

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

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communicat, 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 CHRUST." Proof of Mr. Coleman's Positions. are not now disputed by any one acquainted with the literature of the subject." ("Indian and Eastern Architecture," p. 18, note). During the last twenty years, archæological surveys of Indian buildings, sculptures, inscriptions, etc., have been conducted, under government authority, by General Cunningham and Mr. Jas. Burgess; their discoveries, explorations, etc., baing strongly confirmatory of Mr. Fergusson's general conclusions. These three, Fergusson, Burgess and Cunningham, are the standard authorities upon Hindu archæology, rock-cut temples, etc.

Hindu archæology, rock-cut temples, etc. There are about 1,000 rock temples in India, of which 900 are Buddhist and 100 Brahmanical and Jaina. All the older temples are Buddhist. Previous to the rise of Buddhism, a few centuries before. Christ, stone was not used for architectural purposes in India, wood being the material in common use. From the time of Ashoka, the first Buddhist monarch. B. C. 250, stone was adopted as an important architectural material; and the excavation of rock-cut temples began in his reign. From that time for over 1,000 years a constant succession of these cave-temples were excavated, principally by the Buddhists. In the 6th century after Christ the Brahmans, as one of the means of winning the people from Buddhism adopted the Buddhistic practice of excavating cave-temples and during several hundred years a series of these excavations were made by them. The Elephanta caves were among the latest of these Brahmanical excavations. It was formerly thought that the caves of Elephanta dated from the tenth century, A. D., but about a dozen years ago, Mr. Burgess made a complete scientific exploration of the Elephanta caves and in his monograph in "The Rock Temples of Elephanta," Bombay, 1871, pages 10, 60, 63-4, he gives the corrected date of the excavation of these caves—the latter part of the 8th century. A D. For the above facts concerning Hindu architecture see Fergusson's "Indian and Eastern Architecture," vii, pp. 47, 48, 106, 439-441; "Encyclopedia Britannica," vol. ii, p. 394, 9th edition; Luebke's "History of Art," vol. i, pp. 9S-9; Luebke's "History of Art," vol. i, pp. 9S-9; Luebke's "History of Art," vol. i, pp. 41; etc., etc.

The following testimonies to Messrs. Fer-

claimed as connected with Arishna, and that one, as explained in my former article, rep-resents Shiva as the Destroyer. Mr. Burgess tells us that Elephanta, "like all the other Brahmanical Rock Temples in Western In-dia, is a Shaiva one," [Shaiva means Shiva-ite] and that "all the sculptures" in it "re-late to this Shiva." Also, that it is still used on organized Shiva featingly and at the late to this Shiva." Also, that it is still used on occasions of Shaiva festivals, and at the greatest of the Shivaite festivals—the Shiva-ratic—a religious fair is held there (Burgess's "Elephanta," pp. 5, 6, 9). Moor, in his "Hin-du Pantheon," (new, 1864, edition, p. 373), in-forms us that he saw the nuge lingas (male organ, Shiva's special symbol) in this temple "adorned with fresh flowers, with rice and money at the foot, or yoni" (female organ). That Elephanta is a Shivaite temple is the unanimous testimony of all authorities on the subject, every sculpture in it having the subject, every sculpture in it having reference to the worship of Shiva. Such be-ing the undeniable fact, it is in the highest degree absurd that one of the most remarkable sculptures in this temple should represent an incident in the life of Krishna, an incarnation of Vishnu, the god of the rival sect of Vaishnavas (Vishnuites). No competent authority in Hindu mythology or archæology has ever supposed the grouping in question to refer to Krishna. No trace of so preposterous a supposition can I find any-where in the works of any Sanskritist or trustworthy archaeologist. From the first, all competent scholars have declared that it represented Shiva in action. The earliest accounts we have of Elephanta are those of Linschoten (1579), de Couto (1603), Frver (1673), Linschoten (1579), de Couto (1603), Fryer (1673), Ovington (1689), Hamilton (about 1700), Pyke (1712), Grosse (1750), Ives (1754), du Perron (1771), Niebuhr (1764), Hunter (1784), Macneil (1783), and Goldingham (1795). In the earlier part of the present century, we find descrip-tions of Elephanta given by Lord Valentia, Moor, Mrs. Graham, Maurice, Forbes, Ouse-ley, Erskine, Basil Hall, Bishop Heber, Col. Fitzelarence, etc. Later, and more valuable Fitzelarence, etc. Later, and more valuable iy Dr J. Wilson, Stevenson, Fergusson and Burgess. Comparing these various accounts, we find that some early visitants like Pyke and Grosse ("Archæologia," London, 1785, vii, 326; Grosse, "Voyage to the East Indies." vol. i, p. 61) regarded the particular group in question as representing the Judgment of Solomon. The gigantic figure with a drawn sword, holding up a smaller figure whom he is about to kill, to them seemed remindful of the story of Solomon threatening to cut in half the child of the two female claimants therefor. After the narratives of the tyrant Kansa destroying the male children in order to kill the infant Krishna became known to Europeans, through the publications of Sir Wm. Jones, Halhed, etc., the gigantic figure of Shiva in this group was foolishly supposed by some to represent Kansa destroying the children. This supposition was almost as absurd as that which deemed the scene a representation of Solomon's judgment. The principal one to give this theory currency was Rev. Thomas Maurice, who, in the first volume of his "Indian Antiquities," 1806, pp. 103-105, contends that the central figure is Kansa endeavoring to kill Krishna. The seven volumes of Maurice's "Indian Antiquities" are a collection of wild guesses, crude speculations and untenable hypotheses, largely due to the extremely imperfect knowledge then possessed by Europeans concern ing Hindu mythology, archæology and philology. Such comparatively worthless books as this form the basis of Higgins's "Anacalypsis." Higgins took up Maurice's theory concerning this sculpture, and with amplifications and additions of his own, born of his own vivid imagination, he palmed it off upon his readers as a veritable record of established fact, instead of a chimera of his own and Maurice's imagination. From Maurice and Higgins it passed into current literature and it is now, by various uninformed persons, regarded as actually true. The inconsistency of Maurice may be perceived when it is learned, that, in vol. ii, pp. 152–154, of his "Indian Antiquities," in describing this group at Elephanta, he says the gigantic central figure evidently is Shiva the Destroyer; and in vol. vi, opposite page 1, he has a plate rep resenting this ferocious figure with the eight arms and drawn sword, holding up the small er figure to kill, taken from this group in Elephanta, with the following explanation thereof printed underneath: "Representing the Evil Principle of India and the Symbols of that Sanguinary Worship." Twice in his work he says this figure is Shiva, and once he says it is Kansa destroying the infant Krishna. The foregoing sufficiently indicates the origin of the Krishna—Kansa false hood.

there is nothing mentioned in any manner pertaining to Krishna, all the figures and scenes represented being connected with the worship of Shiva, in contradistinction to that of Vishnu or Krishna. There is only one grouping in these caves that has ever been claimed as connected with Krishna, and that one, as explained in my former article, represents Shiva as the Destroyer. Mr. Burgess tells us that Elephanta, "like all the other Brahmanical Rock Temples in Western India, is a Shaiva one," [Shaiva means Shivaite] and that "all the sculptures" in it "relate to this Shiva." Also, that it is still used on occasions of Shaiva factivals and at the on case since of Shaiva factivals and that the other Brahmanical Rock Temples in Western India, is a Shaiva one," [Shaiva means Shivaite] and that "all the sculptures" in it "relate to this Shiva." Also, that it is still used on occasions of Shaiva factivals and at the on occasions of Shaiva factivals and the the on occasions of Shaiva factivals and at the on occasions of Shaiva factivals and at the on occasions of Shaiva factivals and the on occasions of Shaiva factivals and at the on occasions of Shaiva factivals and the on occasions of Shaiva factivals and at the on occasions of Shaiva factivals and at the on occasions of Shaiva factivals and at the on occasions of Shaiva factivals and the on occasions of Shaiva factivals and the oc

Mr. Graves assumes to quote Forbes's "Oriental Memoirs," as authority for the existence of this Krishna sculpture in Elephanta; but, like most of Mr. Graves's quotations and references, it is a forgery, a bogus quotation. No such sentence can be found in Forbes's work. On the contrary, Forbes opposes the idea that the figure represents Kansa and the infant Krishna. Here are Mr. Forbes's exact words ("Oriental Memoirs," 2nd ed. i, 279): "The terrbile figure with eight arms has been supposed by some to represent Soloman threatening to divide the harlot's child, while others believe it to be the tyrant Cansa attempting the life of the infant god Chrishna....But in this, the third attribute, or the destroyer (Shiva) in action is too well represented to be mistaken....The lingam is a sufficient testimony of Siva's having presided in this ancient Hindoo temple. "Not a line of Mr. Graves's quotation is found in Forbes; the whole of it is a quotation trom Higgins's own language in the "Anacalypsis," London, 1878, vol. i, p. 178, in which he (Higgins) is combating Forbes's statement that this figure represented Siva in action. Mr. Graves t takes a statement of Higgins in reply to f Forbes, paraphrases it slightly, puts it between quotation marks, and says: "Mr. Forbes in his "Oriental Memories" (sie--Memoirs?) says;" when in fact Mr. Forbes never said anything of the kind,-Mr. Higgins said it, in opposition to Forbes. Comment on such forgery is unnecessary.

forgery is unnecessary. Again, Mr. Graves pretends to quote from Mr. Emell to the effect that the Krishna sculpture in Elephanta has been nearly ob-literated by the wear and tear of thousands sa with a drawn sword surrounded by weeping parents on their knees and their children slain at their feet; and that it is so obliterated that visitors scarcely ever notice it, and antiquarians rarely copy it, as they did fifty or one hundred years ago. This is a fabri cation throughout; it all was manufactured in Mr. Graves's brain. Neither Emell nor any other visitor to Elephanta ever has pub lished such falsehoods as these. The story of dead infants surrounding the central figure is, so far as I can discover, a fabrication of Higgins. No previous writer refers to them. Maurice, whom he follows, says nothing of them. In none of the accounts of these caves found in the many works named above, is there any allusion to any dead children surrounding the eight-armed figure. Higgins evidently evolved them from his own inner consciousness, transforming the live children mentioned by Forbes into slaughtered ones. The wear and tear of years have not obliterated the so-called Krishna sculpture. It was mutilated when described over one hundred years ago, and when Mr. Burgess examined it in 1871, there was but little more mutilation than when thus described. Moreover, the same sculpture exists in the rock temples of Elura (Ellora) and the Amboli caves at Salsette. Whatever features may be defective in the Elephanta copy can be found in the other copies (Burgess, p. 35; Wilson, "Vishnu Purana," i, 121; Garrett's "Class. Dict. of India," p. 147; Bowson's "Class. Dict. Hindu Mythol.," p. 358). All the essential features this sculpture still exist; and the accounts of earlier visitants, and the corresponding sculptures in the Dumar Lena cave at Elura and the Amboli caves at Salsette, enable archæologists to supply all present defects in the mutilated Elephanta sculpture. The late D. M. Bennett, one of Christianity's most virulent and unfair opponents, who constantly published forged parallels between Christ and Christna (as he dishonestly spelt the word.) visited Elephanta while in India and published a detailed description of the cave, full of his usual inaccuracies, in the Truthsceker. He makes no reference whatever to any Krishna sculptures in it, but on the contrary, gives a long description of the so-called Krishna group and says it represents Shiva destroying Daksha's sacrifice. Mr. Bennett, misled by current narratives, doubtless went to Elephanta, expecting to find the Krishna sculpture; but his complete silence on the subject proves that he failed to find the least trace of any in the cave.

essary to do so....Many of the words which M. Jacolliot quotes as Sanskrit are not Sanskrit at all; others never have the meaning which he assigns to them; and as to the pas-sage from the Vedas (including our old frield, the Bhagaveda-Gita), they are not from the Veda, they are not from any old Sanskrit writer—they simply belong to the scond half of the nineteenth century,"— that is, they are forgeries manufactured either by Jacolliot or his Hindu teachers. ("Chips from a German Workshop," vol. 5, pp. 127–128). Mueller here confirms my state-ment, that Jacolliot was ignorant of San-skrit and that his purported extracts from the skrit at all; others never have the meaning ment, that Jacolliot was ignorant of San-skrit and that his purported extracts from the Bhagavad-Gita, etc., were forgeries. Again, Max Mueller ("Science of Religion," New York, 1872, p. 20-21), speaking of the pur-ported passages from the Brahmanic sacred books in Jacolliot's "Bible in India," says: "No Sanskrit scholar would hesitate for one moment to say that they are forgeries;" and he calls these forged passages from the Vedas "the folly of the nineteenth century, and not of the childhood of the human race." Prof. Whitney, America's greatest Sanskritist, brands Jacolliot as "a bungler and a hum-bug." (Quoted in "Isis Unveiled," ii, 47), John Fiske, of Harvard University, one of America's scholars, a non-Christian America's soundest scholars, a non-Christian scientific rationalist, calls Jacolliot's "Bible in Iudia" a "very discreditable performance," "a disgraceful piece of charlatanry, witten by a man ignorant of the very rudiments of the subject which he professes to handle." "Myths and Myth-Makers," pp. 205-2(8). The New York Nation, one of the leading American exponents of the best scholarship of the age, in the number for July 7, 1881, in speaking of Max Mueller's essay above quoted, says: "Practically, the most valuable part of it is its exposure and denunciation of Jacolliot's 'Bible in India,' that worthless work, half-ignorant and half-lying, which in our country also has obtained, in certain circles, a strange popularity and credence, and has to be constantly combated in the interests of sound knowledge." The author of the new work, "Bible Myths, and their Paral-lels in Other Religions," recently reviewed in the JOURNAL, although he has inserted herein a large mass of unreliable and false from Higgins, tatem

Mr. Coleman's Sources of Information.—Dates of the Hindu Sacred Books.—The Maha-Bharata, Bhagavad Gita, Harivansha, and Puranas.—The Caves of Elephanta, 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 Godfray Higgins.—The Truth Clearly Manifest.

## 'BY WM. EMMETTE COLEMAN.

#### PART SECOND. CONTINUED.

"It is the boast of inductive philosophy, that it draws its conclusions from the careful observation and accumulation of facts; and it is equally the business of all philosophical research to determine its facts before it ventures upon speculation. This procedure has not been observed in the investigation of the mythology and traditions of the Hindus. Impatience to generalize has availed itself greedily of whatever promised to afford material for generalization; and the most erroneous views have been confidently advocated, because the guides to which their authors trusted were ignorant or insufficient."--Prof. H. H. WILSON: Preface to the "Vishnu Purana," page exil.

#### THE CAVE OF ELEPHANTA.

Mr. Graves denies my statement that the Elephanta cave-temples contain nothing pertaining to Krishna, and only date from the 8th century A. D. I will now furnish the proofs. When travelers visited the rock temples of India a hundred years ago, very little was known of "Hindu mythology, and so the sculptures therein could not be intelligently understood. Accordingly all kinds of wild guesses were made concerning the nature and meaning of these sculptures. The inscriptions in these caves being also in unknown characters, the clue to the correct reading of which was not obtained till the labors of Prinsep in 1835-1840, no definite idea of the age of the caves could be obtain-ed. A fabulous antiquity was, therefore, predicated of the rock-temples on the most insufficient grounds. But during the last forty years the most careful scientific study has been given the Indian cave-temples; and to-day their approximate dates of excavation and the character of their sculptures are all well established and generally accepted by the scientific world. The leading authority on Indian architecture is James Fergusson. He has devoted forty-five years to the examination and study of the subject, has per-sonally visited all the important rocktemples in India, and has over 3,000 photographs of Indian buildings. He has pub lished several magnificent works on the rock-temples of India, his latest work, "The Cave Temples of India," by himself and James Burgess, published in 1880, being a large royal octavo volume, splendidly illustrated, and the most complete book on the subject ever issued, and is universally recognized as the standard authority thereon; and in his ' History of Indian and Eastern Architecture," 1876, he devotes over 600 octavo pages and 350 illustrations to Hindu architecture alone. It is to Mr. Fergusson we owe the first definite and scientific presentation of the facts underlying the historical development of Hindu architecture, its chronology, etc., primarily published in 1842. "Every subsequent research, and every increase in our knowledge, has tended to confirm these views to such an extent that they

usson's and Burgess's authoritative standing on Hindu architecture are in point. Max Mueller says: "No one would venture to doubt Mr. Fergusson's authority within the sphere of architectural chronology." (Introduction to Rogers's translation of "Buddhagosha's Parables," London, 1870, p. xxvii, note). Gen. Cunningham, in his "Archæological Survey of India," vol. i, p. xxii, says that he agrees throughout with Mr. Fergusson in the dates affixed by him to the temples of the Brah-mans and Jains. Arthur Lillie, "Buddha and Early Buddhism," London, 1881, p. 68, speaks of "Mr. James Fergusson, the first living authority on the architecture of the past." "The Academy." London, Oct. 30, 1880, vol. xviii, pp. 316–17, says that Fergusson and Burgess's "Cave Temples of India," is "the most complete work we have treating of all the caves; and has the singular merit of being the production, of the two men living best qualified to write on the subject... Its accuracy will make it a work of reference and authority in the future....The emperor who found Rome built of brick and left it constructed of marble did not achieve more than Mr. Fergusson has accomplished. He found Indian architecture all but a blank, the little that was known only confused by chaotic nonsense, and he has made it a classical science." The London "Athenæum," Sept. 25, 1880, p. 397, says: "It was on the basis thus afforded by the marvelous ingenuity of James Prinsep [in deciphering Indian inscriptions] that Mr. Fergusson was able to begin that laborious and scientific investigation of the architecture and antiquities of India to which he has, with an honorable enthusiasm most rare in the present age, devoted his entire lifetime, and in which he is now being aided, with such marked and fruitful ability, by Mr. James Burgess.... It is a book ["Cave Temples of India"] which ....as a scientific exposition of the cave-

....as a scientific exposition of the cavetemple architecture of India, worthily crowns the monumental labors of Mr. Fergusson's life as the Vitruvius of the East." The "Edinburg Review" for October, 1882, says, "Mr. Fergusson has devoted a long life to the study of Indian architecture....He is our highest authority on the architecture of that country, resulting from his long and patient study of the subject.... When Mr. Fergusson first began his study, little was known on the subject, and he has, within the limits of his own life, seen it grow under his hands till it has assumed a scientific form. This is a great work for one man to have accomplished." (American edition, p. 178).

For the very late date of the Elephanta Cave, see also "Encyclopedia Britannica," 9th ed., vol. viii, p. 126; vol. xiii, p. 120; Appleton's "American Cyclopedia," vol. vi., p. 522; "Chamber's Cyclopedia," article Elephanta; "Dictionary of Architecture of the Architectural Publication Society," London, 1853, vol. ii, Letter I, p. 21; Rousselet's "India and its Native Princes," London, 1876, p. 47; D. O. Allen's "Ancient and Modern India," Boston, 1856, p. 391; etc., etc. Mr. Allen's work is one of those Mr. Graves often refers to as sustaining his positions; this he attempts to establish by garbled and forged quotations from Allen, of which more anon.

The date of the Elephanta caves being established, I will now furnish proof of their character, and of the absence of any Krishna sculptures therein. Mr. Burgess, in his volume on these caves, gives an elaborate description of all the sculptures in them, and "Vishnu Purana," i, 121: "Encyclopædia Britannica," viii, 126; Moor, "Hindu Pantheon," 1864, pp. 33-34; Forbes, "Oriental Memoirs," 2nd ed., i, 279; Heeren, "Historical Researches," ii, 60; Murray's "Handbook for India," ii, 291; Goldingham, "Asiatic Research-

Mr. Burgess, on pages 35-38 of his "Elephanta," gives a full description of this sculpture, an elegant photograph thereof also embedlishing his work. "The whole attitude," says he, "of the figure seems intended to express the more dark and horrid side of the character ascribed to Shiva" (p. 36). Among the other authorities naming this sculpture as representing Shiva the Destroyer in action are the following: H. H. Wilson, "Vishnu Purana," i, 121: "Encyclopædia Britannica," viii, 126; Moor, "Hindu Pantheon," 1864, pp. 33-34; Forbes, "Oriental Memoirs," 2nd ed., i, 279; Heeren, "Historical Researches," ii, 60; Murray's "Handbook for India." ii, 291: Goldingham. "Asiatic Research.

#### JACOLLIOT'S BIBLE IN INDIA.

Mr. Graves says he is prepared to prove that M. Jacolliot's "Bible in India" is not a collection of "miserable forgeries" as I have characterized it, that "it is declared to be a truthful work, and its author a truthful writer by some of the best posted writers in the world;" that "his statements were all drawn from current Hindoo writings and traditions," and that Jacolliot was "too honest a man to forge anything." In proof of my assertions, I submit the following testimony: "When Isoalliot's "Bible in India" first an

When Jacolliot's "Bible in India" first appeared in France, Max Mueller, in an essay, in the "Contemporary Review," critically dissected it. After quoting several pages of the falsehoods and absurdities it contains concerning Adam and Eve, Jezens Christra, Moses, etc., Mueller continues thus: "It is difficult, nay, almost impossible to criticise or refute such statements, and yet it is nec-

and various others, still excludes from it the forgeries of Jacolliot, Fiske's estimate of whom he copies approvingly. The author of "Bible Myths" also controverts the falsehoods of Jacolliot concerning Adam and Eve in Ceylon, etc., found in his "Bible in India." (See "Bible Myths," 1983, p. 13.)

See "Bible Myths," 1583, p. 13.) Even Madame Blavatsky, one of Jacolliot's admirers and defenders, her "Isis Unveiled" being full of quotations from his writings in support of her absurdities and falsities including a number of his forgeries and false translations quoted by her as genuine-even Blavatsky is constrained to till the truth about Jacolliot in part on one occasion. No-tice what she says: "His twenty or more volumes on Oriental subjects are indeed a curious conglomeration of truth and fiction. .. It seems as if the philosopher were constantly being overlaid by the romancist. It is as though two men were united in their authorship-one careful, serious, erudite, scholarly, the other a sensational and sensual French romancer, who judges of facts not as they are, but as he imagines them." ("Isis Unveiled," ii. 584). The garbled quotation given by Mr. Graves in support of M. Jacolliot from an unnamed writer, proves nothing as to the truth of Jacolliot's writings. Mr. Graves's statement, that the person was "a learned writer born and educated in India," is only one of his characteristic fabrications, neither was he for many years governor of one of its "provinces." The writer was M. Textor de Ravisi, ten years governor, not of one of the many Indian provinces but of the insignificant French colony of Karikal, 63 square miles in extent on the Coromandel Coast, a colony of no importance commercially or otherwise. Mr. Graves by substituting the word "of" for "on" makes de Ravisi say that the "Bible in India" is "a learned work of known facts," and then claims that therefore "Jacolliot's statements are generally known to be facts." So far from stating this, M. de Ravisi, while speaking of the easy style and absorbing interest of the "Bible in India," vigorously opposed the truth of Jacolliot's positions, in the interest of Roman Catholicism. How absurd for Mr. G. to claim an ardent Catholic as an endorser of Jacolliot's fictions.

As a specimen of the false translations of M. Jacolliot, the following is in point. To prove that the ancient Hindus were conversant with all the discoveries of modern science, among other forgeries of Jacolliot Madame Blavatsky quotes the following pretended translation from the Code of Mann, book iii. Shloka 76, to show that 10,000 years before Christ, the date she assigns to Manu, the true philosophy of rain, and the evolution of animals from plants, were known in India. "Water ascends toward the sky in vapors; from the sun it descends in rain, from the rain are born the plants, and from the plants, animals" ("Isis Unveiled," i. 620). I have before me two approximately correct English translations of this Shloka (stanza). that of Sir Wm. Jones in his translation of "Manu," Calcutta, 1794, and that in Barth's "Religions of India," 1882, p. 37, note. The two are substantially the same. The first reads as follows: "Since his oblation of clarified butter duly cast into the flame ascends in smoke to the sun; from the sun it falls in rain; from rain comes vegetable food; and from such food animals derive their sustenance." The second version is this: "Cast Continued on Eighth Page.

# **RELIGIO-PHILOSOPHICAL JOURNAL.**

#### For the Religio-Philosophical Journal. II. C. Dean's Review of Free Thought.

Comments Thereon by F. J. Emary.

At Osceola not long ago, the M. E. Church engaged Rev. F. W. Evans to lecture, and he leaned to free thought, but like the leaning towers of Pisa, had never gone quite over. And now the same church procures Mr. H. C. Dean, whose natural history is that of the elephant—"a mountain of matter and a miracle of intelligence."

His preliminary statement was, "Organiz-ed Christianity is essential to the highest at-tainable form of civilization among men." This statement Mr. Dean made as though it was an axiom, or an unchallenged fact. We ask Mr. Dean to scan history during the long dark Middle Ages of a thousand years when the Christian Church organization was most dominant and complete. The higher the church power, the lower was civilization, and the masses of people poor, degraded, ignorant and servile.

Mr. Dean went on to say: "Whatever your God is, your morals will be"—and that "the people are the reflex of their own religion." These are truisms. The most vindictive, cruel God of the Christians saves one and sends ninety and nine to hell eternal. The Christians in imitation of their God have burned their fellow-man at the stake, and have destroyed myriads of human beings in holy (?) crusade wars-

"One murder makes a villain, Millions make a hero—"

and marble statues innumerable are erected to Christian herces-the butchers of the human race.

Mr. Dean says the teachings of Confucius led among the Chinese to the drowning of their own children-and with Buddha of India to the burning of their wives. Con-fucius and Guatama both taught good morals. Tell me, Mr. Dean, did Christ teach Chris-tians to burn, rack, disembowel and torture one another for mere opinion? But the Christian misdeeds of the past and present day would shock a "heathen Chinee," or a Hindoo "barbarian." Those who live in glass houses should not throw stones.

Mr. Dean says that Mahomet was a reformer and taught one God, but burned the Alex-andrian library and allowed polygamy. Don't you know, Mr. Dean, that the fanatical Christians set a bad example and burned the Serapian library of Alexandria, centuries before Mahomet's time? Is it decent now to fling this bit of history at the Mohammedans? Where was science and art and civil-ization during the Middle Ages? The Mohammedans alone saved the torch of knowledge from being quite extinguished in the world by fanatical Christians. As to polygamy, your Christian Mormons of to-day are polygamists, and your elite of fashion at Washington are worse. The Mohammedan of to-day is temperate and moral as compared to the Christian of to-day. You praise Mahomet for his teaching one God. The average Christian has three gods-Father,

average Christian has three gods—Father, Son and Holy Ghost, to say nothing of the sordid worship of his chief god, money. Mr. Dean says: "('ivilization has been up-ward in Europe, in spite of the union of Church and State." How curiously that re-mark sounds from an ex-Chaplain of Congress. I suppose you are aware, Mr. Dean, the ardent wish of Christians here is the the ardent wish of christians here is the union of Church and State. You must know that a very few years back an effort was made in Congress at the instigation of the church to put God in the U.S. Constitution, and a two-third majority sufficient to carry the measure was obtained, except two votes.

win would never say the fattest hog was fittest to survive. In training for fat-the vital force has been impaired; this, Darwin would not call evolution, but degeneration.

Mr. Dean makes Ingersoll say:"A man can-not control his thought" (Query: Did not Ingersoll say man's faith or belief instead of thought.) Mr. Dean said that from thought sprung motive, and from motive action, so that at length it would be contended that a man was irresponsible for his actions. Mr. Dean said he had influenced juries to let off. many a rogue in that way. So Mr. Dean puts in practice what he blames Ingersoll for entertaining in theory.

Mr. Dean says: "No great improvements in science or art, outside of Christianity." (See Draper's Int. Dev. of Europe.) The Mohammedans of the middle ages were the great conservators of art and science whilst Christians relapsed into deplorable ignorance and barbarity.

Mr. Dean made fun of the idea of changes as claimed by the scientist, that a man's dead body nourishes barley to make beer for a Dutchman, who in turn dies and nourishes rye to make whiskey for an Irishman, who again in his turn dies to nourish corn for a negroe's hoecake etc., etc. Mr. Dean, you fürnished a powerful argument here against the orthodox resurrection at doomsday. Irish, Dutch and pegroes would be squabbling over constituent particles of matter to com-plete a resurrected body. Each and all would claim the same atoms and be in a sad dilemma.

Mr. Dean triumphantly asks what will you give us instead of Christianity? What will you give us instead of superstition and error? Dear doctor, what will you give me instead of

fever and ague? The Christs and redeemers of to-day walk unregarded in our midst. They speak truths refined as ever Athens taught. The Pharisee was not peculiar to Jesus's days. Christ and Christianity have now but little reference to each other, and never had. Christianity tried to rivet the slave fetters—the sword was the liberator. What is Christianity of to-day? The worship of medieval error and of modern fashion. Ostracism to those who differ from it, imprisonment, disability in the courts, it, imprisonment, disability in the courts, the press fettered, science decried, deception and superstition fostered. What was Chris-tianity of the past?" The fagot, the rack, torture, death to infidels. The crucified now-a-days are not Christians, but infidels, so cal-led Who is the infidel? Is it the man, faithful to big according the balays that during to his convictions, who believes that during countles ages, suns and systems, evolved from matter eternal, but ever changing its form, were launched in illimitible space, and subject to stern, silent immutable laws? Is it the one who believes that man emanated from lower organism and intelligence, gradually developed to higher, and continues to progress-is this the infidel? Or on the other hand is the Christian himself an infidel, who says he believes in a god with three heads and one person-a god who in six days made the earth, sun, moon and shining points called stars, out of nothing—a god who made man perfect out of dirt and woman from his rib then let the wretched beings degenerate, and drown them like rats—a god who tried a sec-ond time to people the world decently, but again failed, got cross, and killed his own son to save sinners—failed again as bad in salvation as in creation, and now compro-mises by promising to save one per cent of fallen men and let ninety and nine per cent go to the devil? Does the Christian agree to all this latter? If not he is an infidel. Yet further, does the Christian believe the earth was made in six days—that the sun revolves around it in 24 hours? Does he believe the earth to be four cornered and flat-that the firmament is firm as sapphire, and the stars but mere shining points? If he does not so believe, he is an infidel. Tell us not your bread and butter depends on belief. Belief is not a creature of will. Belief depends on reason, proof, intelligence, and in honesty of purpose. This excuse of bread and butter attached to belief is not manly, nor progressive but servile and retrogressive. What now remains of Christianity? Its devil is dead, and hell modified into hades; its God tumbled from a high pedestal and two heads, out of three, almost broken off; its cruelty curbed so that it may no longer burn, rack or torture victims to death as formerly, but only imprison and ostracize for Christ's sake. Its poverty and humility has departed, and it has now become ostentatious and proud, but is still willing to persecute opponents so far as the law will allow. Its spiritual power is almost gone, and now it aims at temporal power, such as God in the constitution, exemption from taxation of church property, election to office of saints, free passes to travel for ministers, board gratis, and unearned favors all around. Christianity, how can you be so false as to claim among your votaries, Washington, Franklin, Jefferson, Lincoln, Humboldt, Darwin, Emerson, Garibaldi and hosts of distinguished men who never belonged to you. All were "heretics" or "infidels." Intellectual men sever their connection with you-honest men despise you. It is the sordid, the ignorant and superstitious who swell your ranks, and they evolute out and will leave a smaller residue as time progresses. The Malachis and the Christians-the prophecy and fulfilment have "smote the earth with a curse" during

# A HAUNTED FARM-HOUSE.

The Remarkable Story Told About the Touchet Place, Near East St. Louis.

A Visit of Investigation by Well-Known Spiritualists.

(St. Louis Dally Globe-Democrat, April 29th, 1883.) The old Touchet farm house, about two miles back of East St. Louis, has for many years had the name of being haunted. Originally it was a substantial frame structure of two stories, on a tract of ninety acres under a high state of cultivation. But as the house was built more than thirty years ago, and has had a changeful history, it has gone somewhat into decay, and does not now appear to be by any means an unfit abode for the wraiths and apparitions. The property was owned and occupied for a quarter of a century by Joseph Touchet, a thrifty and industrious creole, who died some fifteen years ago, leaving two young children. His wife's death preceded his own by only a few months. According to current account, when Touchet died he left his home in charge of his brother, Louis Touchet, to be administered for the benefit of the two children. The specific trust was that the children should be put in a good school until their education was complete, the farm relital was to be devoted to this expense. These directions, however, were not carried out, as the oldest boy, 10 years of age, was farmed out to a neighboring family to raise at work, and the other. S years old, was brought to a charitable institution in St. Louis. The farm was rented to a family by the name of Michaud, and the trouble began shortly after the Michauds moved in.

CUPBOARD MANIFESTATIONS.

The first manifestation was an inexplicale rattling of chinaware in the cupboard. This would occur at the dead of night when the cupboard was locked, and when there could be no rational cause for the contents being disturbed. Madame Michaud was greatly perplexed by this unseemly noise and on several occasions got up and went to the cupboard; but on looking in she found everything just as it had been left, though the clattering had been so loud as to awaken all the people in the house. One night, just at dark, and before the lamps were lighted. while she was sitting in her room alone, she was surprised to see a woman enter the door. Madame Michaud got up, but the woman took no notice of her. Mme. Michaud followed her into the next room, and was horrified to see her disappear, like a shadow, through the closed window sash. Much frightened, she ran out to the front door, where she en-countered her husband coming from the barn, to whom she related her strange adven-ture. "Oh, that's nothing," replied Michaud, 'I saw her myself about twenty minutes ago. She stood behind me when I was feeding the cattle; she is there almost every evening." But the wife was not at all satisfied with this explanation, and after a week of terror, she prevailed upon her husband to leave the haunted premises.

Since then ten different families have moved in and moved out, all testifying that the nightly disturbances were such that they could not sleep. The apparition of the wo-man with a calico dress and a sunbonnet came at frequent intervals, and threw the women and children into such a fright that they would not stay.

A CIRCLE WITH THE GHOSTS. ticulars of the strange manifestations

To obtain further and more authentic parporter of the Globe-Democrat last Wednesday night took advantage of an opportunity to visit the Touchet place in company with eight other persons, several of them being Spiritualists, curious to investigate. Mrs. Corwin, the noted medium who lives in this city, and Mr. C. Tuckett, well known for his pronounced belief in Spiritualism, were in the party. The idea was to hold a circle, and by the usual means of raps secure an explanation of the persistent visitations of the perturbed spirits. The coterie left the city at 7:30 o'clock, the vehicles, crossing the bridge and passing through East St. Louis out on the Collinsville Plank road. The ride was rough, but lively, and as the distance was only two miles the point of destination was quickly reached. The house faces the plank road, 200 yards to the left a few decaying shade trees stand, like ghostly sentinels, in the front yard, their thin branches trembling and sighing in the cool night wind like the whispers of so many goblin voices straining for utterance. To the left oblique of the yard a large, limpid lake reflected the brightly shining stars, and on its far shore a maternal frog croaked a lullaby in barytone to a numerous progeny that filled the air with a treble chorus of complaint. From one of the trees a katydid sang a noisy song, as if in welcome to the visitors. But with these excentions silence reigned supreme, and save ceptions silence reigned supreme, and save from the heavens, not a ray of light could be seen in any direction. While going from the gate to the door a sensation was created by the exclamation of a gentleman: "Look! don't you see the woman?" pointing his fin-ger directly in front of him. None of the others, however, were certain of having seen anything, and the reporter, whose eye had been sharpened to a razor-edged keenness been sharpened to a razor-edged keenness for the express purpose of detecting any ghost that might stalk across his pathway. was unable to observe even the faintest flit ting of the thinnest shadow of the most inessential sprite that ever got out of its coffin to put on mortal habiliments. The gentleman nevertheless, earnestly declared that he had seen the figure of a woman gliding ahead of the crowd, as if leading the way to the

room were locked and the keys placed on the mantle. Two blankets that had been brought in the vehicles were spread on the floor and the nine persons present sat down in a circle the medium being between Mr. Tuckett and the reporter. The lights were then extin-guished, leaving the room in darkness, but not totally, as two windows with opened shutters relieved the density of the shadow and gave light enough to make material objects moving in the room visible. A song beginning

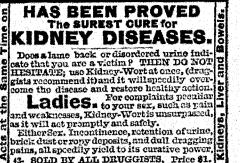
"COME, GENTLE SPIRIT,"

etc., was sung, to give harmony and unity of feeling, as the medium said, and then the circle in the midst of a stillness so profound that each investigator could almost hear his neighbor's pulse beat, waited for the preternatural panorama. The reporter, who was on the qui vive, and determined to note every incident just as it occurred, observed that the medium, within a few moments, began to show signs of violent agitation. Her hand trembled, her breathing became hard and her head fell over on her shoulder as though she had gone into a semi-unconscious swoon. Within about five minutes from the time the circle was seated the bolt in one of the doors sprung back. The noise was distinct and loud, and was immediately followed by an audible turning of the door on its hinges. But nothing could be seen; in that direction all was darkness, as the door only led into a smaller room, the windows of which were closed. Suddenly a hand touched the reporter on the cheek, and the reporter endeavored to seize it and grabbed-only air. Looking towards the window the distinctly outlined form of a woman made his blood run cold. There was the appari-tion, sure enough, that had affrighted so many women and children, and whose visitations had made a commodious farm house untenantable. Every one in the scance saw the mournful figure as it stood, a veritable shade of the departed, at the window, but only for an instant, for it vanished almost as soon as seen. "I saw it," whispered one of the party; "So did I!" exclaimed another and so on. But Mr. Tuckett interrupted these undertone exchanges by an injunction of silence. "You must all keep still," said he, "we are going to have a good manifes-tation, if we will only keep as quiet as the grave.

#### A GHOSTLY CRY SPELL.

Ouietness did not bring immediate result lowever, as a most tiresome wait of nearly half an hour ensued, at the end of which patience had begun to seem the least of virtues But from an upper room there did finally come the first note of a prolonged refrain of agony, the like of which the reporter hopes never to hear again. The low moan of a woman in despair, swelling slowly into a heartrending wall that rose and fell, seemed to quiver through every part of the building and to die away in sobs of agony that echoed from room to room. The shrick of a lost soul, if there is such a thing, could not have been more terrible, more harrowing or realistic. and the reporter is willing to admit right here that if he had not been paralyzed with fear he would have jumped out of the window and made tracks for the road leading back to East St. Louis. It was a genuine relief when there came a sound like the rattling of dishes from the adjacent room, and the female figure, first observed, entered with what appeared to be a broom in her hand. The apparition seemed intent only on passing through the apartment, but this purpose was evidently arrested by a question put by Mr. Tuckett, who asked:

"Spirit, will you stay and communicate



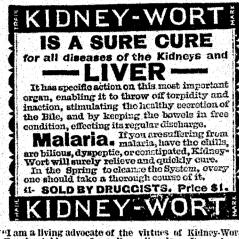
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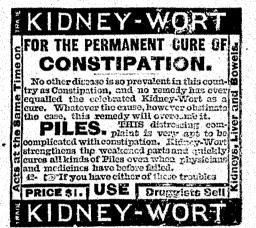
# DNEY-WORT

I have prescribed Kidney-Wort with very great success in & core or more obstinate cases of Bidney and Liver Troubles, also for female weaknesses .- Philip C. Ballon, M. D., Monk-

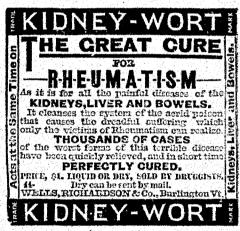
"My wife has been *much benefitted* from the use of Kidney-Wort. She had kidney and other complaints," writes Rev. A. B. Coleman, Fayetteville, Tenn.



"I am a living advocate of the virtues of Kidney-Wort. I suffered untold agony from liver disorder. *Houred me.*"— Jno, D. Nevins, Springfield, Obio.



"Constipation, in all its forms, yields to Kidney-Wort. Its emale diseases it is *very successful*" Ir, Philip C, Ballou, Jonkton, Vt. Apr. 20-82.



Mr. Dean, had those two votes been in the other scale, would our civilization have been promoted?

Mr. Dean says: "Could Washington and Jefferson break the sod and arise, they would be more astonished than ourselves at our extension of territory, and of the liberty enjoyed to worship God according to our own conscience." Yes, they would indeed be astonished, not merely at the extent of territory. but also at the extent to which it has been given away to build up feudal monopolies and oppress the people. They would indeed be astonished at the efforts to get God into the U.S. Constitution and his creatures into prison for conscience sake—all this they would be apt to think is not liberty to boast abont.

Mr. Dean reproached Paine for being an exciseman—for smelling the quality of whiskey at the bung and gauging its quantity. In Paine's day it was customary to take good whiskey in moderation and openly; now it is customary to drink bad whiskey to excess and do it slyly. Temperance is preach-ed more than in Paine's day and is less practiced. Some scandal was mentioned about Paine's private affairs-his wife, his mistress, his property devised, etc. Licentious scandal of the living is in bad taste—of the dead, unpardonable and not worth discuss-

Mr. Dean recommended opening and closing the common school with prayer. have got God on the current coin, tried to get him into the Constitution, and now suggest him in the school house. This is a secular and not an ecclesiastical government, and so ought to remain.

Mr. Dean blamed the English government for imprisoning Wm. Penn for conscience sake. Can we wash our hands from all stain of persecution for conscience sake? The answer is plain and will condemn ourselves.

Mr. Dean says the literary institutions of the country were built by and presided over by the church. The church is ancient-free thought is modern. The church, of course, during long periods of time had the best chance for controlling literary affairs; but what few did not belong to her she has stolen contrary to the express wishes of the donors who are dead.

Mr. Dean says Paine was not present at the Declaration of Independence. The belief is gaining ground rapidly that he was actually the framer of the Declaration.

Anno Domini is used by all as date." Not by all, Mr. Dean. Many now date from the year when Christians burned Bruno in 1600, and they date 283 instead of 1883.

Mr. Dean blamed the French government for driving out the priests. The avaricious French priesthood had one-third of the whole country in their hands and were grasping for more. Our own church in 1860 had \$50,-000.000 in property 'exempt from taxation. Now it has over \$500,000,000 exempt from taxation. The church property is doubling every eight years. Reform or violence is the alternative here as in France.

Mr. Dean blamed the French infidel gov-ernment for cruelty and slaughter. Did it beat the Christian Inquisition, the massacre of St. Bartholomew, the "holy wars" and other Christian misdeeds? Did it beat Christian America when it cut out the tongue of Quakers, slit their ears, burned witches, etc., all for Christ's sake?

Mr. Dean derides Darwinian evolution or the survival of the fittest, and quotes as example that the fattest hogs die easiest. Dar-

long centuries. "O thou! my voice inspire. Who touched Isaiah's hallowed lips with fire."

The curse of Christianity shall die out. Our Christs and redeemers shall preach "The re-ligion of Humanity," and it shall supersede the religion of cruelty. Truth, like the moon obscured by a passing cloud, shall emerge, placid and pure, e'er long to shine and bless the earth.

"Truth crushed to earth shall rise again, The eternal years of God are hers; Whilst error wounded, writhes in pain, And dies amid her worshipers;" Osceola, Iowa.

Mr. Comley, the American minister at Honolulu. reports that the native population of the Papuan race is not more than 45,000 in all the islands. This number included more than seven hundred condemned lepers on the island of Moleki. It is estimated that there are about three concealed lepers on the islands.

Although quite deaf Victor Hugo's eye-ight is still unimpaired. He attributes his listinctness of vision to not having for nearly half a century, ever worked by candle-light, or smoked. Every morning he works standing at his desk and pacing up and down his room from 7 to 11. At half-past 11 he takes a bath and then breakfasts. The after-noon is spent, in fine weather in riding on the top of an omnibus or walking in the Bois de Boulogne.

Horsford's Acid Phosphate, **A VALUABLE NERVE TONIC.** DR. C. C. OLMSTEAD, Milwaukee, Wis. says: "I have used it in my practice ten years, and consider it a valuable nerve tonic." THE ABODE OF THE DISEMBODIED.

door.

The house is at present completely deserted, the last family having moved out two months ago. The remains of a bench and fragments of broken chair were scattered around on the front gallery. The door of the main room turned upon its hinges without a creak. All was darkness within. Through some of the windows, which were open, sub dued and mellow streaks of light straggled in. A coal-oil lamp and candles had been in. A coal-oil tamp and candles had been provided, and these were lighted. The house was then thoroughly explored and inspected, up-stairs and down. All the rooms were empty, nothing being discovered beyond a few cast-off articles of household flummery too worthless to be taken away. In one room there was a broken table and the remnant of an old broom, such as a witch might ride. Some broken crockery, a few rags, a pot lid, a piece of rope and a wrecked looking-glass completed the inventory of the house.

The party, on returning to the rear room on the first floor, formed a circle and proceed ed to business. Mrs. Corwin officiated as the medium and Mr. Tucket assumed the part of generalissimo, offering suggestions as to how the circle should be arranged and the conditions that were proper to be observed during the scance. The two doors of the

Three raps, as if made on the wall, clear and unnecessarily loud, came as an affirmative response.

TUCKETT TALKS TO HER.

Then occurred a conversation, of which the following is a faithful report, three raps indicating an affirmative response, and two a negative:

'Did you formerly live in this house?" Three raps. "Did you die here?"

Three raps. "Are you Mrs. Touchet?"

Three raps.

Why do you come here? Are you traubled?"

Three raps.

"What about-does it concern your children?"

Three raps. Was it because your children were not

treated right?" Three raps, startling and loud, responded to

this question.

"Is your husband with you?" Three raps.

"Why is he not visible-because he is too weak to materialize?"

Three raps.

"Will you haunt this house always?"

Two raps (indicating no.) "Will you go away soon?"

No answer.

"Will you quit coming when your chil Iren's property and rights are restored?" Three raps.

The three last raps had hardly been given when the figure seemed to waft itself toward the door, and was dissolved from view. Several questions put afterward evoked no replies whatever, and the experts present said the demonstrations were over for the evening. Further efforts to woo the spirits were ineffectual, and the candles were relit. The wo doors of the room were found wide open. though they had been securely bolted and the keys were on the mantle undisturbed. The broom, which had been left in an up-stairs room, was found in the apartment where the scance was held, leaning against the wall. With these exceptions the room was found as it had been left, and another tour through the house revealed nothing that had not been seen before.

A COLD, CLAMMY HAND.

"It was a remarkable manifestation," said an old Spiritualist in the crowd. "I have been to circles for forty years, but I never heard such a wail as that before. I wish I hadn't heard it." Most all of those present testified to having been touched by a cold, clammy hand, as the reporter had been. Mr. Tuckett said the case had been a famous one, and he had long had a desire to hold a scance in the haunted house. He believed other scances there would develop some novel and startling revelations, as he thought the house was a congregating point for more than the Touchet spirits.

Outside, the night air had grown perceptibly cooler, the katydid had hushed her song, and clouds obscured the stars. The horses and vehicles were found all right at the gate, and a half-hour's brisk ride landed the investigators at the west end of the bridge. As to whether the foregoing incidents, which have been faithfully reported, were the result of true and genuine spiritual manifestation or of mere trickery prearranged and played up-

Continued on Third Page,

"I could find no remedy for my kidney complaint and rheu-malism," writes Mr. A. B. Burr, of Temple's Mill, Florida, "until I was cured by Kidney-Wort." Exposure, incident to lumbering, caused Mr. Barr's disorders.

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FOR THE WHISKERS

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# Woman and the Household.

BY HESTER M. POOLE. [Metuchen, New Jersey.]

## **REVENUES**.

Who counts God's revenues to-day? What eye has seen the half of gold His smallest mine has in its hold? What figures tell one summer's cost Of fabrics which are torn and tost To clothe his myriads of trees." Who knows the numbers or the names Of colors in his sunset flames? What table measures, marking weight, What chemistries, can estimate One single banquet for his birds?

In gratitude I lay my ear Close to the ground, and, listening, hear, This noiseless, ceaseless, boundless tide of Earth's great wealth on every side Rolling and pouring up to break At feet of God, who will not take Nor keep among his heavenly things So much as tithe of all it brings; But instant turns the costly wave, Gives back to earth all that it give, Spends all his universe of power And pomp, to deck one single hour Of time, and then in largess free, Unasked, bestows the hour on me. -Helen Hunt Jackson.

#### WOMAN JOURNALISTS

From the time Elizabeth Mallett undertook the management of a paper in London in 1702, till the present, when every hour sees a new column devoted to woman's editorship in some established journal, there has been constant advance in the tact, skill and delicacy, as well as in the morality of journalistic literature. There is evidence that woman is man's intellectual peer and companion when we observe the range of subjects of which she treats. She has gone beyond the fashionplate and illustrated annal of a few years ago, into social life, biography, travel, politics and science. It is no longer possible to keep pace with her advance and success: it is just possible to note a few instances out of an interminable list.

New York was the first "coign of vantage" in this country. Jennie June (J. C. Croly) engaged in a reportorial work about a quar-ter of a century ago. She still wields the pen as editor of Demorest's monthly fashion magazine.

One pioneer antedates all others, however, whom the race of journalists should delight to honor. Nearly forty-five years, or ever since the foundation of the Phrenological Journal. Mrs. Charlotte Fowler Wells has had chief charge of the management of that magazine, though generally having editorial assistance. A gentle, earnest woman, shunning notoriety and devoted to whatever is really progressive, she holds on her way, "without haste, without rest," as only an aspiring, energet-ie, trath-loving person can. The magazine over which she has so faithfully presided could ill be spared. It is full of excellent articles on health and practical living.

In the field of fashion and light literature, Mary E. Booth of Harpers' Bazar is eminent. With a large corps of helpers, the contribu-tions are marked by refinement and good sense. It is doubtful if its peer in that line is printed any where.

There is hardly a paper in the city which has not one or more women engaged in a literary or reportorial capacity; the rare exceptions are found in technical publications-Miss Nellie M. Hutchinson has charge of the literary department of the Sunday Tribune, and furnishes the Personal Notes of the weekday daily issue. In the former case, her skill and tact make the best Sunday paper of the city.

judging from the pungence and pertinence of its paragraphs, and its general make-up. She is now traveling through Texas and New Mexico.

OUR HERALD. This Temperance weekly of Indianapolis Ind., edited by Helen M. Gougar, made a bold attack, last year, on the liquor interests of that city. The chief of police, also a saloon keeper, vilified the character of Mrs. Gougar and threatened to ruin her, if she did not stop warring against the traffic. Anonymous threatening letters were sent, but the brave woman did not quail. She sued the slanderer, and the case has been given wide publicity. It has just closed, with a verdict of \$5,000 in favor of Mrs. Gougar, to the joy of all honorable, we might say, decent people.

#### BOOK REVIEWS.

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

**RELIGION OF THE FUTURE, or The Higher Law** of Truth and Right, by Hugh Junor Browne, au-thor of "Rational Christianity," "The Holy Truth," "Delusion and Reality," etc. Published by the anthor. Melbourne: J. C. Stephens, printer, 106 Elizabeth Street. 1883,

Enzabeth Street. 1855. The author considers the following sub-jects: "Religion," "Bibliolatry," "Popular Superstition," "Inspiration natural and Continuous," "The True Basis of Religion," "Evidence of a Life to Come," "The Seen and the Unseen Worlds," "Life Here and Hereafter." He well says that "For sev-eral years the writer's time has, to a very great extent been faken up in replying to great extent, been taken up in replying to letters received from various parts of the globe in reference to statements made by him in previous publications; so much so has this been the case, that he has had to neglect, almost entirely, his ordinary correspondence. In this work he has endeavored to state concisely the leading reasons that led him, after much mental struggle, to abandon the popular religious views in which he was brought up. He has also given in an abbreviated form, some of the many reasons for the hope or rather knowledge that is in him, trusting that by so doing he may thereby convey to others a little of that happiness which he has experienced through knowledge acquired of the infinite love of God and of the glorious destiny of man."

That the whole work is imbued with the grand truths of Spiritualism, is illustrated in the following extract from it:

"In the Spirit world the scenery is grand beyond description, and to those who are developed enough spiritually to appreciate it, it is transparent and beautiful. Angels are merely highly developed and purified spirits; they are, however, as much finite beings as man, the former being but the progressed condition of the latter. The bright aura by which the higher spirits or angels are surrounded is that in which, in superstitious times, suggested the ridiculous idea that angels had wings like birds. Modern artists, owing to knowledge gained through Spirit-ualism, now leave out these useless appendages in their representations of angels. An-other prevalent but erroneous idea is that angels are an entirely different class of beings to the spirits of men and women. All angels, however, from the lowest to the highest, have passed through the physical plane of life.

"Physical death is the inevitable path which Nature has appointed by which all have to pass to a higher state of existence, pit; The Letter-box; in which, as in this life, there are various tion; The Riddle-Box. stages of progress. As on earth, we die to infancy and rise to youth -die to youth and rise to manhood, and as this life is a continnal progress from childhood to old age, so in like manner we die physically and rise spiritually-we die to things of sense and rise to newness of life, ever progressing in knowl-edge, purity and love. Physical death, therefore, is but the path that leadeth to the inner life-the birth-throe of the spirit. The knowledge and realization of the truth of spirit communion has removed the materialistic scales from the eyes of many who formerly had only the unsatisfactory, though much boasted 'Christian's hope' to rely upon. It enables them to look upon worldly honors and on passing events as trivial matters in comparison to the height of knowledge and the joy to which they may attain in the grand and glorious future which lies before them. Through spirit communion the great Gospel of Truth is being made known to man, whereby the infinite love of God is revealed and glad tidings of great joy for all are proclaimed. Spiritualism proves that man's individuality is imperishable, that what is termed death is but the new birth of the spirit into a higher and more glorious state of existence, and thereby it truly robs death of the sting and the grave of its victory."

ing under the necessity of searching through a list of 12,158 different publications for the information required, and which is furnished in this list of only 1,137, making a great saving of time and tax on the patience.

ILLUSTRATED ART NOTES. 1883. Eifty-eighth spring exhibition of the Nationial Academy of De-sign. New York. By Charles M. Kurtz. New York: Cassell, Petter, Galpin & Co., Chicago: S. A. Max-well & Co. Paper, 85pp. Price 35 cts. The above folio heads in the academic fille for

The plan of this book is to present illustrations of, and descriptive notes upon, some of the more interesting pictures in the Academy Exhibition. The illustrations are photo-en-gravings from drawings by the artists themselves. The notes will not only add to the visitors' interest, but with the engravings, will give a fair idea of the exhibitions to those who may be unable to visit the Academy. An acceptable feature of this work is the biographical sketches of the artists.

A plan of the Academy Bailding, and diagrams of the galleries are given, showing the position on the walls of every picture in the exhibition.

# Magazines for May Not Before Mentioned.

THE NORTH AMERICAN REVIEW. (30 La Fayette Place, New York.) For May contains nine articles, nearly every one of which discusses some topic or problem at the present moment prominent in the public mind. Senator John T. Morgan writes of "Mexico," and sets forth the considerations of commercial advantage and international comity which are rapidly bringing about a more cordial understanding between that country and the United States. The Rev. William Kirkus, taking occasion from Bishop McQuaid's recent vaticinations regarding the decay of Protestantism, makes a vigorous counter charge upon the papal system in an article entitled "The Disintegration of Romanism." In "Emerson and Carlyle," Edwin P. Whipple discourses with all his old-time keenness of psychological insight and perfection of literary form upon the strangely diverse mental and moral characteristics of those two great thinkers. Prof. Felix Adler offers "A Secular View of Moral Training," arguing that the current skeptical habit of thought demands an independent system of practical ethics, based primarily on observation rather than on revelation. "Communism in Ameri-ca," by Prof. Alexander Winchel, gives very forcible expression to the apprehensions of those pessimestic observers of the trend of events in this country, who think that they see in our political and social development all the signs of impending national decay. The other articles are "Affinites of Buddhism and Christianity," by the Rev. Dr. James Freeman Clarke; "Woman as an inventor," by Matilda Joslyn Gage: "College Endow-ments," by Rossiter Johnson; and "Extradi-tion," by A. G. Sedgwick.

ST. NICHOLAS. (The Century Co., New York.) Contents: Frontispiece. "Anton Vandyck;" Among the Polly-dancers; A Fable for Boys; A Thoughtful Friend; The Story of Robin Hood; Mr. and Mrs. Chipping Bird's New House; The Tinkham Brothers' Tide-Mill; Signs of May; A Kansas Nursery; Peggy's Trial; "Spring"-time in the Country; Stories of Art and Artists; Dinner-time at the Zoölo-gical Gardens; Mike and I; Mud-pies; An Unsatisfactory meeting; The Last of the Peterkins; Curious Items about Birds; Swept Away; Weather Prophecy; Work and Play for Young Folk; Curious Head Dresses for Women; For Very Little Folk; Jack-In-the-Pulpit; The Letter-box; The Agassiz Associa-

WIDE AWAKE. (D. Lothrop & Co., Boston, Mass.) Contents: Frontispiece: In the Fairy Ring; Mr. Tennyson's Fairles; Apple Blos-soms; Caryl's Pinm; Early to School; Our Business Boys; Old Geoffrey's Relic; A Young Salt; The Silver City; Mumble-the-Peg; The John Spicer Lectures; Decorative Plaque; Madam Gila; Short Stories from the Dictionary; In the Herring Season; A man's a Man for a' That; More than They Bargained for; Through Spain on Donkey-back; Old Caravan Days; Cookery for Beginners; Tangles; Music; Pleasant Authors for Young Folks; Through a Microscope; Famous Trials; A Boy's Workshop; Anna Maria's Housekeeping; Health and Strength Papers; Days and Nights in the Tropics; What to do about it. THE CENTURY MAGAZINE. (The Century Co., New York.) Contents: Portrait of Cardi-nal Manning; Father Junipero and his Work; A Ballad, of the Mist; Pomona's Daughter; Antiquity; My Adventures in Zuni; Du Mau-rier and London Society; The Christian League of Connecticut; Marsyas; Songs; The Father of American Libraries; Old Age; Salvini's King Lear; A Song; The English Volunteers during the late Invasion; Half-Lives; The Aborigines and the Colonists; A Woman's Reason; Cardinal Manning; Moral Purpose in Art; At Teague Poteet's; This Lily; Topics of the Time; Open Letters; Bric-a Brac. THE ECLECTIC MAGAZINE. (E. R. Pelton, New York.) Contents: Jonathan Swift; The Limits of Science; The Humorous in Literature; Brazil and her Railways; Frater Ave Atque Vale;" Boys; Under the Snow; Recent French Novels; The Sea Calls; Wagner and Wagnerism; A Carpet; Transferred Impres-sions, and Telepathy; An Indian Festival; Miss Dairsie's Dairy; Common-sense in Dress and Fashion; Work and Overwork; My Library; Literary Notices; Foreign Literary Notes; Science and Art; Miscellany.

#### Continued from Second Page.

on the scance holders, by some means not explainable, each reader will have to judge for himself. As witnessed, they had every semblance of genuineness, and it appeared impossible that any legerdemain could have been invoked. Supplemental to these there are any number of stories going to show that the Touchet farm house is certainly haunted by perturbed spirits. On one occasion, as some hired hands were quitting the cornfield, about dusk, a woman walked among them. They spoke to her, asking who she was, but receiving no response one of them endeavored to touch her, encountering nothing but air. The phantom disappeared, and the man, scared almost to death, fell into frightful convulsions and had to be lifted and borne to the house. Here he raved and foamed at the mouth, and did not recover from his nervous prostration for nearly two weeks.

THE WOMAN IN THE WELL.

At another time a young girl of 18, daughter of the family then occupying the place, went to the well to draw a bucket of water. The hour was three in the afternoon, and the and was astonished to see the form of a woman standing waist deep in the water. The girl was about to speak, when the woman appeared to fly upwards as if coming from the well, but melted to air before reaching the top. The girl ran screaming to the house and related to her mother the horrible spectacle she had witnessed. The mother, a resolute German woman, made fun of her daughter, and finally threatened to punish her if she did not go and get the water. But about a week thereafter, the mother had occasion, after dark, to go to the wash-shed, at the rear of the house, and while there was approached by a female, who stood in front of her but did not speak, and did not reply to the questions put to her. Whenever the German woman moved the spectre moved, and so with the waving of hands, until the woman's courage failed her and she ran with all her might for the house, screaming at the top of her voice, with the goblin close upon her track. In a few days there was an-other vacating of premises. About a year ago two neighbors, who live about a quarter of a mile away, noticed that the Touchett house was on lire.

#### THEY COULD SEE THE FLAME

and smoke plainly and resolved to go and ofter what help they could, as the building was then occupied. As they got in full view of the house they saw that it was almost completely hid by flames. Forked tongues of fire shot from every window, crawled up the plank walls, rolled over the shingle roof and shot high into the air. The roaring of flames. and the falling of timbers could be distinct-ly heard. The fence seemed afire also, and a circle of leaping flames encircled the house. The two neighbors, horrified with the fear that the inmates were burning to. death, hurried on, but to their astonish-ment when they were within a hundred yards of the conflagration the flames suddenly became less brilliant, and within a half second died out entirely, leaving everything in total darkness. In a few moments, after re-covering their sight, the neighbors discovered the house and fence apparently unharmed. There was no sign of a fire. Being much bewildered, and to make certain of it they knocked on the door and woke up the occupants, who had not been at all disturbed, and were considerably amazed when told that a fire had been raging over their house for an hour. Then there was another moving out.

# To Consumptives.

Our Citizens desire no notoriety, but are always ready to proclaim the truth.

3

Mas. GEO. DAWLEY of 76 Knight Street, Providence, R. I. relates to our reporter her experience with the wonderful cura tive properties of what is destined soon to be the standard and leading specific of the whole wide world for Kidney and Liver diseases, etc. Mrs. D. says:-

"Early last spring I was severely addicted with toi pidity of the kidneys and enlargement of the liver, and the Kidney disease came upon me so fast and suddenly that before I was scarcely aware of the cause of my trouble I became badly bloated, and my body and limbs very much swollen, so that it was with great difficulty and severe pain that I was able to walk any. I became dreadfully troubled by being short breathed, so that even a slight exertion or a little exercise would fire me almost to exhaustion, and I was so distressed when I retired nights that I could not sleep, and was very restless. One of my limbs especially had a very severe nervous pain, which always seemed to be more severe at night than at any other time, and would frequently ache so sharply as to arouse me from sleep. I was very nervous and uncomfortable all the time, and was being doctored, and taking all kinds of medicine for this complaint and that and the other, sun was shining brightly. Before letting but all to ne good purpose, will at about the time when I the bucket into the well the girl looked down was tired out and somewhat disguitted and almost discourage but all to no good purpose, until at about the time when I ed with medicines and doctors, a relative and highly-esteemed friend persuaded me to try Hunt's Remedy. I began to take it a few days ago, and am happily disappointed by the result, for before I had used a bottle of it I began to feel relieved, and soon commenced to steep splendidly; the severe nervous pains in my limb which I had to handle so tenderly do not appear any more, my headache and backache have disappeared, I feel well every way, and rest well at night. The swelling has disappeared from my body and limbs. I am now able to do my hou-owork comfortably and easily. Hunt's Remedy-has certainly done wonders for me.

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A. W. BROWN, M. D., of Providence, R. I., says, "I have used Hunt's Remody in my practice for the past sixteen years, and cheerfully recommend it as to ing a safe and reliable reme.

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#### A SUCCESSFUL PROPRIETOR.

Mrs. Frank Leslie is the head of an immense establishment, which is managed with ease and success. Upon the death of her husband, who had much financial difficulty, the property passed into the hands of his widow, by his will, in which he said, "All the success I have had is due to my wife." The will was contested, but her claim was established by the courts, and she was legally entitled to take the name of her husband. Mrs. Leslie went on to extricate a large business from great embarrassment, and now derives a revenue from the half-dozen publications which she originated, that would drive many foreign potentates wild with delight. She has rightfully earned reward.

When the complete control of the business came into her hands, she went into the com-position room , the stereotyping rooms, and the press room, and studied their details day after day, until she had mastered their general workings. Taking nothing for granted, leaving nothing in other hands, she followed the clews of many apparently tangled threads until she knew where they began and to what they led. She delegates nothing to others that she can do herself, understands how the business stands every day, and buys the greater share of the large supplies of paper, ink etc., in daily use. In fact, we have here an example that a woman must do business in business ways, thoroughly and systematically, in order to succeed.

Mrs. Leslie chartered a car, last winter, and taking her special corps of artists and writers, travelled through the South. The results will see the light through the publications which go under her name. She is a handsome and attractive woman, still in the prime of life, and is highly esteemed by the employes of the Leslie establishments. She has just gone abroad to establish agencies for publications in the large cities.

#### THE WOMAN'S JOURNAL.

This leading Eastern paper exclusively devoted to the best interests of woman, thrives under the excellent management of husband. wife and daughter, comprising the entire family of Henry B. Blackwell and Lucy Stone. During the absence of her parents, last sum-mer, the daughter, an only child, Alice (who was graduated the preceding year from Bos-ton University) took editorial charge to the satisfaction of all concerned. Over the signature A. S. B., Miss Blackwell's book reviews show great acumen, shrewdness and facility of expression. She is a born journalist.

#### IN THE WEST

May be found the Paradise of women editors. On the entire Pacific Coast no paper equals that started by Mrs. A. S. Dunniway, who has now two junior editors in her enterprising sons. Her letters to the New Northwest during her trips through Oregon; are among the best off hand correspondence that has seen light through the columns of a newspaper. It is needless to say that this journal wields great power through all that region, in favor. not only of woman suffrage, but of everything that conduces to morality and to education.

#### THE QUEEN BEE.

This quaint title heads a weekly paper established by Mrs. C. M. Churchill, at Denver, Col. It went under the name of The Antelope, at first, but is now enlarged, bright and full of news. Its editor is a character, I select such mediums as he wishes without be-

A REPLY TO "THE ACADEMY'S" REVIEW of "The Wine Question in the Light of the New Dis-pensation." By John Ellis, M. D. New York: Pub-lished by the Author. 1883.

The author presents 270 pages in order to fully establish his position that wine is not strictly speaking, the fermented juice of the grape. He says that the word wine "is very generally used for the juice of the grape in the English Bible, and in the English trans-lations of Swedenborg's writings. 'The Acad-emy' writers do not go back to the originat language in which the Word and the Writings were written, to find what word or words were used, nor do they go to the writings of fermented wine. This is a fearful mistake. and one which has involved the peace and happiness of many a family of the New Church, and even the good name of the church itself. It is also certainly most remarkable that persons familiar with the writings of Swedenborg should so ignore the science of correspondences, in the considera-tion of this subject, as 'The Academy' writ-ers have done; and it is strange that they should be so destitute of a knowledge of the light which is thrown upon this question by the recent discoveries of science, for, knowing the facts, we cannot suppose that they would ignore them."

Those who wish to prove that wine is not. strictly speaking, the fermented juice of the grape, should peruse this work. Those who are not particularly interested in that subject, should not waste their time in studying its pages, for the thoughts presented are of no practical value whatever.

GOFF'S HAND-BUOK of Ready Reference for Advertisers. New York: 150 Nassau Street. 1883.

This list comprises all the best dailies, political weeklies, Sunday papers, religious, agricultural and miscellaneous publications of over 5,000 circulation, that take advertising, published in the United States and Brit-ish Provinces, enabling the advertiser to

MISCELLANEOUS, LITERARY, SCIENTIFIC AND HISTORICAL NOTES, QUERIES AND ANSWERS. the ancients to ascertain what meaning was attached to the words, but they assume that any word translated into wine always means prefaced wth several convenient in dexes for reference.

THE PHRENOLOGICAL JOURNAL. (Fowler & Wells, New York City.) Contents: Adolf Eric Nordenskjold; Our Ancestors; Vegetable Life; How They Talked; Intellectual and Moral Culture; Prince Gortschakoff; Fat as Disease; Notes in Science, Editorial Items, etc., etc.

THE SEASON. (The International News Co. New York.) An illustrated fashion magazine containing the latest Paris fashions and the most elegant designs in needlework, embroidery and crochet.

ANDREWS' BAZAR. (W. R. Andrews, New York.) A Monthly Magazine of Fashion, Literature, Art and Society Matters.

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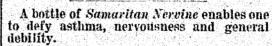
Dr. Morgan Dix has a mighty mean opinion of his mother when he says of woman: " If she once gets complete independence she will be socially and morally wicked."

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- II. Moral Education.
- III. Evolution of Genius,
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- Ethical Principles and Training.
- VI. Relation of Ethical to Religious Education.
- VII. Relations of Ethical to Intellectual Education
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When newspapers or magazines are sent to the Jours-MAL containing matter for special attention, the sender will please any a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, May 12, 1888.

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Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old Subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN AD-VANCE.

#### Heaven and Hell.

Nothing shows more completely the dreamlike nature of our modern theology than the teachings of its professors concerning heaven and hell, and the life in both conditions. The redeemed and the unredeemed alike must be different from any men or women ever seen on this earth, capable in heaven of ceaseless delight, in hell of ceaseless suffering; in both cases the feeling intense beyond expression, never a gradation or shading, a perpetual expansion with never a contraction, hearts with a diastole and no systole-such beings must be impossible, or, rather, such a heaven or hell must be impossible fo any one we have ever known or heard of. Mahomet picturing his heaven, imagined a perpetual renewal of power to enjoy. forgetting that the law of habit would of necessity take away, sooner or later, the desire for things that had become common, were not joys, exceptional delights, but the everyday experience, if we may use such a term, of a place where there is to be no night. Prometheus, chained to the mountain, with eagles tearing at his liver, seemed to have a horrible destiny enough, but it could not last long, if the eagles were hungry, hence the pagans imagined the perpetual renewal of the part destroyed, so that the pain might never cease. So some people imagine to-day. They think, when forced to, by sharp questioning, of new bodies, perpetually renewed, one sort adapted to perpetual joy, the other to "everlasting burnings," and in so thinking are quite unconscious that they are borrowing their faith from Greek and Mohammedan unbelievers. In previous articles on sections of this theme, we wrote upon the suppression of individuality, the terrible weariness of life in heaven, as pictured in the orthodox sermons of the day. Some friends thought our statements too strong; so we propose to quote enough from a recent sermon of Dr. Talmage, who is certainly orthodox when not crazy (the difference between the two is one of degree, chiefly) to show we did not misstate: The dress of the glorified will be white. They will vine these of the glorined win be write. They will carry pain branches as emblematic of victory. They will kneel at the feet of Christ and think of his suffer-ings and victories in their behalf. Then they will rise and stand waving their pains, all the glorified, host above host, rank above rank, gallery above gallery, wav-ing their pains. Their occupation will be eternal psalmody. The createst song of heaven will be salva-tion. While the rightcome are ascanding and the world psalmody. The createst song of heaven will be salva-tion. While the righteous are ascending and the world is burning and all things are being wound up they will sing salvation. The tamest tune will be a hosanna, the dullest song a triumphal march. In that great and in account will be a solve will be a hosanna, the ence of the redeemed all the voices will be in accord Just think of it-all the redeemed to do these things, forever. Will it not happen, in the lapse of ages, at least, that the waving of paims will become wearisome, seem even somewhat absurd. "Eternal psalmody" will surely prove, after a few thousand years, at least, insufferably tedious. "No one can admire for more than two hours," has passed into a proverb. Think of meditating on one subject always-it would produce insanity here. Think of the vast number of palms, the enormous wear and loss caused by the perpetual waving. Think of high-pressure shouts, never any thing less, eternally. But enough on this side of future life; let us turn from the absurdly beautiful to the grotesquely horrible hell invented for us. We quote from a Roman Catholic book for children, written by Rev. J. Furniss:

We quote now from Jonathan Edwards: "The world will probably be converted into a great lake or liquid globe of fire, in which the wicked shall be overwhelmed, which shall always be in tempest, in which they shall be tossed to and fro, having no rest day nor night....their heads, their eyes, their tongues, their hands, their feet, their loins and their vitals shall for-ever be full of a glowing, melting fire, fierce enough to most the average and alements also the rest. ever be full of a glowing, melting fire, fierce enough to melt the very rocks and elements; also they shall eleman by be full of the most quick and lively sense to feel the torments; not for one minute, nor for one day, nor for one age, nor two ages, nor for ten thousand millions of es, one after another, but for ever and ever Mr. Spurgeon, the celebrated Baptist min

ister, contributes his quota, thus: "When they diest thy soul will be tormented alone that will be hell for it; but at the Day of Judgment thy body will join thy soul and thou wilt have twin hells. thy soul sweating drops of blood, and the body suffused with agony. In deree fire, exactly like that we have on with the but the desired like that we have on

thy body will be, asbestos-like, forever earth, thy body will be, as described the feet of pain to travel on ed; all thy veins roads for the feet of pain to travel on every nerve a string on which the devil shall forever play his diabolical tune of hell's unutterable lament." We might go on and give other conceptions -the demoniac literature is abundant and

horrible enough-we chose those we have quoted because they were the most easily got at, being from a sermon by Dr. Thomas, and have given enough to show the correctness of our statements. The doctrine in its fullness is never preached now, but there are frequent hints of it, and Hell has only become a misty horror, instead of a distinctly

specified one. It needs attack yet. We do not believe in attacking any belief, unless we also offer what we believe to be a better and a truer faith. But this article is so long now that we must leave our statement of the real heaven, the reasonable hell. to a future issue. Spiritualists believe both in heaven and hell, spite of all assertions to the contrary, and the heaven they seek is full of a joy which grows eternally, and they know a hell exists, intense and terrible, but ever diminishing in its pain and terror, as the soul progresses beyond its dominion.

Can Music be Demoralizing?

Music may be so prostituted as to exert a most pernicious, degrading influence; inflaming the passions, rendering the taste morbid, debasing the whole nature. It may be made an auxiliary in destroying industrious habits and laying a permanen' foundation for future misery. Any one who has courage and self-: eliance and who is not afraid of being permanently injured by the corrupt atmosphere and putrid exhalations of low dives and concert saloons, can indulge in the questionable privilege of witnessing the very lowest phases of human nature, and at the same time become familiar with the demoralizing influence of music when brought into requisition by those who in many respects are but little removed from the brute in point of intelligence and moral worth. Each comic song sung there is reeking with filth; each ballad, however pathetic it may aspire to be, has a gurgling vein of vulgarity;even "Home, Sweet Home" has been so distorted there that its sweet, elevating influence is turned into a deadly poison, and instead of seeing the "angel" in it, one observes nothing but a hideous devil, a devil more fiendish in appear-

fire," don't amount to much on the piano; in fact that class of girls can't be spoiled by music, and a good, thoughtful girl won't be injured by its study, you may be sure. The truth is, if young people would put half the time on music that is spent in gadding the streets most of them would be fair musicians. He ventures to say that the most efficient amateurs in Portland are among the best of its citizens. A case in point is presented by the last graduating class in Portland's public school. The best "bread-makers," Misses Dickinson and Gibbs, were not only two of the best scholars, but also two of the best musicians among them.

Though music exercises a demoralizing influence in the low dens of vice and licentiousness, its tendency among humanity generally is productive of great good, and the world without it would lose one half of its charms, one of its chief sources of enjoyment. A poet has well said:

- O Music, swelling nobiy forth In grand, o'ermastering tide, Mary searnings, lofty, great and good, Upon thy bosom glide: Awaking reeling, chaining sense, As on you slowly roll. How near seem heaven and heaven's God To the enraptured soul.

<sup>54</sup>O music, martial music: You burst upon the ear In tenes t at break the spirit's sleep, So thrilling, loud and clear. To deepest depths man's soul is stirred, Home-ties are severed all. And thou ands swell the soldier's ranks, Reconcelly for the rank.

Responsive to thy call.

'O music, saddening music! Your notes drop soft and slow, As fall the rains of summer-time, In cadence sweet and low. The jest is stilled, the light of mirth Fades from the sparking ere, For, waked by thee from burled years, wood memories essettie fie:

Fond memories swiftly fiv

And hearts incrusted from the world Grow warm and soft once more, As 'Mother,' 'Home,'' and childhood's friends Beam out from days of yore.

"O music, heavenly music! Bursting in strains sublime; From angel-lips 'Hosannas' pour Through nev-r-ending time.

Rev. Henry Ward Beecher Predicts that the Time has Come when Lib rty o Speech Must be Given to Clergymen.

The great preacher entertains the opinion that at no distant day, liberty of speech will be given to ministers of the gospel. In one of his late sermons he remarked that no enfranchisement of man has taken place in any way, and no clearer light in matters of religious faith has taken place except through contention and resistance. A great change is going on in every point of theology, and quietly it has drifted across the sea and there is a change in human thought here, a change that does not seem likely to cease; a change which if arrested and thwarted will be for woe: but which, if encouraged, will bring forth the peaceable fruit of righteousness. But men trust in old combinations; are afraid of new ones and wish to talk somethe matter of thinking and speaking. The trial Exhibition." Pauline doctrine of personal liberty, except | The present year concludes a third of a in single cases, has never been realized in thousand years since the first settlement of with the divine soul, and has perfect liberty; he has liberty to do only that which he wants to do, but he wants to do nothing but what is right. For one going across the country there are streets and houses, hedges and fences, but for a bird there is not; so for a low man there are metes and bounds, restraints: but the perfect man needs no restraint. Was there ever a better man than Dr. Thomas?-but he was not a good Methodist, and they expelled him; or a sweeter man than Professor Swing, but he was not a good enough Presbyterian and they cast him out. But birds have the right to go wherever their wings carry them, and moles have the right to creep where they will; but if the birds had to be subject to the laws of the moles, what a time of it they would have. A man is said to be a good Christian. Heber Newton is a good Christian, nobody doubts it, of sweet and devout spirit; nobody says a word against that; a man who has laboriously acquainted himself with all that has been written or thought of the Sacred Scriptures, and as a part of his pastoral duty in instructing his people he has made known these advanced and liberalizing thoughts, and for this he is now cited before his bishop, not for any neglect of church duty, not for any unrighteousness, but because he has, as is charged, violated his ordination oaths. How came the man to have imposed upon him ordination oaths that took away from him liberty of thought and of speech? It is the church that is the criminal and not the priest. No organization has the right to bind a man's thoughts or liberty of action. In conclusion, Mr. Beecher said that "We are coming to a time when that liberty which has been granted in the great civic organizations is going to take place in the church organizations. Men may resist it, but the tide is too strong and the scholars are too many, and the world stand now-on the eve of church disorganization? On the wreck of doctrine? On the ruin of Scripture? On the destruction of ordinations and the dissolution of churches? No! There never was a time when men were so little indifferent as now; never a time when fathers and mothers cared so much how their children should be brought up: there never was so much activity; never so much self-denial never such consecration of wealth as to-day. and when men cry out, 'laxity,' 'infidelity,' I hear in them music of heaven; signs and tokens that God is abroad in the world and that the light is growing stronger and stronger."

#### Rev. Heber Newton.

Charges of heresy have been preferred against the Rev. Heber Newton, whose progressive sermons have created so much interest in New York City and elsewhere. All the members of his church-with a single exception-still firmly adhere to him. One of them says: "Only one member has withdrawn from the church because of displeasure over the sermons on the Bible. On the other hand, we have had many accessions, and the church was never more prosperous." In regard to the first charge, touching the doctrine of Biblical inspiration, Mr. Newton takes the broad ground that. "There is nowhere in any official utterance of the church any specific statement defining the Word of God as co-extensive with all and every part of the Bible." In regard to his "heresy' touching the person of Christ and the miracles, he takes very much the same ground, and says: "In affirming the natural evolution of Christianity, I certainly did not mean to deny the supernatural origin of Christianity any more than in affirming the natural evolution of the world itself I should deny its supernatural origin." The third charge, involving the breach of his ordination vows, he denies point blank, and then places upon his accusers the onus of proof. To the fourth charge, specifying such offenses as declaring the religion of the Jews to be polytheistic and idolatrous, the false representation of the mission and teaching of the Old Testament prophets, and "rejecting the predictive character of prophecy, thus impeaching the authority and denying the testimony of Christ," he substantially pleads guilty, though claiming at the same time that he is right.

Mr. Beecher speaks of the reverend gentleman as follows:

"Heber Newton is a good Chri-tian. Nobody doubts that. He is of a sweet and temperate Opirit. He has made himself laboriously acquainted with all that has been thought on the subject of the sacred Scriptures in the whole scholarship of Europe and America.

"I say that there is no Congregational church that has a right to exclude any man who shows that Christ has received him and who is living in a Christian-like spirit. No Presbyterian organization has a right to exist, no matter how long it has existed, which holds it as necessary that there should be such and such limitations—no organization that stands in the way of that perfect liberty which is of Jesus Christ, has any right to ex-

### Mining and Industrial Exposition, at Santo Fe. New Mexico, Commencing July 2nd and Closing August 3rd, 1883.

That is what it is to be, but those who are enthusiastic in announcing it to the public, call it the "Tertio-Millennial Anniversary what at large on this subject of liberty in | Celebration, and Grand Mining and Indus-

# MAY 12, 1883.

An ex-Exposer Exposed in Attempting to Palm off His Tricks as Genuine Spirit. Phenomena.

Rufus Somerby alias "Col. C. A. King" and his troupe of "spirit mediums" came to grief in Boston last Sunday evening in the presence of 2,000 people, who, apparently, didn't know any better than to think it probable that King and his crew could produce genuine form-materializations in such a place-Fortunately there were some present sharp enough to discover a trap door leading below the stage. The jugglers have to thank the police for saving them from the vengeance of the crowd. Our continuous readers will recall this "Col. King" as the man who "exposed" Spiritualism in Boston in the fall of 1880, using for his accomplice the notorious "Warren Lincoln." He also utilized the Rev. A. A. Waite, who was so lionized by devout orthodox divines for having shown Spiritualism to be a humbug. Both Waite and Somerby finding there was more money in pretending to give genuine manifestations than in fraudulently attempting to show the phenomena to be all trickery. declined the "exposing" business and took up the other. The public ought to learn after a while, it would seem, that all who claim to do these wonderful things before large audiences in theatres and public halls are swindlers.

#### Not a Cent.

A correspondent who dates his letter from Boston, and says he is a constant reader of the JOURNAL which he purchases at the newsstands as he travels, finishes up his letter as follows: "I have heard several times this week, here in Boston, that Dr. Crowell of Brooklyn, had given the JOURNAL \$2,500, and that it had also received liberal donations from other sources. As I have seen no acknowledgment of such gifts in the JOURNAL, I am wondering if the story is true. I really hope it is. Won't you please state the facts through the JOURNAL?"

Several correspondents have before alluded to this story, but we did not suppose it of sufficient importance to reply, and we only refer to it now to gratify this "constant reader."

Neither the RELIGIO-PHILOSOPHICAL JOUR-NAL nor its editor, jointly or separately, has ever received, either directly or indirectly, from Dr. Crowell or anybody else, a donation of any sum of money, not a cent-with the exception of a legacy of \$40, left several years ago by a gentleman who died in Texas. The whole story to which our "constant reader" refers, is without a shadow of foundation; it is false in general and false in particular.

The JOURNAL is conducted on business principles; it owes nobody, never has and never will. It has many thousands of dollars honestly its due from those well able to pay; all it asks is for its just dues and the cordial, active assistance of its friends in extending its circulation and filling its columns with interesting matter. Despite the opposition of fossils, fanatics and frauds. the JOURNAL is the most prosperous Spiritualist paper now published in the world, and proposes to so continue. We have to work hard and fare not over-sumptuously, but so long as we see the JOURNAL making headway, we shall look forward hopefully to still greater successes for it.

"The fourth dubgeon is the boiling kettle. Listen; there is a sound like that of a kettle boiling. Hear what it is. The blood is boiling in the scalded brains of that boy; the brain is boiling and bubbling in his head; the marrow is boiling in his bones. The fifth dungeon is the red hot oven, in which is a little child. Hear how it screams to come out; see how it turns and twists it-self about in the fire; it beats its head against the roof of the oven; it stamps its feet upon the floor of the oven."

nce than was ever pictured by a Luther, Calvin, Milton or the eccentric boy preacher, Harrison.

That music, then, under certain circumstances exercises a most pernicious influence, no one can for a moment deny, showing conclusively that what renders religion pure and social entertainments so divinely attractive, furnishing an inexhaustible source of innocent pleasure, drawing each one nearer to God and the angels, refining and purifying the whole being, is capable also of stimulating the base passions of human nature, and degrading a person to a level with the brute. As Helmholtz well says: "There is a soulexpression in a sound, and different soulemotions-as love, fear, anger-may give special character to a sound, and must, therefore, have their corresponding postulates which travel out of one person's mouth into another person's ear, establishing the most intimate soul connection."

Those, however, who are deeply steeped in licentiousness, whose very thoughts seem to reek with impurities, and who seemingly have no aspirations that extend heavenward, may possess within their souls the keenest appreciation of music, and may be able to give expression thereto in sounds of the sweetest melody-often of course.more or less tainted with a subtle depravity that, however ingeniously concealed, still lurks there, exercising a most baneful influence. The skilled musician may be a consummate liar, a thief, a profligate in all respects, and yet be capable of entrancing an audience with the beauty and grandeur of his vocal expression. Music then, is demoralizing whenever its divine nature is perverted, and it is made to subserve the base passions of man (the same as Spiritualism under like circumstances), but when wisely directed it exerts a salutary effect on all wlo come within the sphere of its influence.

The Portland Polaris has well said that the idea that the study of music tends to make a young lady or gentleman worthless and lazy is fast going out of date. In the times of our fathers the boy who learned to "fiddle" was ruthlessly consigned to the care of the evil one, and the young miss who essayed to pump music out of a fifty dollar melodeon was looked upon as one in danger of being a lazy and shiftless housekeeper. But the world moves. One who less than fifteen years ago was "churched" for fiddling has since done good service playing the violin in the sanctuary of his' persecutors. It requires some persistence to learn to sing well or to creditably master any instrument, and as a rule those who succeed in either of these respects are persistent in other things. The experience of the Polaris writer is that the young lady who is "shiftless," and to use an old saw, "strums the piano in the parlor | Vt., Saturday, May 12, 1883, at 10 o'clock A.

while her mother splits wood for the kitchen M. and I o'clock P. M.

A meeting of the Directors and Stockholders of the Queen City Park Association, is called at Queen City Park, South Burlington,

the churches in any age. Man is in unison | Sante Fe, New Mexico, by Europeans, and it is deemed fitting that it should be commemorated by an exposition and celebration which shall illustrate the distinctive features of the several centuries and epochs of eventful<sup>e</sup> history.

Three distinct civilizations will be illustrated. That of Pueblo or Village Indians, the direct descendants of the Aztecs, who were found there in 1534 by Cabeza de Vaca -tilling the soil and living under wholesome laws.

Then came the Spaniards, introducing into the country their industrial systems, religious creeds and social characteristics, and finally, the American occupation, introducing all the elements of modern progress.

The projectors of the enterprise say:

"Our mines of precious minerals and the useful metals; our coal fields and forests; our fertile valleys; our broad plains covered with cattle and sheep; our orchards and vineyards, quickened and energized by the forces of modern enterprise, will all be represented here. At the same, time opportunity is offered to the manufacturers of modern ma chinery and implements, of wares and merchandise adapted to the necessities of our people, to represent them where they can be een and examined by the great number of those who will visit it from all the Rocky Mountain region."

On the second day of the Exposition there will be Indian games; third, military review; fourth, sham fight; fifth, native Mexican dance and games; sixth, novelty running race; seventh, choral services at the Cathedral; eighth, grand reunion of old-timers ninth, fireman's tournament; tenth, grand drummer's tournament; eleventh, Mexican sports; twelfth, Indian war dances: thirteenth, trotting and running race. The remaining days of the Exposition will be characterized by races, historic scenes, Indian gam'es, sports, etc.

Railroad rates from points on the line of the Atchison, Topeka and Sante Fe road, between Kansas City and El Paso or Deming are as follows:

Fare for single round trip ticket one and one-fifth of single fare; Fare for five to nine on one ticket, 10 per cent. reduction; Fare for ten to fourteen on one ticket, 15 per cent. reduction; Fare for fifteen and over on one ticket, 20 per cent. reduction; Tourists' Tickets can be obtained from all Eastern points at a largely reduced price.

Our esteemed friend and occasional con tributor. Mr. J. J. Coombs of Washington, is. with all his other attainments, quite a poet, and has lately published for private circulation, some of his stray pieces. "The Enchantress" is the title of a powerful temperance allegory which total abstinence societies ought to publish for gratuitons distribution; but for its length we should give it place in the JOURNAL.

#### Mexico.

We have concluded arrangements for a series of letters from Mexico, which we can assure our readers will be reliable, and not mere pen pictures drawn largely from the imagination, and we trust this correspondence will be appreciated for the instruction which may be derived from it, no less than for the interest it may excite in a country lying upon our border, soold, but of which so little is known. Our correspondent in a private letter says: "All my positive statements may be regarded as facts, but youmust be aware that hany disagreeable facts will come under one's observation here, which if stated, will sooner or later be returned and cause the writer annoyances greater than is prudent to invite. For this reason, the letters may give a more rose-colored view than would appear to be deserved, yet after this explanation, it is hoped that I may never be charged with misrepresentation, because I cannot in justice to myself, on all occasions, state for public use, all that might privately be commented upon freely."

Sarah E. Somerby, M. D., writing from Brooklyn, says: "As it looks now I expect to remain here this summer. I hope to do something to help our cause here. I am associated with Mrs. Gridley in her new class, called the School of Mediumship. She has chosen me as her Vice-President; thus far it is very successful, about a hundred persons attending; the object is to give the right conditions and advice for the development of mediumship. On each evening Mrs. G. and myself give psychometric readings and tell persons what medium power they possess, and the best way to cultivate them. We meet in Conservatory Hall every Saturday evening. I shall give private scances at my residence and also practice in my profession."

The "Anger Cure" is announced for the first time as proving of great efficacy. Pomerov's Democrat relates a case where a sick man. distorted by rhoumatic contractions of the muscles, was by order of his physician to his attendants greatly angered, when within an hour his pain left him and in a few weeks his limbs were restored to usefulness and the the man to health.

# MAY 12, 1883.

# **RELIGIO-PHILOSOPHICAL JOURNAL.**

#### 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 A. M., such notices must reach this office on Monday.

C. E. Watkins is at present at East Saginaw, Mich.

Miss L. Barnicoat would like to make engagements for May. Address her at 475 Broadway, Chelsea, Mass.

C. B. Lynn will lecture in Brooklyn, N. Y. during May. He will respond to calls in the West until the middle of July.

Dr. S. J. Dickson has taken a trip to Iowa for recreation. He will return soon, and will then engage rooms in another part of the city.

The story of a "Haunted Farm House," republished on the second page of this issue, is not vouched for as true by the JOURNAL. Those interested can trace it up if they like.

Chevalier Sebastiano Fenzi of Italy, in a letter dated the 16th ult., says: "Your paper is one of my great consolations. I feel that you are an earnest and honest seeker of truth."

Susan M. Shaw, daughter of Mrs. Jane Shaw and sister of the lamented May, was called suddenly to spirit life on the evening of the 1st. The immediate cause of her death was heart disease.

Mr. George A. Fuller will lecture May 13th at Manchester, N. H., and the 20th and 27th at Worcester, Mass. För engagements he may be addressed at his home, Dover, Mass.

The Free Thinkers' annual convention has been appointed to be held in Corinthian Academy, Rochester, N.Y., commencing on the 29th day of August next, and to remain in session five days.

Nellie L. Davis will be in New England for three months, and will answer calls to lecture in New Hampshire and Massachusetts. Her address is 48815 Tremont street. Boston.

Mrs. Isa Wilson-Porter, the medium, has removed to 433 West Lake St. She will give public scances Wednesday and Sunday evenings, and private sittings each day, except Sunday afternoons.

New York readers of the JOURNAL whobuy the paper at the news stands, sometimes complain that the supply is exhausted before they can secure a copy. This can be obviated by an arrangement with any newsdealer to keep a copy or by subscribing directly at the office. The JOURNAL is sold in New York by the American News Co., Brentano, and Isaac C. Tyson, whose stand at 745 Sixth Avenue, is convenient for many of our readers, and by other dealers. Any newsdealer will gladly supply regular customers on application. This last remark applies to all other cities as well as New York.

H. H. Brown has been re-engaged at Ashtabula, Ohio, and will speak there Sundays, May 6th and 13th. Correspondents please address him there until May 15th. Mr. Brown has made the following\_camp meeting engagements: Lake Pleasant, Aug. 5th and 8th. Onset Bay, Aug. 10th. Neshaminy, Aug. 16th to 22nd, inclusive. He has engaged also to attend Queen City Park and Lake Sunapee camps, dates not yet determined. He can make engagements elsewhere between Aug. 10th and 16th. Address him as above for these dates or Sundays in July. A new cure has been discovered for balking and cribbing horses by the application of electricity. A gentleman of Baltimore county, who has a horse subject to balking, placed an electric battery, with an induction coil, in his buggy, and ran the wires to the horse's bit and crupper, and as soon as the horse came to a standstill the current was turned on, and after the horse was relieved of his shock he proceeded without showing any disposition whatever to balk. The same application was successfully made to a horse which indulged in cribbing, whereof he was soon cured through the unpleasantness of an electric shock. Several persons have sent us copies of a late New York Tribune, containing a quite complete history of the rogue, "Rev. Dr." Monck, requesting us to copy it into the JOURNAL. As we warned the public against this man long before the secular press began to find him out, we see no reason why we should devote more space to him at present. But we are very glad to have our friends send us newspaper accounts of this and all similar cases as well as accounts of genuine phenomena and matters of interest to our readers. If not used the accounts are carefully filed in a reference book. A negro died in the Louisville City Hospital recently from superstitious terror, as the medical attendants believe. To he sure, his physical condition was not good, but he could easily have been cured, in their opinion, except for the conviction that he was about to die. He did not tell in what way his fate was revealed to him, but he was not to be convinced that it could be averted. After four days in the liospital, during which he was able to walk around, he announced that his time had come, and lying down upon the floor, died almost instantly. "Scared to death," is the verdict of the doctors. The Harbinger of Light, Australia, says: "The subject of mediumship, and more especially professional mediumship, is exciting considerable attention in London at the present time. Opinions are divided as to the advisability of countenancing or discountenancing professional media; but there seems to be a consensus of opinions as to the necessity of demanding more stringent conditions than are usually adopted in connection with persons professing to be mediums for the production of physical phenomena by spirits, and who are pecuniarily interested in the evolution of such phenomena."

Advices from Paris inform us that Mr. and Mrs. H. J. Horn will return home this month.

We shall hope to see them during summer. Dr. J. K. Bailey gave a parlor lecture at South Chicago, last Sunday evening. The friends there were much interested. He goes from here to Mendota, Ill., where he lectures next Saturday and Sunday.

The examination of the president and treasurer (clergymen) of the Augustinian society of Lawrence, Mass., which recently failed with liabilities to 703 depositors of \$500.000. has been begun in the insolvency court, and elicited admissions of the most dense ignorance of the affairs of the society and of business methods in general.

The late Francis S. Street of the New York Weekly, though one of the founders of a Bantist church, and superintendent of a Sunday school, is not regarded by the Boston Watchman. Baptist, as a man whose influence can be commended, in view of the demoralization to youth produced by the Weekly's "flashy stories."

Mrs. Bell, wife of Mr. Bell of Telephone fame, is a woman whose acquaintance is worth cultivating. She can say, with truth. "My face is my fortune, sir," and can also add that it is the cause of other people's fortunes. She is a beautiful woman, and Mr. Bell, falling in love with her pretty face, married her, although she was deaf and dumb. It was while experimenting with an audiphone for his wife's use that he discovered the principle of the telephone. Bell is now worth \$6,000,000. The leading portrait painter in Washington owes his success to a picture of Mrs. Bell. A portrait of the lady which he had painted and placed on exhibition attracted so much attention that the unknown artist suddenly,became prominent. and orders poured in upon him until he now has more than he can fill.

**Business** Notices.

Among ladies and gentlemen of refinement, Dr. Price's Unique Perfumes are in great favor, having weetness and durability,

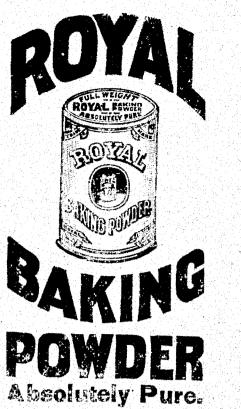
HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. At-tends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

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CURES EVERY CASE OF PILES. Lassed to Spirit-Life.

Passed to spirit-life from Aurora, Ill., Sunday, April 1st. 1883, of dropsy, Miss Adaline Bennett, aged 67.

1883, of dropsy, Miss Adaline Bennett, aged 67. Miss Bennett was born in Londonderry, Windham Co., Vt. Arriving at womanhood she became a very efficient and ac-ceptable teacher, which occupation she followed for several years. When about thirty years of age she came to Aurora, III. About twenty-eight years ago she became convinced of the traths of the spiritual philosophy, and soon afte, was de-veloped a very fine test medium. She was clairvoyant and clairaudient, and it was her habit to converse with spirits as with mortais. During the last twenty years she has, among her friends and in private circles, treated and prescribed for disease with marked success. So gently was she taken down to the shore where the boatman awalted her, that she scarce-ly realized it was so near, suffering comparatively very little, On the mortning of the day she passed away, she arose, was dressed and ate her breakfast as usual. Always cheerful and happy, she was the foy of her sister's household, with whom she resided, and the centre of a very large circle of warm friends. Since her departure she has returned to several different medlums, one of whom she requested to write her obitnary and have it published in the RELIGIO-PHILOSOPHI-CAL JOURNAL. CAL JOURNAL.

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 in-termission until June 10th, 1883. Services commence and conclude with music.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No. 58 West 3Brd 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 SPRITUAL DISPENSATION, Clinton below Myrtle Ave., Brooklyn, N. Y. Inspirational preaching by Walter Howell every Sunday at 3 and at 7:30 P. M. Sunday school for old and young, 10:20 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 7:36. All meet at the Church and seats free. A. H. DAILLEY, 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

Speakers for the Lake Pleasant Camp Meeting for 1883.

JULY.

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

ArGUST. 1st, Mrs. Emma L. Paul, Vermont; 2nd, C. Clexg; Wright, England; Brd, Mrs. Sarah A. Byrnes, Boston, Mass.; 4th, Austin E. Simmons Woodstack, Vt.; 5th, Hon. A. H. Dailey and Capt. H. H. Brown, Birookiya, N. Y.; 7th, Walter Howell, England; 8th, Capt. H. H. Brown, Brookiya, N. Y.; 9th, Eben Cobb, Boston, Mass.; 10th, D. M. Cole, Brooklyn, N. Y.; 11th, Mrs. Fanny Davis Smith, Brandon, Vt.; 12th, Cephas B. Lynn, Boston, Mass., and A. B. French, Clyde, Ohio; 14th, Giles B. Stebbins, Detrolt, Mich.; 15th, Dr. W. H. Atkinson, New York, N. Y.; 16th, A. B. French, Clyde, Ohio; 11th, Giles B. Steb-bins, Detrolt, Mich.; 15th, Dr. W. H. Atkinson, New York, N. Y.; 16th, A. B. French, Clyde, Ohio; 11th, Giles B. Steb-bins, Detrolt, Mich.; 15th, S. Lillie, Dhiladelphia, Pa.; 21st Mrs. Neilie J. T. Brigham, Colerain, Mass.; 22nd, J. Frank Baster, Cheisea, Mass.; 23rd, E. S. Wheeler, Philadelphia, Pa.; 24th, Mrs. A. H. Colby, care *Eanner of Light*; 25th, Mrs. R. S. Luhle; 26th, W. J. Colville, Boston, Mass., and J. Frank Baxter, Cheisea, Mass.

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

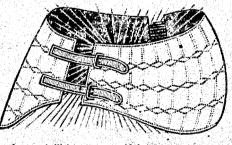
The National Convention held at Detroit, October, 1882, directed their Committee to call a Conference in or near May, 1863, at such place as might be best. That National Conference will be i eld at Sturgis, Nich., at the spacious Free Church of the Sturgis Society, June 15th to 17th, three days. Societies of Spiritualists in all parts of the United States, or in Canada, are invited to send delegates, and Spiritualists are invited to attend as individuals. The best method of Nutional organization will be discussed and arranged, and of local societies and personal effort for the socred 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 butels will take guests at one dollar a day, and out ritends will entertain as many as possible. Sturgis is on the Michi and crosses it there, giving easy access from all direc-tions

G. B. STEBBINS. for the Committee.

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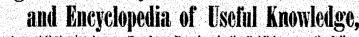
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# **RELIGIO-PHILOSOPHICAL JOURNAL.**

The Church of Divine Fragments,

# Voices from the People,

# AND INFORMATION ON VARIOUS SUBJECTS.

#### Oh: Why Should the Spirit of Mortal be Proud?

#### [Published by request.]

Oh! why should the spirit of mortal be proud? Like a swift flecting meteor, a fast flying cloud, A flash of the lightning, a break of the wave, Man passeth from life to his home in the grave.

The leaves of the oak and the willow shall fade, Be scattered around and together be laid; And the young and the old, and the low and the

Shall moulder to dust and together shall lie.

The infant a mother attended and loved, The mother that infant's affection who proved, The husband that mother and infant who blessed Each, all, are away to their dwellings of rest.

The maid on whose check, on whose brow, in whose eye, Shone beauty and pleasure—her triumphs are by,

And the memory of those who loved her and praised Are alike from the minds of the living erased.

The hand of the king that the scentre hath borne The brow of the priest that the mitre hath worn, The eye of the sage and the heart of the babe, Are hidden and lost in the depth of the grave.

The peasant whose lot was to sow and to reap, The herdsman who climbed with his goats up the

steep, The beggar who wandled in search of his bread, Have faded away like the grass that we tread.

The saint who enjoyed the communion of heaven. The sinner who dared to remain unforgiven, The wise and the foolish, the guilty and just, Have quietly mingled their bones in the dust.

So the multitude goes like the flower or the weed That withers away to let others succeed; So the multitude comes, even those we behold, To repeat every tale that has often been told.

For we are the same our fathers have been; We see the same sights our fathers have seen, We drink the same stream and view the same sun, And run the same course our fathers have run.

The thoughts we are thinking our fathers would think

From the death we are shrinking our father would shrink, To the life we are clinging they also would cling,

But it speeds for us all, like a bird on the wing.

They leved! but the story we cannot unfold. They sconed but the heart of the haughty is cold. They grieved! but no wail from their slumbers will come.

joyed! but the tongue of their gladness is They dumb.

They died; aye, they died, and we things that are now.

Who walk on the turf that les over their brow, Who make in their dwelling a transient abode Meet the things that they met on their pilgrimage road,

Yea, hope and despondency, pleasure and pain, We mingle together in sunshine and rain; And the smiles and tears, the song and the dirge, Still follow each other, like surge upon surge .

'Tis the wink of an eye, 'tis the draught of a breath From the blossom of health to the paleness of death From the gilded salon to the bier and the shroud— Oh! why should the spirit of mortal be proud?

> For the Religio-Philosophical Journal. The Three.

In one sense the unterialist is to be pitied. His honesty leads him into the valley of gloom. I say honesty, for how can the materialist be otherwise than honest. The conclusions at which he arrives are against hope, and unpopular. He would reach oth-er conclusions if he could, but his exacting and demands proof of immortality, and to him there is no proof. His aspirations are but delusions, and his

# UNDER SPIRIT CONTROL.

Girl.

[The Globe-Democrat.]

COLE STATION, I.I.. March 29, 1883. Some weeks ago I came to this place on a visit. In looking over the papers I saw in one a short article, taken from a

Michigan paper, making some notice of a strange oc-currence that had taken place in the town of Paris.

The article was such as a newspaper man often picks

in and the was such as the way appendix that often picks up, but was not satisfactory as to the real facts in the case. I accordingly wrote to the name of the man in whose family it occurred, to learn if the very meager account was true, and if he could state more fully what was really taking place. The following reply I received yesterday, and the occurrence is so

strange that I at once copy the reply of the father of the girl for publication. You will, perhaps, remem-

ber that there was a similar case, in many points, at Watseka, Ill., some four or five years ago. While this differs from that by the girl having various spir-

its, as she claims, commune through the controlling of her body, the Watseka wonder was a case for the cure of emlepsy, in which it entirely succeeded. But

this case, according to the straightforward letter of the father, has no doese to cure, her only object be-ing the gratification of those who take possession of

her. While I do not doubt the case in the least, it is such a one as I have never heard of in all its phas-

es, and it seems to me it will be of very general in-

terest to your readers, both those who believe it to be spiritual and others. E. W. CAPRON.

THE FATHER'S LETTER.

PARIS, March 21, 1883. Mr. E. W. Capron: SIR.

You wrote me in regard to the strange case of my daughter, wishing to know all the particulars. I will give you a full description as far as I can. In September last she was taken with a strange spell. We could not fell what was the matter with her.

soon after she was taken with diphtheria, and one

evening as she was getting better, she commenced sinking away. We tried every way, to keep her up,

but she told us that it was of no use, for she was go

ing to die; but we must not bury her, for she would

come to life again in about eleven hours. The doc-

tors could not find any signs of life in her whatever. In the time stated by her-eleven hours-she did awake. She then stated that her deceased uncle,

who had died some time before, had come and taken her spirit away to heaven, and while her spirit was

Since she recovered from the diphtheria she claims

that different spirits have come and taken her away.

She has lain in a trance for three days at a time sev-

eral times since. She always tells us when she goes away, what time she will be back, and she never

varies more than a few minutes at any of these

trances, although they have lasted for three days at a time. She never wants to eat a mouthful of any-

thing when she comes to herself. She is just as

small as ever; says she feels well; is not a bit hun-gry. She says she had what she wanted to eat in

heaven while she was gone. She has been influenced

by different spirits and speaks different languages. She talked the Danish language to a Dane when she

was under the induence of his deceased son. At one

time she claimed to be an Indian who could inter-pret the English language. She would write in In-dian and interpret it in English. At times she will

lay as if she were dead, will reach out her hand and we will hand her a pencil and slate when she will

write right along with her eyes tightly closed. At different times she will show different hand-writings. At one time she was lying in a trance, when she

arose very quickly and said, "I want to go home." I

asked her where her home was and she said it was down at her Uncle Joseph House's; that is her

under the control of a deceased cousin-a girl who died over a year ago. When she is controlled by that

cousin she can knit a whole stocking, but when she is herself she can not knit at all. She also, when controlled by her cousin, can crochet lace readily, but knows nothing at all about it when she is herself.

This deceased consin my girl knew nothing about during her lifetime. Joseph House lived at Howard

City at the time his daughter died. When my daugh-

ter claims to be his she knows overybody that she (my brother's daughter) used to be acquainted with at Howard. When they come up here she shakes hands with them and calls them by their right names

Now, if you can give me any information of such

although she never saw them before.

uncle's

The consequence of this is that her body is

gone her body had to lie unconscious.

The Remarkable Case of a Michigan To the Editor of the Religio Philosophical Journal: Allow me to thank you for the favorable notice

Allow me to thank' you for the favorable notice you gave March 31st of the "Church of the Divine Fragments" and some of the methods adopted by it, to reform or improve the wayward. You say my "church is a peculiar one" and that my "plans are unique." All of this is true. Some of my "plans" may fall, yet they are drawn in the interest and wel-fare of humanity. I claim as members of my church, the wicked the sinful the uncodly-and my church. the wicked, the sinful, the ungodly and my object is to make them good, and when they attain to this desirable condition, they cease to be members of the "Church of the Divine Fragments" and become a living, working church unto themselves and show by their fruits what they are. Nearly all the inmates of juls and prisons, as well as many others of the vast multitudes of unfortunates in various parts of the world are members of my church and subjects of my solicitude. Permit me to give an outline of the doings of one, who has been on a sort of sliding-scale, sometimes up but most frequently down. His name is Michael Donahue. For crimes committed he was sent to the State Prison at Auburn, N. Y., and while there, he murdered a fellow convict by the name of Ellijah Moore, and for this crime he was tried at a Court of Oyer and Terminer found guilty of murder and was sentenced to be hung. While under sentence, a number of the clergy of our city, (Auburn) repeatedly called on him and prepared him for-the "judicial murder" that awaited him. He and they soon reached the conclusion that he was traly converted; in a word, that he was a Chris-tian, that all his sins had been "washed away in the blood of Jesus" and was fit for heaven. As I believe neither in hanging nor in the vicarious atonement, but believed, if he was "fit for heaven" he was just the man whose influence and presence were needed in Auburn. Accordingly I did all in my power to keep him in earth life as the following letter, among other things, will show: "Auburn, N. Y., December 5th, 1873.

JOHN G, HOSMEH Esq., Sheriff of Cayuga Co., State of New York,

Dear Sir: As Michael Donahue has been sentence to be hanged on Wednesday, December 10th, 1873, In the city of Auburn, N. Y., and as I am not only op-posed to his execution, but utterly opposed to capital punishment in any case; and yet, as it is argued that the dignity of the law must be maintained, and as the popular religion of our land is based on sacrifices I hereby offer myself as a willing sacrifice or substi-tute to be executed on Wednesday next, in the stead of said Donahue. Desiring a speedy reply, I remain yours truly, J. H. HARTER." yours truly, By our persistent efforts, in conjunction with his

counsel, ex-District Attorney W. B. Mills, we obtained a stay of proceedings about eleven hours previous to the time fixed upon for his execution. The gallows was erected. Reporters from 'different cities were "on the spot" to report proceedings to their re-spective papers. Donahue was not executed. A new trial was granted, and he was found guilty of manslaughter and sentenced to six years' imprisonment in the prison at Auburn, N. Y. For a number of months he was confined in a cell as it was not deem-ed proper to allow him to mingle with other convicts. Subsequently he was transferred to the Clinton Prison, where he completed his sentence. As he had been so "hopefully converted" in the estimation of ministers of other churches and as he had, by them been considered "fit for heaven," I did not expect to find him again in the "Church of the Divine Fragments, located wherever a fragment of humanity can be found," but such is not the case. On the 15th of January 1853, under the alias of Michael Dunleary he was, for grand larency, sentenced to imprisonment for 7 years and 6 months. He went to Sing Sing Prison but in company with forty-seven others from the place where they sing twice, he became again an inmate of the prison at Auburn, N. Y., and is also again a member of my church for improvement. Auburn, N.Y. J. H. HARTER.

# HOW A LAWYER LOOKS AT IT.

A Specimen of Many Letters Received.

To the Editor of the Religio-Philosophical Journal:

I recently subscribed for the Banner of Light, of

Boston, with a heart overflowing with love towards its proprietors. I had, in one sense taken the Banner for over 20 years; that is, either directly for myself or for some member of my family. Some of my friends suggested to me that the JOUREAL was far ahead of the *Bunner*; I did not believe this; but since that time I have learned that the Banner is really advocating frauds. Having read some sensational account of a materialization scauce (in the Banner) I would argue, "Well as no one from the point where the occurrence is reported contradicts it, I am inclined to believe it." To my infinite sorrow, I have learned beyond all cavil, that a thousand contradictions (if sent) would be suppressed. To me, therefore, its reports are worthless. I have become annazed at its so-called "verification of spirit messages." A verification ought assuredly to verify something. The value of the messages must primarily consist in reasonable proof of their spiritual origin; but it is possible to get them up to order. Re-member I seriously doubt their being fraudulent; but coming from a source whence any revelation of deception would be promptly suppressed of what value are they? Again, when a medium pleads guilty to the charge of fraud and says, "They all do it!" what shall we think of those who find indubitable proof of her mediumship notwithstanding? Yet the Banner does this. I do not state this with feelings of bitterness, but of sorrow; the advocacy of frauds is keeping back millions from investigating. I read much in the Banner about fault finders; causeless fault finder is an excrescence to be avoided yet it strikes the writer that we are just now more in need of fault finders, than of wonder proclaimets. The writer has been unfortunate in much of his re-B. R. ANDERSON. search after truth. Concordia, Kans.

#### A PEZZLING PHENOMENON.

Oscillations of a Pair of Scales that are Creating Wonder.

The citizens of the borough of West Chester, Pa., are much excited over what appears to be a phenomenon' that has presented itself in that town, and all of the talent in the place is engaged in trying to solve the problem. The mystery, which looks like the accomplishment of perpetual motion, is to be seen at the tobacco store of Mr. Thomas T. Smith, on East Gay Street, and the medium is nothing more nor less than the weight attachment of a small pair of scales. A special dispatch to the *Times* says: "On last Mon-day evening, while Mr. Smith's employes were making changes in the arrangement of goods in stock, it became necessary to lift from the floor these scales, which were given a temporary place on a pile of tobacco boxes. About an hour afterward a clerk noticed that the rod attached to the end of the beam for hanging the weights on was oscillating with regular momentum, and, after keeping his eyes upon it for several minutes, was not a little surprised at discovering that the -pendulum-like motion was kept up with precision, and that it manifested no disposition Thus, during the entire evening this pheto stop. to stop. Thus, during the entire evening this phe-nomenal action led hundreds of people to witness the strange performance, and when the time for closing arrived the doors were locked, leaving it to itself, Mr. Smith, and others, believing that it would run down long before morning. Tuesday morning came, and upon opening the store backward and for-ward swung the rod and balance plate, with the same steady motion that had characterized its move-ments on the preceding evening, and thus it has upments on the preceding evening, and thus it has un-interruptedly kept its motion up since to the wonder of the entire town. Up to this time it has kept swinging during 68 hours, and to all appearances it is likely to continue for an indefinite period, and as it holds out in its unaccountable performance the wonder and interest continue to increase. The rod which serves as a pendulum is about a foot in length and its bearings at the end of the beam are very complete, the adjustment being of the most delicate character. The motion of the rod is due north and south, and its oscillations are 84 per minute, with no deviation whatever, they having been tested a score of times by interested lookers on. The scales have their former position heing a little northwest of their present one and upon the floor. During the first day of the movement the public rejected the statements of Mr. Smith and his clerks as to there being no hidden power, but since then a continuous throng of people have carefully and intelligently ex-amined into the causes, but no positive solution has been reached. It is believed by some that the pen-dulum is operated by some broken electrical current and this theory is strengthened by the fact that the Work was a strengthened by the fact that the Western Union Telegraph Company has an office in one of the upper stories of the building, the wires to which pass into the building over the door leading to Mr. Smith's store. A large number of scientific gentlemen watched the movements this morning for hours, but, after comparing their notes of investigation, were unable to reach any solution of the p-1-plexing problem. Prof. Sharpless, State Assayer of Massachusetts is in town to-day, and will give the matter a thorough investigation."—New York Times.

#### Seance with Miss Wood.

On Sunday evening we all sat mour usual mau-ner, round the dining-table, having extemporized a cabinet in one corner of the room by means of a large clothes horse covered with railway rugs and a pair of curtains opening in front. Outside, and by one side, we placed a chair upon which was a black cardbaard box with marked paper and pencil inside, and lying on it a speaking tube which has seen good service; inside the cabinet I placed a music box

only. We commenced with a short, reading, and prayer, and then sang. "Pocha" soon came and talked away for half-an-hour, then "Benny," the Scotch control, whose influence was very different. They said it was a honny circle, and we should have a materialization.

We now, at "Pocha's" directions, slightly altered places and positions so as to form a horse-thee round the cabinet, with Miss Wood in the centre, in sight of all

The light, which had been full, was turned down i so that we could just see one another and the objects in the room, notably, Miss Wood, whose head and SCROFULA

and all Scrofulous Diseases, Sores, Erysipelas, Ecrema, Plotches, Ringworm, Tumors, Carhuncles, Bolis and Erup-tions of the Skin, are the direct result of an impuro, state of the blood. To cure these diseases the blood must be purified and restored to a healthy and natural condition. AFER'S SARSAPARILLA has for over forty years been recog-rized by eminent medical anthorities as the most powerful blood purifier in existence. It frees the system from all foul numors, enriches and strengthens the blood, removes all traces of mercunial treatment, and proves likelf a complete master of all scroft ous diseases.

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148 Sullican St., New York. June 24, 1882.

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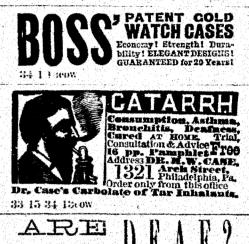
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MAY 12, 1883.

6

reasoning whispers to him that all love and life are of earth. Perhaps sometime it may whisper to him that they are of heaven, but he does not interpret it Life, and all the emotions of the mind are to him the results of physical causes.

True Christianity, it seems to me, is far above materialism. It involves at least, a belief in immor-tality, and that is much of itself. But it lacks breadth, and does not answer the requirements of man, who in his best moments would see the founda tion broader. It is difficult for many, when think-ing at their best, to understand how belief can save; why an honest life here is not a stepping stone hereafter, providing there is a hereafter. It is difficult to understand how angels and golden streets, forever and ever, could give to the soul of man that aspires, that would reach onward and upward, the food it would most delight to feed on. I do not doubt but it is satisfying to many-they say it is, and thank God there are more honest men and women in the world, notwithstanding to what belief they may give countenance, than some may think, Yet the Christian belief cannot satisfy all: and as love is the same everywhere, the desire of the good and disciplined mind to become better and greater the same everywhere, what more natural than that there should be some law to govern all and satisfy all.

A belief in Spiritualism is a belief in a law as inexorable as mathematics, and a just law because a natural one. If a knowledge of spiritual phenomena would not make a man happy, I am at a loss to understand in what happiness would consist. Death, that to the materialist is annihilation, to the Christian an exclusion, often, from friends, no matter how good or kind they may have been, is to the Spirit nalist the doorway to an existence where at last justice will be meted out, where errors may be corrected, where life, because not of the earth, will be less subjected to temptation, and where man, inspired by a knowle ige of immortality, will rise on the wings o love, charity and knowledge to heights of which here in his blindness he cannot conceive.

I cannot say that I am one of the three, but I can say from my inmost heart, if I were convinced that Spiritualism is true my soul would be filled with joy inexpressible.

# Death of an old Subscriber to the Jour-

# mal.

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

Henry Montague, Sr., an old subscriber and friend of your paper, died at his home one and one-hall miles from Grafton, Thursday, April 16th, aged 70 years, 1 month and 16 days. He has been a subscriber of your paper for a great many years, and its coming has always been a welcome visitor to his home. In all of these long years not one of them has been destroyed, but have been stored away and carefully preserved. In looking them over to-day we find every copy of the JOURNAL for at least ter years, and their pages are so dear to his family that they will be preservell as long as one of this large household is left.

Mr. Montague was born in Enniskellen in the north of Ireland, March 10th, 1813. He came to this country when sixteen years of age, and settled New York State, where in 1838 he mariled Eunice Porter, and then came to Lorain Co., Ohio, and bought the farm where he has lived for forty-five years, loved and respected by all who knew him. His first wife died eighteen years ago, leaving him with eleven children, nine girls and two boys. A little over a year after her death he married Mrs. Jones, an old school mate of his first wife, who has been to them a noble, kind-hearted wife and mother. His funoral yesterday morning was very largely attended and the services were conducted by his old friend, Mp, A. B. French, of Clyde, Ohio. In his death his family lose a kind-hearted, husband and father, Lorain Co., an houest upright citizen, and your Jour-NAL an old subscriber and a faithful friend. Grafton, O., April 30th, 1883, M. D. MASON.

Dr. J. C. Phillips of Omro, Wis, writes: 1 wish the name of every Spiritualist in Wisconsin. Will all seeing this notice, send me the name and post-office address of every one they know? Please do it immediately, that I may send notice or our next meeting, which will be held June 15th, 16th and 17th, 1883.

a case, take what pains you can in doing so, and I will reward you well for it. My daughter is now her deceased cousin, and we have to let her go to Joseph's house, which she claims is her home. He now lives a mile and a half from us. I have written you the facts, and nothing else. Respectfully yours, Lewis House,

# The Evil Eye.

The helief in the malign influence of the mal-oc-hio, or evil eye, is, says Dr. Felix L. Oswald, in the Popular Science Monthly, not confined to the Latin races, but prevails in Persia and China, as well as among the South China Malays and their East Indian neighbors. In Southern Italy the superstition is almost universal. According to the popular theory, the possessor of an evil eye can stare his victims into all sorts of attlictions, palsy, rickets, goitre, etc. Nay, his power for evil has bardly any limits whatever, for by the same ontical process he can produce death and epidemics-cholera infantum, for instance, And, moreover, such persons are generally conscious of their dreadful talent, and can forbear its exercise, for they manage to convive at their favorites. Evil eye wizards can be known by their peculiar way of equinting, or by their bushy eyebrows, that conceal the piercing steadiness of their gaze, and orthodox crones lament the decadence of the good old times when such offenders could be brought to justice. According to the myth of the Puranas, the god Siva can blight a whole town with his withering look; and the Indian gods, who often visit earth in the guise of mortals, are sometimes recognized by the rigidness of their gaze; they never wink; to their sleepless eyes space and time are units. Hecate and Medusa had such optics, and the basis of the superstition may possibly be the primitive man's dread of mental superiority, the power of mind over matter, ascribed to the eye, as the mirror of the soul. Cap-tain Burton noticed that the negroes of Soodan are almost unable to meet a white man's gaze, though they quail still more before the fire-eyes of their Semitic neighbors. The Veddahs of Ceylon, too, seem to dread a Siva in every foreigner.

The Brutal Attack on Geo. P. Colby,

To the Editor of the Religio-Philosophical Journal: At our regular Sunday lecture this morning, the At our regular summay lecture this morning, the dastardly attack on Geo. P. Colby, at Michigan City, Ind., by the cowardly Mullen; was made public by Miss Johnson reading the account in the Michigan City papers. To say that the friends of Mr. Colby were indignant at such an outrage, would be stating it very mildly. At the close of the lecture the feeling took practical shape, and a motion was made that a sense of the meeting be ascertained by a subscription fund, to be used, if necessary, in prosecut-ing the would-be assassin, and maintaining the dig-nity of an upright and conscientious medium. Although the audience had partially dispersed, over \$80 was raised on the spot and more will be added at the next meeting. Mr. Colby won many friends in this place, and they will stand by him in a contest with such buildozing ignorance and cowardly brute force as characterized the attack of Mullen. It is tacitly understood here that Mr. Colby will fight it out at the point of the law, and that his friends here will back him to any necessary extent required. Minneapolis, Minn., Apr. 29th, '83. A. J. MANLY,

The Catholic Church.

In a recent sermon James Freeman Clarke says: "That there is no such dislike for the Catholic Church anywhere as in Italy." And that in Spain, where the suppressing and directing authority of the Catholic Church has been most persistently used, the 188, 000 priests and prelates that represented that ( hurch in Spain one hundred years ago, have dwindled to the 40,000 of the present day. Whereas in the Unitthe 40,000 of the present day. Whereas in the Unit-ed States, where all religions are free and independ-ent, "There is a constant increase from decade to decade of the number of churches, of church property, of church attendance, and church teachers," In view of such facts as these we are led once more confidently to affirm that religion has nothing to fear at the hands of free thought, and that human nature as it grows into courage and manliness will have more as well as better uses for the church than has buman nature in its stupidity and cupidity.—Unity.

#### Experience of a Spirit,-Written through the hand of B. Allee.

While in the flesh I thought that there was noth-ing for one to do but spend his hours in saving treasures of gold, thinking that was the sole end and aim of life; but, oh! how bitterly I have learned when the protocol saving the sole of the sol my mistake. When I entered spirit life I was co poor that the meanest beggar was rich beside me. I was so low down that there was none to bear me company, but such as I had been, and I bewailing my poverty and distress, knowing that I had brought it all upon myself, because I had passed by the most precious gifts of our heavenly Father as worthless, as they did not bring me the golden gain that was the sole desire of my heart, The loving smiles of my friends I sneered at as a weakness of mortals to be despised. The entreaties of the afflicted and unfortunate I looked upon as the result of carelessness, and cast them one side. The works of the philanthropist I looked upon as the weakness of poor, weak mortals, and was thankful that I did not make such a fool of myself as they did, and now I am reaping the reward of an ill-spent life, for when I might have done good to my fellow mortals with my gold, I did it not, and if it had not been for the good angels I know not what would have been my situation now. I know this one thing, that if I had done what I might while on earth, I now might have been enjoying greater hap piness than I am now capable of enjoying. M friends, let me beseech you to improve your earthlife to the uttermost, as you can better develop where you are now than you can when you come here bound down with material fetters. Earth life is the starting point, and be assured that of what you learn there, nothing will be lost, but the spirit will be just so far advanced as you progress now. I ask you all to heed this admonition, that you may not find yourselves in the background when you en-ter spirit life. This is my prayer and heart's desire. SIMON GATES.

D. Church, of Gouverneur, N. Y., writes With the readers of the JOURNAL generally, I agree in approval and hearty support of your vindication of honest mediumship, and your exposure of fraud generally. We come before scientific men with our phenomena, which appear to many of them trivial and ridiculous. For God's sake, let us appear at least sincere, and not in company with the shrinemakers and make-believes. Leave them to the church which backs the exposers and their tricks.

Mrs. S. B. Hart writes: We are very much pleased with your firmness in defending the right and exposing that which is not in harmony with true Spiritualism. May God bless you and give you strength for your arduous work.

ounters were covered with a white antimacasser In about a quarter of an hour, sounds were heard in the cabinet; then the box was taken in, and we heard it moved about and the pencil writing; the tube was thrown about, and then the chair, with a great noise, was taken in and knocked upon the licor, which being the edge of the room and covered floor cloth, must have caused the noise to be heard next door. Then the nusical box was started on its round of tunes, all this time Miss Wood sitting still, and "Pocha" continually returning to talk through

Two of our circle who are clairvoyant could see the invisibles busy at work in one corner of the cabinet. which soon opened, and we could then see a white hazy form for a considerable time. The white haze was distinctly visible to me and others ascending from Miss Wood's head, and going into the form at the corner of the cabinet; in fact, Miss Wood seemed to grow into the form as though she were its root! Some were getting tired, and one had to leave very soon, so as we were told it might be half-an-hour before the power was sufficient for the form to come out, we broke up and hope to complete another time,-Light, England.

**Treatment of Stammering.** Mr. J. E. Suitterlin has for eight years conducted an institute in this city for the cure of stuttering and stammering, with most satisfactory success. His system is philosophical and simple, and is based on the plainest commonsense principles. Excluding reliance on medical aids, it comprises chiefly careful drill of the yocal organs, and such mental discipline as will contribute to the object. In the first stage of treatment the subject is not permitted to talk, except to practice his exercises, and to make such movements in speech as can be guided and observed by the teach-er. During this time he is taught to consider him-self, not a patient, but a student of speech. In the second stage, which is begun when enough has been done in the first, the pupil is encouraged to talk, for practice, at every opportunity, with a "legato" movement (as in music) and a strong accent. In the third stage he is allowed to talk more naturally, but in a studied manner; and in the fourth stage he is permitted to employ his normal way of speaking, but is by this time relieved from the impediment under which he formerly suffered. The psychic part of the treatment, which aims to divert the pupil's mind from himself and his troubles, is the most dif-ficult and, at same time, the most essential part. The time required for success depends very largely and in fact, chiefly on the mental constitution of the sub-

From this brief description of an effective method of treatment, the parent may gather the useful hint that, to remedy any incipient tendency in his child to stammer, he should exercise a mild and kind but firm ruling, suppress all irritability of temper, ob-serve for the child all the laws of health, and be careful as to his own manner of talking and the pat-terns he may set for the child. By attention to such matters, even the most unskilled may correct the evil before the child begins to be conscious that he is a stammerer; and, by a general regard to such prin-ciples as are here laid down, the affliction might be wholk removad on its frammer arouth a signification. wholly removed or its frequency greatly reduced in the course of a generation or two. The statistics collected and preserved by Mr. Suitterlin show that the stammering habit is contracted, with only very rare exceptions, between infancy and ten years of age .- The Popular Science Monthly.

Z. M Church writes: If I were to consult the pocket alone, I think I should surrender the paper and wait for greater prosperity before taking it longer; but I have taken it so many years that it seems like an old friend; furthermore I like your fearless, outspoken manner of dealing with fraud, and believe you to be honest and manly. May you never falter in your purpose to sustain and uphold the truth.

John I. Martin in writing to this office says: My wife and I could not do without the JOURNAL, after having enjoyed its weekly visits.

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# MAY 12, 1883.

# **RELIGIO-PHILOSOPHICAL JOURNAL.**

RAILROAD TIME-TABLE.

# His Satanic Majesty. A crowd of roughs, both men and women, gathered in a saloon in a Penn-sylvania village, were blasphemously burlesquing a revival meeting a few nights ago. One of the men acted as parson and received the penitents into the fold. Just as the carousal was at its hight and the climax was reached by an offer of sacramental wine to the "mourners," a stranger entered with noiscless foot. As described by a veracious witness, the figure that stepped across the clouded room was sable black. His breast, arms, and leas were covered with long. His stepped across the clouded room was same mach. His breast, arms, and legs were covered with long, coarse hair. His eyes, set in deep sockets, flashed forth a red, luminous lustre, and his lips, parted in a sneer, displayed long, glittering white tusks. Too frightened at first to move, the assembly gazed with awed oyes upon the spectral figure. In his hand he held a small head, and in a grantle incating which held a small book, and in a gentle, insinuating voice he made them write therein their names. A stam-pede occurred, and the crowd fell, rolled, and crawled until they got out of doors. Nothing could convince them that they did not see his Satanic Majesty in person, and a genuine revival of religion promises to flourish among the terror-stricken peo-ple. One, steadler-minded than the rest, remained behind long enough to see the awful visitor empty the contents of a brandy demijohn down his throat and then vanish into space with a demoniacal laugh. The man who represented the Devil will find it safe to conceal his identity at least until the sinners are all converted.

Escaped Burial to be Married. Miss Mary Griffith, daughter of the late John A. Griffith, in his time one of the most prominent merchants of the city, was married yesterday afternoon to Mr. Vivian Neale, at the Church of the Immaculate Con-ception, Mosher Street, the Rev. John A. Maloney officiating. The church was filled with friends of the couple. Mrs. Neale several years ago, when quite young, and while her family were residing in Cincinnafi, fell down stairs and received injuries which were considered fatal. Several prominent physicians called to see her and pronounced her case hopeless. One day the young girl grew much worse, foll into a couplete of the great or it was the worket fell into a comatose state, and, as it was thought, died. The body was prepared for burial and expos-ed for two days in a casket to the view of friends. The day of the funeral arrived and at the appointed time the carriages and hearse drove up to the door. Just as the coffin was being closed it was noticed that the life-like appearance of the supposed corpse became more pronounced, and there were slight signs of returning vitality. A physician was called, and aft r an hour or so Miss Griffith returned to conse sciousness. The solenn gathering was turned into one of joy. The young girl recovered rapidly and graw up wall and strave — Badtisney. Sup grew up well and strong .- Baltimore Sun.

The Sale of Patent Medicines. In respect to the sale of patent medicines. we might ad-vantageously take a lesson from the Japanese. We learn from the first report of the central sanitary hureau of Japan, just issued, that they have estab-lished a public laboratory for the analysis of chemicals and patent medicines. The proprietors of patent medicines are bound to present a sample, with the names and proportion of the ingredients, directions for its use, and explanations of its supposed efficacy. During the year there were no fewer than 11,001 applicants for license to prepare and sell 148,091 patent and secret medicines. Permission for the prepara-tion and sale of 58,638 different kinds was granted, 8,592 were prohibited, 9,918 were ordered to be dis-countenanced and 70,943 remained still to be report-ed on. The majority of those which were authorized to be sold were of no efficacy, and but few were. really remedial agents. But the sale of these was not prohibited, as they were not dangerous to the health of the people. If similar regulations were put in force in this country, it is probable that the sale of several patent medicines would be put a stop to.-English Pharmaceutical Gazette.

**Disinterred.** Thirty-five years ago W. E. Jones and his wife had lost by death one of their children, and the remains were laid to rest in Oakland cemetery, Atlanta, Ga. Five years later death claimed another, and the little one was laid beside the one gone before. After several years, Jones and family left Atlanta. Yesterday morning Mr. Swift received a letter requesting that the remains of the children be forwarded to Duluth by express. Mr. Swift at once went to the cemetery and had the remains disinterred and placed in metallic cases. Mr. Swift found it impossible to remove the foce-plate of one of the cases, but with a little difficulty removed the other, giving a full view of the corpse within, which presented a wax-like appearance, perfect in every respect. Many people saw the remains, and it was hard to realize from appearances that they had been numbered with the dead so long. Birth of Christ. Prof. Sattler, of Munich, writes to the *Allgemeine Zeltung* that the discovery of some ancient copper coins has finally settled the question as to the exact date of the birth of Christ. According to this discovery the present year, instead of A. D., 1883, should be A. D. 1888, as it is now 1,888 years since Christ was born. The coins which have solved this problem were struck by order of Herod Antipas, who became Tetrarch of Gallilee and the Perea at the death of his father, Herod the Great, and according to the dates upon the coins, this must have occurred four years before A. D. 1, according to our reckoning. As Herod the Great died in the second year of Christ's life, we thus find that Christ was born in the 749th year after the founding of Rome, or five-years before the commencement of what we call the Christian era. The Mountain Evangelist. Barnes, the **EAC** MOUNTAIN Exiting the set of the set of the sights and doing the sights in London seeing the sights and doing the city before he begins preaching to the prople. He says nearly all the people he has seen have blazing ale, gin and brandy complexions, but look more healthy than the sallow-found American He finds the Londoners the lifest faced Americans. He finds the Londoners the illest dressed people he ever saw, men women and chil-dren. Nobedy's Clothes fit the body on which they are hung. He sees London going on two wheels leaving out the omnibuses and hackney coaches, all the rest are hansoms, dog-carts, and donkeycarts. Barnes is a graphic letter-writer, and his style of correspondence is better than his preaching, if the latter has been correctly reported. Taking the enumeration of the people of France in 1881 as a basis, M. Chervin shows that the increase since 1876 has been only twenty per 1,000, while in Englaud it was 145, and in Germany so high as 504 per 1,000. Other things being equal, Maine and Normandy should give a greater increase of population; but the fact is that the number of the people is "conspicuously" diminishing.

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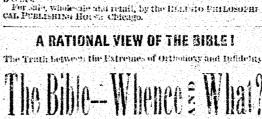
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entists say. PART 11. Contains Leiturs describer the Physical and Intellectual Habits of the following: Neuronal Women, written by them-selves: 0, B. Frodhinghan - Physical and Intellectual Habits of r. L. Nebols, M. D. - On the Physical and Intellectual Habits of Francis, W. Newman Physical and Intellectual Habits of Engis-innen; Joseph Rindes Euchanan, M. D. - Interesting Sugrestions on Mental Health; Gerritt Smith - His Physical and Jacebernal Habits owitten by his daughters; Thomas Wentworth Higginson - His Rules for Physical and Mental Health; Norton S. Townsend, W. D. - Mental Hygone for Farmers; Felward Baitzer, Habits of the German Radical; William Lloyd Garrison - Interesting Hints from 4, & Bronson Acott - An Interesting Leiter from; S. O. Gleason, M. D. - A Pice for hunting for Overworked Brains; William E. Dodge-Suggestions; Dio Lewis, M. D. His Advice to his Namesake; Judge Samuel A. Foot - His Habits of Study and Work (aged 8); Mark Hopkins. A few Sugrestions for Study and Mork (aged Stribus from; Howy Evolution List Physical and Mental Infe. Welliam Howit, the English Foot, and his Habits from Radio In Old Acy; Nev. Icha. Cleveland - His Worklens; Mark Hopkins. A few Sugrestions for Study and Work (aged 8); Mark Hopkins. A few Sugrestions for Study and Mork (aged 8); Mark Hopkins. A few Sugrestions for Study and Mork (aged Sugrestions from; How & Conducted Lis Physical and Mental Infe. William Howit, the English Foot, and his Habits from Radio In Old Acy; iev. John Todd - His Worklens; Junia E. Sugrestions of Heerization; Rev. John Todd - His Worklens, Junia E. Mental How How and Mark Mann. Mest valuation hints from; Junia E. Merans of Heerization; Rev. John Todd - His Worklens, Junia E. Sugrestions in School Giris; Einzbeith Otker Smith- On Heather Heerike A feature written when she was flot Herization; Reveau Mark Mann. Mest valuation hints from; Junia E. Merans of Heerization; Rev. Junia E. Merans Heeris and Mark Mann. Mest valuation hints from; Junia E. M

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#### Continued from First Page.

8

into the fire, the offering goes into the sun; from the sun is produced the rain; from the rain, the nourishment; and from the latter the creatures are produced." The passages really teach that the sacrifice of butter, one of the most common in India, when burnt, rises and enters into the body of the sun, one of the Hindu gods, and thence descends in rain; from rain vegetable food is derived, and animals are supported by the vegetable food. Note the dishonest changes made by Jacol!iol and endorsed by Blavatsky. (1) "The sacri-fice" is changed to "water;" (2) the "sun" is changed to "sky;" (3) "into" is changed to 'toward;" (1) "vegetable food" is changed to "plants;" (5. "produces" is changed to "born." Does not such willful forgery merit all I have said in depunciation of Jacolliot's dishonesty? His translations of Manu abound with just such garbling distortion, interpolation and forgery. The case cited is merely

one among many. Would it be believed that Mr. Graves, who now declares that no forgeries exist in Jacol-liof, that his book is honest and truthful, and is so declared by the best posted writers (this is a positive falsehood), is well aware of the testimony against Jacolliot, and has acknowledged that his book contains forgeries? Yet such is the case. In 1879 the testimony of Mueller, Fiske, etc., against Jacolliot being pointed out to him, he was forced to admit its truth, and in his "Sixteen Saviors or None," p. 117, he says, "I have quoted none of the spurious passages [in Jacolliot] which Mueller pointed out and condemned." Mr. Graves well knows the "Bible in India" to be a collection of falsehoods; he has admitted as much; yet he persists in denying any forgery to exist in it, and claims him as a truthful, reliable writer, at the same time ridiculing and misrepresenting me for merely stating what Mr. Graves knows to be the truth.

Mr. Graves states positively that not a single one of his parallels between Christ and Krishna was taken from Jacolliot, and that when he wrote them he had not even seen Jacolliot's book. Now for the proof of the untruth of these assertions. Chapter 32 of Mr. Graves's "16 Crucified Saviors" is devoted entirely to the asserted parallels be tween Krishna and Christ. Pages 258 to 261 are copied almost verbatim from Jacolliot's "Bible in India," and Mr. G. in two places in these extracts distinctly names the "Bible in India" as the book from which he copied them. On page 375 Mr. Graves commences a sentence thus: "Jacolliot says," and yet Mr. G. quot-ed nothing from Jacolliot and had never even seen his book when he wrote his "16 Sav-iors !!!" Moreover, on p. 373 Mr. G. quotes 8 lines from Jacolliot; a large portion of the matter on pages 98, 99, 100, is copied from the "Bible in India;" and all through the book are incidental allusions, etc., to passages in Jacolliot The work is saturated with Jacol-liot's "Bible in India" and yet Mr. Graves had nover seen it when he wrote his book, and copied nothing from it. In the face of these positive assertions of Mr. Graves, how is it that he in his "16 Saviors or None," p. 116 admits that he did quote from Jacolliot in at least two chapters of his book? These are his exact words: "The truth (??) is.. that with the exception of about half a dozen words there is but one chapter. in the book "The Sixteen Saviors' ] which contains one line from Jacolliot. And I have quoted noth-ing from Jacolliot that is not found in other authors. I have quoted none of the spurious passages which Mueller pointed out and condemned." Now, nearly ail of this is false. In addition to the 6 words (p. 375) and the one chapter (ch. 32), a paragraph of 13 lines on p. 373 and the substance of 3 pages, 98-100, are taken bodily from Jacolliof. The things he quotes from Jacolliot are not found in other authors, and his quotations from Jacolliot are confined exclusively to the spuriou sages from the Bhagavad-Gita, etc., which Max Mueller declared were 19th-century forgeries. When Mr. G. stated, both in the Sey mour Times and the JOURNAL that he borrow ed nothing from Jacolliot and had not seen his book when he wrote his own, is it not evident that he knew he was publishing that which was false in toto? All of Mr. G.'s writings teem with just such deliberate perversions of the truth.

through China." In one of these, Buddha's most characteristic saying, "My law is a law of mercy to all," is attributed to Krishna; and in the other we have the nonsensical statement that a Mogul or Thibetan if asked, Who is Chrishna, replies at once "The Savior of Men." In his next edition I would advice Mr. G. to replace "Chrishna" in these two quotations by the correct name, Buddha, thus relieving his work of two of the many glaring absurdities it contains.

[TO BE CONCLUDED NEXT WEEK.]

# Michigan Spiritualists and Liberalists.

# Meeting of the State Association at Flint.

To the Editor of the Religio-Philosophical Journal;

The annual meeting of the State Association having suffered a lapse through a misapprehension, the secretary issued a call for meeting at Flint, which assembled last Friday, April 27th, continuing through Saturday and Sunday. The meeting, though not as large as some previous ones, was, all things considered, a most gratifying success. The causes that led to the call for the meeting having been explained, and the danger that had threatened the very existence of the Association being understood, the sentiment was unanimous and enthusiastic in favor of

standing by the old flag. The regularly engaged speakers in attendance were Chas. A. Andrus, J. H. Burnham and C. Fanny Allyn. F. D. Lacy, Mrs. Mary C. Knight, (formerly Mrs. Gale.)-and S. D. Moore, were present as volunteer speakers. Mr. Lacy, from having been, less than a year ago, both atheistic and materialistic, as those terms are understood, showed in his addresses, a strong tendency to the theistic and spiritualistic, frankly stating this change in his position, which had been largely wrought by observing the spiritual phenomena.

The addresses of the session were of the first order. On Saturday evening Charles A. Andrus gave an excellent discourse on the

general subject, "Psychology." Sunday afternoon Mr. Burnham gave one of his best, under the title, "What shall we think?"

C. Fanny Allyn closed a month's engagement at Flint on Sunday, and gave an interesting discourse from a number of subjects proposed by persons in the audience. She spoke feelingly of her friendly relations with the people of Flint, and especially with the family of Mr. W. J. Cronk, whose guest she had been. A beautiful bouquet given her by Mrs. Cronk was made the subject, with others of her closing poem, which may itself be described as a poetical bouquet woven of many parts.

On Sunday the secretary gave a short ad-dress on the relation of the two factors, Spiritualism and Liberalism in the Association," showing that the term "Materialism" as has been sought by persistent misrepre-sentation to be applied to it, is in no sense synonymous with Liberalism, and has no place in the organic work.

The following officers were elected:

President, W. J. Cronk, Flint; Secretary, S. B. McCracken, Detroit; Treasurer, Mrs. M. A. Jewett, Lyons; Director, J. H. Burnham, Saginaw. These, with two directors who hold over, constitute the executive board for the year.

All the expenses of the meeting were provided for, with a handsome balance remaining in the hands of the treasurer-a result that has never been known but once before in the history of the Association.

had furnished music, Mrs. Owen, Mrs. Odell and Mr. Smith of Lapeer, and Miss Curtis and Mrs. Connor of Flint, was adopted. Too much cannot be said in commendation of the good people of Flint, who came short in no direction in their efforts to make the meeting a pleasant and successful one. All in attendance from outside were entertained without money and without price. But one, sentiment animates them, and that is unity and energy in the work. I should add that the new president, Mr. Cronk, is a representative Spiritualist and Liberalist, and a man of character and financial ability. S. B. MCCRACKEN. Detroit, May 1st. Secretary

"Glory to God." again and again—a little re-markable from the fact that he had not spok-en above a whisper for two months and a half. At supper-time our friend walked to the table, sat down and ate a hearty meal, and in the evening sang a hymn. At night he lay down to slumber, and slept perfectly sound all night long, the first natural sleep for five months. In the morning Mr. Ward arose, dressed himself, went to the door and shouted praises to God, so that the neighbors were aroused across the street. Since March 25th, the day of the miraculous healing, the Elder has been up and walking about, seemingly as smart as ever, and repeatedly offer-ing thanks to God.-Atlanta (Me.) Journal.

### Flavius Josephus Cook's Statement about Zollner Refuted.

Soon after Cook's lecture in Boston wherein he gave what every person at all familiar with Zöllner's writings knew to be a garbled and unfair statement of that eminent man's views of Spiritualism we sent a copy of his, Cook's, remarks to Dr. Cyriax at Leipzig which brought the following letter in reply. Dr. Cyriax is well known in Cleveland, Ohio, and in other places in this country, where he formerly lived, as a most trustworthy and accomplished gentleman. Here is what he says:

To the Editor of the Religio-Philosophical Journal:

Your favor of Feb. 10th, has been received I did not feel astonished a bit about the ti rades of Rev. Jos. Cook, for I had been reading about his speeches already in Australian papers. I have corrected his statements already in my paper, the Spiritualistische Blaiter, (vide No. 10 of March 8th).

. I had been in correspondence with Professor Zöllner before I left America, and since my arrival in Leipz.g, March, 1881, I became intimately acquainted with him; as he was without reserve in his conversation, I became fully acquainted with his idea about Spiritualism.

Zöllner was of deep religious convictions not of the bigoted kind, but so that a purified Protestantism, freed from most of the dogmas of the church, was perfectly satisfactory to him; as he was very free and liberal already in his views, Spiritualism did not necessarily change them.

Professor Zöllner was interested in Spiritualism by the experiments of Crookes, Varley and others, and being intimately acquainted with Baron Hoffman, who had investigated Spiritualism in America, they determined to engage Dr. Slade for a series of sitting-, with the purpose to establish a scientific basis for the spiritual phenomena.

The result of these investigations were published in the 3rd volume of Zöllner's scientific Essay, and I do not comprehend how any person can take the idea out of that volume, that Zöllner would not like to have any thing to do with Spiritualism.

It is a fact that Zöllner never indicated by word or mien that he hated to see his name used in connection with Spiritualism; on the contrary, he repeatedly authorized me to make excerpts or use his writings in my lectures and in my paper to help and sup-port the cause of Spiritualism, and once he was very much delighted, as he was told by friends that I, in one of my lectures had said: "After such exact experiments, such close observations and such clear proofs, as those from Prof. Zöllner, no educated man in Germany has got any right to doubt the truth of the spiritual phenomena, unless he us work together, shoulder on shoulder, and truth will be victorious." I state without a possibility of contradic-tion, that Prof. Zöllner, if not a Spiritualist in the common sense, was firm in his conviction that man has a continuous life, and that it is possible for him to return and give evidence of his continued personal existence and that those physicial manifestations which he observed in the presence of Dr. Slade were caused by intelligent beings of the fourth dimension, and that these beings were the spirits of higher developed men. He even went so far as to assert (after the visit of Rev. Jos. Cook) that according to his idea there was nothing in the way for a materialization of Christ at the scances in Terre Haute, though he would never believe that such would take place for no higher purpose than a mere show, or to please such a man as Mr. H. I have to remark that just at the time when Mr. Cook was in Leipzig, Mr. H. from Philadelphia was here, too, and that gentleman astonished Prof. Zöllner more than anybody or any thing else; not by any means through his clearness of mind or phenomenal manifestations, but because he gave Prof. Zöllner for the first time the opportunity to see that Spiritualism, if falsely interpreted, may have its dangers. I am sorry to say the visit of Mr. H. made a painful impression on Prof. Z., and I had, after my return from a journey, to explain everything to him and prove to him that not all Americans were like the son of Prof. H. If then Zöllner has made any remarks to Mr. Cook, which he might construe in an aversion to be identified with such Spiritualism, it meant only that over-credulous faith of Mr. H. which can swallow even fence nails, and digest them. Prof. Zöllner was a friend of Spiritualism and died with the conviction that our phenomena were true and good proof of a personal existence after death, but he hated fanatics and those that believe that God himself, personally can take possession of a medium and talk uonsense. This I state to you according to truth, and every statement about Zöllner, contradictory to this, is wrong. DR. B. CYRIAX.

#### Science and Art.

Fruit may be ripened by the electric light. but it is said that it is unpalatable. Strawberries grown in this way last year under the direction of Prof. Siemens were worthless. Some melons ripened were of such poor quality that to render them eatable they would need to be strongly flavored with condiments.

The first two miles of the railway which is the first two innes of the fairway which is to connect the Upper Senegal with the Niger was opened Dec. 19th last, to the great de-light of the negroes, who ran shouting be-hind the train until want of breath com-pelled them to desist. Col. Borgnis-Desbordes had before this started for Bamaku, on the Niger where the period Ech 1 Niger, where he arrived Feb. 1.

A small reservoir charged with liquid car-bonic acid is used in the Berlin fire engines to make steam before the fire is well under way. At the Krupp works, it has been re-cently stated, liquid carbonic acid is utilized not only in the manufacture of compressed steel, but for production of ice and of seltzer water; also to give the pressure necessary for delivery of beer.

The experiments in acclimating the teaplant in Southern France are making encouraging progress. Grafts upon camelias have withstood temperatures below the freezing-point in the open air. A ! undred and twenty trees near Messina, Sicily, planted three yeare ago, are vigorous and in full leaf and flower. The question now to be dccided is, whether the flavor is maintained undamaged.

Among recent German inventions is a simple process, depending on the use of acetate of lead, by which every kind of color is ap-plicable to sheets of zinc. By mixing black lead, for instance, with the salt, a very agreeable light-brown hue is obtained. It is by this process the cupola of the synagogue at Nuremberg has been painted. A sufficient length of time has already elapsed, it is said, to show that the atmosphere has no influence on the zinc sheeting of the roof, thus showing the practical value of the process in such cases. By the addition of other color-ing matters, light or dark shades of yellow or gray may be produced.

It is related that a lady at Parkville, Conn. when one of her children was taken with the prevalent fever, which tends to blend with diphtheria, and has proved so fatal, resolved to adopt preventive measures, to save the other children. She hung up sheets in the sick-room that were thoroughly wet with carbolic spray; and pretty much everything else in that and adjoining rooms was similarly treated. As fast as the wetted articles became dry the carbolic acid was renewed. The rresult was that the sick child rapidly recovered, and neither of the others was taken sick.

Prof. Binz, speaking of the various anti-dotes to the poison of serpents, tells the Lower Rhenish Philosophical and Medical Association that in India spirits can only alleviate the spasms of suffocation induced by the action of the poison upon the respiratory nerves. The same is more or less true of atropine and other specifics. The most favorable results have been with chloride of lime, a filtered solution of which is injected into the wound. In seventeen consecutive trials the patient was saved. In five cases where an insufficient dose was given, the chloride of lime merely retarded the fatal results. Prof. Binz recommends the same antidote for hydrophobia.

Application of electricity are not only making rapid progress in every part of Eu-rope, but also in the Southern Hemisphere. The usual annual camp meeting will begin in August. A resolution appropriately thanking the society and friends in Flint for their hospi-tality, and also thanking the friends whol Church, in a recent address told his audience that it was now proved to be possible to convey by means of electricity vibrations of light—not only to speak with your distant friend but actually to see him. The electroscope-the name of the instrument which enabled to do this-was the very latest scientific discovery, and to Dr. Guidran, of Victo-ria, belonged the proud distinction of being its inventor and perfecter. Mr. Gilbert stated that a trial of this wonderful instrument had taken place at Melbourne, in the presence of some forty scientific and public men. and that it had been a great success. Sitting in a dark room they saw projected on a large disk of white burnished metal the race-course at Flemmington, with the myriad of active beings. Minute details stood out with perfect fidelity to the original, and. as they looked at the wonderful picture through binocular glasses, it was difficult to imagine that they were not actually on the course itself and moving among those whose actions they could so completely scan,-London Times. AGENTS WANTED.

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PIANOFORTES.

By NUDSON TUTTLE.

OR. THE ORIGIN OF MAN.

# Tenistiya, Canada West, Ont., October 39, 1882. MESSRS, FLEMING BHOS.:

MESSRS, FLEMING BROS.: Sirs,-Your pills came all right, and I can say they are a good billious pill. I have used a great many pills, but I can say Dr. C. McLane's Pills, manufactured by Fleming Brothers, are genuine. And, gentlemen, you have my thanks m sending. I gave some of these pills to my neighbors for a trial. One of my neighbors got three pills. He said they did help him. He felt the next day like a zew man. He wishes me to send for fifty cents' worth for him. So, gentlemen, I will do all I can to introduce Dr. C. McLane's Liver Pills, manu-factured by Fleming Brothers. You will find enclosed one dollar, for more of your good pills. I wish you could send me a sample of your Ver-mifuge by mail. I think it will take well here. Yours, with respect.

Yours, with respect, WM. II. DUGAN. Please send coon.

West Sandlake, N. Y. October 30, 1882.

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It makes the skin white, soft and smooth; removes tan and ireckles, and is the BEST toilet dressing IN THE WORLD. Elegantly put up, TWO bottles in one package, consisting of both internal and external treatment.

All first class druggists have it. Price \$1. per package.

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FOR

GATARRH CREAM BALM

A gentleman called my atten-tion to Ely's Grean Balm as a remedy for Catarrh, &c. He was so carnes in assirting it to be a positive curre (him-self having been cared by it) that I purchased a stock. The Balm has already effected a number of cures. P. F. HXATT, M. D., Bordentown, N. J.

I have used Ely's Cream Balm for Catarrh, and can say that it will do all that is claimed for it. C. A. IVES, Ithaca. N. Y. CREAM BALM will, by absorption, Bromathy cloume the purph superpro-

MR. GRAVES'S MANUFACTURED PARALLELS.

Mr. Graves denies my statement that, according to his own confession, a portion of the parallels between the two Saviors were manufactured by himself, and charges me with a "lefective conscience" for thus lying about him. What I said was strictly trus. At the conclusion of his chapter of parallels, I find a note by Mr. Graves commencing thus: "The anthor deems it proper to state here, with respect to the comparison between Christ and Chrishna, that some of the doctrines which he has selected as constituting a part of the religion of the Hindoo Savior. are not found in the reported teachings of that deified moralist. But as they appear to breathe forth the same spirit, it is presumed he would have endorsed them, had they come under his notice" (p. 262). Mr. G. here frank-ly acknowledged that he had put doctrines into Krishna's mouth not found in print elsewhere and thereby manufactured parallels between him and Jesus. Had Mr. G. told the whole truth he would have stated that, aside from those borrowed from Jacolliot, nearly all the parallels in doctrine and the greater part of the parallels in events were manufactured in the brain of Kersey Graves, instead of being taken from the Vedas, as he falsely asserts, when in fact, the Vedas say nothing concerning Krishna. To prove me a falsifier, Mr. G. quotes from his book a statement wherein he says that he has in his possession historical quotations to prove the truth of each one of the above parallels. As Mr. G. in the note guoted above admits that some of these parallels were manufactured by himself, this latter quotation is evidently untrue. The two directly contradict each other. It is safe to say that he has no such book in his possession, designed for publication, giving name of author and distinct quotations to substantiate all his forged paral-lels. That book will never be published. It would be a curiosity indeed.

To manufacture his pretended parallels, this veracions chronicler has united the life and teachings of Buddha with those of Krishna, blended Brahmanism and Buddhism together as one religion. Quite a number of parallels do exist between the respective lives and teachings of Jesus and Buddha, historical and legendary. Mr. G. took these with numerous distortions and additions of his own, changed the name of Buddha to Krishna, and called them parallels between Krishna and Christ. On pages 240 to 245 Mr. G. gives us 22 quotations from well known writers on Buddhism, all referring to Buddha and Buddhism. In the first edition of his book, Mr. G. dishonestly changed the name Buddha to that of Krishna in these quota-tions, but in the fifth edition he has changed most of them back to Buddha, a few, however, are still left Krishna where Buddha should appear. Among those thus left Krishna are ped out. Then sitting down on his couch buoyancy, and creating the spiritua two extracts from "Huc's Voyages (sic) the heretofore bed-ridden man shouted phere in which her genius ripened.

A Faith Cure.

Almost everybody in Augusta has heard of

Elder Frank Ward, a minister of the Christian Church, residing on the Togus road, a distance of two miles from the city. On the 25th of October last he cut a terrible gash in his left ankle while chopping wood, the axe entering the limb between the bones of the leg and severing several cords and arteries. As a result he was very low and a great sufferer the entire winter. At times Mr. Ward would be irrational and his mind would be wandering. So weak was he that all winter long he sat up but two half-hours, excepting to have his bed made. Shortly before the healing his appetite failed him, and he slept but six hours during the last week. To make the case still worse neuralgia set in. Nearly every one had given him over to die. On the 14th of March he had trouble around the heart and bad convulsions. On coming out of them Mr. Ward stated that he had received a dispatch from God which said that he should be healed on the 25th of March at 4 o'clock P. M., being just five months to a day and an hour from the time the cut was received; also, that at the same hour he should arise from his couch and walk from the same to the kitchen door, a distance of eight feet. He told his attendants to take the medicine away, that the Lord Jesus Christ had taken his case in hand, and it was for God's glory Sunday the 25th of March, came. He could only take half a teaspoonful of water at a time; his extremities were cold. About 3:30 o'clock P. M. people began to gather, until 28 were present. Shortly before 1 o'clock Elder Ward requested several of the Brothers to put on his clothing, which was done. Then the hymn: "The great Physician now is near, was sung, and the eighteenth chapter of First Kings, commencing with the twentyfirst verse, was read. Following this, Friends Minister Phebe Wadsworth, of this city offered prayer; also Mrs. Stewart. On his request he was raised from his reclining position by brothers present. Before leaving the bed his breath became natural and he became perfectly calm. Then, at precisely 4 o'clock, Mr. Ward arose from his bed, stood up, the first time in five months, and walked to the door but little lame. Here, he says, the Lord fold him to walk back to the bed. Again, at the same command, he walked to the door and back again. On returning the last time he took hold of the corner of the bed and lifted it bodily from the floor, so that a castor drop-

Dr. R. H. Bakewell is quoted by the Medical Record as deprecating the common practice of having night-lamps in bed rooms of children of well to do parents. "Instead of the perfect rest, the optic nerves ought to have, and which Nature provides for by the darkness of night, these nerves are perpetually stimulated, and of course the brain and rest of the nervous system suffer. Children thus brought up are excessively timid for years after on going into the dark."

The first census of India has just been completed. The population numbers 253, 891,821 persons, occupying 1,372,588 square miles, and inhabiting over 43,500,000 dwellings. It is massed in 714,707 towns or villages, and is made up of 129,941,851 males and 123,949,970 females. No less than 123 distinct languages are spoken, and only 203,-000 persons speak English.

Mathilde Blind says that Mr. Lewes was more than a husband to George Eliot; he was like a mother, watching over her health. cheering her despondency with his own buoyancy, and creating the spiritual atmos-

