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

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

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"KRISHNA AND CHRIST."

Proof of Mr. Coleman's Positions.

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

BY WM. EMMETTE COLEMAN.

PART THIRD.—CONTINUED.

"The Krishna Avatar... has been supposed, not only from the resemblance between the names, Krishna and Christ, but from certain correspondences in the later Puranic legends with those of the infancy of Jesus, to have originated in these relations with Christianity." But the resemblances are of slight import... The similarity of the names, Krishna and Christ, is purely accidental.—SAMUEL JOHNSON: *Oriental Religions: India*, pages 417, 418.

THE CHANGES IN HINDU RELIGIONS.

Mr. Graves repeats in the JOURNAL his oft-asserted mis-statement, that Max Mueller states that the Hindus are "so averse to any change in their religion or bible that there has been no essential change for 3,000 years, and that they have counted every word, syllable and letter in their holy books, so that they can detect any change, and hence Mueller says there has been no essential change for 3,000 years." Nearly the whole of this is a fabrication manufactured by Mr. Graves. Its only basis of truth is this: Mueller, in order to show that the Rig-Veda, the oldest and most important of the Vaidik writings, is not a modern forgery, as some extremists have declared, but is a genuine product of antiquity, has mentioned the fact that as early as 600 B. C. the verses, words, and syllables (but not letters), of the Rig-Veda had been counted, and that our modern manuscripts of the Veda corresponded substantially with these ancient computations. But even then, as he tells us, discrepancies existed in the computations. The number of hymns was variously stated at 1,017, 1,025, and 1,028, and the number of verses varied from 19,402 to 10,622 ("Ancient Sanskrit Literature," pp. 219-222; "Chips," vol. i, p. 10-12, London ed.) This counting of verses, words, etc., applies only to one of the many sacred books of the Hindus; neither Mueller nor any other Sanskritist has ever referred to this close computation of the contents of the other three Vedas, the Brahmanas and Upanishads, the Epics, the Puranas and Tantras, etc. Neither has Mueller ever uttered such an absurdity as that the Hindu religion had undergone no essential changes in 3,000 years, but the contrary—the continuous change in Hinduism—is constantly met with in his writings. No religion on earth has ever suffered so many important variations, modifications, and even radical changes as that of the Hindus. For 3,000 years at least a constant process of development and change has been in progress in it. The religion of the older portions of the Rig-Veda differs, in various particulars, from that of the later hymns; that of the Brahmanas widely differs from the Vaidik hymns; the Upanishads differ from the Brahmanas; Manu differs from all preceding works; the Maha-Bharata and Ramayana differ largely from the Vaidik writings; the Puranas vary greatly from the Epics and Vedas; in fact, the religion of the Puranas is in many essential points an entirely different *cultus* from that of the Vedas,

though nominally based on it. So far from it being true, as Mr. Graves asserts, that the Hindus were so averse to the smallest change in their religion, that they never borrowed anything from a foreign source, and so could never have incorporated Christian legends in their Puranas, the fact is that modifications due to foreign and non-Aryan influences have been attaching to Hinduism from the time of the primitive Vaidik hymns (over 1,000 B. C.) to the present time. The aboriginal inhabitants of India, the Dravidians, the Scythians, the Persians, the Huns, the Scythians, the Muhammadans, the English, all have exerted more or less influence on the religious development of India. Then, if no change takes place in Hindu religion, what shall we say of the great Buddhist reformation, differing so widely from Brahmanism as it did, which at one time held sovereign sway in India.

Moreover, even in ancient times, various conflicting versions, editions, or recensions of the Vedas (called in Sanskrit Shakhas and Charanas) existed in India, each being specially prized by its own group of worshippers or sect. A detailed account of these differing recensions is given in Max Mueller's "Ancient Sanskrit Literature," pp. 121-127, 188-193, 367-379. These versions, each cherished by a different sect, were very numerous, the Sama-Veda alone having a thousand ("Anc. Skrt. Lit.," p. 373). Most of these recensions have been lost, but a few have come down to our time. Barth's "Religions of India," pp. 3-5, says: "Of each Veda there existed several recensions called Shakhas or branches, between which there appeared very considerable discrepancies at times. Of these recensions... a small number only have come down to us; of the Rig-Veda, only one; of the Atharva-Veda, two; of the Sama-Veda, three; while of the Yajur-Veda there are five... interpolations and later additions are numerous enough." And in the Rig-Veda, Barth tells us (page 6, note), "there are more or less unmistakable traces in many of them [the hymns] of their having been recast or re-edited." Concerning modern Hinduism Barth thus speaks (p. 152): "At the present time it is next to impossible to say exactly what Hinduism is, where it begins, and where it ends. Diversity is its very essence, and its proper manifestation is 'sect,' sect in constant mobility, and reduced to such a state of division that nothing similar to it was ever seen in any other religious system. In the past this dividing process, doubtless, was carried on to a less degree; still, however far we go back, we are led to a state of things which must have more or less resembled what we witness to-day."

Max Mueller testifies as follows regarding the changes in Hinduism: "In the Veda itself... the Rig-Veda... we find much that is artificial, imitated, and therefore modern, if compared with other hymns." ("Chips," i, 73.) "The whole frame of the two epic poems [Mahabharata and Ramayana] as they now stand, their language and metre, as well as the moral and religious system they contain, show that they were put together at a period when the world of the Veda was living by tradition only, and moreover, partly misunderstood and partly forgotten." "The epic character of the story [Maha-Bharata] has throughout been changed and almost obliterated by the didactic tendencies of the latest editors, who were clearly Brahmins, brought up in the strict school of the Laws of Manu." "The marked difference between the Vedic and epic poetry of India has been well pointed out by Professor Roth... In the epic poems, he says, 'the Veda is but imperfectly known; the ceremonial is no longer developing, it is complete. The Vedic legends have been plucked from their native soil, and the religion of Agni, Indra, Mitra, and Varuna has been replaced by an altogether different worship... There is a contradiction running throughout the religious life of India, from the time of the Ramayana to the present day. The outer form of the worship is Vedic... but the eye of religious adoration is turned upon quite different regions. The secondary formation, the religion of Vishnu and Brahma, began with the epic poetry, and remained afterwards as the only living one, but without having the power to break through the walls of the old Vedic ceremonial, and take the place of the old ritual.'" ("Anc. Sanskrit Lit.," pp. 44, 46, 59-61.)

Marshman's "History of India," London, 1837, vol. i, p. 5, says: "Strange to say, in a country which still regards the Vedas with profound veneration as the great foundation of religion, the ritual they prescribe has become so obsolete that the man who ventures to regulate his devotions by it would be considered in the light of an infidel."

Colebrooke, in his famous essay on the Vedas, says that most of what is taught in the Vedas, "is now obsolete; and, in its stead, new orders of religious devotees have been instituted; and new forms of religious ceremonies have been established... the adoption of Rama and of Krishna has succeeded that of the elements and planets (Miscellaneous Essays," vol. i, pp. 100-101). Prof. Whitney ("Oriental and Linguistic Studies," i, 30) says a "wide and fundamental difference" exists between the Vedic religion and Brahmanism; "saving a few names, they seem at first sight to have nothing in common; the chief figures in each are entirely wanting in the other, or occupy so changed a position as to be scarcely recognizable for the same." Muir's "Sanskrit Texts," vol. iv, page 1, says: "The gradual modification of Indian mythological conceptions will indeed be found to have already commenced in the Rig-veda itself, if we compare its later with

its earlier portions; it becomes more clearly discerned when we descend from the hymns to the Brahmanas; and continues to exhibit itself still more prominently in the Puranic writers, who, through a long course of ages, gave free scope to their fancy in the embellishment of old, and the invention of new, legends in honor of their favorite gods, till at last the representations given of the most popular divinities became not only at variance with the characteristics ascribed to their prototypes in the Vedas, but even in some respects different from the descriptions which occur in the older Puranas themselves." And yet Mr. Graves dares to tell us that Max Mueller says no essential change has occurred in Hinduism for 3,000 years!

To show the vast changes made in Brahmanism from the Vedic religion, the following facts are in point: The gods Brahma and Shiva are never mentioned in the Veda; Rama, Krishna, Mahadeva, Kali, Durga, and other popular deities of India are never alluded to; the trimurti, or trinity of Brahma, Vishnu, and Shiva, is entirely unknown therein; Vishnu appears only as a subordinate deity; transmigration of souls is unnamed; widow-burning (sati or suttee) is not enjoined; caste is never referred to except in a modified form, in one of the latest-written hymns; the worship of deified heroes and the avatars or incarnations of Vishnu are unknown to the Veda. And yet Max Mueller is charged with saying no change has occurred in Hinduism since the time of the Vedas, 3,000 years ago. For the above facts see Whitney, "Or. and Ling. Stud.," i, 24, 44, 61, 62; Max Mueller, "Chips," i, 38, 45; Wilson's translation of the "Rig-Veda," vol. i, pp. xxvi, xxxiv, xli; Colebrooke's "Misc. Essays," i, 100, 131-32; Muir's "Sanskrit Texts," vol. iv and v, passim; Muir's "Vedic Theogony and Mythology" in "Journal of the Royal Asiatic Society," vols i and ii. Information concerning the many changes in Hinduism, its schisms and sectarian divisions, foreign influences thereupon, etc., may be found in W. W. Hunter's "Indian Empire"; Wilson's "Essays on the Religion of the Hindus," vol. i and ii; Barth's "Religions of India"; Clarke's "Ten Great Religions"; Williams's "Indian Wisdom" and "Hinduism"; Appleton's "Cyclopaedia," vol. ix, p. 229; "Encyclopedia Britannica," articles "Brahmanism" and "India," etc., etc.

DEFECTS OF SIR WILLIAM JONES.

In my former essay I declared that owing to his imperfect knowledge of Sanskrit literature and Hindu mythology Sir William Jones fell into various blunders concerning the dates and character of the Hindu sacred books, and that his statements concerning Krishna were inaccurate and valueless. To this Mr. Graves replies by stating that Sir W. Jones (whom Max Mueller pronounces "one of our greatest Sanskrit scholars") shows that nearly all the important incidents in the lives of Christ and Krishna are strikingly similar, and that Krishna preceded Christ by several hundred years. In the first place, Sir W. Jones never claimed that "nearly all the important incidents" in the lives of the two were similar. He merely specifies a few parallel incidents in their lives, and never asserted so foolish a thing as that the general tenor of their lives was the same. Moreover, these parallels Sir W. Jones derived from the Bhagavata Purana, then supposed to be of great antiquity, but now known to be the product of the Middle Ages, five or six hundred years ago only.

In the next place, Max Mueller has not pronounced Sir W. Jones "one of our greatest Sanskrit scholars." On the contrary, while giving him full credit for his valuable pioneer work in opening up the field of Asiatic research, no man living has done more than Mueller in pointing out the defects in Jones's scholarship, his blunders, inaccuracies, untenable hypotheses, and wild speculations; and of this Mr. Graves is partially aware. Let us see what Mueller really says of Jones. The immediate successor to Jones in Sanskrit research was H. T. Colebrooke, one of the greatest of Sanskritists. Max Mueller, in his "Chips," vol. iv, pp. 397-99, thus compares Jones and Colebrooke; speaking of the works left behind them, Mueller says: "Here the difference between the two was enormous. The fact is, that Colebrooke was gifted with the critical conscience of a scholar.—Sir W. Jones was not... As Sanskrit scholars Sir William Jones and Colebrooke cannot be compared. Sir William had explored a few fields only. Colebrooke had surveyed almost the whole domain of Sanskrit literature. Sir William was able to read fragments of epic poetry, a play, and the laws of Manu. But the really difficult works, the grammatical treatises and commentaries, the philosophical systems, and, before all, the immense literature of the Vedic period, were never seriously approached by him. Sir William Jones' mind was sometimes of the dashing and impatient general who tries to take every fortress by bombardment or by storm, while Colebrooke never trusts to anything but a regular siege. They will both retain places of honor in our literary Wallendas. But ask any librarian, and he will say that at the present day he collected works of Sir W. Jones are hardly ever consulted by Sanskrit scholars, while Colebrooke's essays are even now passing through a second edition." In connection with the last sentence above, I will state, that while Jones's works are in none of the large libraries of San Francisco, Colebrooke's are in all. In the works of the great Sanskritists of the day, Jones is rarely referred to or quoted. As an authority on any moot question in Hinduism or Sanskrit philology, he is

worthless. In Weber's "History of Indian Literature," there are over a thousand references to the writings of other Sanskrit scholars, and of this thousand Sir W. Jones has only one, and that one a very unimportant passing allusion. In the same book, there are 31 references to Colebrooke, 22 to Wilson, 43 to Mueller, 37 to Burnell, 14 to Hall, 19 to Cowell, and 9 to Whitney, all English-writing Sanskritists. In Barth's "Religions of India," a work full of bibliographical references to authorities, but two occur to Jones, both incidental mention of his translation of Manu. In the same work are 23 to Wilson, 18 to Mueller, 15 to Weber, 10 to Colebrooke, 15 to Hunter, 18 to Muir, etc. Among the hundreds of references to authorities in Monier Williams's "Indian Wisdom," six are given to Jones, two of which are in correction of his (Jones's) statements, while numerous references occur to Colebrooke, Wilson, Mueller, Muir, etc. In Johnson's "Oriental Religions—India," on nearly every page of which are several references to authorities, a careful search did not enable me to find a single one to Jones. As before remarked, his authority in Sanskritism is as nothing.

Attention is also invited to the following remarks of Max Mueller concerning the blunders and absurdities of Sir Wm. Jones. In his "Science of Language," vol. ii, p. 127, he says: "At the very beginning of Sanskrit philology, attempts were made by no less a person than Sir W. Jones at identifying the deities of the modern Hindu mythology with those of Homer. This was done in the most arbitrary manner and has brought any attempt of the same kind into deserved disrepute among sober critics.... To compare, as he does, modern Hindu gods, such as Vishnu, Shiva, or Krishna, with the gods of Homer, was indeed like comparing modern Hindustani with ancient Greek." Note, Mueller here names Krishna as a "modern" god. In his "Chips," vol. v, pp. 102-110, Mueller points out the errors of Sir W. Jones in his essay "On the Gods of Greece, Italy and India." He characterizes it as "a superficial comparison of the mythology of India and that of other nations, both Aryan and Semitic, without any scientific value, because carried out without any of those critical tests which alone keep Comparative Mythology from running riot." Speaking of Jones, he continues: "It is the fate of all pioneers, not only to be left behind in the assault which they had planned, but to find that many of their approaches were made in a false direction, and had to be abandoned. But as the authority of their names continues to sway the public at large, and is apt to mislead even pains-taking students and to entail upon them repeated disappointments, it is necessary that those who know should speak out, even at the risk of being considered harsh or presumptuous. Mueller then enumerates some of the absurdities of Jones, showing "how utterly baseless the comparisons are which Sir W. Jones instituted between the gods of India, Greece, and Italy." Among them I find the following: "In Krishna, the lovely shepherd-god, Sir W. Jones recognizes the features of Apollo Nominus, who fed the herds of Admetus, and slew the dragon Python; and he leaves it to 'etymologists to determine whether Gopala—i. e. the cow-herd [a title of Krishna]—may not be the same word as Apollo. We are assured on the authority of Colonel Wallancey, that Krishna in Irish means the sun.' Not long after this Lieutenant Wilford published in the "Asiatic Researches" translations of purported extracts from the Puranas, given him by Brahmins, in which appeared narratives containing the names of various Grecian and Roman deities and prominent Old Testament characters, Adam and Eve, Abraham and Sarah, etc. These extracts were subsequently discovered to be forgeries palmed off on Lieut. Wilford by the Brahmins; but prior to that discovery Sir Wm. Jones, after, as he says, having 'read again and again, both alone and with a Pandit [pundit] the numerous original passages in the Puranas and other Sanskrit books,' containing these spurious narratives, gave them his endorsement, and himself published a translation of some of them, including an extract from the Padma Purana, identical with the story of Noah and his three sons, Shem, Ham, and Japheth (or Sherna, Charis, and Jyapeth in the Hindu forgery), and the curse of Ham by his father. It is needless to say that no such passage is found in the Padma Purana. Commenting on this, Mueller observes, 'At present, after the progress that has been made in an accurate and critical study of Sanskrit, it would be unardonable if any Sanskrit scholar accepted such passages as those translated by Sir W. Jones as genuine. Yet it is by no means certain that a further study of Sanskrit will not lead to further disenchantments, and deprive many a book in Sanskrit literature, which now is considered as very ancient, of its claims to any high antiquity. Certain portions of the Veda even, which, as far as our knowledge goes at present, we are perfectly justified in referring to the tenth or twelfth century before our era, may some day or other dwindle down from their high estate, and those who have believed in their extreme antiquity will then be held up to blame or ridicule, like Sir W. Jones or Col. Wilford.'

This forecasting of the results of future Sanskrit research has already been partially verified by Max Mueller himself. In his last work, just issued in London, called "India: What Can it Teach us?" he advances evidence to prove that the whole of the classical

Sanskrit literature, except the Vedas and the earliest of the Buddhist writings, has been written since the fourth century of our era. The Laws of Manu placed by Sir W. Jones at 1200 B. C., and by recent scholars as 400 or 500 B. C., is now believed to have been composed four hundred or more years after Christ. The Maha-Bharata, Bhagavad-Gita, etc., all, of course, fall within the same period—400 or more after Christ. I commend this discovery of Max Mueller to the attention of Mr. Graves and others claiming great antiquity for the Hindu sacred books.

Again, speaking of the defects of Sir W. Jones, Mueller remarks ("Chips," vol. i, pp. 185-86, London ed.): "Nothing shows more strikingly the rapid progress of Sanskrit scholarship than that even Sir William Jones whose name has still, with many, a more familiar sound than the names of Colebrooke, Burnouf, and Lassen, should have known nothing of the Vedas; that he should never have read a line of the canonical books of the Buddhists, and that he actually expressed his belief that Buddha was the same as the Teutonic deity Wodan or Odin, and that Shakra, another name of Buddha, was the same as Shishac, king of Egypt. The same distinguished scholar never perceived the intimate relationship between the language of the Zend-Avesta and Sanskrit, and he declared the whole of the Zoroastrian writings to be modern forgeries." "or that, even supposing them genuine, they were of so trifling and senseless a character that the labor of rescuing them had been a lost one." (Whitney's "Oriental and Linguistic Studies," vol. i, p. 158).

Max Mueller is not the only scholar, however, that has referred to Sir Wm. Jones's defects. Sir T. E. Colebrooke, in his "Life of H. T. Colebrooke" (his father), London, 1873, p. 235—, says: "Sir William Jones was constantly led astray by the desire to satisfy some preconceived theory as to the connection or identity of races, science, and even religion; and, accordingly, among many sound and valuable observations, we find hasty generalizations mixed with brilliant but superficial conclusions." Colebrooke then specifies some of the absurd conclusions of Jones, among them being the following: (1) The Mosiac chronology and that of the Hindus are the same; (2) Manu was our Adam, and other Hindu saints are identified with Noah and Nimrod; (3) Yvasa, the compiler of the Vedas, introduced Buddhism into India from Egypt; (4) Hindu architecture the same in style as that of the builders of the Pyramids and other monuments of Egypt; (5) the letters on the monuments are partly Indian, partly Abyssinian; (6) Ethiopia and Hindustan were peopled by the same extraordinary race; (7) "South America was peopled by the same race who imported into the farthest parts of Asia the rites and fabulous history of Rome"; (8) the Hindus are the same race as the Ethiopians, Egyptians, Phoenicians, and even Chinese, Japanese and Peruvians. Dr. Ritter, in his "History of Ancient Philosophy," vol. i, p. 72, speaking of Sir W. Jones, says: "His superstitious faith in the antiquity of Indian matters is well known, and not to be mistaken." Mill's "History of British India," vol. ii, pp. 57-58, speaks of "Sir William Jones, who, on the subject of a supposed state of high civilization, riches, and happiness among the Hindus, taking everything for granted, not only without proof, but in opposition to almost everything, saving the assumptions of the Brahmins, which could lead him to a different conclusion." Count Bjornstjerne, "British Empire in the East," London, 1841, p. 51, remarks thus: "The luxurious and oriental fancy of Sir William Jones seems to have sometimes misled him to hasty conclusions." He placed Buddha 1,000 B. C., and Krishna 1,200 B. C. on the slenderest foundations; Buddha really lived 500 B. C., and Krishna, no one knows when, if ever (Heeren's "Histor. Researches," ii, 132). The defects of Sir W. Jones are also referred to in the "Edinburgh Review," vol. v, p. 331, and vol. xvii, p. 314.

Max Mueller's estimate of Sir W. Jones was brought to Mr. Graves's attention three years ago, but he very conveniently ignores it; and in order to bolster up Jones's mistakes, he still continues to quote spurious passages from Mueller, laudatory of Jones. Sir Wm. Jones, it will be remembered, said that "we know very certainly" that the general outline of Krishna's history was long anterior to that of Jesus. Now Jones did not know that "very certainly." His certain knowledge on this point is of a piece with his statement that the absurdities advanced by him and enumerated by Colebrooke, as above quoted, were "indubitable facts." His "indubitable facts" about the connection between India, Egypt, Ethiopia, etc., were about as correct as his "certain knowledge" about Krishna's history. For proof of my statement that the Sanskrit Dictionary containing a brief life of Krishna, said by Jones to be 2,000 years old, was really written in the fifth or sixth century A. D., reference may be made to Mueller's new book, showing all the classical Sanskrit literature, except the Vedas, to have been written since A. D. 400; to Weber's "Indian Literature," p. 223-230, which shows conclusively it must have been written after 400 A. D.; Monier Williams's "Indian Wisdom," p. 171, which places it in the fifth century; Colebrooke's "Essays," vol. ii, pp. 48-9, where it is said to be at least 900 years old, and possibly more ancient. That this Dictionary, the Amara Kosha, was compiled several centuries after Christ is beyond all doubt, and all Sanskritists now so regard it. In view of the foregoing facts, it is to be hoped that hereafter we shall hear nothing

Continued on Eighth Page.

For the Religio-Philosophical Journal. Harmonial Association of New York.

Report of the Proceedings at the Second Annual Meeting.

The second annual meeting of this prosperous Society was held pursuant to notice in Steek Hall, No. 11 East Fourteenth st., in the city of New York on Tuesday evening, May 1st, 1883, at 8 o'clock. The handsome hall was comfortably filled, although not more than one-fourth of the members were present to vote for five trustees to hold office for three years, and to elect a Chief Lecturer or Rector, for one year, whose duty it is to preside over and administer to the spiritual and intellectual interests of the Association. After listening to an admirable song melodiously rendered by the gifted Mr. Dungan, the President, Andrew Jackson Davis (M. D. also D. A., which in the Latin Diploma recently conferred him, is said to signify "Doctor of Anthropology"), addressed the assembled members substantially as follows:

OPENING REMARKS BY A. J. DAVIS.

DEAR FRIENDS: At least once a year it may be appropriate to revive in your memory and feelings some points of interest connected with the history and objects of this working organization. First, historically, the Society was organized, and the proper officers and committees were elected and appointed December 4th, 1873, at the residence of Mr. C. O. Poole in this city. Two years afterwards the Harmonial Association was incorporated under the laws of the State of New York, on Tuesday, May 3rd, 1875. The certificate of the act of incorporation was duly filed and recorded in the office of the County Clerk, in the city of New York, on Wednesday, May 4th, 1875; a certified copy of which is in the possession of the Trustees of the Association.

Second, as to the vital purposes of this corporation, I will read from the printed constitution: "The objects of this Association in general terms shall be religious and philanthropic, namely: (1) The Harmonization of the Individual, and (2) The Harmonization of Society; in more specific terms, its objects will be to promote the discovery and diffusion of accurate scientific knowledge concerning things spiritual; mutual improvement in ethical principles; and to make practical the pleasant ways of Wisdom; to cultivate love and reverence for pure truth wherever found; in brief, to encourage the harmonious growth of the individual character—spiritually, intellectually and socially—to the end that nobler people, juster laws, sweeter homes, better schools and wiser governments may be secured, and life now and hereafter be rendered more worthy, noble, and beneficent."

The President continuing said that the purposes of this Society were pre-eminently practical, not (as some asserted) a meeting of theoretical and dreamy characters wholly given over to speculations concerning another world, leaving the social and national interests of this life to others. Not so! He maintained the thoroughly active and practical and religious character of the institution, and challenges any other organization of so recent origin to show a better record of "good works." Then he called attention to Dr. Alexander Wilder (the Secretary) report which the latter read as follows:

The history of the Harmonial Association, for its second corporate year, has been without any eventful occurrence. There has been a steady increase of membership, and a reasonable financial prosperity. At the annual meeting on the second day of May, 1882, the following new Trustees were chosen for the subsequent three years, namely: Samuel R. Filley, William R. Romaine, Mrs. Eliza M. Gray, Mrs. Mary A. Stuler, James M. Farnsworth.

Andrew Jackson Davis was also by a majority of votes, elected lecturer for the year. The Board of trustees as thus constituted was duly organized at the ensuing monthly meeting by the election of A. J. Davis as President, John R. Nickles as Vice-President, Alexander Wilder as Secretary, and James E. Briggs, Treasurer.

An Advisory Board and Committees on Popular Instruction, Music Publication and Benevolence, were appointed from members of the Board and Association; to whose services respectively, the Association is indebted for the efficiency of its Board of Trustees and the proper as well as prosperous management of its affairs.

At the beginning of the year there had been reported the sum of \$40.78 in the hands of the Treasurer, and \$169 in the bank for the building fund. During the twelve months subsequent there have been \$1,942.79 paid into the Treasury and \$1,941.91 expended, leaving in the hands of the Treasurer at the last meeting of the Board of Trustees \$11.66.

The building fund has received during the year contributions amounting to \$890.65, making the whole amount \$1,059.65. The Board of Trustees has invested \$1,000 of this amount in first mortgage bonds of the United States Medical College, bearing interest at six per cent. semi-annually.

In addition Mr. Van Zandt has promised to give the proceeds of the sale of two elegant and valuable oil paintings, whenever he shall be able to perfect negotiations to that end. Several contributions of books and pamphlets have been made to the Library of the Association; and several deserving persons have been aided with money by the committee on Benevolence. Stated meetings have been maintained on Sundays at Steek Hall on the former year's course till the second Sunday of June, 1882, and from the Sunday in September till the present time. The season will close on the Sunday of June next. With two exceptions, there have been no evening meetings during the current season.

The committee on Popular Instruction have given a reception and an operatic and social Entertainment, the net proceeds of which, amounting to \$94.70, were paid into the treasury.

With this account of their administration the Board of Trustees for 1882-3 conclude their labors and invite consideration, and if proper, criticism.

The official term of the General Lecturer closes with this evening, and it will devolve on the members of the Association to choose his successor.

The following trustees are also to be replaced, namely: Martin L. Van Horn, Mrs. S. W. Van Horn, John R. Nickles, Mrs. Mary A. Young, Mrs. Harriet W. Farnsworth.

All which is respectfully submitted in behalf of the Board of Trustees. ALEXANDER WILDER, Secretary.

The election of five Trustees followed; and a separate vote for the lecturer. The President, A. J. Davis, received every ballot cast, and was accordingly elected to serve for the year ensuing. Some inaugural remarks were expected from the lecturer elect, but instead he called upon "Mary" to make suitable acknowledg-

ments, which she did as follows, on "The Nature of Harmonial Teachings:

REMARKS BY MARY F. DAVIS.

One of the most certain methods of increasing the sum of human happiness is the impartation of instruction, by both written and oral communications. "We are by nature observers and therefore learners." And whoever comes to us with a "sign manual" with a commission from the King whose

"Robes trail hither north and south From farthest Paradise,"

to lift the veil of mystery that so darkly enfold us and to point out the realities that underlie all appearances, is most truly a benefactor. Such messengers come to us from time to time. A year ago, just as the buds of April were about to open into the leaves and blossoms of May, one passed from among us who came to the earth freighted with such a message which he had devoutly and faithfully delivered. The whispering pines of Concord sigh above his grave, but he lives in the hearts of those who drink at the fountain of wisdom which flowed through his willing spirit from the Source Divine.

Such teachers as Emerson and his Athenian prototype, do mankind an immense service by furnishing a body of thought which may be adapted to personal use by minds less gifted. They put into waiting hands a form of ideas which can be outspread from its involutions, like a pattern from its plant folds and laid upon the raw material of outlying thought, whereby a fitting garment of truth can be constructed for the embodied spirit. The poet says:

"The person love does to us fit, Like manna, has the taste of all in it."

and a consistent fabric of truth, which can be constructed by the aid of a philosophic mind, may so rebuild and enfold the spiritual faculties as to place them in close and permanent relation with the principles that uphold the universe.

The Harmonial Philosophy is such a body of thought. It is a continuous and consistent explanation of the causes which underlie the phenomena of Nature. It is an ideal philosophy, starting from Spirit and tracing its mysterious pathway from star-dust to the "alive, alert, immortal" essence of man's inferior nature. Professor Benjamin Pierce said: "There is a spiritual potentiality of plan, as visible to the penetrating eye of the seer as any physical potentiality." It is this spiritual potentiality that the Harmonial Philosophy aims to trace "along the white lines of the infinite," through suns and systems, through elements and forms, and onward to the formless, the uncreated, the eternal One. At the heart of this overpowering unity it finds the essence which in the world of science is named attraction, and which becomes known in the social and religious phases of human existence as the beautiful principle of love. It says: "Love is the Soul of the Deity; from his soul was created the outer structure of the Universe. Every thing according to its capacity, is a receptacle of love—is moved, sustained, enlivened by love—and there is nothing which love does not penetrate."

It is apparent that this system of thought makes room for religion no less than philosophy. By it a profound belief in God and immortality is nurtured, and the truest moral direction is given to human beings in the entire conduct of life. The all-potent principle of love blossoms into wisdom; the divine essence of good comes to fruition in all saving truth. Justice and mercy walk hand in hand, and human character develops into the beauty of holiness. In the midst of scientific skepticism on one hand and religious intolerance and superstition on the other, how important seems the effort to introduce the right thinking, feeling and living which this philosophy unfolds! How necessary that by its simple, yet sublime teachings the world of humanity should be brought back to all-giance to the interior, the superior, the divine! While listening to the discourses of its Exponent, how easy seems obedience to the laws of Nature written in body, soul and spirit as the "Deific decrees" that would guide man as unerringly as the planets are rolled in their mighty orbits around the sun! How can we more effectually advance the best interests of our fellow beings than by upholding the hands and making straight paths for the feet that hasten to bear this message of deliverance and joy to the waiting world!

The President next called attention to the fact that, through the Board of Trustees, this Association had conferred three years ago with the Dean and Masters of the United States Medical College of this city, and had succeeded in establishing therein an important branch of liberal medical education, under the title of "The Chair of Psychological Science and Magnetic Therapeutics." He desired to impress all men with the fact that this particular college was instituted primarily with the object of liberalizing medicine, and at the same time to raise the standard of what should constitute a true and adequate medical education. The present opposition to the college he predicted would be overcome by appropriate legislation and a reversal of a recent unjust and untenable judgment obtained by old school doctors who hate progress. This Association had engaged and was paying a Professor to fill the above mentioned chair. That gentleman was present and he would invite him to the platform.

ADDRESS OF PROFESSOR ALEXANDER WILDER. This first day of May opens to this association a new year, the figure and symbol of renewed life. Prosperity has gone beneath the earth; Demeter the mother is abroad blessing and rejuvenating the world of nature. It is the season of hope; let us bear in mind that the season of hope is always the season of endeavor. Our Hercules has now set out with his commission of twelve labors for twelve months; to-day he wedded Hebe and began his new month; to-morrow we shall behold him taming the Golden Bull and arresting the work of destruction.

I suppose, however, that if we come down out of the region of emblems into plainer speech it will be more acceptable. We profess here to be the disciples of philosophy rather than poets or mystagogues. No matter, at the core they are all the same. Each has his mode of thinking and uttering; perhaps as with the animals, in the fable, each thinks his own shape the best; but that is the main difference. Let no one restrain his thought because of its individuality; it is true enough to deserve being expressed.

"Neither men nor things, nor ideas, nor religions—nothing dies." The religion of yesterday is sure to be the religion of to-morrow. The warfare between Orthodoxy and free religion was waged in Babylon under the reign of Nebuchadnezzar as warmly as it is now. Six hundred years before the present era, before Buddha is supposed by modern Heralds to have preached, China was permeated throughout by the teaching of the "Everlasting Truth." Thousands of years before, an Egyptian conjured his fellow-seekers after truth, to regard "the wisdom of the ancients." It is about as hard to find the old as it is to catch your shadow.

Those of us who affect the most to have new ideas coin words from old languages by which to name them. Those who affect to be the most regular and orthodox profess to be most thoroughly canted from some old distillation. Ever new, progressing, boasting of light and intelligence which man never possessed before, we all repeat over again the ideas and dreams of an indefinite past.

Max Mueller reminds us that if Xerxes had not been repulsed by the Greeks, all Europe would have been fire worshippers. So literal is the great philologist that he overlooked, never caught a glimpse of the grand fact, that the Greeks did yield to Xerxes, and received in their schools of philosophy the sublime thoughts of Persian fire-priests, as the result of his invasion. From the fire-philosophy of Herakleitos to the sublime utterances of Plato, the soul-science of Zoroaster was the cardinal idea, because the soul is the fire on the altar before which all the residue of the man bows in reverence. I have little care about the symbols; let it be the flame glowing on the altar, its stones copy the pyramid pointing into the sky, its living exemplar the serpent darting its head hither and thither, the bread of passage which the orthodox Hebrew annually eats, or the sacramental eucharist of later Christians—all relate to one idea, man in the presence of his soul, his connection with entity which never dies.

It is fashionable to declaim against looking back. I love to do it. I see the portraits of every living man to-day hung up in the gallery of Antiquity. We have no new men really, no new thoughts, no new experiences. The man that throws away yesterday, may as well give up to-morrow. Galen was mobbed out of Rome by just such men, in just such a cause, as we now find in the fight against the United States Medical College. Jesus Christ is recorded to have been condemned by the Jewish Sanhedrim by just such testimony as you find in a few recent numbers of the N. Y. Medical Journal and Medical Record, false and perjured. We are nearer to a period of murder than we imagine and the head criminals will baptize their work by the name of science.

Such conflicts bring out the real life in men. The gift of hemlock did not extinguish Sokrates; but it caused his statue to be carved and set up for reverence. The cross did not slay Jesus, but only consecrated him for worship. Those who abide this fire will be set up like Shadrach, Meshach and Abednego to rule in the province of Babylon.

I was once requested to write out a set of words and expressions taking their origin and departure from know. It was a curious collection which I made. In every direction knowing implied immortality and power. To know is to possess what we know. If we know God we possess him; we are in him and he in us! We have within ourselves the infinite and absolute. Our knowledge is indeed power. He who knows *causa*, is able, is the king—the king. Knowledge is to know that which is—The permanent and unchangeable; and to know is to be like that which is known, of the same essence and nature. If they were gods in whom the Word of God came, so are we. It is no audacious utterance, but simple truth. I believe in gods in this world and beyond it. If there is no vacant space between me and the molecular being, the ameba, but races of living things all the way between, I can acknowledge no void waste between me and God.

Formerly the word for knowing was *wit*. It has left its one derivative, Wisdom, the noblest knowledge—the knowing of the things that are, the cognizing of eternal fact. The knowing of what seems or appears to be is not knowledge. That which is, is God, and wisdom is the knowing of God. To know God is to possess God; and so wisdom is the real goodness. If I know God, I, too, am God, of like substance with him. Knowledge, wisdom, is the highest good.

The favorite phrase of this Association is "Harmonial Philosophy." I do not mind the term Harmonial very much; I have more idea of philosophy. When at Concord last summer, I noticed that all who frequented the school were called philosophers. So, too, I suppose the members of this Association are also philosophers. There is nothing pretentious in that. Philosophy is only *philosophia*—the loving of Wisdom. "I am not wise," said old Pythagoras; "I only love Wisdom, I am a philosopher." It is perfect modesty to be in love with wisdom—the science and knowledge of that which is. It is to love God, the supernal, absolute, all-holy. The ancient teachers of wisdom inculcated this, and we but follow them. In their aspiration, true men in all ages think and feel alike, and all see eye to eye. Philosophy is the pursuing of wisdom.

Harmonial means something more than tame concord of sentiment. I trace it into the beyond where all things operate by law and order. Jamblichus always makes it identical with cosmos, the universe, in which we are a part, the concatenation of spheres, worlds and eternal stars. Harmonial is universal—the infinite, and always order. It has been said that if we could but hear them, we should perceive music in the motion of every star and planet; that the universe was an orchestra in which every planet and world to the outmost space had its part, and each performed its piece to the perfect note. I believe it. I believe that the Universal Spirit actuates and controls all; each moving nevertheless as of itself. Harmonial Philosophy properly means, therefore, the seeking to know the Infinite, both in the universe about us and the cosmos within.

The ideal of Christianity is an utterance of this idea. Why venerate Jesus Christ? Because, we are told, he denoted God manifest in the flesh. Aye, this is true; the true ideal and highest aim of all religion and to which all wisdom relates. God and man as one, and not two. God in man like life in the nerves, enlivening and sustaining all; Christ the ideal man because he was God in man. "What he is, such are ye in the cosmos." I accept this right heartily. The aim and end of all is that man shall be one with God; and so absolutely that we may not be able to distinguish; that we may not be able to perceive whether God speaks in man or into him.

Next the President called for the report of the Chairman of Popular Instruction, which she reported as follows:

REMARKS BY MRS. S. W. VAN HORN.

It is now two years since our organization of the Harmonial Association was established, having headquarters at Steek Hall, although the Society had met here two years previously. These years have been seasons of delight, of quiet work, with results, we believe, far more important than any figures can exhibit.

We cannot report the establishment of a publishing house, nor the organization of a Children's Progressive Lyceum; not even an overflowing attendance upon our meetings; but we are in no wise discouraged. We remember that vast periods of time are necessary for the development of the highest organisms; that the oak sturdily breathing the

storms of centuries, at the end of its first decade was merely an insignificant sapling. We are aware that the most profound truths are not the most alluring; that in this maelstrom of brilliant superficial life, but few are ready to turn from popular pathways into that simple quiet way which leads through self-conquest and intuition, into the very arcana of life. We believe that the acorn of truth has been planted without noise or ostentation in this great city; that it has taken root and already lifts its head toward the skies; and we rejoice that we are privileged in helping to nurture and foster its growth. We are, however, more solicitous to provide it with right nourishment than to hurry its growth.

And here let me say that our Lecturer has been faithful beyond measure to his inspired vocation of teaching. Not one Sunday during the last four years, has he failed to give us refreshment drawn from the deep places of life, out of those interior fountains of the spirit which take their rise in the never-failing springs of Love and Wisdom. While it is a matter of regret that no more have availed themselves of the opportunity afforded to hear these remarkable lectures, we are more concerned that we, as a Society, have not attained a higher standard of practical life; we regret that we have not always taken home these truths into our own being, and grown more truly harmonious and wise. The real test of our love for the Harmonial Philosophy is the daily practice of its principles. We are also glad and grateful that our dear friend and sister, Mary F. Davis, has been able to meet with us nearly every week and to give unto us the double benediction of inspiring words twined and linked in poems and hymns, made more impressive by her uplifting presence.

Our work for the future is plain and practical. I only emphasize a truth, of which all are aware, when I give expression to the great want of this Association, is a "Children's Progressive Lyceum."

We who have so slowly and painfully retraced the steps by which we were led during youth—led wrongly because led by those who were themselves in error—cannot fail to be keenly alive to the necessity of preventing similar experiences in others. The child has been rightly called "a repository of infinite possibilities." In its constitution, it is an image of the Divine Mind which is the source of all there is and all there can be. The first twelve or fourteen years of earthly existence moulds its plastic elements into shape, and gives them an impetus which only ages can entirely overcome. How obligatory, then, on those who have had glimpses of the ideal harmonious pattern—perfect in its parts, symmetrical in its proportions—that all the training given to the young shall help, not hinder, their growth and development in the right direction. These truths are so patent that they need no repetition. What follows then, as the duty and privilege of those forming the Harmonial Association? It takes time and wisdom and strength to correct false teachings; and we believe that the young can be spared all that waste of power. We have before us the inspiration of our Seer and teacher in the form of the Children's Progressive Lyceum, with its significant and pleasing emblems and devices; with a plan of instruction natural and progressive, founded on the immortal harmonies which prevail throughout the universe.

We would take occasion to congratulate ourselves, that there is one paper, which, while in no particular way devoted or committed to the Harmonial Philosophy, has always held its columns open to any reports of our meetings or lectures. This loyal paper is the RELIGIO-PHILOSOPHICAL JOURNAL, which has always been fair and just toward our organization; even as it has endeavored to be fair and just toward all true efforts to benefit humanity; and I would ask of it from this Society a liberal support.

To the members of my committee, who have so nobly aided me in the discharge of the duties of my office, and to the organizer, Mr. Farnsworth, whose music does so much to form a vibrating path adown which the elevating influences from the "just beyond" can come to us, we are especially grateful. We believe and feel that the good work here will proceed "without haste and without rest." The oak though young is growing. May we have opportunity and the will to help, nourish and cherish its development, so that, finally, we shall see it attain a higher altitude and strike deep and strong into the basic soil of human life—the grandest and best growth of all which earth can exhibit!

REMARKS BY THE PRESIDENT.

The Harmonial movement, said Mr. Davis, is comprehensive inasmuch as it is the foundation of a new dispensation. It stands midway between ultra-materialism and ultra-spiritualism. It is what the spinal column is to the whole body; yet more, it is like the brain which dominates the spine; earth with its storms on the one hand, and Summer-Land with its bountiful harvests on the other. Therefore our principles dip down deep into individual life; and they ascend with the eternal progress of life into the spiritual universe. The very most secret springs of life respond to the voice of these defile principles of truth. The spirit's inner sense is thrilled with the unselfish, pure, harmonious teachings of the new dispensation. For the practical results, however, we must learn to be trustful and patient. It is long before the sun's warm, golden rays ultimate in berries on vines and fruit on trees. Myriads of ages were consumed by formative principles in elaborating such a world as this ball on which we live; and yet the imperfection of this great world, notwithstanding its abounding loveliness and fruitfulness, gives every mind the impression it is but an incipient structure, rudimentary and alphabetical, compared with that which it is destined to become. Thus, with all due patience and trustfulness, let us "work and wait" in this the new Harmonial Dispensation.

The President, after further remarks, concluded by inviting any member or friend interested to address the meeting, upon any subject consistent with the objects of the Association. This invitation was accepted by the Professor of Electro-Therapeutics in the United States Medical College.

Continued on Eighth Page.

According to M. Janssen the atmosphere at Meheira, a military station in Algeria, is so pure and dry that he was able to see the satellites of Jupiter with the naked eye. He gave special attention to the atmosphere of Venus, using highly dispersive and perfect spectroscopic apparatus and asserts that there is very slight optical evidence of the presence of aqueous vapor in the atmosphere of Venus.

Horsford's Acid Phosphate FOR NERVOUSNESS, INDIGESTION, &c. Send to the Rumford Chemical Works, Providence, R. I., for pamphlet. Mailed free.

THE CELEBRATED "KIDNEY-WORT" THE SPECIFIC FOR KIDNEY DISEASES, LIVER TROUBLES, CONSTIPATION, PILES, FEMALE WEAKNESSES AND RHEUMATISM.

PHYSICIANS ENDORSE HEARTILY. "I have found Kidney-Wort to work like a charm, doing all that is claimed for it. After using it several years in my practice I, a regular physician, can endorse its efficacy. It has done better than any remedy I ever used."—R. K. Clark, M. D., South Hero, Vt.

DANGEROUS KIDNEY DISEASE. "A stroke of paralysis prostrated me, also dangerously disabling my kidneys. The doctors failed, but Kidney-Wort cured me."—E. Stude, 18 Blackstone St., Boston, Mass. "My kidneys troubles had lasted for 8 years. I once passed blood. Kidney-Wort cured me!"—Michael Coto Montgomery Center, Vt.

KIDNEY DISEASE AND RHEUMATISM. "Two of my friends had my trouble," says Mr. Eldridge Malcolm, of West Bath, Me. "I was given up to die by my physician and friends. We all had kidney disease and rheumatism. Mine was of 20 years standing. Kidney-Wort has entirely cured all three of us." "I had kidney troubles for many years. Kidney-Wort cured me."—J. M. Davis, of Oldfield Safe Co., 28 Canal St., New Orleans.

CURED AFTER 20 YEARS. "I devoutly thank God that I found out the virtues of Kidney-Wort," writes C. P. Brown, of Westport, N. Y. "It has cured me of a 20 years case of terrible kidney disease."

KIDNEYS, LIVER AND CONSTIPATION. "The most satisfactory results," writes Jas. E. Reed, of No. Acton, Me., "in cases of kidney and liver troubles and constipation, have followed from the use of Kidney-Wort, by members of my family."

Kidney Troubles and Rheumatism. "My attending physician gave me up. I had rheumatism and kidney troubles for 20 years. Many doctors and numberless remedies did me no good. My friends, too, thought my death was certain. Kidney-Wort has entirely cured me," so writes Eldridge Malcolm, West Bath, Me.

LIVER DISORDER. "Please tell my bro, soldiers, and the public too," appeals J. C. Power, of Trenton, Ill., through the St. Louis Globe-Democrat, and Home and Fireside, that Kidney-Wort cured his liver disorders, which he had for 20 years.—12-2-82.

RHEUMATISM. "I have tried a great number," truly remarks Mr. W. N. Gross, of Scranton, Pa., under date of Dec. 12, '82, "but there is no other remedy like Kidney-Wort, for curing rheumatism and diseased kidneys."

INFLAMMATION OF BLADDER. "Chronic inflammation of the bladder, two years duration, was my wife's complaint," writes Doctor C. M. Sumner, of Sum Hill, Ga. "Her urine often contained mucus, pus, and was sometimes bloody. Physicians prescriptions, my own individual—and domestic remedies only palliated her pains. Kidney-Wort, however, has entirely cured her."

INTERNAL PILES. "I had internal piles for several years," said J. B. Moyer, of Abertown, Pa. "Nothing helped me except Kidney-Wort. It cured me."

LADIES' TROUBLES. "Respect the confidence reposed in you by ladies," says Dr. J. C. Power, of Trenton, Ill. "It has helped me in intricate diseases," writes Mrs. Annie DeWitt, of Fayetteville, Md. "This lady corresponded with me about Kidney-Wort's curative effects."

RHEUMATISM. "Nothing else would," testifies Justice J. G. Terrell, of Woodbury, Vt., "but Kidney-Wort did cure my three years rheumatism."

DYSPEPSIA. "Our correspondent, Mr. Judah Keary, of Landisburg, Pa., says: 'Kidney-Wort cured my dyspepsia. I had it in its worst form, too.'"

A WILLING OATH. "I will swear by Kidney-Wort all the time," writes Mr. J. E. Kaufman, Lancaster, Pa. "All his patrons do the same. Mr. K."

DELICATE COMPLAINTS. "Another lady, Mrs. J. B. Clark, Amitee City, La., writes us: 'Kidney-Wort has cured me of habitual constipation, pain in the side, as well as some other delicate complaints.'"

AYER'S PILLS.

A large proportion of the diseases which cause human suffering result from derangement of the stomach, bowels, and liver. AYER'S CATHARTIC PILLS set directly upon these organs, and are especially designed to cure diseases caused by their derangement, including Constipation, Indigestion, Dyspepsia, Headache, Dizziness, and a host of other ailments, for all of which they are a safe, sure, prompt, and pleasant remedy. The extensive use of these PILLS by eminent physicians in regular practice, shows unmistakably the estimation in which they are held by the medical profession. These PILLS are composed of vegetable substances only, and are absolutely free from calomel or any other injurious ingredients.

A Sufferer from Headache writes:—"AYER'S PILLS are invaluable to me, and are my constant companion. I have been a severe sufferer from headache, and your PILLS are the only thing I could look to for relief. One dose will quickly move my bowels and free my head from pain. They are the most effective and easiest pills I have ever found. It is a pleasure to me to speak in their praise, and I always do so when occasion offers."

W. L. PAGE, of W. L. PAGE & BRO., Franklin St., Richmond, Va., June 3, 1882.

THE REV. FRANCIS B. HARLOWE, writing from Atlanta, Ga., says: "For some years past I have been subject to constipation, from which, in spite of the use of medicines, various kinds, I suffered increasing inconvenience, until some months ago I began taking AYER'S PILLS. They have entirely cured the constipation, and have vastly improved my general health."

AYER'S CATHARTIC PILLS correct irregularities of the bowels, stimulate the appetite and digestion, and by their prompt and thorough action give tone and vigor to the whole physical economy.

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Woman and the Household.

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

SOMETHING BEYOND. Something beyond! Though now with joy unfained, The life-task fallow from thy weary hand, Be brave, be patient! In the fair Beyond Thou'lt understand.

Thou'lt understand why our most royal hours Couch sorrowful slaves, bound by low nature's greed? Why the celestial soul's a minion, made To narrowness?

In this pent sphere of being incomplete, The imperfect fragment of a beautiful whole, For the rare regions where the perfect meet - Signs the lone soul.

Signs for the perfect! Far and fair it lies; It hath no half-fad friendships, perishing fleet, No partial insight, no averted eyes, No loves unmet.

Something beyond! Light for our clouded eyes! In this dark-dwelling, in its shrouded beams, Our best traits unshod; few piece the soul's disguise; How sad it seems.

Something beyond! Ah, if it were not so, Darber would be thy face, O brief to-day! Earthward we'd bow beneath life's smiling woe, Powerless to pray.

Something beyond! The immortal morning stands Above the night; clear shines the present brow, The pentulous star in her transfused hands Brightens the Now. -Mary Clemmer.

WOMAN IN INDIA.

Saundel Johnson says in his valuable work on Oriental Religions, in regard to prejudice against the pursuit of knowledge by the female mind, that "public opinion has hardly any more to learn in China than in Europe or America," so that we are not so far ahead of our almost-eyed brethren as we seem. He continues: "Ladies are to be found who are learned in ancient law. Not only have educated women had fame in China, but the highest honors are represented as paid to female paragons of classical and poetic culture by the emperor himself, in the most admired works of fiction in the empire. Memoirs of eminent persons in which China abounds, invariably treat literary women with respect, and commend the careful training of girls in all branches. In no other country of the East is there so much respect paid for female scholarship as in China. Long lists of distinguished women are given; one compilation of memoirs made in the second century B. C. fills one hundred and twenty-five volumes." From a popular work he extracts such sentences as: "The sexes are equal in capacities and dignity; where sense and spirit beget, they adorn each alike."

FATHER AND MOTHER EQUALLY VENERATED.

The Emperor bows to his mother, and the Queen Dowager assumes the reins of State. Beating a mother is held so monstrous a crime, that the house of the offender is destroyed with its foundations, and the whole neighborhood shares in the penalties. The solemn national feasts for the old, are for the women as well as men." So with the other patriarchal races - the Chaldeans, Hebrews and Romans. Matre shows that as early as Mannu, the wife, to use his own words, "had more proprietary independence, than is given her by the modern English Married Woman's Property Act."

THE SUBORDINATION OF WOMAN, as Johnson justly remarks, is "not a specialty of patriarchal society. It mars every system of marriage laws in the West and in East. And it must be observed that equality of rights between the sexes, has in all past ages been simply impracticable. As the lawyer can be only the last product of the plant, so just relations of the sexes can be only the last form of ages of human culture. The peculiar gifts which have always more or less compensated for her physical dependence, require for their fair manifestation a more refined social atmosphere than has been breathed in any period of the past."

WOMEN IN THE ORIENT are, as described by Mr. Johnson, according to the books of law, "unfit by nature for independence." "A wife assumes the very qualities of her husband, as a river is lost in the sea." This is our precious modern principle of "femme covert" in its pure essence. But, unmarried daughters inherit their mother's estate equally with sons. The seclusion of females which prevails in India, is due in the main to marital distrust. The use of veils in Persia seems to have been derived from times when it was regarded as a sign of social elevation.

Our author declares that in spite of their seclusion, the women of the upper classes exercise as much influence in family affairs as among Europeans. The law has practically allowed women a larger share in the management of property than the statutes of most Christian nations, and they have shown abundant shrewdness and tact in trade. Seldom can the man adjust any important business transaction without having settled the matter with his privy council in the female apartments.

Intellectually, women have gained in India full respect. There are hymns in the Rig-Veda by female Rishis. Malabar boasts seven ancient sages, four of whom were women. The moral sentences of one, Ayyar, are taught in schools as golden rules of life. Some of the specimens which he gives are full of Attic wit and epigram. A Hindu work on Deceen Poets by a pandit of Calcutta, tells us that this Ayyar was venerated as the daughter of Brahma Saravasti. Though brought up by a singer of the servile class, she excelled all her brothers and sisters in learning, and wrote, beside poetry, on astronomy, medicine, chemistry and geography. The same work mentions many other female poets, among them the daughter of a potter.

WOMEN TEACHERS were employed to instruct princes, though they were prohibited by law from teaching the Vedas. There were Brahmanical schools, not unlike the famous Saracen colleges of the Middle Ages, at which kings, priests and women united in the enthusiastic study of metaphysical and moral science. Of the women it is reported that some astonished the masters by the depth and sublimity of their thought, and that others delivered responses from a state of trance. It would take a volume to render justice, he declares, to the fine appreciation of womanly qualities in Hindu literature already known to English students than these ideal pictures of woman's dignity, moral purity and spiritual insight. Equally intuitive is the sense of woman's power to inspire a noble manhood with absolute devotion. The wife is man's other half, his innermost friend, source of his bliss, and root of his salvation.

Bravely does our author continue: "Physical and social science, intellectual culture and practical necessity, have had more to do with emancipating woman from legal capacity than either Christian belief or that spirit of brotherhood which Christianity has held to be its own peculiar grace. The history of its churches as a whole, affords no ground for regarding their superiority, in this form of justice, to the heathen world. Have Hindu laws prescribed the burning of widows? Eighteen centuries of Christianity elapsed before it ceased burning women at the stake for heresy. The Hindu law forbade women to officiate at holy rites; Christian councils and popes have done the same. Christian legislation has been in many points even more unjust to her than Manu. Is the absolute authority of husband and father the oldest despotism? It survives still in the law of England, which vests parental rights in the father alone, to the entire exclusion of the mother, giving him power not only to remove the children from her during his life, but to appoint a guardian with similar power after his death. It is only as far as the secular principle has prevailed over the ecclesiastical that any progress has been made in removing woman's severest disabilities. Many of her legal disqualifications, which have descended from feudalism, make her perpetual wardship among the heathen respectable in comparison."

MOTHERHOOD IN INDIA.

In the Malabarata, the greatest of epics, reverence for motherhood is carried beyond all other forms of respect for natural ties. The gods all bow at the feet of their human mothers. This inspiration of this, and the Ramayana, the two great poems of the East, is nothing else than the Worth of Woman. They celebrate her not only as imparting a divine dignity to every sacrifice for her sake, but as conquering all moral evil through her constancy and faith. The later theologians, also, combine male and female elements (showing their intuitive conception of the two great principles running through all life), and treat both sexes as equally necessary to the conception of Deity. Creation, in Manu, proceeds from the divine Love becoming twin, male and female. This is certainly far higher and truer than the Hebrew conception of a masculine principle only. This co-essentiality of the two is common to the Egyptian and Phœnician, as well as the Hindu religion.

In most cases, he continues, "the divine equality of sex is still further represented by the fact that the wives of the deities are also their sisters, and thus co-eternal." And he aptly states that "it is a striking illustration of that greater breadth of sympathy we have already noted in polytheistic and pantheistic forms of religion, as compared with intensely monarchical, that this cosmogonic recognition of the equality in the sexes was confined to the former class. Thus it is quite unknown to the old monotheistic severity of the Hebrew faith, as well as to the Christian, in its original form, which prefers the masculine alike in its name of God, and its choice of Savior. Only with a later belief does God come to stand as Our Mother. Honor to Deity as mother was, both in Hindu and Egyptian worship, carried to a point beyond what was rendered to any male function or authority. To Isis, greatest of Egyptian divinities, whose myriad names were woven into this one, the most tender of them all, answers to the Vedic Aditi, "Mother of all the Gods."

THE WORD IS FEMINE. In the older Eastern religions, thought in its purest symbol is thus awarded to the physically weaker sex. In India, woman is the genius of art, literature, eloquence - in fact all things that are unfolded from the spiritual principle. The woman or mother deity, is defined as "the eternal substance of the world, soul of all forms." So speaks the intuitive truth of one of the root religions of the race. And eighteen centuries of Christianity has failed to give form and expression to this basic truth, which was rejected by the Hebrew mind.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.] THE ESSAYS OF GEORGE ELIOT. Collected by Nathan Sheppard. New York: Funk & Wagnalls. Paper. 288 pp. Price 25 cents. George Eliot is so universally acknowledged as one of the best of modern writers, that it seems unnecessary to do more than say she wrote these essays, the repeated allusions to, and quotations from, indicating the value attached to them, a general wish which has been expressed through the press that these striking essays be collected and reprinted has induced Prof. Sheppard to collect them and they now appear in book-form for the first time in either England or America. The essays appeared anonymously in the Westminster Review in 1851-53 during the time she was associate editor. They comprise the following: Carlyle's Life of Sterling; Woman in France; Evangelical Teaching; German Wit; Natural History of German Life; Silly Novels by Lady Novelists; Worldliness and other Worldliness; The Influence of Rationalism; The Grammar of Ornament; and that admirable "Address to Workmen" which appears in "Felix Holt."

The "Essays" are prefaced by an article by Prof. Sheppard on "George Eliot's Analysis of Motives." He places her in that school of novelists with whom the story is not an end but a means indispensable in delineating character. "In uncovering certain unmanly, or seeing how they are woven and interwoven" in delineating feeling and analyzing motives he considers her pre-eminence. And, says he, "No artist in fiction ever had a finer ear or a more human sympathy for the struggler who 'pushes manfully on' and falls at last 'leaving the crowd to close over the space he has left.' The subtlety and delicacy of her analysis and her unrelenting fidelity to human nature and human life account for the sadness that pervades her pages. The publishers are to be commended for the creditable manner in which these valuable essays are republished, the paper, letter-press etc., being excellent, while at the same time the price is so low as to place it within the means of all classes of readers.

Books Received.

THE HEARTHSTONE, OR LIFE AT HOME. A Household Manual. By Laura C. Halloway. Philadelphia: Bradley & Co. Cloth. 522 pp.

JOAN OF ARC. A Narrative Poem. By George H. Calvert, Boston: Lee & Shepard. Chicago: Colegrove Book Co. Cloth. 108 pp. Price \$1.00

An Illinois farmer reports that a goodly supply of insects destroyed the potato beetles and saved his crop. Toads will also eat beetles, though they prefer other grubs.

The Homiletic Monthly.

The May number of the "Homiletic Monthly" is on our table. The lovers of conservative pulp literature are under great obligation to the editors for the rare insight and good judgment shown in the compilation of their popular magazine. The work evidently meets a great and growing need of this transitional crisis in theology. It must seemingly prove a valuable agency in bridging over the dangerous chasm now so rapidly forming between natural scientific religion, and the popular religious systems. By presenting in close contrast the sermons of representative clergymen of the leading Christian sects, it cannot fail to mutually enlighten, and hence fraternize the rival churches. Mutual misunderstandings of creeds and beliefs is the most fruitful source of religious strife. The "Homiletic" by promoting a closer acquaintance among the denominations must prove a great peacemaker. The current number, which gives sample sermons from numerous prominent English and American preachers, must be unusually attractive to thoughtful sermon readers.

The great diversity of thought and manner presented in such a wide range of talent and culture, is of itself an interesting field for study and criticism. The contents of the May number must make it acceptable to a large circle of readers, as it draws its matter from the wide realm that lies between the vast extremes of the scholarly, poetic Swing, and the zealous, unrefined Spurgeon. Most of the sermons regarded from an evangelical standpoint, must rank high among the recent efforts of the pulpit; especially Dr. Taylor's on "The Purpose of Christ's advent," Bishop Fallows's on "Suppressed Lives," and Dr. Parker's on "The Divine Care of Life." The "Theological Index" should thank the editor for the appropriate nourishment provided them in the "sincere milk of the word" served up in Spurgeon's sermon on "Samson's Hands full of Honey." We believe the liberal "non-church goer" cannot find a better synopsis of the present teachings and tendency of modern conservative Theology.

"Ormiston's Commentary" on the "Epistle of James," is very suggestive in many ways, to critical bible students. Such articles from high evangelical authorities must tend to remove orthodox prejudice against cautious critics, who see reasons to doubt the entire correctness of the present Scripture canon. The editorial article on "The Gospel among the poor and rich," illustrated by a map, and starting statistical tables must seriously reflect whether they have not departed from the primitive spirit and design of Christianity in their missionary enterprises. Preachers and bible students will find the entire contents, essays and editorials valuable and interesting - \$2.50 a year, 25 cents a single copy. Funk and Wagnalls, 10 and 12 Dey Street, N. Y. S. L. T.

Magazine for May not before Mentioned.

THE CONTINENT, (Philadelphia, Penn.) The current numbers of The Continent, bearing dates of May 2nd and 9th, are rich in illustrated articles. The first opens with a portrait of Michael Muhlbach, and besides a number of drawings illustrative of his works, presents a full-page engraving from one of his paintings - "Milton Dictating Paradise Lost to his Daughters." There is also an engraving of the figure of Christ from the artist's famous painting of "Christ before Pilate." The context is by Anna Bowman Blake, who has enjoyed especial facilities for learning from the artist himself the leading incidents of his professional career. In the second number named is a sketch of the late Alexander H. Stephens. The author, the Rev. Henry Whitney Cleveland, was selected by Mr. Stephens as his literary executor, and the present article was prepared with the full approval of the deceased statesman. The closing chapters of Judge Tourgee's "Hot Plowshares," increase in interest as the climax approaches. The illustrations by A. B. Frost are exceedingly good.

THE MEDICAL TRIBUNE, (Robert A. Gunn, M. D., New York.) Contents for April: Vaccine Failures; Cerebral Apoplexy; Use and Abuse of Respirators; Modes of Using the Forceps; Diagnosis and treatment of Chlorosis; Pott's Disease of the Spine; A Personal Experience of Dislocation of the Humerus; Brain Weight and Brain Power; On the rational treatment of the anterior and posterior displacements of the Uterus; Practical notes on Neuralgia and its treatment; Use of Ergot in Pertussis and nasal Catarrh.

THE HERALD OF HEALTH, (M. L. Holbrook, M. D., New York.) Contents: The Treatment of a Criminal; Character and habits of Isaac Pitman; North Dakota's Health; The Nutritive value of foods; How shall I get Strong; The Good Health Society; Women as fruit-growers; Value of Hygiene; Current Literature, etc.

ST. LOUIS ILLUSTRATED MAGAZINE, (St. Louis Magazine Co., Mo.) Contents: The Cat Hobbes; A Revelation; Sunshine comes at last; Changed; My Diary; A Lesson; Fashions for May; Timely Topics; Expectation vs. Possession; Importance of the Public Library; Trees and Rain; Home and Society, etc.

NASHVILLE JOURNAL OF MEDICINE AND SURGERY, (H. A. Hasslock, Nashville, Tenn.) Contents for April: Original communications; Selected Articles; Extracts from Home and foreign journals; Editorials, Reviews, etc.

MASTERY, (Published at No. 842 Broadway, New York.) The first number of this magazine is to hand. It is a weekly devoted to useful pastimes for young people, illustrated.

BABYLAND, (D. Lothrop & Co., Boston.) A monthly for young readers with illustrations. The print is large and the little ones will have no trouble reading the stories.

OUR LITTLE ONES AND THE NURSERY, (The Russell Publishing Co., Boston.) A magazine for young readers containing pretty stories and illustrations.

THE PANSY, (D. Lothrop & Co., Boston, Mass.) As usual this number is filled with pretty stories and illustrations for young readers.

The sunken eye, the pallid complexion, the disfiguring eruptions on the face, indicate that there is something wrong going on within. Expel the lurking foe to health. Ayer's Sarsaparilla was devised for that purpose; and does it.

Four States of New England have made more or less changes in their divorce laws for the better in the last five years. Divorces have consequently fallen off nearly one-third in Vermont, one-fourth in Connecticut, and the changes made the last month in Maine laws will insure a further reduction.

When opiates fail, then try Samaritan Nerve. It's a certain cure for all nervous ailments.

One of the most singular of all the strange freaks of nature that Colorado is found as possessing is to be seen within a short distance of the city. It is no more or less than the rise and fall of tides on Sloan's lake, a very beautiful sheet of water, lying about two miles to the northwest of the city. The best place to observe this strange phenomenon is at the boat houses on the south side of the lake, where a small cave sets out from the main body of water. Of course it is not like the Bay of Fundy, where the sea rises over seventy feet, but the fact still remains that there is a tide, or something that approximates closely to it, and the question naturally arises what causes it, and offers a rather hard nut for the scientific men of Denver to crack. -Denver Tribune.

It is but little over a century since the first horse was imported into Sydney, Australia. Not many years elapsed from the introduction of horses to a country where soil, climate and topography lend themselves admirably to the propagation of the race before a few specimens escaped into the surrounding bush, where they bred and multiplied with amazing rapidity. The result is that thousands of horses now run wild in Australia.

There are 6,250,000 persons 10 years of age and over, or about one-eighth of the entire population, in the United States who cannot write their names - 581,811 more than in 1870. There are fourteen million children of school age in this country, of whom only nine millions attend the public schools.

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One of the best incentives to love of farming among boys is to give prizes for the largest crops they can grow. Michigan boys have the chance to win \$100 in various prizes for the largest amount of marketable corn from an acre of ground the present season. This is an example which farmers in other States should emulate.

"Dr. Benson's Skin Cure cured my Rezena of the scalp." Jno. A. Andrews, Atty at Law, Ashton, Ill.

As bees travel one or two miles in search of honey it is not necessary to have bee forage in the immediate neighborhood. If there is a good supply within reasonable distance they will find it. The past two years have been unfavorable for honey production, mainly from drouths which cut short the white clover crop.

"Threw Away Her Supporter."

Dr. Pierce: "A neighbor of ours was suffering from 'female weakness' which the doctors told her could not be cured without a supporter. After considerable persuasion, my wife induced her to try your 'Favorite Prescription.' After using one bottle she threw away the supporter and did a large washing, which she had not done in two years before." JAMES MILLER, 424 Jacob Street, Wheeling, W. Va.

The bleeding of grape vines when pruned late in the fall or early spring is said not to injure them. It is best, however, to leave one additional eye, to be cut off as soon as the leaves start, as the sap will sometimes discolor and injure the bud nearest the cut.

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Alonzo Bradley of Lee, says, concerning the plants and trees which furnish bee food, that the sugar maple blossoms are first to come out in the spring, next the willows, then follows fruit blossoms, next the blackberry and the raspberry, after which follow wheat, clover, buckwheat, golden rod and wild blossoms. The flowers of the basswood or American Linden produce the whitest honey we have.



WORTH SENDING FOR! Dr. J. H. SCHENCK has just published a book on DISEASES OF THE LUNGS AND HOW TO CURE THEM which will save a FIFTY PER CENT of all applications. It contains a full and complete description of all the diseases of the lungs, and how to cure them. Address Dr. J. H. SCHENCK, 245 N. 7th St., Philadelphia, Pa. (Gives full directions for ordering books.) 34 12 16 20 22

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By R. B. Westbrook, D. D., LL. B. About all that one need to know of the History, Philosophy and Legal Aspects of Marriage and Divorce, is here condensed in the pungent and forcible style of the Author's recent work, "The Bible - Wives and What?"

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Our reporter relates the following remarkable experience of one of our most reliable and substantial merchants, Deacon Stephen G. Mason. Mr. Mason says that from 1869 to 1880 he suffered terribly from frequent and severe attacks of inflammatory rheumatism. The last attack in the winter of '79 and '80 was so severe as to render him unable to take a step in four months. His physicians thought that one side of him was paralyzed, and both limbs became so stiff that he could not bend them. The doctors pronounced his case incurable, leaving him in a terrible condition. He was then induced to try Hunt's Remedy by a medical friend who told him that his whole ailment and trouble arose from kidney disease, and convinced Mr. Mason that such was the case, and after taking six weeks was entirely cured, and is now in such excellent physical condition that neither damp weather nor wet feet affect him disagreeably. Mr. Mason says that his cure is complete, as it is more than two years since he has had the disease. "I attribute my most remarkable cure solely to Hunt's Remedy, the Infallible Kidney and Liver Medicine," says Mr. Mason. -Providence Evening Press.

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CHICAGO, ILL., Saturday, May 19, 1883.

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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 ADVANCE.

Masses as Aids in Getting One Out of Purgatory.

It has never been mathematically demonstrated that earnest reverential prayer possesses a peculiar leverage whereby a man in purgatory, hell or hades, can be lifted out of his pitiable condition and transferred to the elysian fields of paradise. If it does, however, then there exists no impassable gulf between the two sections of God's vast universe, one of which is supposed to be the abode of those ineffably happy, and the other peopled by a class of sinners rendered miserable through the ingenious instrumentality of legions of devils, who, it is generally claimed, cut them with knives, mutilate them with spears, burn them with hot poker, and who occasionally pour a mixture of "fire and brimstone" on their heads in order to diversify the mode of torture. If, then, prayer has sufficient potency to liberate one of these lost souls, and transform him into a saint suitable for a position among the blessed, of course, it becomes a valuable merchantable commodity, and can be bought and sold the same as anything which an individual may possess. But it is a lamentable fact that there is no method now extant whereby one can prove beyond a reasonable doubt, that prayer possesses any efficacy whatever in changing the status of a spirit who has passed through the change called death, and is now reaping precisely what he had in the course of his earthly life sowed. Earth-life is simply a vast field where each one is constantly sowing seeds—good or bad deeds—and the harvest that, through the instrumentality of unerring law, springs therefrom, must be reaped in spirit-life, and by no system of prayers or invocations can such an impression be made on Deity whereby he will violate His divine law, and absolve a man from his own obligations. But this view of the case is not entertained by Roman Catholics, who have made the extradition of souls from purgatory a commercial business, to be accomplished without fail on the payment of a stipulated sum. Acting in accordance with their well defined traditional belief, the Rev. Father Kenny, of St. Paul's Roman Catholic Church, of Brooklyn, N. Y., has sued the estate of the late Rev. Father Maguire for pay for 160 masses said for the repose of the soul of Peter O'Hara, the Rev. Father Maguire having died after being paid for the services. The Rev. Father Kenny at first asked \$12,000, but now makes application to the court to amend his complaint so as to make the amount \$16,000.

It is a well-known fact that the Roman Catholic Church sometimes offers masses specially for the dead, whom she mentions in every mass. As she believes that Christians who leave this world without having sufficiently expiated their sins are obliged to suffer a temporary penalty in the other, she prays God, through Jesus Christ, for the remission of this penalty. The mass is called a eucharistic sacrifice because it is believed that by offering Christ, the Church expresses gratitude to God in the best possible manner, and an impetratory sacrifice, because she hopes that God, touched by his offering will grant new mercies. This belief of the Catholics has also given rise in this city to litigation, and if the Judge's decision is not reversed, then bequests can be legitimately made for masses for the soul, even if the wife and children be made paupers thereby, and are compelled to rely on the county for

support! It appears from the *Tribune* that John W. Kehoe, a few weeks before his death, made a deed to complainant of certain personal property on oral directions or trusts, which were in substance that the funds should be devoted to procuring masses to be said for the soul of the grantor, J. W. Kehoe, and for the soul of his mother. The complainant averred his willingness to carry out the wishes of the donor, but the defendants, the heirs-at-law of the deceased, objected, claiming the trust was void because it was not wholly in writing, and also because the funds were given for a superstitious use or purpose. The statute of frauds was relied on to sustain the first objection, but, as that statute did not embrace trusts as to personal property, but only as to realty, the point was not well taken. The Judge decided that "the right of a person to devote his property to any purpose which he believed to be a religious purpose was just as necessary to the religious liberty guaranteed by the Constitution as was the right to believe and worship according to the dictates of one's own conscience. The wish of the donor must be followed, and the funds appropriated to the procuring of masses to be said in accordance with his instructions."

Certainly, the right to worship God according to the dictates of one's own conscience should be held inviolable, but that system of religion which inculcates a belief that for a valuable consideration one mortal on earth can through his prayerful intercessions secure the amelioration of the condition of a spirit, or release him from purgatory, should be regarded as mythical, or as destitute of any foundation in fact, and any bequest for that purpose should be set aside on the ground of the "superstitious use" to which it is applied. The *Tribune* well says:

"No one will question Judge Tuley's sincerity and honesty in making this decision, so it will be no reflection upon him if the public believe that it is based upon a medieval superstition, which involved a pious fraud upon the one hand and an injustice to heirs on the other, both so flagrant that they were crushed out in great uprisings of the Catholic laity and by an overwhelming force of public sentiment. The priestly practice of inducing superstitious sick people of property to bequeath their moneys and lands to the church in consideration of masses said for the souls of the donors had become so general before the English Reformation that it amounted to wholesale robbery and spoliation. The rapacious priesthood of a corrupt age not only received money in vast sums, but eventually absorbed lands, houses, castles and great estates, which they rapidly transformed into convents, monasteries, priories, and other church establishments, and thus added millions upon millions to its wealth, obtained in a manner and upon pretenses which the genius of the present age regards as tantamount to robbery committed under the guise of religion. The English Reformation swept away this huge injustice and restored and confiscated property to the people. In like manner the church in France absorbed the property of the people, and would in a short time have despoiled them completely had not that terrible remedy for terrible evils—the French Revolution—made it substantially impossible to oppress humanity without redress ever afterward. At the time the French Revolution occurred more than one-third of all the property in France had been swept into the coffers of the church as prayers for masses for deceased persons, which it was compelled to restore to the people who had been thus despoiled. It was the same practice that helped to inspire Luther in his protests against priestly greed and rapacity. Since those times all European peoples have protected themselves by statute against such robbery of natural heirs in preventing such dispositions of property."

The evolution of religion affords a prolific field for exploration and research on the part of the far reaching student, for he finds therein the decaying fossils of primeval ages, that at one time assumed huge proportions, proving more destructive to mankind generally than an epidemic or the ravages of those furious monsters now found imbedded in certain strata of the earth. The theory of descent with adaptive modifications is as beautifully illustrated in the religious world as in the animal kingdom. As in the python we find beneath the skin the very tiny rudiments of hind legs, which fully developed, in former ages were used, it is supposed, for locomotion, but which from disuse, dwindled to their present miniature condition, so can we readily discover in religious sects, the latent creeds, mere rudiments of former monstrous proportions, which were used to persecute and torture heretics, but which from disuse and adaptive modifications have become what we now observe. The power to compel the dying to bequeath their money and lands to a religious institution in consideration of masses said for the soul, no longer exists, but a rudimentary remnant of the pernicious superstition still remains in the minds of certain weak, vacillating church members, and they, acting in accordance therewith, will not hesitate to impoverish their wives and children, in order to gratify their dark heathenish notion.

Judge Tuley in his decision did not fully realize the grandeur and progressive spirit of the 19th Century. He has in his mind a remnant of the dark ages (overshadowing the benign influence of this progressive era), which in former times, under the plea of religious freedom cut off the ears of Quakers, hung supposed witches, burned and demolished houses where a heretic was found, and enacted odious laws to control the religious feelings of mankind. "The theory of descent with adaptive modifications," a term so frequently used by evolutionists, finds a beautiful application in him; the "rudiments" of superstition lingering within his mind, he could not well grasp in his decision the spirit of this progressive age. In concluding his review of his decision the *Tribune* says:

"As we have said, we make no question of

Judge Tuley's sincerity in his construction of the law, but the decision, he must admit, is so repugnant to public sentiment, to the spirit of our institutions, to modern religious belief, and to the simplest ideas of humanity and justice, that no time should be lost in carrying the case up to the Supreme Court for its decision and final settlement of so important and grave a question. The public will look with anxiety to the decision of the higher court to ascertain if priests can avail themselves of a fourteenth-century practice, based upon superstition of sick and weak-minded people, to despoil the heirs of their property in this nineteenth century of light and liberty."

Why Should it Be So?

An active member of the Brooklyn Spiritualist Fraternity in a letter speaking of the anticipated lengthy absence of Mr. S. B. Nichols, on account of ill-health, adds: "Mr. Nichols's absence is a great loss to the Fraternity, and I am afraid it will be the end of it." Why should the absence of one man, even of the father of the society, endanger its existence? For shame! Here is an organization with high and definite purposes, and a record for good work unsurpassed by any similar society in the world, liable to disintegrate through the inability of one man to give it his constant, personal attention? What a commentary is this upon the ability of Spiritualists to co-operate in the work so much needed by the world. The most painful part, too, is, that this instance of the want of homogeneity and vitality is not an isolated case, but has been duplicated hundreds of times throughout the country. This lack of permanency arises from marked causes? What are they? We do not at this time propose to elaborate to any great degree, only to emphasize the fact. A Spiritualist who is an able writer, an experienced man of the world, and a deep thinker, in a private letter to us written the past week says:

"Do you not think Spiritualism is too abstract, too purely intellectual, and so sure to utterly fail in reaching the mass of the people—that is, as commonly presented? 'Two thousand souls,' said one, 'why you are reckoning every body to have a soul.' 'Every body has feelings, it is not every one who has brains,' says another. Dry intellectualism will always have only the select few for its admirers, and lovers it will have none. Make Spiritualism take hold of man's imagination, his love and hate, his hope and fear, and you will have devised a real religion of humanity.' If this cannot be done spiritualistically, then good-by to Spiritualism. You will strut your hour upon the stage and then be seen no more.' That is the way it seems to me."

This correspondent touches one side of the case; there are many more. In this connection we invite the thoughtful reader's attention to the report of the Harmonical Association, on the second page of this issue and commend it in its entirety to careful consideration; it will afford profitable reflection and point the way to further light. While we do not feel that the Harmonical scheme is of itself possessed of all the qualities essential to quickly touch the masses; while it appeals more to the refined and cultured than to the average man, yet it has potencies without which no plan for arousing the sympathy and co-operation of humanity at large can be successful. Within every Spiritualist organization the holy fire of love—love for the good, for true spiritual growth, for suffering humanity, for all that tends to make man better and happier here and hereafter—should burn with such heat as to melt the mass into one homogeneous whole, so that the extinguishment of a single light would not perceptibly dull the flame nor decrease the heat.

Spiritualism as a distinctive public movement, represented by societies, speakers, mediums and literature, is subject to the inexorable law of "Survival of the fittest." Unless its adherents adapt themselves to the environment of the age, unless they realize and supply the needs which the spirit of the times demands, the movement as such must give way to one that will. The means have been supplied by the Spirit-world, the opportunity by this world, the responsibility rests with Spiritualists themselves.

Henry Slade at Aurora, Ill.

Last week Mr. Slade was at Aurora, and we learn from the newspapers of that city that the phenomena exhibited in his presence were most satisfactory and above all suspicion of deception. Pierce Burton, the wide-awake editor of the *Express*, Mr. Shaw of the *Times*, a representative of the *Blade*, A. J. Hopkins, a prominent lawyer, Hon. C. D. F. Smith, well known as an able lawyer and judge, and Rev. N. S. Sage were among those who visited Slade. Many of these gentlemen are known to us, and they are not men to be fooled with. Several of the messages are from those with whom we were well acquainted. Years ago we assisted Henry B. Pierce in making many a mason; he was devotedly attached to the order, and his message: "Be a good mason and don't demit," addressed to one of the sitters, seems very characteristic.

Premiums for Anniversary Reports.

The first premium, a copy of Oahspe was awarded by the committee to Lyman C. Howe; the second, a copy of "Light & Color," to J. F. Snipes; the third, a copy of "The Religion of Spiritualism," to S. B. Nichols. The committee commends all the reports, and considerable perplexity was experienced in reaching a verdict, where all were admirable. Mr. Geo. H. Mellish sent a fine report of the New York meeting, but as it did not reach the *JOURNAL* until after Mr. Snipes's report was received, the latter was of course used.

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.

Dr. H. P. Fairfield lectured in Keene, N. H., April 29th.

Charles E. Watkins is now at his home, Crooked Lake, Clare Co., Mich.

Mrs. Nellie L. Davis spoke in Louisville at a meeting commemorative of the Anniversary of March 31st.

Mrs. E. R. Still, M. D., lectured and gave tests, afternoon and evening, at Braintree, Mass., Sunday, April 29th.

Helvetius says: "Harsh counsels have no effect; they are like hammers, which are always repulsed by the anvil."

Prof. Henry Kiddle speaks in Willimantic, Ct., on the evening of the 17th of May, on "The Mission of Modern Spiritualism."

Capt. H. H. Brown will speak for the Independent Society of Alliance, Ohio, the 20th and 27th.

"A Friend" writing from San Francisco, gives valuable information. He may rest assured we shall attend to the matter in due course of time.

The Mediums' Meeting is held each Sunday at the West End Opera House at 3 P. M. It will be instrumental in doing a good work.

Asa P. Wilbur writes: "I see in your issue for the 23rd ult., your typo got me Mrs. Asa P. Wilbur. The only person who ever bore that title has been in spirit-life many years."

Joseph Nimmo, Jr., Chief of the Treasury Bureau of Statistics, is preparing for the June number of the *North American Review*, an article on the manufacturing interests of the United States.

The *Theosophist* for April has been received, and contains the usual amount of articles upon Oriental Philosophy, Art, Literature, Occultism, Mesmerism, and other secret sciences. For sale at this office; price, single copies, 50 cents.

S. B. McCracken of Detroit, Mich., writes: "The fifth annual camp meeting of the Michigan State Association of Spiritualists and Liberalists will be held at Flint, commencing Friday, August 17th, and closing Monday, 27th. I wish to correspond with two or three mediums of marked powers, with the view of securing their attendance."

Our friend, Augustus Day, of Detroit, who had previously recommended one H. O. Sommers to the readers of the *JOURNAL*, having discovered his error, now comes forward manfully and says: "Please remove the name of H. O. Sommers from your list of lecturers; he is not worthy of any confidence whatever." That is the way to talk it; when misled or mistaken, own it up and put the public right.

S. B. Nichols, by the aid of an amanuensis, writes us that he is rapidly improving under the treatment of that most powerful healer, Charles B. Kenney, and thinks his sight will be wholly restored. Ere this he has gone to Vermont to recruit. Wherever he goes he will carry with him the warmest regards of a host of friends, thousands of whom have never seen his face, but know him well through his devotion to Spiritualism.

Exasperated in the night by cats, a Dubuque man went out on his back porch, swung a heavy club to let fly at them, caught it in the long tail of his night shirt, knocked himself down the steps and broke his arm. On the following day a man in the same city, while absent-mindedly trimming a tree, sawed off the limb that he was sitting on, and was half killed by the fall.—*Tribune*.

Mr. O. W. Ruggles, General Passenger Agent of the Michigan Central, has issued a circular giving summer excursion routes and rates over the lines of his road and connections. Sale of these tickets commences June 1, and ceases Sept. 30. Tickets are good for return until Oct. 31, and admit of stop-over privileges at Bay City, Saginaw, or any points north of those cities on the Michigan Central Railroad.

A. B. French delivered the funeral discourse of Henry Montague, an old pioneer, at Grafton, O., on the 29th ult., to a large concourse of people. Mr. Montague has been a reader of the *JOURNAL* for many years, and was much respected by all who knew him. Mr. French lectured last Sunday morning and evening in the Independent Church, Alliance, O. He will soon return to Chicago, to fill engagements in the vicinity.

Just as we go to press we learn that Miss Lizzie Doten made one of a party leaving Boston on Monday evening last for California. She is accompanied by her friends, Mr. and Mrs. Z. A. Willard, Mr. John W. and Miss Ethel Willard. We hope the trip will prove so beneficial to Miss Doten that she will be fully rest-red to health, and again able to lecture. She has been greatly missed from the rostrum of late years.

Mr. W. C. Bowman of Atlanta, has proven a most popular lecturer in Cincinnati, to which city he is about to return for a further engagement. At the close of his engagement there in April, the Society adopted some very complimentary resolutions, and expressed sentiments of approval and sympathy, which must be very cheering to Brother Bowman. It now looks as though he might ere long remove his family to Cincinnati and make that hospitable city his home.

WILL MAKE IT AN EVEN DOZEN.—Mr. W. H. Brearley of the Detroit (Mich.) *Evening News*, who has personally conducted \$22.00 round trip excursions "From Detroit to the Sea," every year for the past seven years, and who is to take three more this year in June and July, has made the ascension of Mt. Washington nine times, and this year proposes to make it an even dozen.

Alice J. Eddy, one of the Eddy mediums, passed to spirit life April 20th, aged twenty-six years.

Persons sitting quietly in various places of amusement in London have lately been astonished at seeing a young gentleman sitting near them suddenly illuminated in a mysterious manner. A moment's inspection has revealed in his button-hole a tiny incandescent lamp which is supplied with electricity by an accumulator carried in the breast-pocket. This unique application of electricity to the freaks of fashion suggests a new field for the ambition of "dudes."

A little twelve-year old girl in Knoxville, Ia., was frightened to death by a severe thunder-storm a few nights ago. She had been quite well the day before, but awoke during the storm and besought her mother to take her to her bed "for she was afraid of thunder." Her supplications were unheeded, and soon the mother was aroused by the child's difficult breathing. Approaching the bed with a light she found her in a dying condition, and in a few moments she breathed her last.

Mrs. Maud Lord has been delighting her friends in New York City by a few days' stay with them. From private letters we learn that the phenomena occurring in her presence while there, was, in several instances, even more striking and satisfactory than usual, which is saying a good deal. Mrs. Lord's western friends are constantly inquiring when she will come "home," as they are anxious to see her and enjoy communion with their spirit friends through her assistance as in times past.

There is in Schuyler county, Missouri, a young-old man, who, without apparent cause, living plainly on a farm, has in eighteen years passed through the physical changes of fourscore. At the age of six he had all the development of strength and muscle usually in a lad of fifteen. At twelve his beard was grown, and gray hairs appeared. Now, at eighteen he is as decrepit as any old man of eighty, and seems tottering on the verge of the grave.

Dr. Nards has imparted some singular observations to the academy of Padua in reference to the growth of hair after death, and even after it had been forcibly plucked from the skin. Having torn up a hair by the roots from his own head, he inserted it in a pore he had opened with a needle in his breast, exciting a trifling inflammation around it by rubbing, and in a short time remarked that the hair had taken fresh root, and continued to thrive and grow perceptibly.

W. E. Ballard of this city writes as follows in reference to the late funeral of Miss Susie Shaw: "Several of her relatives from various parts of the country arrived in time to take a last view of the favorite face. Mr. and Mrs. J. H. McVicker remembered her with an elegant floral cross; Messrs. Steele and Price, with a Lyre; Messrs. Salter and Kelly with a handsome Pillow, with Susie in Forget-me-nots, and the writer with a Wreath. The remains were taken to Rose Hill."

May 12th, 6th page of the *JOURNAL*, we published the singular experience of the daughter of Mr. House. In reference to this case H. M. Cankin, of Greenville, Mich., writes: "Mr. House's letter published in the *JOURNAL* contains substantially all that I learned of her case. Her health is better than it was before the spirits commenced their control. She is heavier, and has the rose-tint complexion of perfect health. Her age is 17 years. She sometimes tells a visitor, an entire stranger, incidents of his past life, and claims to be the spirit of one of his friends. I think it is a clear case of spirit control without the consciousness of the medium of being controlled."

The *Century* for June.—Mr. James Bryce, M. P., whose essays on Lord Beaconsfield and Mr. Gladstone in the *Century* magazine showed him to be an unprejudiced and incisive student of political history, has contributed to the same magazine an article on "England and Ireland," which is said to be a remarkable study of the different phases of the Irish question. He traces the historical, political and social relations of the countries, and blames both sides for the present disquieting state of affairs. Writing largely for a foreign audience, Mr. Bryce has not seen fit to suggest a remedy or to discuss pending measures; but the thoughtful reader of his essay can make his own deductions as to the wisest policy the dominant party in England should now pursue.

The Steubenville, Ohio, Presbytery has been engaged for several days in the trial of the Rev. W. W. McLane, pastor of the Second Presbyterian Church of Steubenville, for heresy. He has recently published a book entitled "The Cross in the Light of To-day." The committee of prosecution reported that the book taught heretical doctrine by denying that the Savior offered himself as a sacrifice for sin; denying the mediatorial work of Christ or that a believer is justified by the imputed righteousness of Christ. The testimony consisted of the book itself. Dr. McLane made his own defense in a long address. Drs. Milligan and Swaney acted as prosecutors. A vote taken resulted in his suspension from the ministry. Dr. McLane will appeal to the General Assembly, which meets May 17th.

Nervous Diseases and Magnetic Therapeutics, by James Edwin Briggs, M. D. This treatise has been but a short time before the public yet it has won a large amount of attention. It is clear in statement and gives the most important information in the plainest language. For sale at this office, price 50 cents per copy, post paid.

