beginning of our era. A book called the Harivansha was in existence in the sixth or seventh century A. D. (Barth's "Religions of India," p. 184, note; Weber's "Indian Literature," p. 189, note), but it is very doubtful if this work was identical with the modern Harivansha. The latter is probably a modern redaction of the older work. It gives evidence of having been compiled after the later Puranas were written, between the 12th and 16th centuries A.D. and Professors Wilson and Dowson rank it 'with the Pauranik compilations of least authenticity and latest origin." (Wilson, Preface to Translation of the "Vishnu Purana," vol. 1, page xeii.; Dowson's "Class. Dict. Hindoo Mythol.," pages 119, 189, 192. See also Williams's "Indian Wisdom," pp. 320, 375, 417; Garrett's "Classical Dictionary of India," page 248; "Chamber's Cyclopædia," article Harivansha.)

THE PURANAS.

My statement that the Puranas were writ ten in the Middle Ages has been hooted at by Mr. Graves, who claims that no Oriental scholar ever heard of such a thing before, and that the best authorities say they were written three or four thousand years ago. I'n the contrary, every Sanskritist in the world knows that they were written centuries after the Christian era began. The proof of this is overwhelming. The best authority on Pauranik literature is Prof. II. II. Wilson. A large portion of his life was spent in India in the study of Hindu literature. Sanskrit philology, etc.; and he had a more thorough knowledge of the Puranas than perhaps any other scholar before or since. In the Preface to his excellent translation of the "Vishnu Purana," he examines the whole eighteen Puranas at leugth, indicating their probable dates, and the grounds in each case for determination of the approximate date. ircumstances are often referred to, references to authorities are made, legends are narrated, places are particularized, of which the recent date is indisputable; and this proves that the works containing them are of comparatively recent date. Dynasties of kings are given in four of the Puranas. in which the names of monarchs known to have reigned centuries after Christ appear. Two of these four are the Vishnu and Bhagavata Puranas, which contain the most popular departures from the truth. Speaking of the lives of Krishna. The Vishnu Purana men time of Sir Wm. Jones, Max Mueller remarks tions the well-known Gupta dynasty of kings

the eighth century. It contains certain chronological data terminating at A. D. 1045, about which time the work was probably compiled. The Bhagavata Purana was written after the Vishnu, as it borrows largely from it, and contains also chronological data proving its late date. The Brahma Purana contains forty chapters devoted to the holi-ness of Orissa, its sacred groves and temples, including the great temple of Jagannatha (or Juggernaut), which was erected in the twelfth century A. D. This proves this book to have been written not earlier than the twelfth century. The Padma Purana speaks of temples and cities built only four or five hundred years ago. Facts like these demonstrate beyond doubt the very recent date of the Puranas. Those containing the lives of Krishna, the Vishnu and Bhagavata, were certainly compiled ten or twelve centuries after Christ; their contents prove it positively. (See Wilson's Preface to "Vishnu Purana," vol. 1, pp. xi, xvii, xxviii, xxxiv, xlii,

exi, exii.)
Max Mueller, in Nature, vol. iv, p. 381,
Sept. 14, 1871, says: "The Puranas, which
was at one time quoted as co-equal with the most ancient literary monuments of the world, are now assigned to the age of Charlemagne (9th century A. D.) rather than to that of Moses." For remarks on the late that of Moses." For remarks on the late date of the Puranas, see also Max Mueller's "Origin and Growth of Religion: India," page 122. Tiele, "History of Ancient Religions," p. 153, says, none of the Puranas "were written till the eighth century A. D., and the majority even are much later." Prof. W. D. Whitney, America's greatest Sanskritist, and one of the ablest in the world, says, in his great "Sanskrit Grammar," Leipzig, 1579, Introduction, page xviii: "The Puranas are pseudo-historical and prophetic in character, of modern date, and of very small acter, of modern date, and of very small value." "Johnson's ('yelopedia," vol. ii, p. 526, says, the Puranas "are supposed to have been written between the eighth and four-teenth centuries of our era." Prof Monier Williams, "Indian Wisdom," p. 493, and the Vayu Purana, "can scarcely date from a period more remote than the sixth or seventh century of our era." The "Westminster Review," April, 1851, p. 120, says: "It is in the Puranas,' which belonged to the centuries after our era, that the avatars of Vishnu, and especially that of Krishna, assume their modern form, and to this period must be assigned the later book at the close of the Mahabharata, called 'Harivansha,' which is a complete History of Krishna." Weber, "Indian Literature," p. 190, tells us that the Puranas belong, all of them, to the last thousand years or so since the 8th century A. D. Garrett's "Classical Dictionary of India," p. 482, places the date of the Puranas from the eighth to the 16th century A. D. Prof. Goldstuecker, in "Chamber's Cyclopædia." articles India and Puranas, says: "The Puranic period all scholars are agreed to regard as corresponding with part of our medieval history," and the Puranas "do not only not belong to a remote age, but can barely claim an antiquity of a thousand years (9th century A. I)." Heeren's "Historical Researches," vol. ii, p. 207, says the Puranas received their present form and arrangement during the Middle Ages. Dow-san's "Classical Lief Hinda Mythol." m son's "Classical Dict. Hindu Mythol.," pp. 245-6, says the oldest Purana, the Vayu, may, date from the sixth, while others belong to the thirteenth and sixteenth centuries A. D. Dr. Ritter's "History of Ancient Philosophy, vol. i, p. 76, says the most decisive proof of the late date of the Puranas "is derived from the so-called prophetic sections, several of which come down so low as the times of the conquest of India by the Mohammedans, and of the Raja Boja, i.e., about the eleventh century of our ra." Manning's "Ancient and Medieval India," vol. i, p. 244, says, the Puranas "are not supposed to be older than the ninth century, A. D., and many of them are probably not so old." "India, Historical and Descriptive," London, Bohn, p. 54, informs us, that the Puranas are known to have been composed by many learned Brahmins at different times between the eighth and sixteenth centuries. Trotter's "History of India," p. 15, remarks: "Somewhere about the ninth century of our era the first books of the new Hindu Bible appear to have come in vogue. To these from time to time were added fresh Puranas, until their number had swollen to eighteen." Marshman's "History of India," vol. i, p. 0, says, the oldest Purana is only a thonsand years old and the latest about four hundred and fifty.' Kuight's "English Cyclopædia," 1868, vol. vii, p. 263, says, "none of the Puranas can be referred to an earlier date than the ninth century A. D., and the greater part of them are much later." Balfour's "Cyclopædia of India," vol. iv, p. 730, says, "the composition of the Puranas is supposed to have commenced in the seventh century A. D." The "Eneyclopædia Britannica," ninth edition, vol. iv, p. 210, says, "The sectarian spirit [dating from about the beginning of our era] gave gradually rise to a special class of works, modern Puranas, compiled for the express purpose of promoting the worship of some particular deity." Appleton's "New American Cyclopædia," 1862, vol. xiv, p. 338, says: "Most or all of them [the Puranas] belong to the last 1,000 years." The "Globe Cyclopædia," Edinburg, 1879, vol. v, p. 260, says, none of the Puranas "can be traced back for

none of the Puranas "can be traced back for

more than a thousand years.... The earliest

P. is assigned conjecturally to the ninth c.,

For the Religio-Philosophical Journal. About Certain Mysterious Phenomena.

BY EUGENE CROWELL, M. D.

There are more things in heaven and earth than are dreamt of, even in the philosophy of Spiritualists, and when intelligent, compe-tent persons, both within and out of our ranks, observe startling phenomena, or have strange experiences beyond those that are common to the daily life of the multitude, it is not surprising that their narration of them should be regarded with distrust, and the facts, themselves, disposed of as the illu-

sions of credulous, perhaps diseased minds. We know that the varied and multitudinous phenomena of Spiritualism are thus regarded by the majority of mankind, and where we consider what a large proportion of spiritual manifestations, or what pass for such, are deceptive, either from design or lack of knowledge on the part of the professed medium, it also is not surprising that discerning and discriminating Spiritualists should view critically, if not distrustfully, any new phenomena to which their attention

may be invited.

I have no fault to find with this critical spirit, but on the contrary, within proper limits, I approve it, but we should guard against its obtaining the mastery of our minds, and thus lead us to reject as impossible occurrences, which, although beyond our comprehension, are attested by witnesses, perhaps as credible and intelligent as our-selves. We should contantly bear in mind that we know little indeed of the many profound mysteries that surround, and even envelop us, and should at all times expect and be prepared to accept new truths, however contrary to our previous conceptions they may be, provided the evidence to substan-

may ne, provined the evidence to substantiate them is sufficient, and unimpeachable.

These remarks are preliminary to my introduction of the following communication. published in the Journal of Sept. 30th, 1882. t particularly engaged my attention at that time for the reason that many years sincebefore I became a Spiritualist—a phenomenon of a somewhat similar nature was observed by me, and excepting one or two intimate and judicious friends, I have thought it prudent to refrain from mentioning it to any one until the present time.

"THE STAR! THE STAR!"

"More than forty years ago, a solid, hard-headed farmer in an eastern state, became deeply concerned about the things of the spirit. He was of a skeptical family—that is, he inherited and was trained in doubts of the orthodox belief. But he had too many brain-cells to be indifferent about the threequestions which sensible men in all ages have asked-whence? why? whither? and have replied to them by systems of science, philosophy and faith. He was a man of few words and no confidences, and so he did not reveal his anxieties or seek for sympathy. One summer night, unable to sleep, he went out on his piazza and lay down with his eyes turned toward the heavens. He noticed high up the zenith, a star of unusual size and brilliancy. It came into his heart to say, "If the Bible is true I want to know it. If yonder star will move to the horizon and back again, I will believe in the Bible and God." Instantly the star began its journey, and not once or twice, but rapidly up and down from zenith to horizon it kept moving for the space of over half an hour. The man cried in astonishment and fright, "It moves! It moves!" His voice roused the household and the writer's father with several others plainly beheld the phe-

'My father was one of the coolest, most undemonstrative of men, but his testimony was clear and pointed on the subject. He never referred to the matter outside his own family, and the inquirer who invoked the movement of the star (he was my uncle) was never known to refer to the subject in the long interval that has elapsed since the unaccountable phenomenon until a few days since when I was visiting him and ventured to ask for the facts from his own lips. His statements corresponded in every particular with my father's statement. So far as I know this unheard of occurrence had but slight effect upon my uncle's character—it certainly had but little upon the conduct of his life, though to a great extent, it banished his doubts. He never for a moment thought that the star really did move, but judged that it was allowed to have that appearance as a help to his unbelief. The occurrence has never before been made public, and is only brought forward now because I wish to ask the RE-LIGIO-PHILOSOPHICAL JOURNAL'S rationale of PLUS ULTRA."

This narration so interested me that I requested Col. Bundy to communicate to me the name and address of the writer, if he was at liberty to do so, and he kindly enclosed my note to the latter, and shortly after I received a note from a well known lady—not a Spiritualist—whose labors in behalf of humanitarian objects for some years past have met the approval of all intelligent and thoughtful people, and whose ability and character have placed her in the foremost rank of American women. She informed me that she was the writer of the communication; that it was her uncle who first witnessed the occurrence, and that her father, who was present, also was a witness to it, and always corroborated the testimony of her

uncle in every respect.

The next case that I shall notice, in this connection, is that of the appearance of an aerial locomotive, an account of which was published in the Boston Daily Globe, in April of this year. It was communicated to the reporter of a Nashville paper by the engineer who witnessed the phenomenon. I am aware that this narration is not substantiated by such evidence as would be required to place it on a footing with the established facts of Spiritualism, but as the phenomenon it records is analogous to, and illustrative of those observed by "Plus Ultra," and myself, I venture to copy the account, leaving the reader at liberty to accept it as truthful, or to reject it on the ground of its not being attested by responsible witnesses .:

"Am I superstitious?" was the inquisitorial reply of a railroad engineer, made to a Nashville reporter in answer to a question as to whether he, like nearly every other man in his profession, was influenced by presentiments or strange happenings, for which there could be given no satisfactory explan-

'I don't know," continued the engineer, "that the word superstitious conveys the same meaning to my mind that it does to yours, but in support of the position I take of the existence of supernatural agencies I will give you an experience of mine which befell me lately, and which, to say the least, was most remarkable. Of course I would not like for you to use my name should you see fit to put my statement in print, for fear it might hurt me with the company. You know the fate of a train-load of precious lives de-

charge of the engines. Once it is known that an engineer drinks, or is influenced by superstitious beliefs, he is removed, if retained in the service at all, to freight, construction and

other slow trains. "Well, I started out to tell you," continued the reporter's informer, as he stood in the cab of his engine, waiting for the sharp ring of the conductor's bell as a signal to pull out, "the experience I will now relate: Some time ago my partner, an engineer on the Nashville and Chattanooga Road, upon which I am now running, was killed in a wreck. When found by his rescuers he was standing up in his cab, with his hand on the lever stone dead, and jammed up on all sides by pieces of timber, iron rods, and parts of the boiler. The accident occurred near Cowan, just this side of the tunnel at that point Although months and months have passed since that time, I never went flying past the locality at night that the staring eyes and pallid face of my pard' did not appear to me, in my mind's eye, just as I had seen them in death. Well, one stormy night only a few trips ago, as we neared Cowan tunnel, I heard, or at least I thought I could distinguish the whistle of an engine approaching from the opposite direction. By my schedule I knew I would meet no train for a good distance, and I turned with inquiring looks to my fireman, who at the same time called my attention to the dread sound. It was the work of a second to reverse the engine and put on the air-brakes, and with a shuddering, convulsive movement the engine slowed up stopped and commenced to back. Meantime my fireman had leaned out of the cab as far as possible to look up the track. Peering out for a few seconds, he drew in, and turning to me I noticed that his face was livid, and his eyes protruding from their sockets. He made an ineffectual effort to speak, but at the same time pointed toward the same time that froward above us. With

of the mountain that frowned above us. With a feeling of wonder and strange fear my eyes followed the direction my assistant's arm pointed, where a sight met my gaze that as used to danger and excitement as I had become, froze my blood. There, suspended in mid air, and enveloped in a peculiar kind of illuminated haze, was a phantom engine gliding across the sky, its wheels revolving like mad, fire and smoke escaping from the smoke-stack, and steam rushing from the safety valve. In the cab stood my dead pard as motionless as death, with his hand on the lever of his engine. His face had that clammy, terrifying expression that was to be seen on it a few moments after he was killed. Fascinated by the dread apparition, my eyes

fascinated by the dread apparition, my eyes followed it, as with a rush it wound around the hills, and was gone. Being then brought to a sense of my position, I found that we had been backing at full speed. I east a look at my fireman, and found him crouching in a corner of the cab, still shivering as with the ague. On looking out I saw that we had backed into an onen switch that we had just backed into an open switch that we had just left. I stopped the engine, and was about to pull out again, when up the track, at the mouth of the tunnel, I saw a lantern swinging the danger signal. The next moment a 'bull's eye' hove in sight. It was on an engine pulling a special train, of the approach of which, by an unaccountable mistake of the telegraph agent, I had not been warned, having received no orders to meet it any-

where.

"Apparition or no apparition, spirits or no spirits," continued the narrator, "had the phantom engine's whistle not been heeded y me, and had not the ghostly sight 1 have inst described been witnessed, my train and the 'special' would have met at full speed, and many a passenger been hurled into eternity. Well, I made up my time to Chattanooga, and there, my fireman 'jumped me.'"

Without commenting on the foregoing I will now proceed to narrate an experience of my own.

Until the year 1865 I was a confirmed disbeliever in a future state of existence, but in that year I became deeply interested in the study of mesmerism, and devoted much time and attention to it, and recognized in its facts certain truths which no longer permitted me to rest quietly in my conviction that death ends all. On the contrary, these facts indicated so unequivocally, and so forcibly, that there was more in man than flesh and blood, and gray and white brain, and nerve tissue, that my mind was thrown into a tumult of hope and doubt.

In this condition I remained for two years. when sailing on the Pacific Ocean, bound from Panama to San Francisco, one beautiful afternoon, the surface of the ocean being as smooth as that of a small lake, and light clouds fleeking the sky, I was reflecting intently upon the great subject which at that time was ever uppermost in my thoughts, when, with my eyes directed towards the heavens, I felt impelled to give utterance to this invocation: "O, almighty God! if such a being exists, I implore thee to enlighten my darkened mind upon this momentous question of an existence hereafter. Have I an immortal soul? If I have, I beseech thee to make it now manifest by the appearance of

a cross in the heavens!" But a very few seconds elapsed from the time I finished the prayer, before I perceived at the point in the heavens towards which my attention was directed, a slight commotion in the clouds, and in another moment, to my astonishment, I saw them assume the form of a perfectly defined Latin cross, in the field of blue sky. It appeared to be of the proper proportions, and from my point of view, about eight feet in height. As soon as I was able to command my thoughts, the question arose in my mind, whether the appearance was subjective; a creation of my imagination, or an objective reality, and lirected my attention to various parts of the heavens, and saw nothing of it, but when 1 again looked at the spot where I had seen the cross, it was still there. I repeated this process a number of times, and each time with like results, until, perhaps two minutes after its first appearance, it suddenly vanished.

Faith and expectation were not factors in the production of this result, for at that time I had no belief in the possibility of such an occurrence, and no faith in the efficacy of prayer, and the impulsion to pray seemed, even then, to be from without, and not a spontaneous desire of my own mind. I was merely in a receptive mood, and actuated by an earnest desire to arrive at the truth, and while giving utterance to the invocation I had not the slightest expectation that it would be answered. My mind was in no condition to conjure up any supersensuous appearance. That it was God who directly granted my petition T do not believe. But who or what answered it?

It is easy to speculate in relation to such phenomena, but in the present state of our knowledge, or rather want of knowledge of their nature it appears to be idle, if not presumptions, for me to do so. My object in sleep? It was worth investigating and he freshing and cooling. Try it often!

pends very often upon the movement of my hand on the lever. Upon all fast passenger trains, one of which I run, you are aware that the most careful men are placed in cases on record, and believing that others that no one could get in from outside. He had not faith enough in ghosts to waste the process of the engines. Once it is known that must have witnessed phenomena, in some respects similar, I would earnestly request such persons to publish accounts of them, so that in time we may have on record a suffi-cient number to enable us to compare and elassify them, and then, perhaps, a reasonable hypothesis may be formulated as to their origin and nature, and thus we may be assisted to the true solution of the problem they

196 Clinton Avenue, Brooklyn, N. Y.

The Pranks Played in a West Philadelphia Household.

Dishes Belonging to an Old Set of China Smashed into Fragments by Some Power that Eludes Discovery-Plates Broken by the Dozen.

(Philadelphia Press.)

A highly-connected family, living in a fashionable quarter of West Philadelphia, has been sorely troubled of late by manifestations which, instead of taking the usual shape of noises, bell-ringing, furniture-moving and the like, has proceeded from the destruction of their china, table and furniture. truction of their china, table and furniture. The head of the family is a member of the Committee of One Hundred, a prominent broker on Third Street, and a man highly oroker on Third Street, and a man highly respected by all who know him. The thoroughly-authenticated story now to be related will sufficiently identify him to his numerous acquaintances and neighbors, who are familiar with many of the facts, which have been matter of household gossip for several weeks. To those who learn the story first through this recital the principal actor will be known as Mr. D. The house is one of a be known as Mr. D. The house is one of a row of pretty Queen Anne cottages, little more than a stone's throw from the Chestnut and Walnut Street car depot. Mr. D.'s family consists of a pretty wife, several years his junior, two young children and two maid servants. The house is furnished in thoroughly unpretentious and home-like fashion. Mr. D. has been in failing health for several months, much of that time having been confined to his home. Among his household possessions was a dinner-set of old ironstone blue china, quaint, but inexpensive stone blue china, quaint, but inexpensive, and very highly prized from the fact that it had descended to him through four generations of his name. Fortunately Mr. D.'s nerves were far stronger than his health, and the wifely confidence of his consort was stronger than superstitious apprehensions, else the singular happenings now to be related might have broken up their happy household.

THE MANIFESTATIONS BEGIN. During the first week in January the cook.

faithful servitor, who has ever manifested a singular loyalty to her employers' interests, on opening the pantry one morning found a vegetable dish belonging to the blue china set lying in fragments on the floor. The dish had always occupied a place on a certain portion of the top shelf, but the fragments, the cook asserted, lay on the floor at a point several feet away from where it must have fallen had it slipped from the shelf. What seemed equally singular was the fact that the dish had been broken into comminuted fragments. Even delicate china would scarcely have broken so small, and the destruction of the heavy old ware that had resisted quite a century's use invested the accident with suggestive mystery. The cook was certain that she had placed the dish just where it belonged, and the nursemaid was equally certain that she had not visited the pantry the preceding evening. Mr. D. arrived at no satisfactory elucidation of the matter, but came to believe that the accident might have happened through the jarring of the shelves by the slamming of doors or the rattle of heavy wagons over the pavement. Himself taking a look through the pantry the same evening, he noticed a wicker fruit basket sitting on a box at the end of the pantry away from the door. The cook opened the pantry next morning and reported as the only peculiar circumstance that the fruit basket was lying on the floor, several feet away from the box on which it had last been seen. Mr. D. took very little account of this fact. The following morning, however, the cook reported that a fourpound package of oatmeal left on the shelf the night before, was found on the pantry floor part of its contents spilled. Again, the place where it was found was several feet removed from the place it must have fallen had it dropped from where she placed it Although both cook and nurse were mature women and above the average intelligence of their station, they grew noticeably restive and neighbors' servants began to whisper of queer doings at Mr. D.'s house.

On the following evening, Saturday, the cook, according to her custom, set the table for breakfast next morning. She was habit-ually careful in placing the castor with re-lation to the other articles of table furniture. The next morning, she and the nurse, entering the dining-room together, were little less than horrified to find that a thin glass water tumbler, which had been placed by Mrs. D.'s plate, had been broken, Mr. D.'s salt cellar inverted several inches away from its place, and the castor nearly two feet away from its proper location. Their astonishment was raised to fever heat when they remarked that the chief fracture in the tumbler was almost circular in shape. To their excited imagining it seemed as though a diamond had been used to trace the fracture, and they so reported to Mr. and Mrs. D. whom they aroused to listen to the story. Mr. D.'s cooler judgment relieved the story of much of its gruesomeness. The fracture in the tumbler was circular, but the radiat ing cracks, two of which went almost around indicated that a blow from something had wrought the damage. The feet of the castor were round balls just about the size of the hole in the tumbler. Hence Mr. D. concluded that in moving the castor around it had been brought in contact with the fragile glass with force enough to do the damage.

SEEKING AN EXPLANATION. What power moved the castor was a ques tion the solution of which presented much more difficulty. It could be neither cats nor rats, for neither of them have formed a lodgment in that house as yet and all the windows are carefully fastened every night. If seemed likely that the tumbler had been broken by the same efficient agent that had broken the vegetable dish and produced the other unaccountable manifestations. Supernatural agency could not find credit for a moment with a man of Mr. D.'s intellect. His confidence in the loyalty and trustworthiness of all the female members of his household was such that he could not bring himself to think any of them would volun-

what he was going to do. It was clear, he said, that no one could get in from outside. He had not faith enough in ghosts to waste sleep in watching for them, and the scheme he would put in practice would declare who the sleep-walker was. He screwed an eye ring into the wall at the head of the only stairway giving access to the lower rooms from the sleeping-rooms. A string suspending a bell was run through it and attached to the balusters in such a way that, with a very light touch, it would break, let the bell fall, thus making noise enough to alarm such a light sleeper as himself. He hoped for good results from this project in either of three ways. A person could not pass it unconsciously without giving the alarm. If it was sounded it would show who the sleepwalker was. If the manifestations continued, and no alarm was given, it would show conscious mischief on the part of the offender whose cunning enabled her to pass the barrier unchallenged. It equally might be useful in preventing a conscious mischiefmaker from making any improper effort. The scheme apparently worked perfectly. For more than two months there was no other unexplainable happening save that one morning the servants found the mantel ornaments of the dining-room disarranged, although both of them and Mrs. D. were perfectly certain that they had been left as usual the night before. The household quieted down. Neighbors' servants gossipped and many exaggerated stories floated around, but were hardly thought worth contradicting. Mr. D. rested perfectly satisfied that he had solved a very disagreeable mystery, and, at the same time, had spared the reputation of a faithful servant.

All the mysterious circumstances related above occurred in the night or were discovered only when the servants arose in the morning. Materializing in day light began on February 20, last election day. Mr. D. was at the polls serving his city and the Committee of One Hundred. Mrs. D. and the servants and children were at home. At 9 o'clock the household was aroused by the crash of china in the pantry. The soup tureen be-longing to the old and valued set was found in a hundred fragments on the floor. It had fallen off the upper shelf along the outer edge of which Mr.D.had nailed a strip threequarters of an inch thick to prevent any possible jarring off. The cook declared that she was at work in her kitchen and there is no doubt that the nurse was attending to her duties with the children. Mrs. D. was upstairs. The cook and nurse speedily fore-gathered in the kitchen and discussed the accident. The cook lapsed into a moody silence, sitting seemingly in deep thought, when the nurse-maid rose to attend to her duties elsewhere. She had got as far as the door of the entry to the dining-room, which passes the pantry door, when she remembered that she needed something at the far end of the Kitchen. Returning thither, she had reached the desired object when the crash came again. It will be remembered that this was just two hours after the first alarm of the day. Again the household assembled at the pantry door. This time it was a large vegetable dish, which lay in comminuted fragments on the floor where it might not necessible have falled by vetural gravitation. possibly have fallen by natural gravitation.

THE SERVANTS EXAMINED. Mr. D. exercised all his acuteness in his inquiries of those who heard or were near the pantry during the few seconds which passed while the other had her back turned. The crash had caused the nurse to turn as soon as she heard it, and the cook, sitting in her moody attitude, was the first object her eyes consciously rested upon. Verily she must have moved by supernatural agencies to have preserved the appearance so well. Mr. D. began to think that something was radically lacking in his theories, but his mind could not tolerate any unnatural effi-cient agency. Quiet reigned again for three days, during which the cook was moody or excitable, as periodically she always was. the event, therefore, not exciting unusual remark.

Mr. D. was home on Friday morning, February 24, his wife and daughter with him, when at precisely 9.30 o'clock the crash, now become familiar, was heard again. Again the family assembled at the pantry to find a more astonishing spectacle. This time seven dinner plates, placed on the third shelf by Mrs. D. herself, were lying in small fragments several feet away from the spot on the floor upon which they might have fallen accidentally. The old family set was rapidly becoming a thing of the past. The servants came to Mr. D.'s bedside to account for themselves. The nurse said she was attend-ing upon the infant, and cook declared that she was in the kitchen at her proper work when the noise startled her. They had hardly finished their answers and got back to work when another, and almost deafening, crash fairly caused their faces to pale. Even the invalid hurried down to take account of the new disaster, which proved to be the destruction of eighteen fruit plates of the old set, which had stood in a pile on the third shelf, near those destroyed just before. The second destruction of the day had occurred at 11:30, or just two hours after its predecessor. The coincidence of these daylight visitations in time was, to say the least, remarkable. Both occurred in the morning, and just two hours apart. If careless unpackers handling tenderer ware were to drop as many pieces from a height even greater than these could possibly have fallen from, it might have been expected that some pieces would have escaped wreck. Not one of the seven or eighteen, however, was whole enough to make it worth an attempt to mend, even had they been the costliest porcelain of Continental makers. Verily, the theory of somnambulism had met costly disproval, but Mr. D. could not be converted to

faith in any supernatural agency. His health became worse, and the milder air of Fortress Monroe was sought about March 1. Mrs. D. accompanied him. The house was closed and the servants and children were sent to the house of relatives. The cook was left in charge of the key of the house which she was to visit at intervals and see that all was right. Toward the end of the first fortnight the cook, who took the precaution always to take some one with her in her visits, found three oblong side dishes, almost the last of the old set, lying in fragments on the pantry floor. The very day the family came back, when she opened the house to air and heat it for their reception, she found the gas burning in the hall and the water running from the faucet at the sink. This was the last of the visitations.

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A PHYSICIAN'S WIFE'S TROUBLES.

"Domestic remedies and prescriptions by myself (a practicing physician) and other ductors, only palliated my wife's chronic, two years standing, inflammation of the bladder. Kidney-Wort, however, cured her. These are extracts from a letter, sent to the proprietors of this remedy, by its author, Dr. C. M. Summerlin, of Sun Hill, Washington Co., Georgia. The list of cures might be prolonged almost indefinitely. For the purpose of this article, however, only a few more will be adduced.

"I had kidney and other troubles over 30 years," writes Mrs. J. T. Galloway, of Elk Flat, Oregon, "Nothing helped me but Kidney-Wort. It effected a permanent cure,"

Mr. Nelson Fairchilds, of St. Albans, Vt., is closer "home." and his case would seem to merit special mention. Briefly, it is, in his own language, this: "Kidney-Wort is a medicine of priceless value. I had niles for 16 consecutive years. It

MALARIA

is a disease which attacks the human family in spring, and has formed the chief subject of many learned articles. We cannot pass from this subject without supplementing it with the assertion that Kidney-Wort is a specific for other diseases than Malaria, and such disorders as may be directly traceable to it. Dyspepsia, or Indigestion, is a most distressing complaint. Every reader of this article probably kn we the symptoms. The effects are wide-spread and far-reaching. Almost the entire human organism is apt to become deranged, when dyspepsia is suffered to run on unchecked. Eldney-Wort can be relied upon, reader, to cure any case of Malaria, Dyspepsia, Kidney and Liver Troubles and a host of their kindred or attendant ills. All we ask is a trial. That will make you its life-long friend.

It is a matchless alterative a pleasant yet powerful tonic, and, indeed, "fills the bill" as a peerless, pleasant, powerful preparation. As near as mortals may be able to reach perfection, Kidney-Wort may safely be called perfect. It is not a compound of herbs, alleged to have been discovered by some mythical missionary, whilst in some imaginary "foreign enough to have contributed to the accidents. Both servants were perfectly straightforward in their stories concerning the last breakage. The nurse was sure that the cook could not have had time to get back from the perfectly straightforward in their stories concerning the last breakage. The nurse was sure that the cook could not have had time to get back from the perfectly straightforward in their stories concerning the few seconds which of others who have done so and found themselves renewed thereby in health and spirits.

AYER'S HAIR VIGOR

restores with the gloss and freshness of youth, faded or gray hair to a natural, rich brown color, or deep black as may be desired. By its use light or red hair may be darkened, thin hair thickened, and baldness often, though not always, cured. It checks falling of the hair, and stimulates a weak and sickly growth to vigor. It prevents and cures scurf and dandruff, and heals nearly every disease peculiar to the scalp. As a Ladies' Hair Dressing, the Vigor is trequalled; it contains neither oil nor dye, renders the hair soft, glossy, and silken in appearance, and imparts a delicate, agreeable, and lasting perfume.

singen in appearance, and imparts a delicate, agreeable, and lasting perfume.

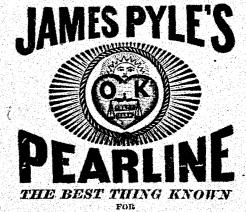
J. W. Bowen proprietor of the McArthur (Ohio) Enquirer, says: "Ayer's Hair Vision is a most excellent preparation for the hair. I speak of it from my own experience. Its use promotes the growth of new hair, and makes it glossy and soft. The Vision is also a sure cure for dandruff. Not within my knowledge has the preparation ever failed to give entire satisfaction."

knowledge has the preparation ever failed to give entire satisfaction."

MRS. O. A. Prescott, writing from 18 Elm Street, Charlestown, Mass, April 13, 1882, says: "Two years ago, about two-thirds of my hair came off. It thinned very rapidly, and I was fast growing bald. On using Ayer's HAIR ViGor the falling stopped and a new growth commenced, and in about a month my head was completely covered with short hair. It has continued to grow, and is now as good as before it felt. I regularly used one bottle of the Vigor, but now use it occasionally as a dressing."

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Woman and the Household.

BY HESTER M. POOLE. Lilletuchen, New Jersey.]

SONG.

There's but the meagre crust, Love, There's but the measured cup; On scanty fare we breakfast, On seanty fare we sup. Yet be not thou discouraged, Nor falter on the way, Since Wealth is for a life, Love,

And Want is for a day. Our robes are hodden gray, Love, Ah! would that thine were white, And shot with gleams of silver, And rich with golden light. Yet care not thou for raiment, But climb, as pilgrims may, Since Ease is for a life, Love, And Toll is for a day.

Our shelter oft is rude, Love; We feel the chilling dew, And shiver in the darkness Which silent stars shine through. ket shall we reach our palace, And there in gladness stay, Since Home is for a life, Love,

And travel for a day. The heart may sometimes ache, Love, The eyes grow dim with tears; Slow glide the hours of sorrow, Slow heats the pulse of fears,
Yet patience with the evil,
For, though the good delay,
Still Joy is for a life, Love,
And Pain is for a day.

Morgaret E. Sangster.

An exchange relates that a woman at Kingston, New Mexico, has excited the ad-miration of the town by her achievements. She has just completed a log cabin, doing all the work herself except putting up the logs. She cut the logs, hauled them, and made the shingles for the roof. She has a husband, who takes care of the children.

GENERAL NOTES.

One of the two women dentists of Chicago writes, in the Times, of the number who have attained skill in her profession. She have attained skill in her profession. She asserted that Miss Lucy Hoffs graduated from the Ohio Bental College sixteen years ago, and that La Crosse, Wis., has a very competent lady dentist, Mrs. Jennie Kollock Hilton. Milwankee has one lady practitioner. Mrs. Kate Moody is located in Mendota, Ill.; Mrs. E. J. Young in New Haven, Ct.; Mrs. Bullock in Hartford, Miss Howels and Miss Riley in Ohio. St. Louis patronized largely for five years Mrs. J. C. Mann now of Chicago. Miss Lanesia Ottofy of St. Louis, received her degree and commenced practice in the spring gree and commenced practice in the spring of 1852. Miss Jennie Kellogg practiced dentistry in the water-cure at Minneapolis, Minn., seventeen years ago. She declares there are other practitioners whom she does not know.

The Woman's Exchange of New York, has lately given the linest concert, not only of the season, but of any season, in its midst, and is becoming more widely known. In four years it has distributed \$50,000 to its consignees, in every State of the Union, enabling needy women to help themselves by home work. Many have seen better days, and most of the articles for sale are artistic and beautiful. They range from cake and pickles to the finest paintings.

A new enterprise has been started bearing the name of "The Academy of Pharmacy for Women," in Louisville, Ky., by the Polypices of a board of regents composed of representative men. It has the fine Polytechnic library and apparatus at its command. Its pioneer in the same direction is the Department of Pharmacy in the University of Michigan. It cannot be doubted that woman will prove this to be her especial province.

The Messrs. Roberts have begun a series of

biographies of famous women with the life

of George Eliot, by Mathilde Blind, as the initial number. The second will be Emily Bronte, by Mary Robinson, and afterward representative American women, commencing with the life of Margaret Fuller, by Julia Ward Howe. The book on George Eliot is full of sympathetic feeling. The authoress went among the old neighbors of the great novelist, and learned to see her subject through their eyes, while, at the same time, she was large enough to forego gossip. We are able to see the precocious, shy, sensitive child, with a face plain and massive, but full of power. We follow her through her young years of housekeeping, when she took pride in exhibiting hands roughened by butter and cheese making, studying at intervals the three leading modern languages beside Latin, Greek and Hebrew, and on through her early literary efforts to her union with George Lewes. This was a real relation, pure, elevated and noble, and yet it was a sad episode in her career, and no one can measure the suffering it cost. Mr. Lewes could not obtain a divorce from his unworthy wife, and Marion Evans, fully aware of all the facts, decided to take her place by his side, to retire from the world, be a mother to his children and shide the personners. ren, and abide the consequences. The two rarely congenial souls studied, worked and travelled together, and he fostered her genius, encouraged and kindled her imagination, in fact furnished the atmosphere in which alone her nature blossomed, giving to the world the finest psychological studies

ever delineated.

Through it all, the sufferings of the woman were most bitter, and her own teachings in the lives of her characters, show that, the iron had entered her soul. True, the two were bound by a union which no outer tie could render more strong, yet in her whole nature she felt the odium of a false position. The laws of England are hard and soullessas any laws are which refuse to disrupt ties that have become a curse between two who should never have come together. These laws refuse to night the most grievous of all wrongs, and so tempt its victims to dely public opinion and become laws unto themselves, as in this case. She was at once deserted by her friends, and one less strong than she, would have become either bitter or reckless. She went on her quiet way, and by and by the society which tried to crush her at first, sought in vain an entrance to her salon, where she shone like a sybil. The moral of it is, amend the law, so that a dead, shall not be irrevocably chained to a living, body, so that two lives need not be wrecked by the wickedness of a third. After the death of Mr. Lewes, her second marriage came as a surprise to all the world. But, with all George Eliot's strength and resolution, she had essentially the loving, hungering heart of a great-brained woman, so often misunderstood, even by those who should know better. She needed appreciation, affection, tenderness, sympathy, and she found it in the man whose regard for her amounted almost to worship. Publicly she took upon herself the solemn relation of wife, as she would gladly have done before. ..

The story is related as only a woman can speak of woman. May it have two good effects: primarily, that laws must conform to the divinity implanted within the soul, and not be relentless as bars and chains of steel; secondly, that a woman may have culture. learning, genius, and yet be infinitely more warmly, sweetly affectionate, than the chattering doll who prides herself on being "so womanly," and yet has not much more af-

fection than a canary bird. For George Eliot's spiritual nature, the re-membrance can be only sad. The future life was a great black nothingness. Nothing can be more gloomy than the outlook of such souls. How surprised and overwhelmed she must have been, to find herself more alive than before, to recognize that not one jot of her-self was gone, but only the outer shell, which ill expressed the beauty of her character. How rejoiced she was to meet her peers, from Sappho to Mrs. Browning, and what an exalt ed, noble, heroic spirit is she, whom the world and the comment of the control of t called George Eliot.

The New York Medical College and hospital for Women, held its twentieth annual commencement recently, when eight young women received the degree of M. D. Rev. Heber Newton gave an address, and Dr. Clemence S. Lozier followed. Mrs. Lozier, an indefatigable woman, has practised in the city over thirty years, and now acts as dean of the faculty. In the course of her remarks

she said: "During twenty years only eleven deaths have occurred among those who have been students in the college. The demands of society are frequently more exhaustive than a collegiate course of study. There are too many bright examples of educated women serving the community in important stations, in the professions in the professions. tions; in the professions, in the ranks of educators, in schools and literature; in art and music, and as capable mothers in happy, pure homes, which of all places need educated warms had been seed educated by the seed educated by the seed educated warms had been seed educated by the seed educ cated womanhood—too many examples for the public to give heed to the idle cry that women are unsexing themselves by the acquisition of knowledge. We envy neither the intellect nor the religion of that man who can stand in his pride of place and point the finger of derision at women who are doing their work with the best talents they have received, walking the hospitals and dispensaries, visiting poor sick women and children, and instructing ignorant mothers in the tenement houses all over this great city. Some are serving in diet kitchens, teaching the science of healthful cooking and supplying the sick poor with suitable food on the doctor's orders; others serve in organizing and teaching industrial and kindergarten schools. Ladies, delicately nurtured, who have had the fortitude to educate themselves in spite of petty prejudice, have sought and obtained in foreign universities. in Vienna and Zurich, in Paris and London surgical and maternity hospitals knowledge and courtesies which the provincial spirit of

our own country has denied us. "Gentlemen and ladies, you who love alike your daughters and your sons, remember they rise or fall together. As women are enlightened and virtuous they elevate and bless the family and nation. The thoroughly educated woman obtains knowledge which enables her to earn an honest living, to preserve her own health and that of her family. Education renders her less likely to lead an

aimless, frivolous life." The New York Medical College for Women has graduated one hundred and seventy-one young women, some of whom have become eminent, and many are most useful mem bers of society.

In this city and Brooklyn are eight dispensaries sustained by graduates. Diet kitchens are also under the care of the college, where proper food is prepared and distributed among the sick poor of the city. About a dozen graduates have a regular practice in New York and the vicinity. This college, like the United States Medical College and that over which Miss Blackwell has charge, have frequent calls from different places for graduates to come and settle, particularly in the West.

Manifestations Through the Mediumship of Mrs. Miller.

LETTER FROM REV. SAMUEL WATSON.

To the Editor of the Religio-Philosophical Journal:

I see by the Journal of this date, just received, that my friend, Prof. Kiddle, made reference to Mrs. Miller at the anniversary in New York, which caused you to refer to her Indian control, both of which require a brief notice from me. The former says: "Recently the well known medium, Mrs. Miller, has been exposed, and the Rev. Dr. Watson has been compelled to write a vindication, as Alfred Wallace was obliged to do in England in relation to Miss Wood, and several of us have done in justice to others here. And this injudicious course of certain Spiritualists in rashly condemning some of the strongest and best mediums in the country has, I think, been injurious to the progress of the move-

I heartily endorse the above, and say as have several times heard Dr. Peebles say: "If Spiritualism could have been killed, Spirituitualists would have killed it long since. And of another: "Save me from my friends."

But Mrs. Miller "has not been exposed." A wealthy, influential gentleman, (Mr. Nichols,) whose acquaintance I made while lecturing in Denver, Colorado, some time ago, who had tested Mrs. Miller's mediumship fully, and who had the most implicit confidence in her medial powers, had a nephew who was an unbeliever. He told him if he would expose her he would give him a thousand dollars. He procured the services of parties, including one or two detectives, and rented rooms near where she was living. They decoyed her to their rooms by telling her a falsehood, that there was a gentleman there sick, who could not come to see her, but was very desirous of having a slate writing seance with her. She went and soon after the writing commenced, she was arrested, taken before an officer and put under bonds of \$500. The day the trial was to have come, hundreds of her friends were present to aid her if necessary, but the prosecution withdrew the charges, and public opinion acquitted her and condemned her persecutors. The gentleman who made the offer was one of the bondsmen, and thus ended one of those numerous exposures, of which we have been hearing.

A slanderous article was published in one of our city papers about a pretended exposure here some years since. I replied to it, being present, the next morning, denouncing it as false from beginning to end, demanding the author through that and other city papers, and to this day the writer has never ventured to let himself be known. Mrs. Miller needs no endorsement from those who have ever witnessed her manifestations, yet I was gratified that you, in the great city of New York, on that occasion said:

"Mrs. Miller is a medium for genuine, marked and distinct phenomena. That she is a medium for materialization, for slate writing and for other phases, there is no possible

Well, I think this is the strongest endorsement I have ever seen you give to any materializing medium, and I regard your endorsement as "the best in the world" for a medium. The main object of this article, however, is to set myself right in regard to Mrs. M.'s principal control, an Indian named "Redface." Though I have seen many medi-ums and their controls, East, West, North and South, in the United States and in England, he is the most powerful of any I have ever seen. He does many things with his medium that I have never seen or heard of being done through any other. I have on several occasions in my library questioned the truth of what he said as to the identity of the materialized forms we have had there. One I will mention: A small, elderly woman had come out a number of times with a cap on with wide border. Whenever she came he would say, "Chief Watson, that is your mother." I knew it was not, for my mother passed away when she was quite a young woman. While attending the Texas State Convention at Waco, some two or three years since, I staid with Mr. Johnson. Several mediums staid there also. One of them who was a clairvoyant said to me: "I see with you an old woman," giving as good a descrip-tion of her as I could, even the wide border of the cap she wore. Mrs. Johnson is one of the best slate writing mediums I ever saw. She lays the slate on her lap, spreads a cloth over it, while she only touches it. The next morning after, the old woman was described to me. I saked her to me. to me. I asked her to go in the parlor for a slate writing scance; no one present but ourselves. I soon got in communication with my spirit friends. 'Among other things I asked them who that old woman was, described by the clairvoyant. "It is your great, great grandmother, who is with you much of the time."

As soon as the slate was put under the cloth again on it was written in Redface's peculiar chirography: "Me tell you the truth, Chief Watson. REDFACE."

I am told that Indians call grandmother, and great grandmother, "mother." I have taken pleasure in correcting the impression in this case, making the amende honorable as

far as in my power.
Some years since Bro. S. S. Jones materialized in my library. I stood by him. He took my hands to feel of him, which I did; he felt natural; his whiskers looked and felt natural. Redface said that he wanted a dark circle. Some one came out and tied me. He said it was Chief Jones. Soon after at our home circle I received a communication from him. I asked him if it was him who tied me. He replied in the negative, and said that spirits on that plane would misrepresent. My theory is not to believe anything in that line until I am forced to do it, having, as I often have said, much more respect for honest skeptics than for blind credulity; and yet I think we may err by runming into the other extreme.

Many did not recognize Jesus at first; supposed he was the gardner. The two disciples, who walked several miles with him in the daytime, took him to be a stranger until just before he vanished out of their sight.

Mrs. Miller is now on a visit to us, giving satisfactory scances in my library every night. I confess with all my prejudice aginst dark scances, they are to some people the most satisfactory. The moment the gas is turned off every person in the room will be Mrs. CORNELIA ALLISON, Peosta, Ia. touched by the hands of the invisible. Miller is a clairvoyant and clairaudient. She gives the names, describes the person, etc. They play on the accordian, taking it over the heads of the sitters. The spirits themselves give their names and very satisfactory tests. They sometimes take her in a rocking chair to the ceiling. Her materializing scances are too well known to need description. What has been most interesting to me is to see my children playing with those who have been over the other side some years. They hug and kiss each other as naturally as if all were mortal. Our little Samuel speaks of nieces who are with us on a visit; all seem to enjoy themselves, just as earthly children. We give him some candy which he eats as he used to do in earth life, asking for it every night. Many people are coming to see her, more than can be accommodated. The most popular and influential ministers have been with us, and overwhelmed with the manifestations, one of them saying, "It is truly won-derful." Another one of them remarked the first night: "Any one who says this is a humbug or a fraud is a fool." The world is moving; so is the ministry, and the church that does not progress will be left alone in the old ruts of the past ages. I hope Mrs. M. will remain with us until hundreds will be brought to a knowledge of the truth, which alone can make them free indeed. Memphis, Tenn.

BOOK REVIEWS.

SOPHICAL JOURNAL.

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

HISTORY OF CHRISTIANITY, comprising all that relates to the progress of the Christian Relig-ion in "The History of the Decline and Fall of the Roman Empire," and a Vindication of some passages in the 15th and 16th, chapters. By Edward Gibbon, Esq. With a life of the author, preface and notes by the editor, including various notes by Guizot, Wenck, Milman, "an English Churchman," and other scholars. Handsome 12mo, 861 pp. Cloth. With engravings. \$1.50, postage 16 cents. Published by Peter Eckler, 35 Fulton Street, N. Y. For sale by the Religio-Philosophical Jour-

This volume contains Gibbon's Theological writings, separate from his Historical and Miscellaneous works. It shows when, where and how Christianity originated; who were its founders; and what was the character, sentiments, manners, numbers and condi-tion of the primitive Christians.

Gibbon's Vindication of the 15th and 16th chapters of his history from the attacks of his Christian opponents, is reprinted verbatim from the original edition of his Miscellaneous Works, edited by Lord Sheffield, in 1796. It effectually and forever silenced his detractors, who being vanquished in argument, unhesitatingly accused Gibbon of

infidelity! All that can be said by Christians in regard o the Origin of Christianity is reprinted from the valuable notes of Dean Milman, Wenck, Guizot and other eminent Christian historians, who have edited editions of Gibbon's works; and the pious but scholarly remarks of the learned editor of Bohn's edition of

Gibbon, are also given in full. Among the illustrations will be found representations of the principal divinities of the Pagan mythology.

A review of this book will appear hereafter in the Journal.

Valuable Books.

J. W. Bouton, New York, has in press a magnificent work on comparative mythology, and the sources of religion, by Major General J. G. R. Forlong. The title is "Rivers of Life; or sources and streams of the faiths of man in all Lands, showing the evolution of re-ligious thought from the rudest symbolisms to the latest spiritual developments." It is to be issued in two demy Ito volumes, of 1,-270 pages with maps and numerous engravings, in the sumptuous style characteristic of the publications of its publisher. There seems more unrest and activity of thought in the field of what may be called comparative religion and theology than in any other, and there is rapid emancipation from the old ideas. Works on this subject become quickly obsolete on account of the rapidity of advancement, and the vantage point shifts, constantly becoming higher.

Religion has become a subject of scientific study and investigation, and is no longer a nameless fear and blind faith, too sacred to question. Scientific free thought is greatly indebted to Mr. Bouton for the publication of many excellent works, which have been

in themselves strong as a conquering host.
The same publisher has in press "a contribution to the History of European Morals from the time of the Roman Empire to the Fourteenth Century." It is pronounced by those who have had an opportunity of examining it a work of profound interest.

. Their Occupation Cone."

R. V. Pierce, M. D., Buffalo, N. Y .: -- I was attacked with congestion of the lungs, soreness over the liver, severe pain in the joints, a burning fever, and general giving away of the whole system. Failing to find relief in remedies prescribed, I tried your "Golden Medical Discovery." It effected my entire cure. Your medicines have only to be used to be appreciated. If every family would give them a trial, nine-tenths of the doctors would, like Othello, find their occupation

gone. Yours truly, L. B. McMILLAN, M. D., Breesport, N. Y.

The best thing to give to your enemy is forgiveness; to an opponent, tolerance; to a friend, your heart; to your child, a good ex ample; to a father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.

Good for Babies.

When I have a baby at breast nothing is so useful for quieting my own and baby's nerves as Parker's Ginger Tonic. It prevents bowel complaint and is better than any stimulent to give strength and appetite.—A Newark Mother.

This seems to be the cream of the week. On the spiritual river where we would ever sail, the Sabbath opens into clearer water and broader bay; and we can rest on our oars to get a more distinct view of the blue, heavenly hills whither we tend.

Could Hardly Stand on Her Feet.

R. V. Pierce, M. D., Buffalo, N. Y.: Dear Sir It is the reference of the first of the firs

Whoever has a contented mind has all riches. To him whose foot is enclosed in a shoe, is it not as though the earth was car-

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Mrs. Helen Hunt Jackson has received from Secretary Teller of the Interior Department a commission as special inspector of certain matters relating to land titles among the California Indians. This is a just recognition of her ability and zeal in behalf of the Indians' rights.

W. S. OSGOOD.

M. F. RIGGLA. OSGOOD & RIGGLE, LAWYERS,

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MR. GEORGE H. DAVIS, a Fruit Dealer at 297 Westminste Street, bears his grateful testimony to the unequalled excellence of the production of one of our most skilful Providence Pharmacists. Mr. Davis says, "Last spring I was very greatly troubled with severe inflammation of the kidneys, and it hecame so bad that at times I urinated blood, and my sufferings were intense. My condition was so painful that for a while I was scarcely able to attend to business, and the severe pains would come so suddenly and severely that I would be obliged to leave a customer whom I might happen to be waiting upon During a part of the time I was unable to walk, and scarcely knew what to do or which way to look for relief. At this time a friend recommended Hunt's Remedy. I took two buttles of it, and it took right hold of my disease and cured me very speedily, and I have experienced no trouble with my hidney

"Furthermore, Hunt's Remedy has strengthened me very much, and since I began to use it I have been able to attend to business, and am all right now. I heartly recommend it to all. What it has done for me it will do for you who are,

Suffered for Twenty Learn.

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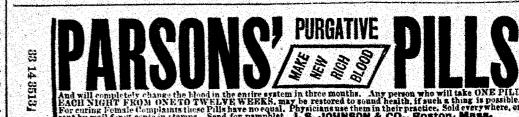
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CHICAGO, ILL., Saturday, May 5, 1883.

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Dr. Samuel Watson's Communication.

For no man in the Spiritualist ranks have we a more profound and tender regard than for our old friend Samuel Watson; his warm heart, strong intellect and magnificent physique have made him a marked man for the past half century, and his seventy years sit lightly on his shoulders. His frankness and receptivity to truth are well known, and we have had special reason to admire his good temper when his views have at times been critically analyzed and to some extent antagonized by the JOURNAL. These differences have been wholly of a friendly nature and neither has a less respect for the other on account of differences. Hence we all the more willingly proceed to comment somewhat upon his communication to be found on the third page of this number.

Dr. Watson's letter it will be seen was inspired by the address of Prof. Kiddle at the Anniversary celebration in New York, and our extempore remarks following, as reported in the Journal of the 14th ult. We will take up some of the points of Dr. Watson's letter in the order he makes them. He quotes Prof. Kiddle as follows:

"Recently the well known medium, Mrs. Miller, has been exposed, and the Rev. Dr. Watson has been compelled to write a vindication; as Alfred Wallace was obliged to do in kngland in relation to Miss Wood, and obliged to do in England in Teletion to Aliss Wood, and as several of us have done in justice to others here. And this injudicious course of certain Spiritualists in rashly condemning some of the strongest and best mediums in the country has, I think, been injurious to the progress

Prof. Kiddle's use of the word "vindication" is unfortunate; the letter of Prof. Wallace to Light and Dr. Watson's concerning Mrs. Miller were no more "vindications" than are proofs of good deeds adduced in favor of a person charged with forgery, theft or other crime; they do not disprove the offense charged. And so far as Prof. Wallace's "vindication" is concerned, it did not command the respect or approval of a single English Spiritualist, prominent as an author, writer or expert, so far as we have seen. His fatal mistake lay in accepting as a basis for his statements, evidence which no lawyer or person accustomed to sifting human testimony would have considered good. His data being defective, his conclusions and generalizations are of little value. The inconsequential character of his "vindication" is forcibly il-Justrated by the action of Miss Wood herself. who, recognizing the justness of the position taken by those whom Prof. Wallace antagonizes, has cheerfully acceded to their wishes and given scances under the conditions requested, namely, sitting outside the cabinet and in constant view of the observers, and with complete success. The "vindications" by Prof. Kiddle and others of the notoriously immoral and vile creature known as Mrs. "Crindle"-Reynolds and of Mrs. Hull, have fallen flat upon the American Spiritualist public; they receive about the same respect as does Prof. Kiddle's unfortunate book wherein Shakespeare speaks of himself as "The poet who seeks not to know it," and Moses, Pontins Pilate, Aaron Burr, St. John, Byron, St. Peter and a formidable array of historical characters are made to parade; a book which has caused the mass of intelligent Spiritualists more chagrin and brought more merited ridicule upon the Movement than any other ever published. With all due respect to Prof. Kiddle, for whose private character we have the highest regard, we ask, is it not slightly presumptuous for him

the course of thousands of people equally as intelligent and honest as himself, who were Spiritualists and familiar with the phenomena years before he knew aught of it; and to speak of them as "rashly condemning some of the strongest and best mediums in the country?" As he could hardly have anticipated the unpremeditated presence of a speaker to follow him, in defense of those whom he was arraigning before a promiscuous audience on a gala day, was it not only in bad taste but unfair? We are willing to grant that in his zeal Prof. Kiddle had overlooked this view of the matter and intended no breach of good manners; but that does not alter the fact. Pr. Watson will do well to know just what he assents to before he puts his judgment on record, otherwise he will find himself in the predicament of the Dutch Justice "out West," who after hearing the evidence of the plaintiff gave him a judgment, but, consenting to hear the defendant, decided in his favor also.

Dr. Watson quotes from our remarks in New York, as reported in the Journal as fol-

"Mrs. Miller is a medium for genuine, marked and dis-tinct phonomena. That she is a medium for material-ization, for slate writing and for other phases, there is

And says: Well, I think this is the strongest en lorsement I have ever seen you give to any materializing medium, and regard your endersement as "the best in the world" for

We thank our good brother for his expres-

sion of high appreciation, for we know he honestly means it: we shall strive always to merit a continuance of his confidence in our judgment and feel sure that what we are about to add, though it will lessen his pleasure in the case cited, will strengthen his reliance in us; for we know he loves the truth above all things. Our valued correspondent

who reported the New York meeting, got our remarks as quoted above somewhat mixed, and as the report was published in the Jour-NAL before our return home, there was no opportunity to correct prior to publication. A slight variation made by the reporter makes an important difference. What we did say was: "Mrs. Miller is a medium for genuine, marked and distinct phenomena. That she is a medium for materialization is probable; that she is a medium for independent slatewriting, and for other phases, there is no possible doubt." We could not in the nature of the case speak of all the varied manifestations witnessed in her presence with equal confidence. The evidence oral and written upon which our judgment is formed in this case, as in all others, depends for its value jointly upon the veracity and competency of the witnesses. A person may possess good, or even superior, abilities and yet be embarrassed by the conditions of observation so as to render him an incompetent judge of what transpires. Numerous causes may conspire to place the witness at a disadvantage, subjective images, expectant attention, psychological influences; any one of these in connection with a dimity lighted room, a medium concealed from view, and noises drowned by "music" are reasonable causes for questioning the competency of a witness however truthful he may be. Again the character of the manifestations can only be intelligently passed upon by a student of evidence after he has heard the testimony of different witnesses of the same scenes. Now in Mrs. Miller's case this testimony is widely conflicting. When witnesses equally honest and experienced reach entirely different conclusions. when Dr. Watson affirms that at a particular scance certain form materializations occurred, while other witnesses equally as well grounded in their knowledge of spirit communion and probably fully as competent, declare the whole thing to have been fraudulent, what is the value of such manifestations to one desiring, without bias and in a indicial frame of mind, to reach the absolute truth by a study of the history of such a scance? Very little indeed! And this has occurred repeatedly in our experience. The whole trouble rests in the conditions under which the manifestations are given. When Mrs. Miller will follow the example of Miss Wood and sit outside of the cabinet in full view of the observers, under conditions precluding the aid of confederates, and spirit forms are seen by Dr. Watson or any other equally veracious witness, we shall be most happy to publish the fact and say there can

not give unreserved assent to her claims as a medium for form-materialization. We recall the fact that when in Denver in the summer of 1881, the Millers were asked repeatedly to give us an opportunity to wit ness the materializations, and our request was emphasized by the voluntary importunities of some of their most devoted friends; but by falsifying and equivocating the Millers delayed and finally avoided compliance, though never denying their willingness Some of those so full of confidence in the genuineness of the materializations at that time, have since learned by sad experience that Mrs. Miller has grossly deceived them; this knowledge came to them very slowly and against their own attempts to discredit it, and their testimony cannot be shaken. While this does not disprove her mediumship for form-materialization, it does prove that she will deceive; and demonstrates the necessity of such conditions as shall place it beyond the power of the medium to trick.

be no "possible" doubt; but until then we can

The manifestations occurring in Mrs. Mil ler's presence are no doubt convincing to many who witness them, and we do not wish to disparage them; we only say they will not make a record which will entirely convince those who do not see them, and hence their publication is of little value in spreading a to seize upon the occasion of the anniversary | belief in such phenomena. We pledge ourself | sary for kindergarten, primary and home celebration to characterize as "injudicious" | to Dr. Watson that if he can induce Mrs. Mil- | schools.

ler to come to Chicago and give scances under such conditions as he, Dr. Watson, and ourself shall mutually agree upon, that we will guarantee her the most considerate attention, and if the manifestations are marked and satisfactory, that she shall have \$100 per week for four scances, she to give no other sittings, and to remain here two months on these

Henry Slade has Another Experience.

Said an able and eloquent preacher to us a short time since: "I am not a Spiritualist until I hear its opponents begin to describe how the manifestations are done, and then the total inadequacy of the explanations and the dense ignorance of these opponents make me think the phenomena are quite likely of spirit origin." This minister's experience is no doubt that of many others, and it is brought foreibly to mind by an account in the Ioun State Register of Des Moines, of the 19th ult., wherein an alleged exposure of Henry Slade is set forth most convincingto those who know nothing of the phenomena.

It seems that Slade in his travels, visited the smart little town of Walnut, Pottawattamie County, in the extreme western part of Iowa, where as usual he offered his services to the people as a medium for independent slate-writing. He reached the town on Thursday and had callers on the following days. On Sunday the Pastor of the Presbyterian Church, Rev. R. E. Flickenger, enlightened the citizens of Walnut as to God's views of such people as mediums. Evidently his God is of the true blue, old-fashioned Presbyterian pattern and don't believe in modern spirit communion. The leaven of the sermon worked as desired, and on the Wednesday following, it having been generally decided that Slade was a fraud, two men whom the Register correspondent describes as "Mr. John Morgan and Patrick Brady, both men of large, stout build and eager for the work," were engaged to test the "Doctor's secret art." These men having been "minutely and carefully instructed concerning the performance of the double slate trick by Mr. Henry, who had visited the Doctor and witnessed it some half a dozen times," seated themselves at the table and Slade very soon placed his double slates with pencil inside to Mr. Morgan's breast to receive the communication. Soon after the sound like writing was heard, Morgan seized the slates, saying, "I want to see these possession the slates were carried off by Morgan and his Milesian body-guard, taken to the bank and found to contain a complete message, making in type five lines, and signed "J. Johnson." The correspondent voices the verdiet of the parties in the following

"Before Mr. Morgan seized them (the slates) most, more than three or four words; yet, on examination, the inside surface of one slate was written upon entire, and had a signature attached, thus making it evident that these slates had been prepared beforehand."

The bungling manner in which the affair was conducted shows the gross ignorance of the parties concerned. We do not deprecate their desire for the truth, but their methods. As the case now stands they can never convince any one at all familiar with these phenomena, that there is not doubt as to Slade's guilt. The slates should have been seized and examined before the writing began. Assuming that Slade was honest and had not prepared the slates beforehand, he made a grievous mistake in offering any resistance when Morgan grabbed them. Had he quietly allowed the man possession, it would have been much better for him.

We do not propose any defense of Mr. Slade, that is not the object of this writing; we simply assert that the so-called exposure falls to the ground. Had it been conducted by Spiritualists, familiar with genuine phenomena and experts in detecting the fraudulent, there would have been conclusive proof one way or the other, as it now stands it is "a draw." Hundreds of people have had sittings with Slade and got genuine independent slatewriting under conditions procluding all question of doubt. The editor of the Jour-NAL got writing with Slade on his own marked slates, which were never out of his hands for a moment, and this has often been done. Every experiment or scance must stand on its own merits, and we are safe in saying that, whatever may be the real facts as to the alleged crookedness at Walnut, the citizens of that place can learn, and through Slade, too, that independent slate-writing is

For the benefit of investigators we repeat what we have often said before in the Jour-NAL: When investigating the slate-writing phenomenon, never allow hinged slates to be used; use your own slates when practicable, and never let them out of your sight. When the medium's slates are used, examine them carefully beforehand, wipe them and then watch them closely, never allowing your attention to be distracted from them for an instant upon any pretext whatever. See to it that there are no other slates within reach of the medium, never allow one slate or set of slates to be changed for another without the same precautions as at first.

The American Kindergarten Society have established a depot for the sale of American Kindergarten material, at 23 West Union Square, New York. Also such articles as are most valuable for the entertainment of children-books, pictures and all appliances neces-

Heresy.

We see among the foreign news a statement that there is a sort of spiritualistic cycione rushing through Bohemia, and that the Roman Catholic clergy are becoming alarmed at it. The Bishop of Bohemia has declared it to be heretical to hold the belief that there may be communication between spirits in the form and those out of the form. What the effect of this denunciation will be. it is not easy to say, without better knowledge of the intellectual grade of the people, which furnishes generally a pretty exact measurement of the power of the clergy. In Ireland the priest can and does do things he would essay here at his bodily peril. The personal sacredness of the priest would be a poor protection to one who should try to stop a fight by belaboring both parties, while in Ireland both combatants would take their beating submissively. But where does the "heresy" come in? The Church, whose records are full of stories of the appearance of angels, which regards visions as revelations, at least when the visions support Catholic teachings, has never, so far as we know, declared against Spiritualism in some form. In the "Lives of the Saints," their best known classic, nearly all the phenomena belonging to Spiritualism to-day are recorded without dissent and no bishop can rightfully declare a belief to be heretical, which has never been condemned by Pope or Conclave, and is so fully sustained by the "traditions" they are so fond of appealing to. We should not be surprised to hear that the bishop is found to have more zeal than knowledge, or he presumes, safely, on the ignorance of his people.

One thing is sure, if those who receive Spiritualism as true are not heretics now: they will grow into heresy very rapidly, the worst form of heresy, for it will take away the revenues of the Church. A man who receives a message from his father, stating that all is well with him, is not likely to pay much for masses to get him out of purgatory. One who is taught by the experience of the spirits who return that no one can remove the penalty of another's sin, is very likely to neglect to purchase indulgencies; it is not at all impossible that he will become somewhat indifferent to the mass-in fact, as far as material aid goes, he is almost certain to become what the priests would call an infidel. What is the priest to live on, if the masses are not bought? Where shall the money come from, to erect costly buildings, so they can get the slates." After a contest with Slade for their city or State to pay for them afterward? Decidedly Spiritualism, from the priestly standpoint, if not itself heretical is certain to be the parent of heresies most dangerous—to the pocket of the priests. Of course they will do all they can to stop its progress.

But, after all, the question that comes first, which tens of thousands in all parts of the world are asking, is: Is Spiritualism true? Is time had not elapsed for the pencil-if it it a fact that the spirits of the so-called dead was doing the work-to have written, at return? Once settle that, all the rest will soon prove a mere brutum fulmen. In a country like ours where the duty of individual judgment is so generally taught, so universally practiced, preachers can do nothing. if they cannot disprove the facts, and they mostly ignore them-it is easiest and safest. An occasional sneer at the foolishness of Spiritualism may be allowed—for no one can answer a sneer, but argument or flat denial is dangerous. Spiritual'sts are too well armed with incontrovertible facts and inevitable deductions to shrink from any attack.

But without either fact or argument for a priest to expect to stop the spread of Spiritualism, simply proclaiming his "divine right" to do the thinking for his flock, is supremest folly, especially in a country like this. It reminds us of the legend of the English king, Canute-the story is familiar enough. Puffed up by his belief in his "divine right" to rule over all manner of things, he essayed to stop the advance of the sea, and placing his chair near, commanded the waves to retire. The waves did roll back, only to return with added force. Again the waves retreated, as if frightened at their temerity, but still again they returned, more aggressive than ever. The king had to make hasty retreat if he would escape from a most undignified wetting, if not worse consequences. So those who attack Spiritualism will find. Height of station and belief in the authority of the Church may scare a few, here and there, but the wave will return, the resistless flood will soon force even the hierarchs to be silent, or be left solitary. Men and women will be continually asking, "Which is the greater heresy, to deny or doubt well demonstrated facts, a religion taught by all the phenomena of the natural world, or to doubt the teaching which only sneers at these facts. and denies our right to judge unless we judge as they direct? Where did the priest, the Church, get their authority to settle any thing? Can they settle any thing opposed to God's own declarations, as found in laws man cannot alter or corrupt—the laws of nature." When men get to asking such questions as these, the cry of heresy will appall no one. Men will console themselves as the Catholic priest Faber did:

"But right is right, since God is God, And right the day must win; To doubt would be disloyalty,

So the scientist may shout "delusion" and the priest denounce our faith as "heresy." We can afford to laugh at the ignorance of the one and the impudence of the other. while we watch the wave rising higher and higher-a wave no word of man can stop, and which surely will overtop and sweep away all "refuges of lies."

Mr. E. F. Hallack, one of the leading business men of Denver, Colorado, was in the city last week.

Protection-When Worthy of It.

The leading article in a recent issue of the Banner is entitled, "Protect the mediums." It states, in its beginning, "Mediums should study to attain the utmost possible development, so as to be able to present, in the most convincing manner, and with the most impressive effect, both the phenomenal and the philosophic truths of Spiritualism." Now that, standing alone, is very fair and is exactly what the Journal has all along contended for, i. e., provided all fraud is eliminated from the "study" part. Later on the article adds: "It being perfectly understood that the mediums themselves shall be as thoroughly prepared for their high and holy work as their native capacities will warrant; next the question arises how they should be dealt with, how they should be treated?" To this we note that if the understanding mentioned in the article as "being perfectly understood," is carried out free from all deception or fraud, they should be dealt with and treated quite differently from where the reverse is the case; that is, where the "perfect understanding" is not so carried.

The article in question also remarks that mediums should cultivate "soulful humility, purity, sweetness of thought," etc.; which is likewise well and very fair, if carried out. But what has the Banner to say about it when not a particle of all this is carried out? We reply it has not one word to say. The point and purpose of the article is to befog its readers by confounding and confusing language and through those means east odium upon that class of Spiritualists, who persist in drawing attention to the fact that the Banner and its allies are, by just such articles as the one in question, and by all means, seeking to screen, apologize for and "protect" those who, falsely calling it mediumship, "study to attain to the utmost possible development" in legerdemain, tricks, and in the use of masks and cretonne figures sewed upon flimsy veils that "their native capacities will warrant." All this has been proved time and again to have been perpetrated by those whom the Banner insists on defending as true mediums while doing those acts.

It is useless to say, as the article dges, "To seek the destruction of the mediumistic office is to seek the overthrow of Spiritualism" as an argument in its own favor. If Spiritualism could be overthrown it would be by the falsehood in mediumship which the Banner protects, condones and defends.

Lyman C. Howe at 55 S. Ada St.

Last Sunday morning Mr. Howe lectured on "Leverage as a Factor in Reform." He analyzed, carefully and critically, leverage as applied to the physical affairs in life, explaining its indispensable utility in a variety of ways in the mechanical world. He then traced the leverage that can be gained by moral actions, by making a right use of the physical and intellectual powers that each one possesses; explained the potent influence exerted by the wonderful leverage that had been placed in the hands of early agitators of reform; graphically portrayed the rapidly increasing influence of liberal thought, until the leverage thereof as manifested in Spiritualism, had become of sufficient power to almost move the world; spoke of the leverage gained by the passions when they reigned supreme, destroying the peace, happiness and health of mankind; presented in vivid language the wonderful efficacy that the leverage gained by developing the spiritual nature exerted on humanity; alluded to the leverage of the good and the leverage of evil, and contrasted the two, showing how the former elevated the soul, and the latter degraded it: referred to the reign of law in all thingsthe leverage of law could not be resisted; spoke of God as being in all things as a leverage, for if any thing outside of him, it might aptly be termed as Godless-without a Godwhich would be an impossibility; defined free agency even as existing in the domain of law, the freedom claimed is not as real as many imagine; illustrated the awakening that must eventually follow all transgressions of divine laws, and portrayed in eloquent language that age of the world when every thought, word, action and deed will be a lever in promoting the happiness and prosperity of the world. The lecture was eminently a good one—a feast to the thoughtful mind. Long may Lyman C. Howe live to feed the earnest investigator after truth!

The Journal has received from Fred. L. Alles, the popular and efficient Secretary of the Illinois Press Association, a copy of the proceedings of the annual meeting held in this city in February. This pamphlet of nearly sixty pages is a model in its way, and reflects great credit upon the resources of the Sentinel office at Pontiac, where the work was gotten out under the personal supervision of Mr. Alles, who not only finds time to make a first class country paper and to grow rich out of it, but to attend to nearly all other public matters in the State. If the young man don't break his constitution he is in a fair way to have a hand in running the United States, in time. Mr. Alles has now gone to California to recruit his health which has been injured by his arduous labors. We heartilv commend him to the special attention of such readers of the Journal as he may meet and trust he may return perfectly recovered

Dr. Crowell has an interesting article on another page under the heading "About Certain Mysterious Phenomena." The Journal. hopes his closing suggestions will be heeded and thus accomplish the object the writer names.

Collapse of a Joe Cook Story.

Dr. George M. Beard, who died in this city. was, as is well known, an agnostic, or, as he called himself, a "scientist," and was generally supposed to have remained so till his death. He had, however, a Moravian woman for a nurse in his last illness, who seems to have since fallen into the way of the Rev. Joseph Cook, the Boston "Monday Lecture-ship," just as he was getting his facts and illustrations ready for a "prelude." She told him that Dr. Beard had died a believer; that in his last moments she had said to him, "Trust in Jesus." and that he had answered promptly, "I do, I am." and that subsequently he had risen up in bed, and exclaimed. ly he had risen up in bed, and exclaimed, "Higher, higher," which the nurse reported as a pious ejaculation. This was enough for Mr. Cook, who is always as receptive as a little child when he is preparing a prelude, and at Bolivar, Alleghany Co., N. Y., May and it is right to add that it was probably as good evidence as that on which ninetenths of his discourses are based. He accordingly dressed up the Moravian woman's story in the following characteristic fashion. to 11th. He will be at his home, Fredonia, apparently without the slightest inquiry or N.Y., when not engaged too far away to reverification.

"When Dr. George M. Beard lay dying in New York City, a devout Moravian said to him: "Trust in Jesus." With unimpaired faculties, he answered: 'I do, I am.' Immediately after this he rose up in bed and lifted up his hand, his face brightened and he said with great emphasis: 'Higher, higher,' and in a few seconds passed into that trance from

which no man or angel could waken him."
Now come the family of the deceased gentleman, who were around his bedside at the last moment, as well as a friend, and testify that he was almost completely deaf, and had been so for some time, as the result of his disease. He could only be made to hear through an ear-trumpet, if at all. No such exhortation to him as the Moravian nurse reports herself as having made was heard by any one else in the room, or could have been heard by him. His last words were "Higher, higher," which were taken to mean, as he was suffering from difficulty of breathing, that he should be raised up in bed, and he was so raised, and he confirmed the interpretation put upon by adding, "That will do," when he got into the right position. In that position he died without another word. So that the Moravian nurse seems to have drawn on her imagination. Dr. Beard continued, as long as he was able to converse, an agnostic, and, all his friends say, so died. The Independent, which made an article out of Mr. Cook's story, now withdraws it.—New York Evaning Past York Evening Post.

The editor of the JOURNAL was personally acquainted with Dr. Beard and knows him to have been quite deaf for years before his death. The whole nature of the man gives the lie to the yarn of Flavius Josephus; the story is on a par with his misrepresentations of Prof. Zöllner. If the man who now calls himself Joseph, but who was christened Flavius Josephus, keeps on, he will be the champion mountebank of the country.

The Second Society of Chicago.

This organization closed its meetings for the season on last Sunday with eclat; universal gress, and the prospect of a radical cure. Examines good feeling prevailed, shadowed by regrets the mind as well as the body. Enclose One Dollar, that so long an interval was likely to inter- with name and age. Address, E. F. Butterfield, M. vene before the resumption of Sunday ser- | D., Syracuse, N. Y. vices. The meetings have been held every Sunday for nearly a year and a half, during which time much of the best talent on the Spiritualist rostrum has been employed. Expenses were met without resort to gambling or any of the meretricious methods prevalent in church circles; and with the close of the last service sufficient funds were in hand to liquidate all claims. It is expected that the meetings will be resumed in September or October next.

A religious riot at Port Said, Egypt, in which Greek Christians and Arab followers of the Prophet were the contending parties, caused the loss of several lives and the wounding of many of the combatants.

Chicago has 300 churches against 5,242 liquor saloons; 400 elergymen, evangelists, and layleaders, and 5,500 bartenders; only a half-dozen art galleries, and 350 variety theatres. Out of 100,000 buildings, 8,000 are used for immoral purposes; \$1,500.000 are spent for schools; \$15,000,000 for liquor; \$800,000 for police; perhaps \$1,000,000 for religious worship and charity; \$15,000,000 for that which destroys both soul and body. And yet it is no worse than other cities, and not so bad as some. Let religionists expend their zeal in moral reforms at home rather than in "saving the heathen from hell."

The Spiritual Light is the significant name of a new paper just started at Chattanooga, Tennessee, by J. D. Hagaman. The editor and publisher seems from his paper to be an earnest man and actuated by a desire to help forward the truth and to benefit his fel- | Speakers for the Lake Pleasant Camp Meeting lows. Speaking of his paper he says, "Above all things it aims to be liberal and to be devoted to Spiritualism in its broadest, highest, most extensive application." The South has never yet proved congenial soil for Spiritualist publications, but Brother Hagaman probably has taken this into consideration and sees his way clear. We wish him every success. He will send specimen copies free.

The Inter-Ocean says that at the risk of being thought a little previous the National Christian Association has entered the Presidential field with a ticket headed by the somewhat widely known Rev. Jonathan Blanchard of Illinois. The same association took a small hand in the campaign of 1880, although no distinct record was made of the votes polled by that party. Its cardinal points are: Death to secret societies, saloons, and wars of all kinds. The David of this Jonathan is John A. Conant, of Connecticut. A part of the 1,696 scattering votes cast in 1880 were no doubt polled by the Blanchard party, and for aught that appears there has been no falling off since then in its strength.

Dr. Benson's Celery and Chamomile Pills cure promptly headache of every nature. 50c., druggists.

Mr. Milton Allen of 1,041 Mt. Vernon street, Philadelphia, whose article detailing his experiences in healing with the aid of spirit power was published in a late Journal, writes that he is prepared to answer calls to lecture in places in Eastern Pennsylvania, New Jersey, Delaware, or Eastern New York. We can cordially commend Mr. Allen as an honest, intelligent gentleman.

Lyman C. Howe closed his labors for the Second Society of Spiritualists of Chicago last Sunday, after a continuous engagement of three and a half months. He speaks at Chagrin Falls, Ohio, May 6th, and goes from there directly home to his family. He will be at Clarendon, Orleans Co., N. Y., May 13th, Meeting, July 25th, 27th, 29th, and Aug. 1st, and Cassadaga Lake Camp Meeting, Aug. 7th turn between Sundays, and answer calls for funerals, evening lectures, grove meetings, etc., when not previously engaged. Permanent address, Fredonia, N. Y.

The drunkard swills alchohol. Wise men use Samaritan Nervine, the king of all remedies.

New uses are being constantly discovered for tin-plate, the latest being putting up or-anges in cans after peeling and dividing them into natural sections. The experiment has been successful, and it is likely to prove an important industry for Florida and California. Another use for tin-plate has lately been found in cases for patent medicines designed for Brazil and other warm climates.

The Royal Swedish Geographical Society has decided to appoint a committee, consisting of Profs. Nordenskjöld and Gylden and Consul Elfning, to consider the proposal for an international meridian and a common

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Lassed to Spirit-Life.

Passed to spirit life at Lake Geneva, Wis., from paralysis, April 2Brd. Mr. John E. Balcom, 74 years of age on the 17th day of December last. Mr. Balcom was a fine medium for spirit communication and an excellent ficaler. He had lived an honest and upright life, and had been true to his conceptions of duty. On the evening of the day following his transition, he was abie to control a medium, and he requested the writer to say to his widow, "not to mourn for him, for all was well with him, and he was happy now; that he would be with her to aid, guide and guard her during the remainder of her earthly life."

M. D. COWDERY.

M. D COWDERY.

Spiritual Meetings in Brooklyn and New York.

At Steck Hall, No. 11 East 14th Street, near Fifth Avenue, New York City, the Harmonial Association, Andrew Jackson Davis, President and regular speaker, hold a public meeting every Sunday morning, at 11 o'clock, to which everybody is most cordially invited. These meetings continue without intermission until June 10th, 1883, Services commence and conclude with music.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No. 58 West 33rd St., (near Broadway) every Sunday at half-past ten, A. M., and half-past seven P. M. Children's Progressive Lyceum meets at 3 P. M.

CHURCH OF THE NEW SPIRITUAL DISPENSATION. Clinton below Myrtle Ave., Brooklyn, N. Y. Inspirational preaching by Watter Howell every Sunday at 3 and at 7:30 P. M. Sunday school for old and young, 10:30 A. M. Ladies Ald Society every Wednesday at 2 and the Young People's Sociable at 7:30 P. M. The Psychic Fraternity meets every Saturday at 7:30. All meet at the Church and seats free. A. H. DALLEY, President.

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

Meeting of Michigan Spiritualists.

The 1st District Association of Spiritualists of Michigan, composed of the Countles of Macomb, St. Clair, Oakland and Lapeer, hold their first Quarterly Meeting in Pontiac, Oakland Co., May 5th and 6th, or the first Saturday and Sunday in Macond MRS. F. E. ODELL, Secretary, Farmers Creek, Laperr Co., Mich.

for 1883. JULY.

28th, Dr. Geo. H. Geev, Farmington, Minn., and Mr. C. Clegg Wright, England; 31st, Cephas B. Lynn, Boston, Mass. AUGUST.

AUGUST.

Ist, Mrs. Emmü L. Paul, Vermont; 2nd, C. Clegg Wright, England; 3rd, Mrs. Sarah A. Byrnes, Boston, Mass.; 4th, Austin E. Simmons, Woodstock, Vt.; 5th, Hon. A. H. Dailey and Capt, H. H. Brown, Brooklyn, N. Y.; 7th, Walter Howell, England; 8th, Capt. H. H. Brown, Brooklyn, N. Y.; 9th, Eben Cobb, Boston, Mass.; 10th, 10 M. Cole, Brooklyn, N. Y.; 9th, Eben Cobb, Boston, Mass.; 10th, 10 M. Cole, Brooklyn, N. Y.; 1th, Mrs. Fanny Davis Smith, Brandon, Vt.; 12th, Cephas B. Lynn, Boston, Mass., and A. B. French, Clyde, Ohio; 17th, Giles B. Stebbins, Detroit, Mich.; 15th, Dr. W. H. Atkinson, New York, N. Y.; 15th, A. B. French, Clyde, Ohio; 17th, Giles B. Stebbins, Detroit, Mich.; 18th, C. B. Lynn, Boston, Mass.; 19th, Ed. S. Wheeler and Mrs. R. S. Lillie, Philadelphia, Pa; 21st Mrs. Nellie J. T. Brigham, Colerain, Mass.; 22nd, J. Frank Baxter, Chelsea, Mass.; 23rd, E. S. Wheeler, Philadelphia, Pa; 24th, Mrs. A. H. Colby, care Ranner of Light; 25th, Mrs. R. S. Lille; 26th, W. J. Colville, Boston, Mass., and J. Frank Baxter, Chelsea, Mass.

National Conference of Spiritualists at Sturgis, Mich., June 15, 16 and 17.

The National Convention held at Detroit, October, 1882, directed their Committee to call a Conference in or near May, 1888, at such place as might be best.

That National Conference will be reld at Sturgis, Mich., at the spacious Free Church of the Sturgis Society, Jame 15th to 17th, three days. Societies of Spiritualists in all parts of the United States, or in Canada, as a invited to send delegates, and Spiritualists are invited to attend as individuals. The best method of National organization will be discussed and arranged, and of local societies and presonal effort for the sacred cause of Spiritualism. The Yearly Meeting (always large and valuable) of the Sturgis Harmonial Association, will be held at the same time and place, each adding to the excellence of the other. The "Elliott House" and other good hotels will take guests at one dollar a day, and our friends will entertain as many as possible. Sturgis is on the Michigan Southern Rallroad, and the Grand Raplas and Indiana Rallroad cross it there, giving casy access from all directions G. B. STEBBINS, for the Committee.



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Let the higher rad'ance shine And illumine all our thought; Sway our souls by love divine,
Teach us what we should be taught.
While we humbly ask for light,
Show the path that we should tread, Lead us as you know the right Where 'tis proper to be led.

Let us hear the song and voice, Angel music in the air; Ev'ry one in praise rejoice, Blending melody and prayer. Clothe us with a pure desire, Bring to us the good and true; Sing the hymn, ye sacred choir, That will evil thoughts subdue.

Circle us with visions bright, Give our yearning, blissful rest; Come in brilliant robes of light From the mansions of the blest. Show how mortals through the tomb, Cherished by our Father's love Rise to life of fresher bloom, In the Summer Land above. CH.M. eadville, Col.

In Decimory of Mary Mansfield.

To the Editor of the Religio-Philosophical Journal:

Many years ago I enjoyed the hospitality of her pleasant home in Chelsea, Mass. Genial, charitable, and generous, she was kind to all: a steadfast friend; a willing, cheerful helper of the poor and needy. Since last I saw her pleasant face, how many years, as we count time have flown! how many years, as we count time have flown! how many changes passed over the hearth and the heart! But "the pictures that hang upon Memory's wali" keep undimmed the heauty of their coloring; and change and sorrow can never obliterate the happy past. It was with sincere regret that I heard of her departure from home and laye and kinded hearts to that from home, and love, and kindred hearts, to that other and better world. As a tribute of esteem and friendly remembrance, I would inscribe a few lines to her name. May the loved husband and sorrowing children find the truest, hollest consolation from within and above!

So many years, since last I clasped in token Of friendship's ministry, thy gentle hand; Since the farewell for this short life was spoken, While I have been a wanderer in the land. Thou didst live out thy richer, fuller life, As faithful mother and devoted wife.

So many years! the smilight and the shadow All pass beneath, yet God is over all. Now, that the song bleds wake the gladdening. meniow.

Dost thon not answer to a higher call? In that Eternal Summer World of biss.

The heart-links reach to groping souls in this.

And thou who answerest: "Here am I, oh, Lord!" With memory of the soul wilt all remember The earthy Springtime, friendship's parting

our Summer's rose, our Winter's bleak December: Nor joys of heavenly life have power to sweep From heart of love what angels gave to keep!

So many years—nay, seconds passing lightly, Though slow and darkened to our mortal sense; Time bears us onward to the Morn that brightly Dawns, 'neath the glories of Omnipotence, Stay all your tears, though missing void be there!

Make of her name your aspiration's prayer!

You who are left, remember in your sorrow, That she, your best beloved is safe at home: That stand ajar the rose-gates of the morrow, That wide shall open in their hymning, "come! In trust, in faith and patience, speed the time, For sweet reunion in that better clime.

There may I clasp again the gentle hand That gave me cheer, "a stranger in the land;" Fast fly the seconds of eternity,

The hand of Time gives immortality! CORA WILBURN. Undine Spring, Brighton, Mass.

Prayer and Bright's Disease.

If there is a disease over which mere imagination would appear to have no control it is Bright's disease When one is thus afflicted the chances of a long life are terribly against him. Miss Mina Powers, however, of Palmyra, has been cured, so she declares, and so her family and friends say, by prayer; not by prayer and medicine, but by prayer without medicine. It is another of those events of which every physi-cian has taken note, the philosophy of which does not puzzle him. He shakes his head in doubt, while a large proportion of the community accept the story as it is told and regard the incident as an interposition of Providence.

The historic record is as follows:-Miss Powers suffered, so her physician affirms—and this is, of course, the important point—not from a malady caused by the mimicry of disease, but from a genu-ine attack of Bright's disease, proven to be such by repeated analyses made by experienced microscopists and by the judgment of physicians who were specialists. At a given time she determined to throw medicine to the dogs and trust to the power of importunate prayer. She continued her supplications until one morning she found herself, to her great surprise able to get up and dress and walk into the breakfast room. From that hour to this-ten months-she has been in perfect health, enduring fatigue more

easily than most of her friends.

This story is vouched for as authentic. The testimony is given in good faith by the family, by neighbors and by intimate acquaintances, who could have no sufficient motive for deception. The churches, both Catholic and Protestant, will not approval, and say that, whether this particular incident happened as related or not, just such incidents have happened many a time. The Spiritualists, of whom there seems to be a largely increasing number, will regard the

occurrence as rather commonplace, since they have witnessed events of a much more startling character. Physicians will say that the woman probably never had Bright's disease; that the deduction that she had is based upon error or ignorance, and that if she ever had it she has it still,—New York Her-

W. M Dorer writes: I ama regular subscriber to and reader of the Journal, and I wish every man, woman and child on earth could read and digest its splendid truths. It is the best and most ably conducted paper that Spiritualism now has, and of which every Spiritualist and liberal person should be proud; further than this, I need not say. It speaks for it-self "without fear and without favor." Right! Go ahead and the blessings of the ten millions be with you, "an ever present help in time of trials."

O. Sipe writes: Your paper is as far superior to others I have taken on the same subject as the morning star is brighter than its surrounding neighbors. I am still pleased to notice that you are ever ready to fearlessly denounce and expose fraudulent mediums. We would be glad, indeed, to see some reliable honest medium come to Dayton, Ohio, and could safely advise such to give us a call at Zimmer-

John Downing writes: I have been taking the Journal, ever since it was first published. I could not do without it. Your way of conducting it suits me. I expect to take it as long as I live. You can count me a life member. My wife has been a medium of different phases for 15 years. I know the value of Spiritualism.

B. Frost writes: I can't do without the JOURNAL.

Day Dreams.

Here in this life we live in a world of dreams.

To the Editor of the Religio Philosophical Journal:

From the cradle to the grave, whatever we grasp at is but the phantasy of our imagination, woven from the bright web of our own inward fashioning, rather than the tangible substance of solid reality. With the earliest dawn of our conceptions, when as mere habes we clutch at the wonders about us, possession dispels the highly wrought picture it had been paint-ed to us, and we soon cast it aside disappointed, to again reach in the same eagerness for some new object still more beautiful than before. These are all dreams of what is to be supremely good when at-tained; rainbow-tinted realities akin to fairy-land we constantly press forward to secure; only to prove little better than the withered leaves of disappointed

hopes when they are attained. And yet we perpetually dream on all through our childhood, ever gazing with irrepressible desire and buoyant hope ahead, as we people the bright vista before us with never end-ing possessions of beauty and goodness that is soon to be ours. In all this we have but one certain reality, a mother's love. For the rest it is dream-land castle-building in the air of the grandest proportions and gayest coloring, only to topple down and fade from our sight as soon as they are sought to be clutched within our grasp. On every road of life we note a turn where we are sure there is a grand vista beyond of more wonderful loveliness than any yet seen; the point is gained, when, lo, we have but gained the view of another turn still farther on that lures us to the belief in something still more beautiful; yet even our desires and expectations remain unfulfilled; the goal reached it proves to be other than we had pictured; it even turns out to be but a dream of imagination; the hoped for reality has slipped from our possession. And so on through life we toil in hopeful eagerness, as like the traveler who ascends some steep, high mountain with the belief that its apex will give him a vast expanse of unbound ed grandeur on which to feast his eye, but who finds still another mountain still more high and steep, whose follower ascent must be made to gain the view desired; and yet other mountains and rugged vallies however far he may go. We even find it is but a dream of what can never be fully attained; the reality we seek is never secure in our possession. The absolute realities of life are rarely sought. With their jagged fronts and hideous mien, they only too often change our brightest dreams to very mockery; turn the paradise of hopefullest longings to the dead ishes of black despair. And yet we go on dreaming. Despite the sharp, poisonous thorns reality plants along our wearysome pathway, we still press up the painful ascent whose culmination is to crown our eager desires with fullest measure of success, and people all about us with the charmed pictures our

imagination has portrayed. Ah! how many of our brightest dreams lie faded in the grave-yard! There lies the blue-eyed babe whose every breath of life was a dream of hope more beautiful than beaven itself to a mother's heart as she held it on her lap and watched the smiling dimples in its chubby face. What wonderful visions of future good for her boy she wove in her prideful soul; and how the dreams died out in misery unspeakable when his eyes became dimmed in death. A love t wife or husband, brother and sister, sons and daughters, dearest friends, around whose lives clustered our very sweetest and most hopeful dream-ings, there lie scattered as do the withered leaves whose all of beauty has departed; and the anguish of harsh reality has driven away those dreams for ever. And still we dream. At the very portals of the grave, as our toftering feet and fading strength the grave, as our toffering feet and fading strength admonish us that our dreams of earth are well night ended, we set our vision to the world beyond, and continue-dreaming. What shall be reality for us in that mysterious beyond we do not know. The preacher may shout his song of heaven; it is but a vain dream of his own creation; or he may tell of a hottomiess pit where the souls of men shall be tortured through all eternity; a lie born in the dark ages of ernel superstition, and on which we spit in loathing contenut. Far briefler and more honeful dreams contempt. Far brighter and more hopeful dreams have we—dreams of loving assurance that we shall surely meet our loved ones that were lost to us in the pain of sore heart throes, and join them in a newer and better life of peace and happiness, infinitely beyond the measure of our enjoyment here. Then, indeed, the fairest and sweetest dream of all our earthly pilgrimage will be fulfilled.

Cleveland, Ohio.

W. WHITWORTH.

Critical.

To the Editor of the Religio-Philosophical Journal:

Persons taking on the robes of science to preach more plausibly their own foolish notions are just as disgusting as those who "steal the livery of heaven in the service of the devit," or as wolves who assume sheep's clothing that they may more readily deceive the unwary lambs. Thanks to Mr. Coleman for so effectually showing up the feelish assumption of Mrs. Richmond in her lecture on Prehistoric Califorma. The idea of the precession of the equinoxes changing the place of the earth's pole of revolution is most laughably absurd. That well-known astronomical phenomenon (precession) effects only the celestial pole, causing it to travel round the pole of the ecliptic once every 25,800 years. It has nothing more to do with the place of the terrestrial pole or equa-tor than the wabbling of a spinning top has to do with the place of the iron pin and point on which the top is turning. The axis of the top and its polar point remain fixed as relates to itself and its own periphery (its equator.) So do the 'earth's axis, its poles and its equator remain fixed on the earth's body unless changed from outside influences— the impingement of a comet, for instance, of suftient weight and momentum to disturb and force out of balance its long established and equable revolutions. The cause of the "precession of the equinoxes is the earth's spheroidal shape—flatfened at the pole, bulging at the equator—thus forming a band of extra material outside of a true sphere upon which the solar and lunar attractions act in a peculiar manner (well known to the ceslestial inechanist) so as produce the slow gyration; but it all gyrates together—the place of the earth's pole is not changed thereby. We must also criticise the compiler of a short article in the JOURNAL of March 17th, who puts on the robes of Praf. Langeley and makes him say "in substance" such nonsense as this: "When we see a rose leaf... we do not see a color," it is "the sensation in the eye," ... ending with "where there is no ear, there is no sound; where there is no eye there is no light." What is the use of language if we thus play falsely with it? Why not talk sense and cover the whole ground by saying:" Where there is no car there is no perception of sound;" "where is no eye there is no percep tion of light." Why keep hammering at it? Every one knows that the verb "to see" means to seense by the organs of sight—that is what the word is intended express in the language. How foolish to say to express in the language. How foolish to say, "When we see a rose leaf... we do not see a color," We all know that the sensation a thing produces is not the thing itself. What's the use of getting so excited over a simple fact like that as to forget our English? "No ear—no sound;" "No eye—no light." Pshaw! If all the ears go out of a parlor where a music box is playing, does the machine stop? If everybody goes to sleep with closed eyes, does it shut off the gas? Bosh! The causes of light and sound remain—the vibratory powers of life and barmony remain—the vibratory powers of life and harmony exist throughout universal nature, in their chemical and vivifying effects, even where no organic eye or ear is at hand to sense their all-pervading presence Hnekessin Del. J. G. J.

Dr. Dickson.

To the Editor of the Religio-Philosophical Journal: A short time ago Dr. S. J. Dickson of Chicago came to our quiet village for a little rest and recreation, and to visit relatives residing here. It was soon ascertained through some old acquaintances that he possessed the power in a remarkable degree of curing all kinds of diseases. First one and then another ventured to put himself or herself under his treatment, and so unvarying was his success that before he had been here a month he was nearly besieged with patients, and all begging that he might prolong his visit to enable them to be cured of diseases that had long baffled the skill of the ordinary practitioner. The Doctor did stay here nearly two months, and at the time of his leaving he had nearly all the patients he could attend to, and had already performed some remarkable cures; and all this, without advertising, or in any way soliciting busi-ness. Now, while all who have had an oppor-tunity of knowing, admit that the Doctor possesses power over disease in a remarkable degree, yet what most interests us who are well and need not a phy-sician is—whence comes this power? Is it an inexplicable gift, or does he by natural means set na-ture's forces at work, and thus perform cures which

we can not yet with our finite knowledge explain

and understand?

St. Paul says "there are a variety of gifts by the same spirit." "To one is given the spirit of wisdom; to another faith; to another the gift of healing; to another the working of muracles; to another prophecy; to another discerning of spirits; to another discerning of spirits in the spirit of the same spirits. vers kinds of tongues; to another the interpretation of tongues," etc. Now, was what St. Paul wrote eighteen hundred years ago true at the time? And if so, may it not not be as true to-day as then? Whatever our individual beliefs may be about this whatever our individual beliefs may be about this matter, one thing is quito certain, and that is, the Doctor is perfectly sincere in believing that the power or gift which he possesses is not wholly innate within himself; but, on the contrary, he considers himself as but the instrument or means by which certain cures are effected, and consequently certain principles worked out and established. Meanwhile, he has many warm friends in Silver Creek who will watch his future career with a great deal of interest, and will be ever ready to give him a hearty welcome whenever it shall be his pleasure to again visit our village. G. L. WEEKS.

A Rosierucian Writes.

Silver Creek, N. Y.

The following letter was written by the author to a friend, and it has been suggested that its publication in the Journal would interest some, hence we

accord it that courtesy. DEAR FRIEND:-I have become very serious upon the subject of our future, and as to the general welfare of humanity all over the world. I see danger ahead, and I also see how it may be prevented. From my youth up I have been compelled to oppose the powers that be, because of the legalized injustice practiced between the rich and the poor. At an early age I became a steady Bible reader and strict member of the church; here I first became acquainted with hypocrisy and deceit. I dally met with men who were a living lie unto themselves and in their business relations; still I thought I must find in the churches the best of people. At a more advanced age I was induced to seek for the good and true brotherhood of man in secret and in onth-bound societies, and of which I joined seven different orders, only to find that if man is not naturally honest, no oath can bind him. Now I try to select the good from the bad independent of churches, issues or secret the I delies to be received and form a mile. societies. I desire to harmonize and form a union with the good and true of all nations, who will help to reorganize society, establish true liberty and equal justice for all, and which must be had independent of kings, princes, potentates or any other would-be ruler of the people.

I see that there is a way to accomplish this

change without the shedding of one drop of blood. Like other men who have gone before me, all of

whom were born good, great, wise, foolish or otherwise, but never two alike, or working alike, I am but a man thoroughly individualized, and have my

own peculiar plans given me towork by. Washington and other reformers who triumphed over their opponents, were called heroes; others who failed and were conquered were known as traitors or rebels, often put to death by much worse men. I do not propose to be called by either. I do propose to work for the good of all, that all may live to bless me. In 1848 I saw what was coming upon this nation through the banking system and other growing monopolies. Since then I have been opposed to all such, and to all laws which encourage such. In 1860 I saw the war that selfish slavesuch. In 1860 I saw the war that selfish slave-owners were determined to precipitate upon us, and of which I warned the people in due time. I also gave President Lincoln timely warning of his assas-sination, as I saw it. I warned President Johnson of the treachery of U.S. Grant and the end it would bring him to. I also gave the workings of Grant and others in the "Whiskey Ring." I fully predict-ed the preparations of Grant and others to put Hayes in as President over Tiblen. On the day that Garfield was elected president, I fold the people he would not live out his term, but would he shot down would not live out his term, but would be shot down like a dog; after he was shot I told the people he must die, and on which I disputed with doctors during his sickness. Nearly all of these predictions, with others, were in public print at the time. And now, my dear friend, there is much more which is given me to see, most of which is to take place before the year 1900, and though I am now what people would call an old man, I fully expect to see realized by the then living—the happy changes which are to take place. Poor down-trodden women who have been the greatest sufferers in all ages will then have equal rights and justice done them. According to electro-magnetic law the equilibrium will take place when all shall be happy and society then in a healthy condition. Have you read the predictions made to the Emperor of France at the de Luxemburg in 1860? I would say, read them again and again, and then tell me what you will make up your mind to do? I want all who wish to benefit by our efforts to unite and join us as early as possible. I want both sexes of every nationality, rank or station to rally to our standard; every man and woman are equally welcome and can only be distinguished by their ability to work in the great field of reform which is to secure equal rights for all. And permit me to say, there can be no dodging the great issue soon to take place. It is written in the book of fate. The change must come when the millions now in dayery must and will be made free. In proof of this I would ask, where are now the two dynasties spoken of by the Emperor? Where is the Emperor of France? Did we have a national war, and what has become of President's Lincoln and others spoken of? Is not the past some guaranty of the truth of what we see is coming in the future? of which I will have nore to say, and will be told you in due time. Nov let me ask, do you know of anything which has not had a beginning? This world and all in it have had a commencement; everything we know of is in motion and undergoing changes from one life into another, from one form into another, but of all nothlost. Death or inertia are nowhere to be found; intelligence (soul) comes and goes but never dies. We, ourselves, are the highest type of life we know of on this planet, and of a triune principle, "body, soul and spirit," and the two latter have got to keep the body in repair in order to continue a a union; if not, the body must return to the earth and be utilized for other purposes, while the sou and spirit will return to the elements of which they constitute a part. In this way everything with which we are acquainted, is changing, aye, even to the globe we now inhabit, and when this earth explodes and is blown into atoms and is projected into space in the twinkling of an eye (which will be the end of this globe in its present form) nothing will be lost; we will still live and progress will go on. Now, I have said this much to prove to you my belief that we have a work to perform in order to better our condition and surroundings, by helping to bring on the needed changes, and they can only be brought about by a concert of action—not by one or one thousand individuals but by the great majority. Then, if this be so, and a majority see the need of a great change in order to prevent growing evils, I would say, "Unite with me and I will help you to gain the light of true liberty, which will not cost a pound of flesh or one single drop of blood, while all shall have justice done them, and all will be accom-plished before the year 1900. Begin with a willing mind, and it is half done, and the quicker it is begun the quicker the good work will be accomplished, and I think the world, if not other worlds, will rejoice, for according to the law of harmony, the true principle and policy of all God's creation is light, life. love and liberty. Ever truly, your Rosicrucian friend. R. D. Goodwin, G. H. P. St. Louis, Mo., March 26th, 1883.

The Thirty-fifth Anniversary.

To the Editor of the Religio Philosophical Journal:

On Sunday, April 1st, a number of Spiritualists and others assembled at the house of Mr. H. W. Kneeland in this city, to commemorate the 35th Anmiversary of Modern Spiritualism in this country. Mr. J. Heffner opened the meeting with a brief and interesting history of Spiritualism and of its wonderful diffusion throughout the entire world since 1848.

ful diffusion throughout the entire world since 1848, its believers and followers now numbering many millions of all nations, and the spiritualistic idea is now being promulgated and published in every language and he predicted that ere many years. Spiritualism will be the leading religious idea of the world.

He was followed by Judge Lovney upon the truths of Spiritualism, arguing that there is nothing more supernatural in regard to it than there is in that which is called natural; that from the unseen and unknown all material things originated; that the hardest metals, such as gold, iron, etc., could by chemical processes be dissipated into apparent nothingness, dissipated into thin air, and be inhaled by ingness, dissipated into thin air, and be inhaled by human beings. He also recited a beautiful poem,

entitled "Leona," one of the gems of the day. It por-trayed in vivid language the thoughts, sentiments, joys and hopes, retrospective and prospective, of the dying husband to his wife, and the faith in a spiritu-al existence beyond. He took a retrospective glance down the vista of the ages, showing the outcropings of spirit manifestations at different times and places and in different ways proving that throughout all and in different ways, proving that throughout all history the struggle for communion between the inhabitants of earth and the Spirit-world had been go-ing on. At the conclusion of his remarks, Mrs. H. W. Kneeland lectured under spiritual control for w. Kneeland lectured under spiritual control for nearly three-quarters of an hour, in language sub-limely beautiful and full of thoughtful sentiment, painting in vivid light the beauty and glory of the Spirit-world and life and elucidating the spirit of the 23rd Psalm, in a most interesting and intensified manner throughout, closing her lecture with an unusually happy and appropriate prayer, the whole lecture proving this lady to be eminently gifted and fitted for the lecture field in Spiritualism. Shreveport, La.

Successful Seances with Miss Wood.

I am glad to say that the opportunity is afforded me of recording two more eminently successful stances with Miss Wood. In fact, the most conclusive that have been held during the whole course we have just concluded are these last two. As in the previous scances, we took every precaution to pursue our investigations in such a manner as to preclude the possibility of even the appearance of fraud. The cabinet was arranged, as before, in the corner of the room near the tire-place, and the medium's chair was placed in front of the centre of the cabinet, with the back directly opposite the chandelier, one jet of which was used, with a light brown cover placed creating the translated area its close to mallow days the light. After the country of the control of the centre of the cabinets was used, with a light brown cover placed creating the country of the centre of the cabinets. placed over its globe to mellow down the light. Af ter all our arrangements had been made, Miss Wood was brought into the room, and in our presence covering herself with a white jacket, provided for her, with a white antimacasser on her head, she took her with a white antimacasser on her head, she took her seat at a distance of two feet from the cabinet.

On Tuesday evening, March 27th, we held our thirteenth scance with Miss Wood, under the above conditions, the light being good, and every movement of the medium visible. We sang and conversed with each other for some time, chatted with Pocha, and had a few tunes played on the violin by one of the sitters. In the space, of about one hour one of the sitters. In the space of about one hour or a little over, we had the pleasure of seeing the chair that we had placed against the wall at the right of the cabinet with a bell and tube on it, dragged quickly into the cabinet and in a short time heard the bell ring from within. This was soon afterwards followed by a dusky white form protruding iteslf from the right aperture of the cabinet and standing forward to within about a foot of the left of the medium. After making several motions backwards and forwards, the medium all the while being perfectly motionless and quite easily visible, the form disappeared behind the curtains, to re-appear in a little while at the left aperture of the cabinet, standing clearly visible at a distance of about two feet from Miss Wood, who lay back in the chair as perfectly motionless as when the form appeared at

Our fourteenth and final scance held on the evening of March 30th, was, in every respect, the most conclusive we have had. The arrangements were the same as at the previous sitting in every particu-lar, save that we had more light than on any prior occasion, and Miss Wood sat a little farther from the cabinet, the distance being 2 ft. 3 in., from the nearest point of the curtains to her knees. We sat for about one hour and three-quarters, singing, having tunes on the violin, and conversing. We had begun to despair of success, when it was suggested that we should all change seats, so that the conditions might be altered, and possibly improved. We did so, and strange to say, in the space of about a minute, the chair at the side of the cabinet was visibly dragged from view, and lustily knocked about the inside of the cabinet. Soon afterwards a clearly de-fined white form presented itself at the right of the cabinet and stood forth, distinctly detached from Miss Wood, and at a distance from her of about a foot and a half. Two or three times if retired be-hind the curtains and re-appeared. Afterwards it presented itself at the opposite or left aperture of the cabinet, and moved from the curtains to within two feet of the end sitter at the right of the circle, leaving a clearly visible space of about two feet between itself and the medium, who lay in an apparexhausted dosition with her head throw on the chair, her whole person being perfectly mo-tionless! This last form struggled forth from the cabinet several times and finally disappeared. the scance was concluded we found Miss Wood seated as we had placed her, and at the same distance from the curtain as at the commencement.

sitters who never before came in contact with this phenomenon, all of whom have expressed themselves as thoroughly mystified, or highly satisfied with the genvineness of what they have experienced. Probably I may not be out of place in making a few suggestions as to what I have experienced as to the best method to adopt in procuring the best results in regard to these phenomena. The light results in regard to these phenomena. The light must always be directly behind the medium so that it cannot possibly fall directly upon any part of her face, and it should be so shaded as to give a dusky hue to the room. By this means a really better light can be got than by a naked light, when turned down to suit the manifestations; those with physical mediumistic tendencies should be placed at the ends of the circle, and a number of strongly positive persons should not be allowed to sit next to each other in the circle. Singing and pleasant conversation will assist the phenomena materially, but disputations and an over anxiousness will militate against them.

During this course of scances we have had several

HENRY BURTON. P. S.—I sincerely hope that in the forthcoming scances with Miss Wood in London as complete a success may be obtained as with us at Newcastle Certainly she is with old friends down here, which must tend to make her feel more comfortable and secure than any where else. However, with good conditions, I have no doubt the results will be equal-ly as favorable. I sincerely hope they will be more so .- Light, London.

Dr. Dix.

Speaking of Dr. Dix the Nation says: "This is true, and it is also true that Dr. Dix has often before now said the same things himself, for the condition of woman has long been a favorite topic with him. In fact, it is not often that a volume of clerical lectures or sermons appears containing so little new matter. His views of the character and duties of woman do not differ greatly from those set out in the Laws of Manu, which, according to the Hindu theologians, were drafted thirty millions of years They are, in fact, the views by which every step in the elevation of woman, from the beast of burden of the savage to the mistress of the mod-ern drawing-room, has been contested by conservative or timid males, lay and clerical. They are the views by which Mussulman theologians would to-day oppose the appearance of woman unveiled in gener al society. It would, therefore, seem, without meaning any disrespect to Dr. Dix, a waste of time and space to traverse them. They may have been useful to his congregation, but they contain little food for the world at large. The reason why they attracted so much attention here was that Dr. Dix, when he delivered his lectures, was a member of the Commit-tee of the Trustees of Columbia College which had under consideration the petition for the admission of girls to participation in the instruction given by the College, and because in his lectures he took upon himself, with what it seems to us his colleagues must have considered some want of discretion, to couple the desire for the mysterious thing called 'higher education' with the desire which he ascribhigher education' with the desire which he ascru-ed to the young women of the day to escape from the fundamental duties of their sex. He, in fact, took the ground that women who wanted the high-er education were either openly and consciously, or secretly and, unconsciously, inclined to frivolous views of life to low views of matrimony, to hostility othe great end of marriage, and to general neglect of home life. From a Lenten preacher of a melan-choly turn these insinuations would not have startled people or excited much comment, but coming from a Trustee of Columbia College at that particular juncture, such bold defiance of the soundest, most enlightened, most religious, most conscientious judgment of the day in all lands on the condition and needs of female education, naturally made a good deal of stir. It would be a great mistake, however, to suppose that Dr. Dix could produce any such sen-sation speaking either as a theologian or social philosopher simply.

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THE INDEX!

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CONTRIBUTORS:

Moneure D. Conway and George Jacob Holyocke, of London, will write for *The Index* every month during 1882. Among the other contributors are Prof. Felix Adler, John W. Chadwick, M. J. Savage, F. M. Holland, W. H. Spencer, Mrs. E. D. Cheney, Mrs. Anna Garlin Spencer, Caroline H. Dale, Mrs. Saro A. Underwood, Miss M. A. Hardaker.

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None of His O fil cial Rusiness.

In a letter to a Boston paper, Rev. M. J. Savage gives the following reasons for his not observing Fast Pay:

"I. In a country where there is no union of Church and State, I consider it simply an importinence for either Governor or President to issue a proclamation appointing any religious services whatever. It is simply none of his official business. But the Gover-nor this year has reached a pre-minence of assumption in attempting to dictate doctrine, topic, and

2. I do not believe in a Fast Day anyway. The true religious treatment of the body is not to break its laws by either starving or stuffing. Bodily laws are divine laws, and they are to be kept by such a use of the body as shall insure health and efficiency. The rest is superstition."

. Ingersoll's Funeral Orations. The Louisville Courier-Journal admits that Mr. Ingersoll's funeral orations are well enough, but thinks he should try himself on obituary resolutions. The following form is suggested as a starter: "Resolved,
That in the loss of our fellow-citizen, Stimpkins
Stackpole, we recognize the absence of life in the
said S. S.; that we do not know whether our fellow citizen Stackpole is now in comfortable quarters; that we cannot say whether Stack is now red-hot, or merely heating; that Stack, was always a good fellow, that it is unreasonable to suppose that any punishment will be visited upon Stack; that we can only gaze vacantly at the doubtful beyond, and conjecture as to the happiness or existence of Stack; that we hope he is where flowers are blooming, and where pie is perennial; that this is the way we think mat-ters should be arranged for Stack; that a copy of these resolutions be sent to all the newspapers, with the request that they be published gratis; that the publisher of these resolutions, being a member of the church, will be amply repaid in the expectations he will have of a reward in the next world (if there be any next world) for the deadhead printing he has

Rev. Robert Collyer. The Rev. Robert Collyer writes to a friend in a neighboring city that take a long vacation of rest among the scenes of his early life—"lie among the heather, you know, and hear the lark, and drink in at old wells, and eat oathered and milk, and hunt up old cronies, and tumble round in a river I know of and to the church where round in a river I know of, and to the church where I was baptized, on one or more Sundays, and hear the parson preach—he does not mind that I am a heretic, and if he did I should not care—and there is a little tavern where the landlord knew my folks forty-five years ago, and I shall put up with that landlord for a spell, as it is a pleasant place, and haunted by pleasant ghosts as ever anybody didn't see, and I shall toddle through some woods I know of, between an old abbey and an old tower, where I used to go a-courting."

President Lincoln. For more than twenty years the late President Lincoln has been charged with the authorship of about one-half the stories that have been highly esteemed of men who do not know how to converse with people entirely decent. So persistently were unclean stories attributed to Lincoln that the memory of the War President finally became smirched in a way that caused many re-spectable people to withhold some of the reverence honestly due. Personal friends of Lincoln have done their best to disabuse the public mind of its unfair impression, and a night or two ago ex-President trant, while introducing Mr. Colfax to an audience, improved the occasion to say that although he had seen a great deal of Lincoln and listened to many of his stories, he had never heard from him anything that might not be repeated in any society.

Vanderbilt. A gentleman just from St. Augustine, Fla, says that a number of artists from Tiffany's have been there all winter at work upon a novel piece of furniture for W. H. Vanderbilt's residence. It is a massive chandelier, constructed from the vertebre of horses. It is said to be a ponderous affair, ornamented with iridescent glass and brilliants. It has a very large number of gas jets, and is to light the main hall in the Vanderbilt mansion in New York. It is said that the ghastly thing has been so polished and bedecked that, after a vast amount of work, it has been made extremely ornamental.

Rev. Joseph Cook. The New York Even-ing Post says: "There is probably no person pro-fessing to be educated who has brought so much discredit on the American mind within the last seven years as the Rev. Joseph Cook himself in the eyes of Whose opinions about newspaj or any kind of literature are worth repeating. His gross ignorance and inaccuracy on those matters of science with which he has undertaken to deal have again and again been exposed by scientific men. So have his reports of the opinions of foreign philosophers and thinkers.

Charity. "The State of Illinois," says the Chicago Inter-Ocean, "leads all other States, not excepting populous New York and humano Massachusetts, in liberality to objects of charity. The amount invested in charitable institutions under State control and sustained at the expense of the State is, in round numbers, \$12,000,000. It would seem from a recent publication that this is more than any of the four great powers of Europe has invested in a similar

Two Professions and One Business. "What Newton is it that the papers are talking about?" asked a gentleman just returned from Europe of a friend in one of our up-town clubs, the other evening. "Is it my old friend Gen Newton, of the army?" "Not exactly," was the reply, "but I am not surprised at the mistake, for both Rev. R. Heber Newton and Gen. Newton are engaged in the same "What's that?" asked the late arrival. "Why, removing obstructions from Hell gate."

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The Independent says: "A writer in the Presbyterian declares that he does not know a case in which a church has repudiated its debts. We could easily give fifty cases in which a church has declared itself unable to pay its debt, and has either gone ou of existence or disposed of its property at sheriff's sale, perhaps, buying it in for half the debt. Why is it that banks and insurance companies dislike to loan

Solid Comfort.

Nobody enjoys the nicest surroundings if in bad health. There are miserable people about to-day to whom a bottle of Parker's Ginger tonic would bring more solid comfort than all the medicine they have ever tried.—News.

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God never promised us happiness here in any perfect form; and they who complain most of its absence are commonly those who have least deserved it, and have done least to secure it for themselves and to provide it for others.—George Batchelor.

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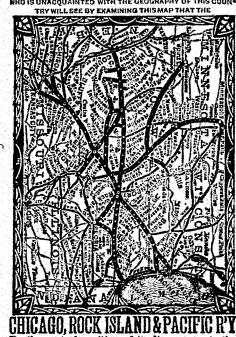
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ten Sabbath Question, A. E. Giles Sunday not the Sabbath Spiritualism, Defined and Defended. J. M. Spoltualism, a Volume of Tracts. Judge Edmonds... Spiritualism. Discussion of J. C. Fish and T. H. Dunn... Startling Ghost Stories from authentic sources

Spiritualism and Diabolism. Maria M. King.
Spiritualism and Diabolism. Maria M. King.
The Wonders of Light an I Color. E. L. Babbitt
The lay of Rest. W. McDonnell.
The Health Manual. E. D. Babbitt.
The Rise and Progress of Spiritualism in Envland The I resent Outlook of Spiritual'sm. Henry The Present Condense of Relation of the Material Universe, by the dictation of the late Prof.

Universe, by the decidion of the laterion.
M. Faraday
Tobacco and its Effects. H. Gibbons.
The Temple; or, Diseases of the Brain and Nerves. A. J. Davis.
The God Proposed, Wm. Deuton.
Three Plans of Salvation. True Spiritualism.
The Better Way; an Append to Men in Behalf of Human Culture. A. E. Newton.....
The Interpreter and Translater. James Mon-

The Interpreter and Translater. James Montoe
The Vestal. Mrs. M. J. Wilcoxsen.
Tale of a Physician. A. J. Davis.
The Spirit-World. Engene Crowell.
Tipping his Tables.
Underwood and Marples Debate.
What was He? W. Denton.
Worlds within Worlds. Wonderful Discoveries in Astronomy. W. B. Falinestock.
Who are Christians? Denton.
What is Right. Denton.

What is kight, Denton..... Why I am a Spiritualist
Witch Poison. J. M. Peebles..... Watseka Wonder watseka wonger What Shall We Do to Be Saved? R. G. Ingel-

A New Basis of Belief in Immortality. J. S.

New Books.

Anti-Spiritual Christianity
Bible Criticism by L. B. Field
How to Mesmerize. Prof. J. W. Cadwell
Ingersolism or Christianity Which? Dr.
Peebles.

Moral Education. Dr. J. B. Buchanan
Mind. Thought and Cerebration. A. Wilder Origin of Life, Prof. M. Faraday through a medium.
Spirit Manifestations of Ancient and Modern

Times Compared. Dr J. Beals.....
The Development of the Spirit after Transition. Prof. M. Faraday through a medium.

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Continued from First Page the latest to the 17th c. A. D." Larousse's Grand Dictionnaire Universel du XIX e Paris, 1875, vol. xiii, p. 123, follows Wilson and Eurnouf as regards the modern

origin of the Puranas.

From the above it is seen that the concur rent testimony of the scholarship of the world assigns a modern date to all the Puranas, the earliest possible date for the oldest being the sixth Christian century. It is to be hoped, in the interest of truth, that Mr. Graves and those of his ilk will forever cease to write about the Puranas being 3,000 or 4,000 years old. Of the eighteen Puranas, the one said to contain so many startling parallels with the life of Jesus is the Bhag avata Purana. Colebrooke tells us ("Miscel laneous Essays," 1873, vol. i, p. 91) that he agrees with many learned Hindus in the opinion that the Bhagavata Purana was written by Bopadeva, who lived either in the twelfth or thirteenth century. With this Wilson coincides ("Vishnu Purana," Introduct. p. xliv, et seq.); and Sanskritists generally accept this as probable. Among those naming Bopadeva (12th or 13th century) as the author of the Bhagavata Purana may be mentioned the following: Goldstuecker, in "Chamber's Cyclopædia," article Purana; Dowson, "Class. Dict. Hindu Mythol," p. 45; Larousse, "Grand Dict. Universel," vol. ii, p. Larousse, "Grand Dict. Universel," vol. ii, p. 668; Johnson, "Oriental Religions: India," p. 419; Knight's "English Cyclopædia," vol. vii, p. 263; Rofson's "Hinduism and Christianity," p. 211; Manning's "Ancient and Medieval India," vol. i, p. 253; and Burnouf, in his French translation of the "Bhagavata Purana," Preface. Max Mueller, "Ancient Sanskrit Literature," p. 5, says the Bhagavata Purana "was composed as many centuries Purana "was composed as many centuries after as the Vedas were before Christ," that is, about 1,200 years after Christ. Mr. Graves has remarked that it is only

the modern Puranas which I have read, implying that there are in existence other more ancient Puranas containing parallels between Krishna and Christ. This is wholly untrue. The eighteen modern Puranas are the most ancient Puranas in existence. No Parana older than the Vayu, dating from the sixth century at the earliest, is now known. There were older writings called "Purana" dating before the Christian era, but they have all disappeared long since. References to them in early Sanskrit literature show them to be of quite a different character from our modern Puranas. There is not a particle of evidence that Krishna was ever referred to in them. It is purely in the modern Puranas that Krishna figures. The assorted parallels with Christ referred to by Sir Wm. Jones, Maurice, and others, are all based on the Bhagavata Purana, and not on unnamed ancient Puranas whose contents are utterly unknown to us. For the distinction between the ancient "Purana" and the modern "Puranas," see Max Mueller, "Origin and Growth of Religion: India," p. 149. It is both irrelevant and dishonest for Mr. Graves to lug in the aucient Puranas; they have no connection with Krishnaism. To prove the Puranas 3,000 years old Mr. Graves assumes to quote from an article by Rev. Mr. Jamieson, an obscure missionary, in an obscure Monmouth, Illinois, newspaper. Excellent authority, iffaith! Mr. Graves says that Mr. Jamieson was so foolish as to claim that no person understood the matter better than he (Jamieson) did, and he declared positively that the Purana containing the fullest life of Krishna is more than 3,000 years old, and whoever asserts to the contrary is an ignoed none of this egorieric as usual, manufactured it in his own teeming brain. Nearly all of Mr. Graves's pretended quotations and references to authors are similarly manufactured or garbled, as will be proved ere the close of this article.

[TO BE CONTINUED.]

For the Religio-Philosopical Journal 66Shall I Hear from You a Shaker ?"

A good brother in the good State of Massachusetts, kindly sent me the current number of the Shaker Manifesto, with the above

I am glad to have friends in all creeds, callings and conditions of life. I feel that, to a greater or less degree, such are in sympathy with me in my aims; but far more than this, such a state of things is another evi dence that there is a common humanitycommunity of interest which no mere arbi trary distinctions can set aside. Not all the adamantine barriers, golden streets, and fiery abysses, present or prospective, which man has invented, have ever served to totally sever this feeling of brotherhood. This is a cheering fact in human history, and pregnant of promise that a fairer future awaits our race.

Thankful as I am for those truths which the various philosophies and theologies have preserved for our day, I yet can not see the necessity nor the utility of erystallizing about any one nor even all of them as the plenum of man's aims, aspirations or duties, nor as the model of character which he may not attempt to surpass.

Among the many illumina ed minds through

which truth has come to our world, history record two honored names: Jesus of Naza reth and Ann Lee. With many thoughts, colored by their environment in life, these two evolved as others have done, and will do, cach an impersonal, ever-present idea. That of Jesus has been stated in these words: "In ternal purity is the cause of charity"-that of Ann Lee: "God is both Father and Moth-About these two truths, colored with much that is merely personal and local, to these two spiritually-minded individuals, the Shakers have crystallized. A system which is regarded as a final ty has been formed. They have done much good and still are among the foremost of the world's workers for better things. Convince me that man is not a progressive being; that all inspiration has ceased; that humanity can be better, more harmoniously cultured—physically mentally, spiritually-by Shakerism than in any other way; in short, that any creed, ism, or ology is nobler, grander, fuller of possi bilities than humanity, and I will join it, work with it and for it heart and soul. Till then I must labor in my own humble, incom-

plete way for the advancement of humanity.
"But," it is said to me, "you have a soul to save." Now I am fully aware that life is continuous beyond death; that "Death is only an ayant in life." and that I is "Death is only an ayant in life." an event in life;" and that I in common with others, am "a repository of infinite possi; iliand per consequence, of infinite responsibilties as well. Spiritualism has convinced me of these things. And yet I can-not persuade myself to take either this or that patent pill for the salvation of my soul In the first place, I doubt their efficacy. In the second place, I haven't time. To do some little in the hopes that it will improve the lot of others, I hold to be better than much striving to save one's own selfish soul. In the words of another:

"He who does good works to save his soul, Has not a soul worth saving—that's the whole." These schemers of salvation are too selfisli.

They are the quintessence of selfishness, double-refined. Give me the person whose whole energy is bent upon the development of a higher humanity on earth. Humble may be his sphere of toil; though but a ditchdigger, he knows that his labor fertilizes acres and drives miasmas from the air, thus benefiting his kind, and so he does his labor faithful y. But whether he knows it or not, man is benefited just the same. The rose is not aware of the fragrance it emits. It has been said: "He who makes two spears of grass grow where but one grew before, is a benefactor to his race." Equally true is it that he who causes two thoughts where before was one, or two smiles where before was one, and that of sadness or part frown, is a benefactor of his race.

O, this labor for others! My brother, we have not time for these selfish salvation schemes! The world has had too few of these unselfish toilers, but it remembers them well. Confucius, Buddha, Socrates, Jesus, Parker, Ann Lee, Garrison—what cared they for the souls, so the oppressed and down-trodden were elevated, ennobled, happified? Neither of t.ese benefactors need or requires our adulation or our worship, but all earnestly wish us to work for humanity. Worship of imaginary beings, that may well be dispensed with. Thus work; if you can best do so as a Shaker, as a 'atholic, as a Buddhist, well and good. For myself, I must be a simple unit of the whole humanity. an humble disciple of the Harmonial Philos-C. W. COOK. Quincy, Ill.

"The Century" used for a poor Purpose-A Priest Maligning a Reformer.

To the Editor of the Religio-Philosophical Journal: The Century magazine is usually filled with good matter and has won wide circulation. It was a surprise to see its March number put to the poor use of allowing a small Connecticut orthodox preacher to cast slight on a noble reformer. The Rev. Leonard W. Bacon, in "A good fight finished," gives a sketch of his father, the late Rev. Leonard Bacon, and speaks of William Lloyd Garrison as follows:

"In almost any assembly of crotchety people—long-haired men and short-haired wo-men—over a scheme for the reconstruction of the solar system, you will hear the appeal to Remember Garrison, how he began with nothing and a printing-press against the whole nation, and the whole Church, and how at last he succeeded in bringing every body over to his side.' It is really a matter of interest to public morals that the ingenuous youth of America should know the truth of this matter—that Mr. Garrison and his society never succeeded in anything; that his one distinctive dogma, that slave-holding is always and everywhere a sin, was never accepted to any considerable extent outside of the little ring of his personal adherents that his vocabulary, which had no word but man-stealer and pirate for the legal guardian of a decrepit negro, or for one holding a family of slaves in transit for a free State with intent to emancipate them, never became part of the American dictionary; that the sophistry with which he spent a life-time in trying to confuse plain distinctions had little effect except to give acrimony and plausibility to the defense of slavery; and that the final extinction of slavery was acramus. Nearly all of this is a fabrication of that the final extinction of slavery was acMr. Graves. Mr. Jamieson's article contained none of this agoristic hombast. Mr. Graves has abbased to the pursuance of principles which ed, and under the leadership of men like Leonard Bacon in literature and the Church and Abraham' Lincoln in politics, who had been the objects of his incessant and calumnious vituperation.'

In the early days of the anti-slavery movement Dr. Bacon was not an abolitionist, but was in church fellowship with the apologists of slavery and with slave-holders, helping thus to sanction and sanctify slavery. He could call Garrison an infidel and could fellowship as pious Christians, men who, as Whittier said, would

"Torture the hallowed pages of the Bible
To sanction robbery and crime and blood,
And in Oppression's hateful service libel

Both man and God." For this Garrison gave him fit and stern rebuke, as he did others like him, and in memory of that merited rebuke his son uses The Century to belittle Garrison and his coworkers. In his weak effort to show that they had no influence on the conscience of the nation he only shows his own weak folly. It is too late in the day for that. As to Lincoln being the "object of his calumnious vituperation" I know that they treated each other as personal friends during Garrison's visit to Washington in the days of the civil war. Mr. Garrison never spoke of any man in the spirit of vituperation. He told the truth without compromise and without malice. In the last years of his eventful life he was greatly beloved and respected by the best and most eminent persons. His name is historic and honored the world over. At his funeral in Roxbury, a suburb of Boston, the thousands in attendance were made up of the noble and eminent, and of the poor and persecuted whom he had befriended, and clergy and laity, orthodox and heterodox, paid tribute to his excellence and moral heroism.

Whittier sent his contribution, read over the coffin of his long-tried and beloved friend and an extract from his noble poem may fitly close this communication. It will show, too the striking contrast between the great soul of the Quaker poet and the narrow bigotry and blindness of the clerical writer of The Century article, for the publication of which the managers of that magazine deserve re buke and should, feel too much shame and regret ever to perpetuate such folly again.

"The storm and peril overpast.
The howling hatred shamed and still,
Go, soul of freedom! take at last
The place which thou alone canst fill.

"Not for thyself, but for the slave
Thy words of thunder shook the world;
No selfish griefs or hatred gave
The strength wherewith thy bolts were hurled.

From lips that Sinai's trumpet blew He heard a fenderer undersong; Thy very wrath from pity grew From love of man thy hate of wrong.

"Go: leave behind thee all that mars The work below of man for man, With the white angels of the stars Do service such as angels can." Detroit, Mich. GILES B. STEBBINS.

M. Vignier believes that animals are in debted for the powers of direction which they sometimes manifest so strikingly to the possession of a magnetic sense relating to the forces that govern both the direction and the inclination of the needle, the seat of which he locates in the semicircular canals of the internal ear.

"Our child had fits. The doctor said death was certain. Samuritan Nervine cured her." Henry Knee, Verrilla, Tenn. At Druggists.

For the Religio-Philosophical Journal. Spiritual Song Literature.

BY JAMES G. CLARK.

On the first day of the present month, attended service at the "People's Church," Chicago, and listened to Rev. Dr. Thomas. The printed list of hymns on that Sunday morning contained three sacred lyrics for congregational singing; the first in order being that excellent hymn, commencing, "Sweet is the work, my God, my king;" the second, "Joy to the world the Lord is come," sung in the spirited strains of "Antioch," and then, as though some practical joker had been guilty of a special effort to remind that large and enlightened congregation of the peculiar traditions associated with April 1st, came an intolerable attempt at rhyming, entitled, "What hast thou gleaned to-day?"

It was a selection from "Gospel Hymns," I

think, and like many of the productions in that notorious collection, was evidently conceived in spiritual weakness and relaxation and born of painful mental constipation. It was lacking in power and expression, and in measure had all the irregularity, without the charming variety, of a certain species of quilting known among ladies as "crazy

patchwork When I glanced over that last hymn of the list, I involuntarily sighed in an undertone, "April Fool." I knew that for once, Dr. Thomas's congregation was sold. I was sure that no man but Ira D. Sankey, who had divorced the melody from the "Beautiful Hills," and compelled it to live in rebellions wedlock with the "Ninety and Nine," could possibly sing the dismal composition. And, frequently, during the sermon by Chicago's model preacher, I found myself wondering as to the final disposition of that wretched conundrum: "What hast thou gleaned to-day?" Surely a few "handsfull" of trash like that limping verse was enough to disgust the most hopeful of "gleaners.

I felt relieved when, at the close, the Rev. Doctor Thomas himself "gave it up" by saying pointedly and quietly: "I see that a blunder has been made by some one in the selection of the last hymn on the list. It is something no one can sing, and which, if sung, would not be worth much. Let us sing Coronation instead.

This adjusted the matter to the satisfaction of the congregation and disposed of the perplexing question, "What has thou gleaned to-day," until the first of next April, at

Literary critics who naturally make fun of many of the spiritual lyrics emanating from mediums, do not fully consider the signifi-cant fact that some of them may be inspired by the departed souls of persons formerly engaged in grinding out "Moody and Sankey Hymns." Let us see how two of the most popular and widely sung revival and Sunday school songs would sound if converted into love songs, without in the least changing or impairing their literary expression:

"I tove Julia I love Julia T love Julia, I love Julia, Yes I do, I do love Julia, She's my darling, Julia smiles and loves me too."

Now let us fancy Brother E. P. Hammond the Evangelist, standing erect in all his stalwart humanity, and, with an inspired countenance, applying the foregoing stanza to his wife. Wouldn't she rave? Again, what would we think of a Sunday School

"I am so glad that Jennie loves me, Jennie loves me, Jennie loves me, Jennie loves me, I am so glad that Jennie loves me, Jennie loves even me."

It will be noticed that by simply substitut ing another name for that of Jesus in these two productions, they are suddenly converted from "Gospel Hymns" into songs, and yet the literary sense and structure, are not interfered with in either case. Let it be understood, I yield to none in my ove, respect and veneration for the character and mission of Jesus of Nazareth, and this is why I object to such silly and trifling use of his name. It has got to that pass, in ordinary evangelical pettifogging, for it is frequently nothing else, that a profuse and pointless use of the name of Jesus in public and in private is counted religion, pure and undefiled, while to omit "vain repetitions" in this directions, is charged up against an honest man as "infidelity." Yet, as a rule I find that those who talk about him the most are the very ones who—if we judge them by their relations to their fellows-commune in secret with him the least.

It is a common fact that those who deeply love any object are not forever babbling the name of that object. But prayers and hymns when perfumed with "evangelical" theology, are from some unknown or unreasonable cause, as exempt from secular criticism as church property is from taxation.

During last winter's dead-lock in the Minnesota Legislature over the U.S. Senatorship, the chaplain, who, as a Windom man, was getting out of patience at the opposition to his favorite candidate, enlightened the Creator by proclaiming in his opening "pray-"--"Oh! God, thou knowest that we are naturally mulish.

'Amen," piped out a little Methodist memper who favored Sabin. That seemed to settle it, and Windom was

defeated. When I remember how often I have heard Deity burlesqued and congregations insulted or misrepresented in these "stump" prayers(?), sincerely bless the compilers of the Episcopal Prayer Book for a collection in which we rarely find sacred and honored names "taken

The scale on which the Southern Exposiarrangements made for the musical entertainment of visitors. Hobk & Hastings of Boston, are under contract to place in the music hall of the main building one of the largest organs in the country, and the largest organ that has ever been south of the Ohio river. It is proposed to have daily organ recitals on this instrument, and some of the best performers in the United States will | the side of her invalid and helpless husband, be engaged to give special performances. In | she has during the past year's residence in addition to this a contract has been made | the city, added greatly to the interest of with the celebrated New York Seventh Regiment Band to give two concerts a day for the first fifty days, and with the famous Gilmore's Band of New York to give two concerts a day for the last fifty days. The cost of these musical arrangements will be fortyfive thousand dollars; a larger sum than was expended at the Centennial Exposition for music.

GENERAL NOTES.

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

Mrs. O. A. Bishop, the excellent medium. can now be found at 79 South Peoria street. W. S. Clemens, of Columbus, Ohio, thinks that a spirit-artist or materializing medium would do well there.

Mr. Coleman's articles in reference to Krishna and Christ," will be read with deep interest. They exhibit untiring research

A notice by Mr. Stebbins in another column, under the head of "National Conference of Spiritualists," will be of interest to our read-

Light for Thinkers is to be enlarged to an eight-page folio. G. W. Kates and W. C. Bowman are its editors. We are glad to see this evidence of prosperity.

Fine cabinet photographs of Mary Wolfe, M. D., and S. J. Dickson, the popular magnetic healer, have been added to the Journal's extensive collection the past week.

Dr. J. K. Bailey spoke at Bettsville, Ohio. April 3rd; Maple Grove School House, Wood Co., Ohio, 8th; Tontogany, 9th; Hartford City, Ind., 13th and 15th; Jonesboro, 18th; Kokomo. 22nd; Indianapolis, 26th and 27th; Colfax

Giles B. Stebbins spoke at Providence, Rhode Island, on the 8th and 15th ult., to good audiences and had an excellent time. Indeed, he always has an excellent time, he is that kind of a man. He is now at home in Detroit.

Light for Thinkers says that the Spiritual. ists of Augusta, Ga., have fitted up an elegant hall and are now holding meetings. Mrs. C. C. Van Duzee is occupying the rostrum. We hope to chronicle the same of other Georgia cities at an early date.

Miss Frances Willard, the coercive, tee-total advocate, is now in California. In a couple of weeks she will sail for the Sandwich Islands, and will return to this country sometime in the summer, when she intends to visit Oregon, Idaho, Montana, Utah and Man-

The JOURNAL has only just learned of the severe illness of the estimable wife of Dr. G. H. Geer. Dr. and Mrs. Geer reside at 708 West Madison Street, and the JOURNAL feels certain that the friends in the city will lose no time in extending to Mrs. Geer such courtesies as each would crave under the same circumstances.

Dr. Geo. B. and Mrs. E. A. Nichols, so universally well-known and popular in Chicago Spiritualist society, left this week for East Montpelier, Vermont, where they will take up their residence. The JOURNAL unites with the friends here in wishing for their early return and permanent residence in this city where they have done so much good.

Under the skillful treatment of Dr. A. J. Davis, the Journal's old contributor and staunch friend, P. E. Farnsworth of New York City, is said to be rapidly improving. A correspondent writes that his improved appearance is remarkable. Mr. F. is one of those whose place cannot easily be supplied in the work he has so long had near at heart.

James G. Clark the noted ballad singer, composer and author has been in the city for a few days. On Sunday he attended Mr. Howe's closing lecture and sang with fine effect, "The Beautiful Hills." On Tuesday evening he gave a parlor concert at the residence of Mrs. Hattie Davis, the popular medium and healer, which was a great success.

A correspondent writes: "On Sunday the 22nd ult., the guides of Mr. J. Clegg Wright spoke at the Church of the New Spiritual Dispensation, Brooklyn, in the afternoon, upon the subject, 'What are the Spirits Doing?' In the evening the subject was, 'The God Idea before the Christian Epoch.' Both addresses were listened to with the greatest attention. Two impromtu poems were given at the close of each lecture, and a succinct autobiographical statement by the control, concluded each meeting. Great satisfaction was expressed."

The JOURNAL is requested to announce that a series of Mediums' Meetings will be inaugurated under the management of Mrs. S. E. Bromwell, on Sunday the 6th, in the West End Opera House, exercises to begin promptlv at 3 o'clock, P. M. Admission ten cents. The Journal is assured by those interested that arrangements are so perfected as to insure the success of these meetings from the beginning.

. On Wednesday evening of last week the Spiritualists of Chicago gathered in good number at the residence of Mr. and Mrs. J. C. Bundy for a farewell visit with Mr. Lyman C. Howe, whose engagement was to close on the following Sunday. Remarks were made by Mr. Howe, Dr. Avery, Mr. Samuel, tion at Louisville is projected has received Mr. Curtis and Prof. Humiston. Miss Flora new and quite striking illustration in the ence Holbrook, the accomplished daughter of Hon. E. S. Holbrook, assisted in entertaining the friends with music and recitations. The Judge has good reason to be proud of his daughter.

Spiritualist society in Chicago has met with a loss by the removal to Waukegan of the talented speaker and medium, Mrs. Ophelia T. Shepard. Though closely confined to meetings, and been an effective worker in public efforts of various kinds. The Jour-NAL hopes she may at some future time be able to resume the work for which she is so well qualified.

Tender itchings in any part of the body cured by Dr. Benson's Skin Cure. 'Tis the best. \$1., drugģists.

A GOOD COMPARISON.

The Rev. William Roulait, a well-known Methodist clergyman, residing at Naples, draws the following amusing, but apt comparison between Dr. C. McLand's Vermifuge, prepared by Fleming Bros., of Pittsburgh,

Pa., and a ferret.
"A ferret when placed at the entrance of a rat hole, enters the aperture, travels along the passage, seizes upon the rat, extermin-ates his existence and draws the animal's defunct carcass to the light. And in like manner have I found Dr. C. McLane's Vermifuge to operate upon worms, those dreadful and dangerous tormentors of children. This remedy, like the ferret, enters the aperture of the mouth, travels down the gullet, hunts round the stomach and lays hold of the worms, shakes the life out of the reptiles, sweeps clean their den, and carries their carcasses clear out of the system. This, at least, has been the effect of the Yermi. fuge upon my children."

The Only Cenuine

McLane's Vermifuge,

Is the Dr. C. McLane's Vermifuge

PREPARED BY

FLEMING BROS., Pittsburgh, Pa.



Evil, Ugly Blood Diseases, Dyspep-Rheumatism,

Nervous Weakness, Brain Worry, Blood Sores, Biliousness, Costiveness, Nervous Prostration, Kidney Troubles and Irregularities. \$1.50.

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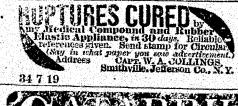
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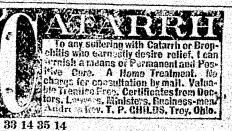
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