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 33y, 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 he published as soon as possible.

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For the Religio-Philosophical Journal.

"KRISHNA AND CHE:ST."

Proof of Mr. Coleman's Positions.

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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 Christian-But the resemblances are of slight import. The similarity of the names, Krishna and Christ, is purely accidental."—Samuel Johnson: Oriental Religions: India, pages

THE CHANGES IN HINDU RELIGIONS. Mr. Graves repeats in the Journal his oftasserted mis-statement, that Max Mueller states that the Hindus are "so averse to any change in their religion or bibles 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 syllabies (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 10,402 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 witings; the Puranas vary greatly from the Epics and Vedas; in fact, the religion of the

Puranas is in many essential points an en-

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 nave been attaching to Hinduish 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 Bactrians, 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 worshipers or sect. A detailed account of these differing recensions is given in Max Mueller's "Ancient Sanskrit Literature," pp. 121-127, 188-198, 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, be-tween which there appeared very considera-ble 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 ends. Diversity is its very essence, and its proper manifestation is 'seet,' seet in con-stant 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. 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 misun-derstood 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 Brahmans, brought up in the strict school of the Laws of Mann." The marked difference between the Vedic 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. Sanskr. Lit.," pp. 44, 46, 59-61.)

Marshman's "History of India." London, 1867, 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 con-

sidered 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 adoration of Rama and of Krishna has succeeded to 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 differ-ence" 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 all. In the works of the great Sankritists of Indian mythological conceptions will indeed the day, Jones is rarely referred to or quotbe found to have already commenced in the ed. As an authority on any most question tirely different cultus from that of the Vedas, |

its earlier portions: it becomes more clearly discerned when we descend from the hymns to the Brahmans; 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 occur-red in Hinduism for 3,000 years!!

To show the vast changes made in Brah-manism from the Vedic religion, the following facts are in point: The gods Brahma and Shiva are never mentioned in the Veda; Rama, Krishna, Mahadeya, 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 latestwritten hymns; the worship of deified heroes and the avataras 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, 34, 44, 61, 62; Max Mueller, "Chips," i, 38, 45; Wilson's translation of the "Rig-Veda," vol. i, pp. xxvi, xxxiv, xlv; Colebraoke's "Mise. Essays," i, 100, 131-32; Muir's "Sanskrit Texts," vols. 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 diviism;" "Appleton's "Cyclopædia," vol. ix, p. 229; "Encyclopædia 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 book, 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 hrist by several hundred years. In the first place, Sir W. Jones never claimed that "neary all the important incidents" in the lives of the two were similar. He mere y specilies 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 Middl- Ages, five or six hundred years ago only.

In the next place, Max Mueller ha 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 scholir-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 Willliam Jones reminds us some times of the dashing and impatient general who tries to take every fortress by bombard ment or by storm, while Colebrooke never trusts to anything but a regular siege. They will both retain places of honor in our lit erary Walhallas. But ask any librarian, and he will say that at the present day he col-lected works of Sir W. Jones are hardly ever consulted by Sanskrit scholars, while Cole brooke'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

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 30 references to Colebrook, 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 nu-merous 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 re-marked, his authority in Sanskritism is as nothing.

Attention is also invited to the following

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. 427, 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 Hiadu mythology with those of Homer. This was done in the most arbitrary manner and has brought any atarbitrary 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 Hindus-tani with ancient Greek." Note, Mueller here names Krishna as a "modern" god. In unmistakable traces in many of them [the hymns] of their having been recast or readjusted." 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 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 Appollo Nomius, who fed the herds of Admetus, and slew the dragon Python; and he leaves it to etymologists to determine whether Gopala e., the cow-herd [a title of Krishna] -may not be the same word as Apollo. We are also 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 Brahmans, 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 Brahmans; 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 Sankskrit 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 Sherma, Char ma and Jyapeti 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 unpardonable 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 disenchanta:ents, 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 evi-Rig-veda itself, if we compare its later with in Hinduism or Sanskrit philology, he is dence to prove that the whole of the classical

Sankscrit 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 100 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 Shakya, 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 suppos-ing 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 Iones, among them being the following: The Mosaic 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) Vyasa, 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, Phœnicians, 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 Brahmens, which could lead him to a different conclusion." Bjørnstjerna, "British Empire in the East," ondon, 1841, p. 51, remarks thus: "The luxuriant and oriental fancy of Sir William lones seems to have sometimes misled him to hasty conclusions." He placed Buddha 000 B. C., and Krishna 1,200 B. C. on the denderest 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 "Edinburg 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 noint 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 Krishua'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 newbook, showing all the classical Sanskrit literature, except the Vedas, to have been written since A. D. 400; to Weber's "Indian Literature," p. 228-230, which shows conclusively it must have been written after 400 A. .; 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 conturies 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 Steck 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 meniory 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, 1878, 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, 1881. 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, 1881; 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's (the Secretary) report which the latter read as follows:

The history of the Harmonial Association. for its second corporate year, has been with-out 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

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 Steck 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—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

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

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 be-

half 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 acknowledge-

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 bither myrrh and spice From farthest Paradise," to lift the veil of mystery that so darkly enfolds 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 devouty 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 witling 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 pliant 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 upbuild 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 interior 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 discourses. al 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 fruitage 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, 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 allegiance 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 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 Theraputics." 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 asssociation a new year, the figure and symbol of renewed life. Proserpina 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 literalists to have preached, China was permeated throughout by the teaching of the "Everlasting Truth," Thousands of years before, an Egyptian conjured his fellow-seekers

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 candied 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 worshipers. 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 Heraklertos 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 neverdies. 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 mobaled at the property of the second bed 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 gill 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, Meshech and Abed-

nego 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 kens can, is able, is the kenning-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 utter-ance, but simple truth. I believe in gods in this world and beyond it. If there is no va-cant space between me and the molecular being, the amela, 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 us 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 philiasuphia—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-holv. 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. lamblichus always makes it identical with cosmos, the universe, in which we are a part, the concatenation of spheres, worlds and eternal stars. Harmonial is uni versal—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 crchestra 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; one 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

Next the President called for the report of the Chairman of Popular Instruction, which she responded to 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 Steck 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

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 breasting the | dence, R. I., for pamphlet. Mailed free.

Those of us who affect the most to have 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 solicit-ous 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 bene-diction 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 rightfully 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 in-spiration 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 | K.) of our meetings or lectures. This loyal paper is the Religio-Philosophical Jour-NAL, 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 for 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 organist, 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 ex-

REMARKS BY THE PRESIDENT.

The Harmonial movement, said Mr. Davis, is comprehensive inasmuch as it is the foundation of a new dispensation. It stands mid-way 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 inmost secret springs of life respond to the voice of these deific 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 Mecheira, a military station in Algeria, is so pure and dry that he was able to see the satellites of Jupiter with the naked eve. 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.

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THE CELEBRATED "KIDNEY-WORT"

THE SPECIFIC FOR KIDNEY DISEASES. LIVER TROUBLES, CONSTIPATION, PILES, FEMALE WEAKNESSES AND RHEUMATISM.

PHYSICIANS ENDORSE HEARTILY.

4I 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 is heartily. 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 diseasing my kidneys. The doctors failed, but Kidney-Wort

ured me."—E. Slade, 18 Blackstone St., Boston, Mass. "My kidney troubles had lasted for 8 years. I often passed blood. Kidney-Wort cured mer - Michael Coto Montgomery Center: Vt. KIDNEY DESEASEAND RHEUMATISM.

"Iwo of my friends had my trouble," says Mr. Elbridge Malcolm, of West Bath, Me. "I was given up to die, by my physician and friends. Wo all had kidney disease and rheumatism. Mine was of 30 years standing. Kidney-Wort has entirely cured all three of us,"

"I had kidney troubles for many years. Kidney-Wort cured me."-J. M. Dows, of Diebold Safe Co., 28 Canal St., New

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,"

HIDNEYS, LIVER AND CONSTIPATION.

"The most satisfactory results," writes Jas. F. Reed, of No. Acton, Me., "in cases of kidney and liver troubles and constipation, have followed from the use of Kidney-Wort, by embers of my family." Kidney Troubles and Rhenmatism.

and kidney troubles for 30 years. Many doctors and numberless remedles ald me no good. My friends, too, thought

"My attending physician gave me up. I'd had rheumatism

my death was certain. Kidney Wort has entirely cared me," so writes Elbridge Malcolm, West Bath, Me. LIVER DISORDER. "Please tell my bro. soldiers, and the public, teu." appeals. J. C. Power, of Trenton, 111., through the st. Louis Globe-Denn,

and Home und Fireside, that Kidney-Wort enred my liver disorders, which I'd had for 20 years,"-12-2-62.

TERECUMATES. "I have tried a great number," truly remarks Mr. W. N. Grose, of Scranton, Pa., under date of Dec. 12, '82, "but there is no other remedy like Kidney-Wort, for earing ricemnatism

and diseased kidneys."

INFLAMMATION OF BLADDER. "Chronic inflammation of the bladder, two years duration was my wife's complaint," writes Doctor C. M. Sunmerlin, of Sun Hill, Ga. "Her urine often contained mucus, pas, and was sometimes blondy. Physicians prescriptions-my own included—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 Myerstown, Pa. "Nothing helped me except Kidney Wort. It

cured me." LADIES' TROUBLES. Respect the confidence reposed in you by ladies. "It has

helped me in intricate diseases," writes Mrs. Annie Rockbald, of Jarrettsville, Md. This lady correspondent wrote us about

Kidney-Wort's curative effects, RHEUMATISM. "Nothing else would," tersely says Justice J. G. Jewell, of Woodbury, Vt., 'but Kidney-Wort ald cure my three years

rhenmatism." DESPEPSIA. Our correspondent, Mr. Josiah Kenney, of Landisburg, Pa. eass: "Ridney-Wort cured my dyspepsia. I had it in its worst

"I will swear by Kidney-Wort all the time," writes Mr. J. R. Kauffman, Laucaster, Pa. (All its patrons do the same. Mr.

DELICATE COMPLAINTS.

"Kidney-Wort has cured me of habitual constipation, pain in the side, as well as some other delicate complaints."

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A large proportion of the diseases which cause human suffering result from derangement of the stomach, bowels, and liver. Ayer's Cathartic Pills act directly upon these organs, and are especially designed to cure diseases caused by their derangement, including Constipution, Indigestion, Dypoposia, Headache, Dypontery, and a host of other aliments, for all of which they are a safe, sure, prompt, and pleasant remedy. The extensive use of these Pills by emineral physicians in regular practice, shows unmistakably the estimation in which they are held by the medical profession.

These Pills are compounded of vegetable substances only, and are absolutely free from calomel or any other injurious ingredients.

A Sufferer from Headache writes:-

"Ayer's Phils are invaluable to me, and are my constant companion. I have been a severe sufferer from Headache, and your Phils 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 physic 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."

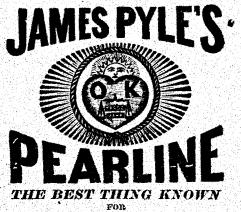
Franklin St.. Richmond, Va., June 3, 1882.

The Pey, Francis B. Hallow withing from Atlanta, Ga.

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 of various kinds, I suffered increasing inconvenience, until some months ago I began taking Ayer's Pills. They have entirely corrected the costive habit, and have vastly improved my general health."

AYER'S CATHARTIC PILLS correct irregularities of the bow-els, stimulate the appetite and digestion, and by their prompt and thorough action give tone and vigor to the whole physi-

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For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

Woman and the Household.

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

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

Ehou'lt understand why our most royal hours Couch sorrowful slaves, bound by low nature greed: Why the celectial soul's a minion, made To narrowest need.

In this pent sphere of being incomplete, The imperfect fragment of a heauteous whole, For the rare regions where the perfect meet Sighs the lone soul,

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

Something beyond! Light for our clouded eyes! In this dark dwelling, in its shrouded beams, Our Best traits musked; few pierce the soul's dis How sad it seems.

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

Som thing beyond! The immortal morning stands Above the night; clear shines the prescient brow, The pendulous star in her transfigured hands

WOMAN IN INDIA.

Samuel Johnson says in his valuable work on Oriental Religious, 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 almond-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 beam, they adorn each alike."

FATHER AND MOTHER EQUALLY VENERATED. The Engeror-kotons to his mother, and the Out in Downger 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. Maine shows that as earrews and tomans. Maine shows that as early as Manu, 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 And it must be observed that equality of rights between the sexes, has in all past ages been simply impracticable. As the flower 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 purest 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 yeils 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 rull 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, Avyar, are taught in schools as golden rules of life. Some of the specimens which he gives are full of Attie wit and epigram. A Hindu work on Decean Poets by a pandet of Calcutta, tells us that this Avyar 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. Nothing could be more tender and noble 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 inmost friend, source of his bliss, and root of his salvation.

Bravely does our author continue: "Physical and social science, intellectual culture and practical neces-ity, have had more to do with emancipating woman from legal ca-pacity 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 according them 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 elapsed before a 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 Mahabharata, 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 theogonies. 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 twain, 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 Phonician, 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." 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 monarchial, 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 Hebrow faith, as well as to the Christian, in its original form, which prefers the mas-culinealike 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 Del-ty 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 Adili, "Mother of all the

THE WORD IS FEMININE

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 roof 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-PHILO-SOPHICAL JOURNAL.1

THE ESSAYS OF GEORGE ELIOT. Collected by Nathan Sheppard. New York: Funk & Wagnalls Paper. 288 pp. Price 25 cts.

George Eliot is so universally acknowledg ed 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 Westminister Review in 1851-53 during the time she was associate editor. They com-

prise the following: Carlyle's Life of Sterling; Woman in France; Eyangelical 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 of novelists with whom the story is not an end but a means indispensable in delineating character. "In uncovering certain human lots, or seeing how they are woven and interwoven" in delineating feeling and analyzing motives he considers her pre-emi-nent. 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 subtility and delicacy of her analysis and her unrelenting fidelity to human nature and human life ac count 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. Phil-adelphia: Bradley & Co. Cloth. 582 pp.

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

An Illinois farmer reports that a goodly supply of ants 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 pulpit 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 rapidy 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 H-draws its matter from the wide realm that lies between the vast extremes of the scholarly, poetic Swing, and the zealous, uncritical 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 babes" 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 among the poor and rich. Indistrated by a map, and startling statistical tables must seemingly lead the popular churches to seriously reflect whether they have not departed from the primative spirit and design of Christianity in their missionary enterprises. Preachers and bible students will find the entire contents accesses and aditorials valentire contents, essays and editorials val-uable and interesting—§2.50 a year, 25 cents a single copy. Funk and Wagnalls, 10 and 12 Dey Street, N. Y. S. L. T.

Magazines 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 Munkacsy, and besides a number of drawings illustrative of his works, presents a full-page engraving from one of his paintings — Milton Dietating 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 gentlet is the true Besser and the relationship. context is by Anna Bowman Blake, who has enjoy despecial 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 II. 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 Fallacies; 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 fruitrowers; 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 Lession; 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 SUR-GERY, (H. A. Hasslock, Nashville, Tenn.) Contents for April: Original communications; Selected Articles; Extracts from Home and foreign journals; Editorials, Reviews, etc.

MASTERLY, (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.)

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

The sunken eye, the palid 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.

readers.

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 Nervine. It's a certain cure for all nervous ail-

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 cove 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 ap-

proximates closely to it, and the question na-

turally arises what causes it, and offers a

rather hard nut for the scientific men of Denver to crack .- Denver Tribunc. 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, cli-mate and geography lend themselves admirable to the propagation of the race before a few specimens escaped into the circumjacent bush, where they bred and multiplied with

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.

amazing rapidity. The result is that thous-

ands of horses now run wild in Australia.

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ing 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 merchantable 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 Eczema f the scalp." Jno. A. Andrews. of the scalp." Att'y at Law, Ashton, III.

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

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Dr. Pience: A neighbor of ours was suf-fering from "female weakness" which the doctors told her could not be cared 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.

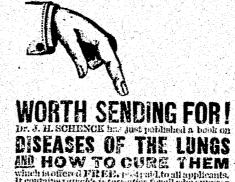
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The bleeding of grape vines when pruned late in the fall or early spring is said not to injure them. It is best, however, to leave one additional eye, to be cut off as soon as the leaves start, as the sap will sometimes discolor and injure the bud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



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Or a reporter relates the following remarkable experience of one of our most reliable and substantial merchants, freacon Stephen G. Mason. Mr. Mason says that from 1869 to 1880 he suffered terribly from frequent yery severe attacks of inflaminatory Rheumatism. The last attack in the winter of 79 and 30 was so severe as to render him unable to take a step be four months. His playschaus thought that one side of blin was paralyzed, and both kness became so still that ho could not head them. The doctors prenounced his case incurable, leaving him in a terrible condition. Howar then findness to try Hunt's Remedy by a nestical friend who told him that his whole slekness and trouble arese from Kidney disease, and convinced Mr. Mason that such was the case, and after tabling it six weeks was entirely cured, and is now in such excellent physical condition that neither down weather nor wet feet affect him disagreeably. Mr. Mason says that his care 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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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 pokers, 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 deedsand 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 Magnire 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 Catholies 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

Jown 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 recarded 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 superstatious 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 terridie 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 minature 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

this 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, used the inquisition to suppress free thought, and enacted odious laws to control the religlous 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 its review of his decision the

Tribune says: "As we have said, we make no question of used.

support! It appears from the *Tribune* that Judge Tuley's sincerity in his construction form W. Kehoo, a few weeks before his death, 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 hu manity 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 de-cision 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 Spiritualisis 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 permanancy 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

"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.' 'Everybody 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

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 Harmonial 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 of itself possessed of all the qualities es the sympathy and co-operation of humani- devotion to Spiritualism. ty 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 wideawake 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 mes sage: "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

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

Asa P. Wilbur writes: "I see in your issue for the 28th 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. we do not feel that the Harmonial scheme is | Charles B. Kenney, and thinks his sight will be wholly restored. Ere this he has gone to tial to quickly touch the masses; while it | Vermont to recruit. Wherever he goes he will appeals more to the refined and cultured | carry with him the warmest regards of a host than to the average man, yet it has poten- of friends, thousands of whom have never cies without which no plan for arousing seen his face, but know him well through his

> 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 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. Williard, Mr. John W. and Miss Ethel Williard. 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

> 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 twentysix 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 breastpocket. 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 Knozville, 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

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 assist-

ance as in times past. There is in Schuy ler 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 treast, 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

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. Caukin, 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. Mc-Lane 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.

For the Religio-Philosophical Journal. Letter from Mexico.

Chihuahua, Mexico, April 28th, 1883. The readers of the RELIGIO-PHILOSOPHICAL JOURNAL being interested in every matter that tends to liberalize the world, will doubtless have more or less interest in the development of this country now so rapidly progress ing under pressure of American Enterprise There are a great number of routes to the border of Mexico at this time and in connection therewith are systems of railroads penetrating the interior, which are being rapidly constructed. For those visiting Mexico on business connected with mining, Benson, El Paso or Laredo are situated nearest the center of interest to them, while such as come for commercial business or as tourists, the gulf ports have the best connections with the National Capitol and largest business

These letters will not be in the interest of any route, business firm, association or burean, but as nearly as can be, they will be a brief description of what may be seen, heard and possibly sometimes thought by one who desires to do justice to the country and to

Nothing that the writer has seen published recently, has proven of much benefit to him on arriving here. A great deal has been written to forward some private interest, or scheme to make money through the securing of money to be invested here. Others have food for adults. written for political purposes, and as strange as it may seem, not a little has been said through the press of the United States solely for the purpose of inducing emigration from

It is comparatively but a short time since such relations were established between the two Republics as served to turn the attention of our people toward this country a a field for enterprise, yet on the principal lines of travel one will hear far more English than Spanish spoken, and in the principal cities will be found mercantile houses, hotels, livery stables, manufactories, etc., etc., estables, ery stables, manufactories, etc., etc., established and managed by Americans, and even the professions have sent forward an advance guard of physicians, dentists and even clergymen. The most enterprising of the natives are speaking at the English language, while every American is assuming to speak more or less of Spanish, and though in the majority of cases both languages become fearfully mutilated, an understanding is reached without difficulty.

After crossing the barren plains in the west of Kansas, south-eastern Colorado and New Mexico, through a concinuous wind and sand storm, lasting several days, it was a great relief, as well as surprise, on crossing the Rio Grande, to find the soil irrigated and under an advanced state of cultivation; the exclamation was in the mouth of all, "Can it be that in Mexico we find such evidence of

thrift and prosperity?"

From El Paso del Norte to Chihuahua the railroad is built through a valley, varying in width from less than one to more than ten miles, with scarcely a cut or a fill of ten feet in the entire distance, and rarely can a bridge be seen, until quite near this city; on either side of this valley the mountains rise in ragged lines to an average height of, perhaps, a mile, and at this season of the year they present an uninviting appearance, as rain has not visited them for months; but travelers who have seen them after the rains have commenced, speaking of their appearance as delightful to the eye, being covered with green, and wild flowers in a profusion scarcely excelled by the valley at their feet. This valley, extending over two hundred miles, is owned by five men, who have established ranches here and there, from which the immense herds of cattle, sheep and horses which are raised and grazed, are look-

It is said that General Terrazas (Ter-rath-as) who is now Governor of the State of Chihuahua, owns more than fifty miles in length of the valley nearest the city, and has in round numbers ten thousand horned cattle. thirty thousand sheep, and horses, mules and other animals in great numbers. The eleva-tion above sea level varies from 4,300 feet at the Rio Grande, to 5,200 feet at Chihuahua, where the climate is delightful. This is an old city, regularly laid out and situated at the end of the valley above described, which location gave it in years gone by, prominence as a mining center, ores being brought here from nearly all directions, and from mines located back in the interior, in some cases hundreds of miles, to be treated in the various metallurgical works then located here.

About this old city for several miles may be seen vast "slag" piles, which mark the respective location of the reduction works

then operated by the old Spaniards.

It is estimated that now more than a million tons of "slag" lie upon the surface, being the past result of the operation of some twenty five furnaces, none of which existed for many years, having been destroyed from time to time, during the revolutions which so frequently convulsed this country in for-

mer times. The grand cathedral, the only church building in the city of about 15,000 inhabitants, and a splendid monument to the skill and ingenuity of its builders, is said to have been constructed wholly from the tax paid by these furnaces. It is also stated to be a matter of record at that time, the city contained a population of 80,000. It has an abundant supply of excellent water brought from the mountains in an aqueduct, which spans the canyons and streams in masonry almost as substantial and enduring a- the mountain ranges. From the reservoir, the water is conducted to the plazas or squares dotted down here and there, each of which contains a fountain of extensive proportions, from which the masses obtain their daily

In front of the cathedral is the grand plaza filled with trees, shrubs and flowers, giving off an aroma that is most grateful to the sense of those who perambulate its walks, which are almost continually filled with old and young of either sex, but particularly is it crowded on evenings when the band of the regiment stationed here, is discoursing sweet sounds in the balmy evening air. Roses are raised here in great quantities and variety. and bouquets may be purchased on the street, containing half a dozen or more, with the green sprigs, etc., necessary to give a pleasing effect, for a "tlaco" (about one and one quarter cent); but justice compels me to add that this is about the only inexpensive luxury CAROL. noted to the present time.

The Swedish government has granted a sum of three hundred dollars for this year to an entomologist, whose duty it will be to advise farmers as to the best means of destroying injurious insects.

The census of 1880 gives 11,314 as the total number of different periodicals published in the United States in that year. No other country in the world can show anything like such figures in the way of newspapers and other periodicals.

A Presentiment

The Valley Virginian (Staunton, Va.,) gives the following presentiment:

the following presentiment:

"On the 12th ult., Miss Sue V. Wingfield, daughter of Judge Wingfield, of Bedford county, died at the residence of John A. Herring, Esq., near Bridgewater. She had been governess in Mr. Herring's family, and after an illness of a few days of rheumatism of the heart and lungs, she passed away in the bloom of her young life. On leaving with the corpse, Mr. Herring remarked that he would never see Miss Rebecca Davis again, who was a member of the family, and gave instructions as to the disposition of the body should anything occur during his absence. On Saturday following, the 14th, Miss Davis was taken suddenly sick, from which she died. She had long been one of the family and was greatly esteemed by those who knew her. It was a strange presentiment with Mr. Herring, that he should express himself so confidently that he would never see his so confidently that he would never see his relative again."

Paris has five art collections whose total valuation is \$20,000,000. The most valuable is that of the Duc d' Aumale, whose value is \$15,000,000.

A comparison of skimmed with unskimmed milk has shown Herr J. Konig that the former is by far the cheaper and more nutritious

The cause of female education is rapidly advancing in Calcutta, where the number of non-Christian women who can read and write has doubled in the last five y ars. There are said to be more than four thousand Hindu girls in the mission day-schools in Calcutta and its suburbs, exceeding the number of boys in the schools by about one thousand.

Dr. Strong, superintendent of the Northern Ohio Insane Asylum, declares that the alco-holic habit is the training school whence the great criminal army draws its fresh recruits. The habitual use of alcohol destroys the superior portions of the brain, in which are lodged the higher order of sensations and powers, paralyzes the will which kept the lower faculties in check, and stimulates the latter abnormally. Alcoholic intoxication is temporary insanity.

During a residence of several years at Grenoble. M. Musset has paid attention to the relative abundance of flowers and insects, finding all orders of insects well represented as high as 2,300 metres. Flower-frequenting insects are found at all altitudes, in proportion to the abundance of entomophilous flowers; their visits being determined by several causes, the state of the termined by several causes, the state of the atmosphere being one of the most important. It is stated that the waking hours of nyetitropic flowers and of insects are identical.

Carrie Fenn, a young woman of New Haven. Conn., recovered from a spinal disease some time ago unable to recall the names of familiar objects or to play the simplest music; though she had been a skillful organist. Having still her love for music, she has been relearning the notes and practicing the scales. Suddenly, while drumming clumsily at the piano like any beginner, her musical memory returned and she astonished and delighted her family by playing her most difcult pieces.

A School of Pharmacy for Women, said to be the only institution of its kind in "the country, has been organized in Louisville, Ky., under conditions which are thought to be favorable to its success. The projected course of study covers two years, each year being divided into two terms, beginning September 1st and February 15th and continuing twenty weeks each. The prospectus dwells on the peculiar qualifications of women for the work of the apothecary shop and its peculiar attractions for her.

The Chinese Minister's wife is only nineteen, and she might as well be in the District jail for all that she sees or enjoys of American life. The little madam lives entirely in her own apartments, in company with a Chinese maid, and though the Legation building holds a dozen secretaries or attaches, none of them are ever permitted to see her. Her pretty, wistful little face can often be seen at her windows. The most pointed hints that are given to the Minister as to visiting his wife are blandly ignored, and society gets only himself for its teas, dinners and recep-

Science and Art.

There are 254 miles of tramways built abroad with English capital, for which £3,-584,700 has been required.

The Medical Record says the indications for the use of digitalis in heart troubles are empty arteries, full veins, (Fothergill.)

Herr L. Just, in a paper in the Cosmos, states that carbon monoxide is not assimilated by plants, and it is injurious in proportions exceeding even 1-20 per cent. The ravages of some insects on the spruce

trees of Northern Maine, says the Bangor Commercial, are becoming a matter of serious concern to owners of timber lands. On the attenuation of the virulence of the

bactriaum of carbon by antiseptic substances MM. Chamberland and Roux think it proved that carbolic acid and bichromate of potash will effect operation. Hautefeuille and Margottet have obtained

a number of phosphates in crystals by using as solvents certain salts in igneous fusion. They dissolve the morphous phosphates obtained by precipitation in about four parts of melted metaphosphoric acid.

In the last phalanx of the fingers, says M Bourcereat, there is a special arrangement for rapid return of the blood. I consists of large, very short capillaries, and is merely a modification of the type. One cannot speak properly of a deviative circulation.

It is reported that the Geographical Society of Lisbon has awarded their gold medal for this year to Mr. Carl Book, the distinguished Eastern traveler, who has also been recently elected Corresponding Member of the Italian Anthropological Society.

M. Laurent discoursed lately before the Academy of Sciences, Paris, on a very powerful vision spectroscope. By adding to the dispersion parallelopiped a light crown-glass prism he gets a dispersion of 150°, (A to H.) This is surpassed only by M. Thollon's spectroscope, in which the number of sulphide of carbon prisms and the multiple reflections diminish greatly the intensity of the light.

Telegraphs in China are soon to receive an important extension. A line is to be built from Canton to Shanghai. When this line is completed the southern port will then be in direct connection with Tientsin. Lead ore has been discovered in Kwarntimgs, where Canton is situated, and it is proposed to work mines of this metal. It is gratifying to learn that both these movements are of Chinese

William Pack, for whipping his wife, was given twenty lashes a few days ago at Annapolis. Md. This is the first enforcement of the new State law in that county punishing wifebeaters. The proper remedy for wife-beating seems to be the homeopathic one of similia similibus curantur, but it should not be administered in homeopathic doses.

Death and the After-Life, by A. J. Davis. Thousands upon thousands of this wonderful little volume have been sold and read. Some idea of this little volume may be gained from the following table of contents: 1 Death and the After-Life; 2 Scenes in the Summer-Land; 3 Society in the Summer-Land; 4 Social Centres in the Summer-Land; 5 Winter-Land and Snmmer-Land; 6 Language and Life in Summer-Land; 7 Material Work for Spiritual Workers; 8 Ultimates in the Summer-Land; 9 Voice from James Victor Wilson. Cloth 75 cents, paper covers 50 cents. For sale at this office.

There seems, according to M. Ponfick, that he has found a very poisonous principle in the fungus known as the morel, (Morchella esculenta.) and shows that their safety or danger depends on the mode in which they are prepared. The poisonous matter is eliminated by repeated treatments with washing with boiling water, or it may be destroyed by prolonged drying. The poisonous compound probably an alkaloid, acts by disorganizing the globules of the blood.

In his letter presenting to the University of Vermont the magnificient library left by the late George P. Marsh, United States Minister to Italy, the Hon. Frederick Billings urged the necessity of putting up at once a fire-proof library building to contain the eleven thousand volumes, as well as the other collections belonging to the college. Then he added, as a sort of after-thought: "As no time should be lost, and as the University has no funds to devote to the purpose, I give \$75,000 to secure such a building."

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Passed to Spirit-Life.

Departed to the higher life, April 13th, Mary Ann Shadle wife of Hichard Shadle, of Ottokes, O. after a painful sick ness, in the 41st year of her age.

Her kind and loving character had endeared her to a wide circle of friend-, and the home she left is indeed now lonely. One of the largest, if not the largest funeral procession ever formed in the town, followed her remains to the grave, after listening to the discourse of Budson Tuttle, who officiated, and adapted his assuring words to the text: "Neither can they die any more for they are the equals of the angels, and are children of God, being the children of the resurrection."

Passed to spirit-life, Mrs. Diantha Daniels, at her home it Milan, Ohlo, May 3rd, in the 68th year of her age Milan, Ohio, May 3rd, in the 68th year of ner age
She was by organization a Sciritualist; a true "Mother in
Israel," and after a devoted, well-spent life went forward to
receive her glorious inheritance—by her request made years
before, Hudson Tuttle andressed the assembled friends uttering the profound and cheering thoughts of Spiritualism.

Passed to spirit-life, Sarah P. Himes Whitaker, at the home of her son-in-law, Allen Snadle, Ottokee, O., April 11th, after a long and painful sickness.

As the hour drew near one of her daughters asked, "What do you want, mother?" "I want to go home," was the significant reply, which Mr. Hudson Tuttle received as the text for his address to the large assemblage of relatives and sympathizing friends. "Home at last, dear mother, in our Father's house." R. C.

Annual Meeting at Sturgis, Mich.

The Harmonial Society of Sturgis, Mich., will hold their 24th Annual Meeting in the Free Church at the Village of Sturgis, on Friday, Saturday and Sunday, June 15th, 16th and 17th, 1883. Able speakers from abroad will be in attendance to address the meeting.

Grove Meetings.

The First Society of Spiritualists of Franklin Co., Kansas, will hold Grove Meetings on the second Sunday of each month from May till September. These Meetings will be held near tno Iron Bridge on Hickory Creek, on the furm of Mr. Charles Bosworth, five miles south of the Village of Wellsville. Good speakers and good music will be in attendance. The public are cordially invited.

By Order of the Committee: J. H. Harrison, President; P. V. Sargent, Treasurer; E. A. Carpenter, Cor. Secretary.

Spiritual Meeting in Central New York.

The 6th Annual Meeting of the Spiritualists of Central New York will be held in the Universalist Church at Lee Center, Oneida Co., on Saturday and Sunday, the 9th and 10th of June, commencing on Saturday at 2 o'clock P. M., and closing

sunday evening.

Mr. J. Frank Baxter of Chelsea, Mass., the test medium, singer and speaker, is engaged, and other good speakers will e secured. Good hotel accommodations at \$1.00 per day, and friends

Good hotel accommodations at \$1.00 per day, and friends in Lee Center will accommodate all possible.

The Hall in the basement of the Church will be used for a lunch room, and all who wish to avail themselves of this privilege will bring their baskets and enjoy a good social lunch.

Parties wishing to be carried from Rome are requested to sond in their names to H. J. Hitchcock, Lee Center, before the 5th of June.

We hope to see all of the Spiritualists and Lib rais present, and extend a cordial invitation to all, to this Feast of Reason, for we will spare no pains to make this Meeting one of the best since our Society was organized.

MRS. WM. H. HICKS, Secretary

Spiritual Meetings in Brooklyn and New York.

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

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

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A. H. DAILEY, President.

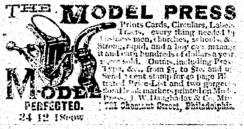
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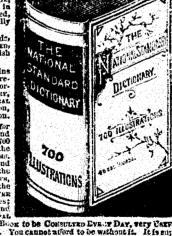
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Voices from the People,

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Why Should Man not Feel Prond?

BY SEBASTIANO FENZI.

A gentle rhymer with deft style Asks: "Why should man be proud, Since he but struggles here awhile, . Then ends wrapped in the shroud?"

But in my heart a voice I hear Retorting: "Think and pause—
If pride bestir your mind whilst here, Consult the impelling cause."

The grave assigns a bourne to all, That to the flesh pertains; Yet 'tis the portal whence the thrall, Our soul, its freedom gains.

Winging its flight to realms above, Through sorrow purified, Where brighter thoughts, exalting love Yield bliss, on earth denied.

Whilst life endures, submit we here To earth's all narrow ways, Yet through the latent hopes that cheer Our soul's ethereal gaze, Can we do else than feeling proud.

When our quick spark within, To aught that withers 'neath the shroud' Is not, we know, akin'?

The spirit pent up in our frame Must, yea, exult, I ween, When but comparing life's sad game With its celestial sheen. Then calm, fair writer, thy disdain

Gainst our heart's inborn pride, 'Tis He, our father, did ordain That it should there abide, As earnest sure that we are not Mere transient forms of clay, But that most bright will be our lot

Within the eternal day! True, science smiles and e'en declares The man a fool or knave, With priesthood who the opinion shares

Of life beyond the grave. Yet, though faith hath lost its hold Upon the human heart, Though dogmas all, now waxing old,

Must needs be set apart, A beam of revelation new Hath dawned upon our sphere, With words and signs attested true. Hath solved the arcanum drear.

Man doth live on !- from Hades' bower Our friends gone on before, With us to now converse have power And tell us what's in store.

For ev'ry pilgrim through this vale, This vale of sighs and tears, Exhorting us to cease to wail, To set aside all fears,

And blindly trust in Him who sways The universe, and deem That death's but meant to clear the haze Of this our lowly dream,

Inducing mankind's second birth In Summer-land above. Wherein the threes, so ripe on eart'r. Are banished all through love.

Then calin, fair writer, thy disdain 'Gainst our heart's inborn pride, . Tis He, our father, did ordain That it should there abide.

As earnest sure that we are not Mere transient forms of clay. But that most bright will be our lot Within the eternal day! Florence, Italy, April 10th, 1883.

Strange Experiences Related by Riskabilo (Babos abushus—II) Rad-andonnas-bush an En Es-An son to Cancon applications of the Play wie and Lands.

In conversation with a Republican reporter yes

terday afternoon, Bishop Bowman said:
"I am not a believer in modern Spiritualism and do not believe that spirits upset chairs and move tables, but I can say that I have never been able to account for many remarkable experiences I have had during my life under different circumstances We are much nearer the Spirit-world than we think, perhaps, and the spirits of the departed dead, I believe, have a certain influence over our minds.

"When voyaging on the Red sea I made it a prac-tice to pray every hight and morning for my wife, hom I was absent and who at the time wa an invalid. One evening I knelt down as usual and tried to pray for her, but found I could not do it. This worried me very much, but I attributed my incaparity to pray for her to nervousness, as I had preached a sermon to the passengers on board that afternoon. On the following morning I again tried to pray for Mrs. Bowman experiencing the same difficulty that prevented me from accomplishing my purpose on the evening previous. I wondered wha had happened. Was I losing my senses? At length the thought occurred to me: 'Your wife may be dead.' But this I considered improbable, as I had received a letter a few days before, stating that she was much better than she had been for a long time. However I was anxious to reach a point where I could expect to receive additional tidings relative to her condition. Finally, on my arrival at Rome, I found a letter awaiting me conveying the news that Mrs. Bowman was dead and buried. She had died on the same evening that I found myself unable to pray for her while voyaging over the Red sea. This experience I was never able to account for, yet I shall never forget it.

"About the same time my daughter had another extraordinary experience, but it was not similar to

"When in Paris she would shut her eyes and could then see her mother's face distinctly. On the even-ing of her mother's death—she attempted to do this, was so terrified at not seeing the face as usual that she ran out of the room into another apartment. She felt that something had happened, but her friends told her that her fears were all imagin Subsequently she received news that her mothary. Subsequently she received news that her moun-er had died about the time she found it impossible to see her face with her eyes closed. In this house freferring to his residence, where the conversation look place, about this time last year, I was lying sick, at the point of death, the physicians being unable to predict whether I would live or die. Then I had some very happy visions, as I stated in a sermon delivered recently in Music hall at Boston."

These visions were published a short time ago in the Republican. In them the bishop was transported to the threshhold of the Spirit-world, where he saw and conversed with the spirit of his deceased daughter, who told him his wife was waiting for him in heaven.—St. Louis Republican.

A. C. Donn writes: In the Religio-Philo SOPHICAL JOURNAL of April 14th, 1883, is an article from brother B. A. Cleveland in regard to the birth, death and resurrection of Jesus Christ. I think I am safe in saying without being burned at the stake or contradicted by any true history outside of the socalled sacred writings, that it would be as difficult a task to prove his identity as it would be to prove the personality of God or the devil. I can reiterate the personanty of God or the devil. I can reiterate the sayings of Elias Hicks in regard to the Jesus Christ of the Scriptures, when he addressed a Society of Friends over fifty years ago, by saying: "My friends, don't allow yourselves to be so carnally minded as to suppose that Jesus Christ, the son of God, was ever seen by mortal eyes; he is the indwelling principle of eternal truth, that dwells in the inner temple of the soul, the true light that enlightens every one that cometh into the world." To me there is something of the true spiritual ring in these sentiments In my estimation, those characters spoken of by Scripture writers, have been misconstrued, and hence a located heaven and hell, and rulers to pre-

A Reply to the Strictures of the Daily Yews.

The following article, having been declined by the paper for which it was written, is now published in the Journal, at the request of our esteemed friend Henry J. Newton, one of the members of the Secular Press Bureau, organized under the direction of the American Spiritualist Alliance:

To the Editor of the Morning News, (Chicago) Sin: In your paper of the 6th of March is an extended ac-count of manifestations of an occult character, which occurred at the residence of Mr. William Williamson 131 Depuyster St., in your city. In reading the account as narrated one is led to infer that the evidence furnished was of such a character as to clearly establish the fact that what purported to have oc-curred did actually take place. In the statement of occurrences this question does not seem to have been raised or any hint or suggestion presented that there was any deception practiced by any of the in-mates of the premises, therefore I feel justified in presuming that what is narrated is simply a state-

From this standpoint I woull like to notice some points in an article on the same subject in your paper of the 7th ult, headed "Mrs. Guipe's own ghost," "A phantom caused by hysteria." "The chost," "A plantom caused by hysteria." "The west side sensation created by a diseased mind, aided by spiritualistic mediums." "What physicians have

After some desultory remarks about the speculating proclivities of sundry spiritual mediums, you proceed to say that in connection with this ghostly visitation a number of the leading physicians were asked yesterday whether a person subject to attacks of suspended animation, while in such condition, could become so supercharged with animal magnetism as to be the immediate cause of rappings and other spiritual manifestations." Whoever put such a conundrum as this to the "leading physicians" of Chicago should have his name handed down to pos-

terity as an original genius.

The first M. D. to respond is C. G. Davis, but he makes no allusion whatever to the question. He shows his opinion of the question by treating it with silent contempt, but goes on to say that the whole matter can be traced to physical causes and is nothing but a hysterical condition of the nervous system. Just here one of your "leading physicians" becomes a little obscure; there is considerable fog about this

last statement. If I understand the subject, the Doctor is talking about the phenomena and when he says "it is nothing but a hysterical condition of the nervous system," he must, I think, allude to the medium and not to the phenomena. He goes on to state that if you will show him a medium he will show you, nine times out of ten, a person whose nervous system is in a diseased condition. I would suggest that the loctor confine his observations to the tenth one, whose nervous system is all right as that is the one in whom

the public have the greatest interest.

Such an one, according to the Doctor's assumed position, would require a hypothesis to explain the cause of such occurrences as those under considera-tion other than bysteria, would it not? The whole matter can be traced to physical causes, can it? Such a statement might pass current among people who know as little about the subject as it is evident this "leading physician" does, but the subject of spirit phenomena has been too long in the world and too thoroughly and intelligently investigated to have such a statement serve any purpose but to expose the ignorance of the one who makes it.

Next Dr. A. Brooks speaks. All that he says in response to the question is, "I do not believe in ani-mal magnetism." The Doctor no doubt thinks it of a good deal of importance for the world in general and the people of Chicago in particular, to know what he believes on this subject; we, however, can what he believes on this subject; we, however, can get along without knowing or caring what the Doc-tor helieves on this subject, but if he knows anything about it, it might be interesting if he would state what it is. He talks further about the brain and centre of life, etc., etc., but what he says has but a very remote connection if any with the subject.

Dr. Gillman is next introduced as the well known homeopath. He says "This is purely an hysterical affection." I am again compelled to ask this "leading physician" what he is falking about? Had he Mrs. Guipe's pulse under his finger and her tongue under his eye? If not, what does he mean by "this is purely an hysterical affection?" Are these Chicago tients without seeing them? There is no evidence that any one of these "leading physicians" ever saw any of the parties interested in this interesting case, and yet they talk glibly about it and dispose of it with an air of assurance and egotism that I have rarely seen equaled.

That intelligent gentlemen can be induced to talk n such a manner about that of which they absolutely know nothing, and do it for the public, is a phenomenon almost as strange and wonderful as that about which they choose to talk. If instead of the "leading physicians," the leading D. D.'s had been questioned, we should have had equally positive atements and just as sensible ones and at the same time radically different reasons assigned for the cause of the manifestations. They would have stated with equal assurance that the whole of the manifestations from beginning to end was the work of the devil, and I am satisfied that these D. D.'s would have no trouble in convincing the public that they know as much about the devil as these M. D.'s do about

If this leading homeopath had questioned his allo-path brothers about their opinions of Habaneman and is medical doctrines, and they had given him their opinions without reserve, this harmonious love-feast would have come to an abrupt termination.

He probably is well aware that the system of medicine which he practices is looked upon with deri-sion and contempt by the "regulars," and their code forbids consultation with one like him, even when the life of an individual is at stake. Humanity may plead, but she will plead in vain; she can utter no cry deep and heart-rending enough to cause one chord of sympathy to vibrate in response, and yet "this same day Pilate and Herod were made friends."

After these professional solds comes the chorus in the same tune with these words: "The physicians of all the different schools agree on this point exactly, three or four others corroborating the above state

The physicians of all the different schools agree on this point exactly—do they? That the physicians of all the different schools should agree on any one thing and especially on a thing about which they are all profoundly ignorant, seems to be an occurrence so unique and extraordinary that it is justly given a conspicuous position in the article under review, but further than this it is of no consequence.

The climax of this absurd exhibition of profession al egotism, assumption and ignorance is not reached an egotism, assumption and ignorance is not reached until Dr. Norman Bridget (?) is presented. The mild kind of flourish with which he is brought forward, reveals the presence of a faint conviction in the mind of the writer that something additional was needed to give weight and force to the testimony always reach research from some of the "leading physicals" or presented from some of the "leading physicals". ready presented from some of the "leading physi-

Dr. Norman Bridget while agreeing with the medical opinions as expressed, goes still further in explaining the mystery, He advanced the theory at once that there was a preconcerted plan between Mrs. Guipe and the mediums to advance their interests. Much of the value which appears to be attached to Dr. Norman Bridget's theory seems to arise from the fact that he advanced it at once. If he had delayed three or four minutes, appropriating that much time for thought and reflection, it is supposed, no doubt, that such an exhibition of hesitation on his part would have tended to weaken the force of the stupendous theory of the doctors, if not to have entirely destroyed its importance. It was in on time, however, and the unfortunate spirits must take the

consequences.

There is much more, however, involved in Dr. Norman Bridget's statements than might appear to a casual or careless reader. There is a direct and spe-cific charge of trickery, fraud and deception not only on the part of some vague and shadowy parties who are made to take a conspicuous part in this drama called mediums, but on the part of Mrs. Guipe.

The Doctor undertakes, however, to use some of his professional soothing syrup after making this charge, by saying that "he does not attribute Mrs. part in this matter, to any desire on her part to wilfully deceive." He however, proceeds directly after this statement to tell what it would be possible for Mrs. Guipe to do after her imagination had been overheated under the influence of the dreadful

I would like to have the Doctor state about the temperature (Farenheit) it would be necessary for the imagination of an ordinary individual to arrive at which would qualify them to perform all he has It should read: "Winsinuated that Mrs. Guipe has done here and be all the oppressed," etc.

the time perfectly honest and free from any intention to deceive or mislead. The boctor goes on to enumerate many, if not all, the occurrences that happened in the presence of Mrs. Guipe. He states definitely that she was present when every manifesta-tion was made, and this is done as evidence that his theory of trickery and fraud is the correct theory. He further states that the burning letters and other searching manifestations could be done with acids. If the statement of the burnt letters as published is correct (and I suppose that is all the Doctor knows about it) as a matter of fact this is, to say the least of it, a mistake, and for the information of the Doctor I will state that there is no acid which will burn paper

will state that there is no acid which will burn paper and produce a smell of burning paper.

Your published account of the burnt letters states that there was an odor of burning paper so perceptible in the room where the ladies had been sleeping that a search was instituted which resulted in finding the box in a closet which contained the burned letters with a hole burned through the bottom of the box. Whatever the true explanation of the box are papers may be it is simply an the burning of these papers may be it is simply an imposture upon the public to attempt to make them believe that it resulted from the application of any acid to them. It is not possible to imitate the peculiar odor of burning paper by the application of any acid known to commerce or science. After illuminating your readers with this kind of stuff he proceeds to say that "the scenic effects of colored lights were well known to almost every one." Well, what of it, and what has this to do with the subject." There is no allusion made anywhere in this whole story, to any colored lights, and if there was it would not follow that because almost every one knows the scenic effect of colored lights, that they know any-thing of the chemical compounds by which they are

Dr. Norman Bridget seems to have come to the dregs of his nonsense when he says, "The rappings when the family were down stairs, could be done by a confederate in the next house, the partition being very thin." If there is any testimony to justify or excuse any one for making such an outrageous statement, containing as it does the grossest insinuation of fraud, it has not been published in either of the articles in your paper of the 6th and 7th ult., there is not one word about the "thin partition" or any partition, but in the closing paragraph of the article of the 6th is this: 'The neighbors in the vicinity, as well as Mr. (aulfield, the letter carrier (156) for that district, all pronounce the family highly respect-

able and look upon the ghostly appearance as a great misfortune to them all."

Has Dr. Norman Bridget anything to say to this testimony, if so, what? Whatever may be the mys-tery in which these reported manifestations are involved, it must I think, he apparent to any rational mind who has read your published account of them, that the "leading physicians" of Chicago are not the proper persons to solve the mystery or to throw any light upon the subject. HENRY J. NEWTON, New York, April 14th, 1882.

For the Religio-Philosophical Journal. Retrospective and Prospective.

I have just been sitting upon the side of a grassy bill, and hoking off into space—thinking, studying, dreaming. Far off in the distance a line of hills arises, upon which I can discern houses and trees; beyond that line of hills still another arises, set dim-mer and less certain of outlines. In the first line I see the white steam from the locomotive, and when the thrill and bustle of the city beneath me are bushed, I hear faintly its shrill whistle; but still be-yond that another line arises; its outline is indeed din; the eye can barely trace it; from that far off point no sound reaches my ear; but little is im-pressed upon my vision, and still further away, a pressed upon my vision, and still further away, a mere fragment of cloud-like appearance reaches my strained vision, and here, too, I know another range of bills teeming with life and humanity stand, bathing in the beauties of this fresh spring. Tonight when the cricket chirps his lonely chant here where I am, and the katydids' shrift music awakens the fancy and sends it back to chidhood's happy days, when the night bird sings to the moon and stars, as she surely will, then will each of those far off lines echo similar strains of music, and while I shall not hear them, still will their music flow, and the busy farmer will test from his labors there as the busy farmer will rest from his labors there as here. I sometimes wonder if there is any good in this kind of day dreaming; if not, is there any good in any thing? All aims of life have one general tendency to happiness. In looking over these distant hills I think of the past. A few years ago present to memory scenes as distinct as the first line, a little further and I have the second in memory; but early childhood is as wavering as the very last. Then I reverse reflection; I see dimly the near fu ture as I do the nearest line; the second I may only ruess. Down in one of those valleys I shall at last down the burdens and cares of life. Shall I then meet the sunrise of a new morning upon the heights beyond? Will waving boughs, scented flowers and singing birds then flood my soul with new delights? Will all the past be renewed before

Ah! doubtless, yes. That my present vision does not penetrate the hills beyond does not prove that I see the end of all. Oh! to know what worlds of beauty will be unfolded to the awakening spirit, to think of the loves that await the freed spirit, makes think of the loves that aware the case and joy.
us look forward to death, with peace and joy.
B. R. ANDERSON.

What Is It?

To the Editor of the Religio-Philosophical Journal:

Knowing that your business in tracing mental and spirit phenomena, must fit you in a measure to answer through your columns some of the peculiar incidents experienced by myself, I briefly present my case. I have been a member of a respectable church all my life, and a firm believer in Christianity, loving to worship God and do right. I have at four different times in my life heard voices near me when there was no one there to speak. Within the last two years I have had a very peculiar mental phenom-enon, having impressions of the presence of loved ones who had passed to the other life. At the instant of sleep coming on. I have had sensations as if cold water had been thrown on my head, and running off at my chin, and what seems the most strange, the sudden dash on my head never causes the moving of a muscle. My body is perfectly free from pain and at perfect case. The effect of this is, every-thing becomes very light. Beautiful panoramas pass before me, composed of evergreens and brilliant stars, single and in clusters. These were my first sensations. Then I saw imperfect clouds in all colors; and yet later I saw forms, some being very beautiful, and generally unknown to me, yet I have a strong mental impression as to who they were. Last week while sitting very quietly for some time, experiencing a peculiar sensation that I cannot des-cribe, a heautiful face appeared in my room, about ten feet from me; first a side view, then it turned and looked directly at me; at the same time I had a strong mental impression that it was my little daughter buried in infancy, some twenty-five years ago. Twice I have had my dear son, deceased, come and get into bed with me, as literally as ever anything occurred in my life. My mind is very calm; my feelings imbued with a tendency to dwell calm; my feelings imbued with a tendency to diversion the invisible things or invisible forces. Now, can the Journal or some one who has had similar experience, tell me, what is it? or what am I?

W. W. B.

The Rosierneians.

The Resicrucians or "Ancient Spiritualists of the Orient," are holding weekly circles in St. Louis, for the development of mediums, as clairvoyants, clairaudients, drawing, slate-writing, magnetic-healers, psychometrists, psychologists, trance-speakers, ma-ferializers, etc. Pure minded people seeking light and knowledge are freely admitted. Rosicrucians are not fanatics, but test all things by the light of science, and senses given. Here, church members can investigate without the knowledge of their inquisitorial priests or detective neighbors. We also heal the sick at many of our meetings. Address me at 1310 Spruce St., St. Louis, Mo.

PROF. R. D. GOODWIN, M. D., G. H. P.

C. W. Cook writes: In my article, "Shall' I hear from you, a Shaker?" JOURNAL of May 5th, I desire to make two corrections. (1). I am made "These schemers of salvation are too selfish." What I wished to say is, "These schemes of salva-tion," etc. (2.) Again, the print reads: "Confucius, Buddha, Socrates, Jesus, Parker, Ann Lee, Garrison, what cared they for the souls, so the oppressed and down-trodden were elevated, ennobled happfied?" It should read: "What cared they for their souls, so

For the Religio-Philosopical Journal, Flights of Fancy.

BY THOS. HARDING.

I fancy that had we never seen the change from winter to summer, we could scarcely realize the exstence of a Summer-land beyond Who could believe that day would follow night if

they had never seen it? Had we never comprehended the character of woman, we could form no conception of an angel, Had we not experienced weakness and suffering, we could not impart strength and consolation.

When we see spirits they have entered our atmosphere; when we percieve them, we have entered theirs. In the former they have put on material clothing; in the latter we have put it off, practical-

ly, and know as we are known. Nature's laws are never broken.

Justice is a higher angel than charity. Crime is a disease; wisdom is the cure for it. Many who gain a knowledge of their faults without help, need help to mend them.

If we chase hobbies too long, we will find it hard to catch truth when we want it.

Castle building and then a fall, or poetry first, and poverty last. The white robe of the best man is spotted-the

dark mantie of the worst man has white threads in A sense of responsibility kills cowardice. Father Time is in the photograph business, but

his pictures fade. An embryonic angel drinks deep of the cup of hu-man experience. Having fallen and risen, he knows

how to raise those who fall. Behind humanity is law; behind law, power; behind power, will; behind will, wisdom; hehind them all, incomprehensibility.

Crossing life's ferry we tug at the oar, but we don't steer. The agonizing petition is the soul's acknowledgement that it cannot pray.

Many a life-picture is framed in chony but to be

Many a life-picture is trained in eachy but so be gilded by and by.

The undisciplined heart is easily won.
Fame and fortune pay unexpected visits and often go as unceremoniously as they come.

Accept not the speculations of individuals for facts of science, nor drop conclusion's anchor 'til you have east the load.

have cast the lead. Thinking ourselves wise, we become fools; thinking ourselves happy, we become happy; thinking ourselves homely, we become modest, and therefore lovable; thinking ourselves lovable we become ego-tistical and therefore hateful.

"I am happier than thou," said the fool,
"True, fool," said the philosopher.
"Then it is I who am the philosopher and thou who art the fool: for happiness is the alm of thy philosophy; therefore, call me not fool but philoso-

If we possess self-respect, we may reasonably ex-pect the respect of others; but to gain and hold self-respect, we must be conscious of having done the hest that we could, all things and circumstances wei hed and considered.

A nervous temperament argues a fine organization, which produces quick discerament and keen sensibility; such a man is no coward though his cheek may blanch in the hour of peril. In barbar-ous times he was despised, but we have learned to value those who live near the pearly gates of the

Finely organized men and women are the sensa-tive plates, on which coming years are depicted. It is said that priests were originally play actors— they are so still—but they hold the back of "the mir-

some have "learned to labor" and some have "learned to wait," but few have learned to do either as they ought; and fewer still, both; so also self-dependence is good and religious faith is good, but few understand the "thus far shalf thou go and no far-ther?" Sturgis, Mich.

The Michigan State Association of Spiritualists.

To the Editor of the Religh-Philosophical Journal. I have often thought I would write you a letter of

encouragement for your good work in the cause of You are probably aware that at Grand Rapids a new organization was perfected, called the "Michi-gan State Association of Spiritualists." It has been already reported that the effort was prompted by other than good motives. My opinion, however, would not coincide with that idea. I do not believe that personal spite or vanity was thought of in that effort. It was simply the co-operation of a few earnest and sincere workers in our cause who desired a purely spiritual organization for a specific work, viz: that of gaining and diffusing spiritual knowl-edge. I favored the organization, and believe that there is material enough in our ranks to organize one hundred societies for different classes of work, scientific and otherwise. The Michigan State Asso-ciation of Spiritualists through an official act of the board decided to hold an annual camp meeting on the Nemoka Ground, commencing Aug. 3th and closing Aug. 27th. The grounds will be put in order for such a meeting and we know that our people cannot help but enjoy themselves.

We hope you will come. We will all help to "hoom" the RELIGIO-PHILOSOPHICAL JOURNAL, Janeing Michigan.

J. M. POTTER. Lansing, Michigan.

E. A. Chapman in sending new subscription writes: Mrs. — has examined copies of the differwrites: Mrs. — has examined copies of the different spiritual papers and chooses yours because of its containing less personalities. Messages of special significance she prizes highly, but too much space, she thinks, is given to messages of the same monotonous tenor that are barren of lessons to us. I think your paper should give more heed to the simple details of life here; should apply the spiritual rability of the every whose of the state. al philosophy to every phase of physical life. If we take care of our physical gardens, the spiritual will take care of itself, will spring up, grow and bear abundantly of its glorious fruit.

W. A. Poole writes: I cannot do without the JOURNAI, for it takes the right course in putting down frauds. Go on in your noble work and you will find me a constant reader of your paper.

R. D. Snyder writes: The Journal has become a household necessity with us.

Notes and Extracts.

They are never alone that are accompanied with noble thoughts.—Sir Philip Sidney. Nothing can constitute good breeding that has

not good nature for its foundation.—Bulwer.

A life spent worthily should be measured by a nobler line, by deeds, not years.—Sheridan. The gratitude of most men is but a secret desire of receiving greater benefits.—La Rochefoucauld.

Himmility is a virtue all preach, none practice, and yet everybody is content to hear.—John Selden. Cleanliness of body was ever esteemed to proceed from a due reverence to God.—Bucon.

Assingle bad habit will mar an otherwise faultless character, as an inkdrop soileth the pure white page. People who do not care do not say so. The

soldier who is not afraid never boasts that he fears

Dost thou love life, then do not squander time, for that is the stuff life is made of.—Benjamin Franklin.

Men are sometimes accused of pride merely be-cause their accusers would be proud themselves if they were in their places.—Shenstone. Perseverance can sometimes equal genius in

its results. "There are only two creatures," says the Eastern proverb, "which can surmount the pyra-mids—the eagle and the snail."

If you supply a man, who wishes to learn swimming, with bladders—he will probably never learn to swim. A man to accomplish any positive result must depend alone upon himself and honest effort. Great thoughts are always hopeful. They give a noble tone to the spirit, exalt the mind, and stim-ulate to worthy deeds. Those who cultivate such

thoughts arrive at the best experiences, and achieve the happiest lives. There exists in man a mass of sense. Iying in dor-mant state, and which, unless something excites it to action, will descend with him in that condition to

Rev. Father Wilds' EXPERIENCE.

The Rev. Z. P. Wilds, well-known city missionary in New York, and brother to the late eminent Judge Wilds, of the Massachusetts supreme Court, writes as follows:

- e78 E. 54th St., New York, May 16, 1882.

Messas J. C. Ayer & Co., Gentlemen:

Last winter I was troubled with a most uncomfortable itching humor, affecting more especially my limbs, which itched so intolerably at night, and burned so intensely, that I could scarcely bear my clothing over them. I was also assufferer from a severe catarrh and catarrhal cough; my appetite was more, and my system a good deal run down. Knowing the value of Ayer's Satisapantilla, by observation of many other cases, and from personal use in former years, I began taking it for the above-named disorders. My appetite improved almost from the first dose. After a short time the fover and itching were allayed, and all signs of irritation of the skin disappeared. My catarrh and cough were also cured by the same means, and my scheral health areatly improved, until it is now excellent. I feel a hundred per cent, stronger, and I attribute these results to the use of the Sansapatilla, which I recommend with all confidence as the best blood medicine ever devised. I took it in small doses three times a day, and used, in all less than two bottles. I place these facts at your service, hoping their publication may do good.

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THE INDEX!

RADICAL WEEKLY JOURNAL. PUBLISHED AT 3 TREMONT PLACE, BOSTON, MASS.

Editors. (W. J. POTTER.

CONTRIBUTORS:

Moneur- D. Conway and George Jacob Holycake, of London, will write for *The Index* every month during 1982. Among the other contributors are Trof. Felix Adler, John W. Chadwick, M. J. Savage, F. M. Holland, W. H. Spencer, Mrz. E. B. Cheney, Mrz. Anna Garlin Spencer, Caroline H. Dale, Mrz. Sara A. Underwood, Miss M. A. Hardaher.

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To substitute knowledge for into the partial;
To substitute knowledge for into these, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for late, humanitarianism for sectorisms, devotion to universal ends for absorption in pelich schemes.

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Dying Nations. Why do nations die? Cultivated Greece and all-conquering Rome; Vandal and Goth and Hun and Moor and Pole and Turk all dead or dying. Why? Murdered by nations more powerful? Swallowed by earthquakes? Swept away by pestilence or plague or starved by pitiless famine? Not by any of these. Not by the lightning and thunder; not by the tempest and storm; not by the pois-oned air, or volcanic fires did they die! They perish-ed by moral degradation, the legitimate result of glutteny, intemperance and effeminacy. When a nation becomes rich, then there is leisure and the means of indulgence in the appetites and passions of our nature, which wear the body and wreck the mind. As with nations, so with families. Wealth takes away the wholesomestimulus of effort, idleness opens the flood-gates of passionate indulgence, and the heir of millions dies heirless and paor, and both name and memory ingloriously rot. If, then, there is any truth and force in argument, each man owes it to himself, to his country, and more than all, to his Maker, to live a life of temperance, industry, and self-denial as to every animal gratification; and if with these we have an eye to the glory of God, this nation of ours will live with increasing prosperity and renown until, with one foot on land and another on the sea, the angel of eternity proclaims time no

Queen Victoria. The New York Tribune has the following: "The Voltaire publishes a characteristic Parisian monograph on the deceased personal attendant. It was written, I am told, by a French diplomate, who had good opportunities for studying the inner circle of royalty. According to this very reckless Gaul, the ascendancy which the former gillie obtained over the Queen's mind was absolute. But he made a discreet use of it, and rather evaded giving advice on political questions when er evaded giving advice on political questions when urged to do so. The sovereign, he writes, regarded him as a medium through which the Prince Consort had most pleasure in communicating with her. This idea was entertained by her so long ago as when Lord Palmerston was her Prime Minister. She used to quit the councils held at Windsor to interrogate through John Brown her lamented husband. This was found very troublesome when the Schlieswig-Holstoin were using on. The Highlander had Hoistein war was going on. The Highlander had no idea as to what the quarrel was about, and could not understand either the Danish or the German side of the question that was at issue. "Pam" on one oc-casion lost his temper and said before the Queen, "I could never understand what the Prince meant when he was alive, and it is too hard now that he is dead to have to tack according to the views which he is supposed to take, in another world, of European

Truth in the Cards. Holmes Conover living at Mount Pleasant, near Matawan, N. J., died a few weeks ago. As he had been a hard-working industrious man, and was never known to spend any of his earnings, his relatives thought that he must have left some money somewhere. After a great deal of anxiety and trouble on the part of his friends, one of them suggested that they consult a fortune-teller. An old colored woman was found who claims to be the seventh daughter of a seventh daughter, and for the small sum of twenty-five cents she consulted the cards and told the dead man's friends that the information they needed was secret-ed between the lids of an old Bible. After several days' search they found in the garret of Conover's house an old, worn-out Bible, and between its pages found a note stating that Conover had given his money to a lady named Mrs. Macares, living in an adjacent village, to be put in the bank. Mrs. Macaree was found and the money was recovered.

Fitting Herself. A young lady in Chicago has some very practical ideas about missionary work. She is a student in the Female Missionary Training School, and is not yet 20 years of age. It has been her practice for the last few months to visit the sick and destitute in the lowest and vilest slums of Chicago, entirely alone, at ell hours of the day. The little figure dressed modestly in black is known and respected by the criminal classes of the city, and in all her erronds of marry she has never once been all her errands of mercy she has never once been molested or even insulted. She says her object is first of all to do some practical good and next to fit herself for actual experience for her life-work as a missionary. Wiser people than this young girl have gone through life without getting as near the ideal of Christianity.

The Valley of Death. The Vailey of Death in the island of Java, where "the deadly Upas tree" exerted its baleful influence over all forms of life, turns out to be a huge imposture. The scientific curlosity of Dr. Otto Kuntze, the celebrated German explorer, impelled him to visit Pakamaram for himself and to investigate its potent death sleeping effects. His guides out accreaity would not counter. fects. His guides and servants would not countenance such temerity, and one of them tried to hold him back from certain death by sheer force. But he pushed on, and found instead of myriad skeletons of beasts, serpents and birds, that such a thing as even a dead fly was not to be discovered, after a long and careful search, and that the valley was quite as healthy as any other part of the island.

Suicide to Slow Music. A number of men were carousing in Candelaria, Nev., lately, when a doctor named Martin interrupted the half drunken revelry by telling his audience how he might become somebody if he could conquer his mania for drink, but how he had tried in vain. "Ah," he said, "I'll leave the world: but, boys, let me do so to the sound of music." His friends summoned some Italian musicians, and while they played the doctor took morphine. His friends, who did not believe Martin was in earnest, gradually left the saloon, and the saloon-keeper, seeing him so sound asleep, locked up the house and retired. In the morning the doctor was found dead.

Religious Frenzy on the Gallows. There was a disgraceful scene at Lewisville, Ark, lately, at the langing of "Governor" Helson for the murder of another negro, named Major Ashley, Helson went to the gallows boldly, and laughed loudly at the remarks of the guard. On the scaffold he worked himself up into a religious frenzy, and shouted out that he knew he was going to meet the man he had killed, and that they would both be together in heaven. The drop fell at 1 o'clock breaking the

The Pocasset Flend. In the Supreme Court of Massachusetts application was made by counsel for Charles Freeman, who killed his child at Pocasset in April, 1879, while under religious fanaticism, for the release of Freeman on bail, on the ground that he was now a sane man. Chief-Justice Morton said the full court did not feel that the time had arrived when, after exposure to the temptations of the world, Freeman might not have a recurrence of religious excitement, and refused to admit him to

Sprend of Spiritualism. Spiritualism is said to be spreading so in some parts of Austria that the Bishop of Bohemia has been compelled to de-nounce it as heresy. Two Catholic churches in Cin-cinnati are reported to be much disturbed by the development of spiritualistic doctrines among their members, some 200 being found infected with them

WOMAN AND HER DISEASES

is the title of a large illustrated treatise, by Dr. R. V. Pierce, Buffalo, N. Y., sent to any address for three stamps. It teaches successful self-treatment.

Col. Olcott. From the Indian Mirror of March 6th, we learn that Colonel Olcott is working some remarkable cures in India. The method he adopts is that of mesmeric passes, and he especially repudiates any external aid. He conceives himself to be the efficient cause.

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To educate a child perfectly requires profounder thought, greater wisdom than to govern a State.— Channing.

"Dr. Benson's Celery and Chamomile Pills cured my sick headliche." W. W. Hubbard, Manchester, N. H.

Idols. The trade in idols is unusually brisk in Birmingham, England. A thousand glass gods, which cost 37 cents apiece and sell for \$4, have just been sent to Burmah.

Major H. W. Hines, Boston, writes: "Samaritan Nervine cured me of fits." \$1.50, Druggist.

The best part of our knowledge is that which teaches us where knowledge leaves off and where it begins,-Holmes.

Moderation is the silken string running through the pearl chain of all virtues,-Bishop PROF. TICE'S

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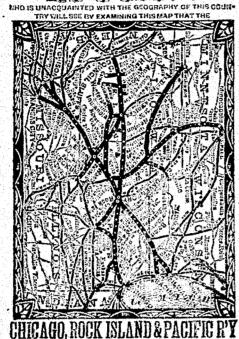
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Continued from First Page. more of the testimony of Sir Wm. Jones to the antiquity of the Krishna legends. WHOLESALE GARBLING AND MISQUOTATION.

Mr. Graves, in the JOURNAL, says that he pointed out in the Seymour Times twenty-two important errors of mine concerning Krishna and Christ. The truth is that not one solitary error did he point out. The 22 alleged mistakes (?) were one and all literal truths, and his remarks concerning them, claiming them to be erroneous, were a series of false statements, garbled quotations, misquotations, and pure, unadulterated forger-The whole article was a collection of falsehoods from first to last, with searcely a line of truth in it. A portion of these false-hoods he reproduced in his JOURNAL article, and their true character I have already demonstrated in this article. His alleged quotations from Jamieson, Emell, Max Mueller, etc., I have shown to be fabrications; and now I propose to prove the true character of the other quotations made by him to show

me guilty of 22 errors.

Mr. Graves in reply to me, says: "A Rev.
Mr. Allen, who spent 25 years in India as a
missionary, and has written a large history
of India, says, "The Purans were compiled 12 or 1,400 years before Christ by a Hindoo by the name of Vyass, and gives a long account of these writings." A more audacious forgery was never committed than this bogus quotation. Mr. Allen says nothing of the sort. Here is his exact words ("India, Ancient and Modern," Boston, 1876, page 367): speaking of the Puranas, he says: "They are popularly ascribed to Vyas, and were formerly regarded as of early origin in the history of India. But the general opinion of Orientalists now is that most, if not all of them, were written since the commencement of the were written since the commencement of the Christian era." Neither does Mr. Allen give a long account of the Puranas. He has a paragraph of just 23 lines concerning them. Again, Mr. Graves says: "According to the Rev...Mr. Allen, the allusions to Chrishna in the last or modern Purans, were taken from the ancient Purans, 3,000 years old." This is another audacious forgery. Not a word of this does Allen say. He never alludes to any "modern" or "ancient" Puranas and nowhere does he refer to the Puranas containing anything concerning Krishna. except indirectly in this one line (p. 375) The account of these incarnations of Vish nul are (sic) contained in the Purans." In speaking of Krishna, he says (p. 379) that his life is the "principal subject of the great poem called Mahabharat;" but nothing does he say about the Puranas containing a life of Krishna. Quotation No. 2 from Allen is seen to be false in every particular. A third quotation from Allen by Mr. Graves is this: "I have cited many facts to show that both the eighteen Puranas and the Mahabharata, which contain the principal history of the god Chrishna [Allen always writes Krishna], were written before the time of Alexander the Great." Another audacious, wilfull, barefaced forgery! Every word of it is false. Forgery No. 4: Mr. Graves also makes Allen say that he (Allen) has stated distinctly in his work that he did not believe the story of Krishna was borrowed from that of Christ. when, in truth, Mr. Allen makes not the remotest reference to the subject anywhere in

Now mark. Over 3 years ago Mr. Graves's misquetation of Mr. Allen was proven against him in the Cincinnati Gazette, and Mr. Graves in an article by him in that paper Friday, Feb. 6, 1980, was forced to acknowledge his error. As usual, he attempted to palliate his forgeries by stating that a portion of his manuscript was lost, which fabricated explanation di! not cover the facts at all. So Mr. Graves's recent quotations from him are more glaring forgeries than his former ones, which he acknowledged erroneous. Rev. Mr. Allen would be justified in bringing suit against him, for such misuse of his writings, putting such falsehood and rubbish into his mouth. O truth, O justice, O honesty, how

art thou crucified!

Max Mueller is another author whom Mr. Graves continually misrepresents, making him give utterance to the most absurd nonsense and falsehood. I have already pointed out some of these misrepresentations. Here are more of them in Mr. Graves's reply to me. (1) Mueller, says he, "makes the Puranas more than 3,000 years old." No where in Mueller's works (I have them all in my library) is there such a foolish statement. Mr. G. manufactured it himself, I have already, in the section devoted to the Puranas, given Mueller's exact words there anent,—that the Puranas date from the time of Charlemagne, and the Bhagavata Purana about 1200 after Christ. (2) Graves tells us that "Mueller says some of the Hindoo sacred books were printed in some of the molern languages since the Christian era commenced, and were dated at that time, which has led some into the error of suppos ing that is the time they were first written,which perhaps is Bro. Coleman's mistake." Mr. Graves concocted the whole of this nonsense himself. Nothing in any manner resembling this can be found in Mueller's writings. It is false from beginning to end. No Sanskritist could possibly utter such absurdity. (3) Mr. Graves informs us that 'Mueller furnishes conclusive proof that the Christians did borrow or steal from the Hingoos several times, which tends to account for the resemblance between the two religions." Another fabrication. The only foundation for this statement is the following. In "Chips," vol. iv. pp. 167-180, in an essay "On the Migration of Fables," Max Mueller gives an account of the process by which a portion of the legendary life of Gautama Buddha was transformed into that of a mythical 'iristian saint. In the 8th century Joannes Dimascenus, a learned Christian resident at the court of the great Khalif (Caliph) Almansur in Bagdad, published a religious romance called "Barlaam and Joasaph." The life of the hero Joasaph, was taken largely from the legendary life of Buddha, and the scenes and characters were all Hindu, Joasaph being a Hindu prince like Buddha; but instead of attaining Buddhahood, as Gauta-ma Shakya-Muni did, Joasaph becomes a Christian, and converts many of his subjects to Christianity. Although at first looked upon with disfavor by the Church, the work of John of Damascus at length became very popular during the Middle Ages, and being taken finally for a veritable history instead of a romance, the two, Barlaam and Josaphat, were canonized by both the Greek and the Roman Catholic Churches; and to this day they are among the number of Christian saints whose memory is held sacred in those churches. By this means Buddha has actually become a recognized Christian saint All can see how far this is from Graves' statement that Mueller proves that the Christians stole from the Hindoos several times. by which means resemblances between the two religions were occasioned. What resemblance is occasioned between the two rescure Christian saints, of whom scarcely any one in Christendom ever even heard? Mueller says nothing about resemblances between the two faiths being caused by Christianity borrowing from the Hindoos. Mr. Graves fabricated it, as usual.

Mr. Graves gives a garbled quotation from the "New American Cyclopædia," which really only states the traditional belief of the Hindus that the Mahabharata was written 1,000 years ago by Vyasa, who also is said to have written the Puranas. This Mr.G. quotes as actual fact, saying nothing of the fact that the same work (vol. xiv, 337-338) says the Mahabharata was finished since the Christian era began, and the Puranas were writ-ten since the 9th century A. D. Mr. Graves also says: "L. M. Childs (sic) says, "Criental also says: "L. M. Childs (sic) says, "Criental scholars have decided the Purans were collected together near the time of Alexander the Great, born 356 B. C." Mrs. Child's exact words are: "Oriental scholars suppose they were not collected together until after the time of Alexander the Great." ("Progress of Religious Ideas," vol. i, p. 53). Mr. Graves changed "suppose" to "have decided," and "until after" to "near," so as to make his point stronger. Such changes as these Mr. point stronger. Such changes as these Mr. G. indulges in constantly. His quotations are universally inaccurate, being doctored to suit his purpose, whenever they are not

wholesale fabrications. Moreover, Mrs. Child's work teems with blunders concerning Hinduism, Sir Wm. Jones being her principal authority. She was ignorant of the results of the best scholarship, and relied all through her work on inferior and misleading authorities. T. W. Higginson, in his life of Lydia Maria Child in "Eminent Women of the Age," p. 57, in speaking of the lack of success of her "Progress of Religious Ideas" says: "The trouble was not so much that the learning was second-hand—for such is most learning—as that the authorities were second-rate. The stream could hardly go higher than its source; and a book based on such inadequate researches could hardly be accepted, even when tried by that very accommodating standard, American scholarship."

It is by such falsehood, misrepresentation, garbling, misquotation, and fabricated quotations as above outlined, that Mr. Graves endeavored to convict me of twenty-two errors. Every one of the twenty-two statements declared erroneous are facts, and Mr Graves knows it. A number of them he acknowledged to be true several years ago, when proved upon him. Now he repeats the same old exploded falsehoods, with amplifications. Comment is needless.

ERRORS AND ABSURDITIES OF GODFREY Mr. Graves and others often quote Godfrey Higgins's "Anacalypsis" as an authority when, excepting some of Mr. Graves's worka more unreliable book was never published. Higgins was a "crank" of the first water. He published a life of Muhammad, full of errors, and fallen into merited oblivion long ago. He also published a large quarto volume called "The Celtic Druids," in which he at-tempted to substantiate the following wild theories: The Druids were one with the Buddhists, priests who emigrated from India; they were identical with the Scythians, Chaldæns, Phœnicians, Etruscans, Parsees, etc.; the religions of all these people were founded by the Buddhists or Druids; the Druids introduced the Cadmean system of letters into Greece, the Greeks being ignorant hoobies compared with the ancient Celts; the Celtic Druids of Britain, etc., spoke a language akin to Hebrew, etc., etc. The whole of this is the veriest nonsense, as every innscript was lost, which fabricated extraction did not cover the facts at all. So from ceasing to falsely quote Mr. Allen, Graves's recent quotations from him are of speculation than in the attempt to lift the veil of Isis." In it, Higgins attempts to prove all religions derived from the ancient solar and zodiacal worship of the Hindus. We now know very well that solar worship constituted a very small portion of the cultus of the ancient Hindus, and such a thing as the mytho-zodiacal worship was entirely unknown, there being no such thing as a solar zodiac among the early Hindus. To show the utter unreliability of the "Anacalypsis," attention is invited to the following list of absurdities claimed as truths by Higgins in that work. They are all found in the first volume of the octavo 1878 edition, the page being indicated on which each is found:

(1) The first part of Genesis (in our Bible) is a Buddhist work, the second part a Brahmanical production (p. 24). (2) The religions of Moses and Zoroaster were not merely similar, but identical (p. 91). (3) According to all ancient history, the Persians are descendants of Abraham (p. 91). (4) Ham is a Greek corruption of the Hindu word A U M or Om, the Sun-god (p. 29). (5) The shepherds who conquered Egypt were black Cushites, originally from India, their leader being Memnon, a negro (pp. 43-48). (6) A race of Negroes or Blacks came from India and overran Syria, Phœnicia, Arabia, and Egypt (p. 51). (7) Buddha was a black negro, whose religion spread even to the remotest parts of Britain (p. 40). (8) The Zend-Avesta contains many of the Psalms of David, and nearly the same accounts of Adam and Eve, the deluge, etc., as our Bible, and Zoroaster called it the book of Abraham (p. 105). (9) The Bhagavad-Gita contains a life of Cristna (p. 159). (10) Osiris is a Greek word, composed of the Greek article () and the Hebrew word Shr, and means "the Black God" (p. 169). (11) The languages of India are derived from the same root as the Hebrew, Phœnician, etc., and their gods the same (p. 188). (12) Sakya, the family name of Buddha, is the origin of the name of our Saxon ancestors (p. 203). (13) The war of the Mahabharata was between the followers of Buddha and Cristna, by which the Bud-dhists were expelled from Lower India [Buddha was not born till nearly a thousand years after this great war] (p. 211). (14) The name of the Island of Java is clearly that of the Island of I E U E, the Hebrew Jehovah (p. 216). (15) The prophecy of Isaiah concerning the birth of Immanuel was well known to the Gauls, Druids, Egyptians, Greeks, and Hindus long before the time of Christ (p. 224). (16) Immanuel in Isaiah meaus "Om our god," the A U M, or Om, of India (p. 224). (17) The history of Cyrus, in Herodotus, is taken from a life of Cristna, from whom Herodotus, it is a life of Cristna, from Whom Herodotus, it is a life of Cristna, odotus copied it (p. 224). (18) Buddha, Zoroaster and Menu are the same person (p. 321) 19) Cristna is the sun in Aries, and Buddha the sun in Taurus, and Buddha dated from a period 2,160 years before Christna [Krishna lates nearly a thousand years before Buddha] (p. 345). (20) The temple of Juggernaut was built nearly 6,500 years ago [it was built in the 12th century after Christ] (p. 191). (21) The date of Krishna is 2,500 years before Christ, and Buddha 4,600 B. C. (p. 191). (22) Ulysses and St. Patrick are the same person (p. 519). (23) Jesus is derived from the Hindoo word Vasu, meaning God of the Winds, or of air in motion (p. 363). (24) Man was originally a black negro in India, but as he

etc., (p. 396). Probably 24 more preposterous absurdities in the light of the knowledge of the present age, cannot be found in any other work in the world. All can see how worth-less such a composition is as an authority; and it is Mr. Graves's principal authority.

CONCLUSION. I think I am warranted in saying that I have clearly proven the truth of all the important statements in my former article and shown the complete unreliability of Mr. Graves's counterstatements. Mr. Graves made insinuations against both my scholarship and my truth, charging me not only with lack of knowledge but with misrepresenta-

tion......Suffice it to say, that this paper has been prepared with the most scrupulous, conscientious care. I have endeavored to present the honest truth in every instance, without exaggeration. The facts, are what the people should know, and every statement I have made herein is in accordance with the facts, so far as known. challenge the closest scrutiny as regards every quotation from or reference to other writers in this essay. I have been faithfully accurate in every instance, and I have given number of page and volume all through, so that any one may test the accuracy of my references and quotations. This is in strong contrast to Mr. Graves's habit of not giving the names of the books from which he quotes or pretends to quote (saying, for example, Max Mueller says so and so, without saying where he says it), or in cases where name of book is given, omitting the number of page etc., by this means placing obstacles in the way of an investigation into the correctness of his assertions. I repeat, I challenge the most rigid scrutiny into everything I have said herein, knowing as I do the truth and fidelity to fact scrupulously observed in its preparation.

Presidio of San Francisco, Cal. THE END.

Harmonial Association R port.

Continued from Second Page,

SPEECH BY FRED. A. DAVIS, M. D.

Mr. President. Ladies and Gentlemen: wish to call your attention to a subject that seems to me of vital importance to the welfare of this Society. In order to bring it properly before you I would move that the Board of Trustees take the necessary steps, as soon as possible, to organize the Children's Progressive Lyceum in connection with these meetings. I do not need to dilate upon the superiority of this institution over the ordinary Sunday school, nor is it necessary to make a prolonged argument to prove the necessity of the Lyceum. That can be considered as granted. The question which requires careful consideration at the present time. is whether the occasion is ripe and the Society ready to make a start in this direction. I very well remember my first visit to the Lyceum about lifteen years ago, when Brother Davis was Conductor and Sister Mary was Guardian. I recall very distinctly how I wished that I had passed through that school instead of the Methodist Sunday School that had given coloring to my theological patients. logical notions. It was only about three years ago that I was able to become a Lyceum member, and to learn its strength and its weakness to see its possibilities, and the causes of its failure to realize the hopes of its founder. Since then I have been told that Mr. Davis had confessed that the Lyceum was practically a failure and had given it up in disgust. Of course I have learned that this is one of those reliable falsehoods which pass current for a time before they can be

stamped with their true character. supply the losses of death and removal? Are we to depend upon those who can be converted from the errors of early training? Do we find the soldiers captured from the enemy, so to speak, to be better fighters for our principles than those who are enlisted from infancy and trained in our tactics? What would the orthodox church do without her Sunday school? We can learn from her experience. I do not need on this occasion to describe the Lyceum system or to go into detail as to the causes of its seeming want of success in most localities. It has been success in some societies, and has failed with others; but I believe the grounds of its failure were not in the system itself, and I know you all feel sure the Lyceum can be a success under the supervision of its founder. The main question is, are you ready to undertake its organization now? I do hope this question will be decided in the affirma-

I have been waiting for some time to engage in the progressive work the Lyceum presents for us. I am ready to enlist all the power I possess under a competent leader in the effort, and I have no doubt there are many others as ready as myself. I believe that the Harmonial Philosophy contains an abundance of truth that is eminently fitted to attract the mind of youth and fill it with the best of impulses and aspirations, and I firmly believe that one effort upon the plastic mind of childhood is worth a dozen upon the prejudices and crystallized errors of manhood. I am convinced that the philosophy of the Love Divine is a thousand fold more effective in waking up the powers of the soul than the theology of fear upon which the church places its main reliance.

The Lyceum system, if it can be grasped by those who attempt to teach it, is so consistent with the laws of the mind that children drink in its methods almost as they inspire the pure air of heaven, and they are trained to the fearless freedom of thought in a manner that can only be fully appreciated by a person who has felt so painfully the limitations of the creeds of ignorance and

A recruit who is so trained from childhood may be depended upon in the hour of trial far better than one who has just allowed the light of truth to glimmer through the incrustations of superstition. Let the idea of progression be planted in the youthful mind and it will be vastly better than the eternal statu quo of a theology in which progress is virtually tabooed either in this world or the

I know what I am talking about when I compare the Sunday school and the Lyceum, because I was brought up on Methodist pap and was weaned quite late in life, and have been a member of a progressive lyceum long enough to know where its weak points are as they have been wrought out in practice. I feel sure that this Society would like to see another effort made to realize on this plane of existence, the beautiful vision of the Summer Land given to us by Mr. Davis and known to us as the Children's Progres-

sive Lyceum. Mr. J. B. Sammis, as a member of the Association, seconded the motion: That the Board of Trustees be respectfully requested to take into consideration the ways and means necessary to the opening of the Lyce-um in connection with this Society. The ligions by the incorporation of a few legends | traveled westward, he gradually improved | um in connection with this Society. The of Buddha in the mythical lives of two ob- till he became white in Britain, Holland, motion was carried unanimously. The next

question was in regard to reaching a larger public.

REMARKS BY A. J. DAVIS. The President remarked that in order to increase attendance it would be necessary to resort to "sensational" proceedings, especially in a city like New York where human life

was one unbroken round of sensuous excitement. He said Spiritualists were like their fellow-citizens in this particular. They sought and followed after the "latest sensation." All renowned mediums were expected to perform astounding feats of "unmistakable demonstrations." The demand among Spiritualists was materializations. Mediums were consequently induced to make "star 'engagements," including their own company of seen and unseen actors, so that large and paying audiences could be attracted to the exhibition rooms or halls. Shall we, friends, take down our standard? Do you desire this Society to resort to external sensuousness? Let us study to become spiritually-minded rather than seek to become believing Spiritualists. Death is certain to convert every soul to the cardinal claims of Spiritualism, but death is not certain to render the individual spiritually-minded. Plainly put, the question is, shall we lower our standard of teaching from Sunday to Sunday? Shall we study the "Jumbo" skill of a Barnum in order to fill our tents with wonder-seekers? Or, shall we keep our flag at mast-head pro-claiming the glad gospel of "Human Pro-gression now and throughout eternity?" REMARKS BY D. E. MARKHAM, M. D.

In response to further invitation extended to members to address the meeting, Mrs. Markham said: It seems to me that the true way to promote the prosperity of these meetings is for every one to take a deeper, more practical interest in them. More indi-vidual desire should be felt to advance and multiply the great benefits which are common to all. Common interest in a common cause which is dear to each.

If the members of this Association should all attend the Sunday meetings, the hall would be full to overflowing. They do not seem to feel the importance of personal attendance; although each is prompt in rendering financial support. I do not believe in lowering our standard in any respect. We must go forward; not put our hands to the plow and look back. You all know me as one of the "collectors," our good sister, Mrs. Crans, being the other. The rule is golden that it is more blessed to give than to re-ceive. I trust you will each remember this principle when we pass around next Sunday with the collection baskets! More mutual

helpfulness is what is needed; more good fellowship and cheerful co-operation.

After these remarks, the hour being far advanced, a motion of adjournment was moved and adopted. Thus ended one of the most pleasant and profitable business meetings of the Harmonial Association. The Sunday morning services at Steck Hall will be continued until the second Sunday in June; which is the time fixed for beginning the summer vacation.

Anniversary of Modern Spiritualism.

To the Editor of the Religio-Philosophical Journal:

.The New Orleans Association of Spiritualists held their anniversary on Sunday, April 1st, in Odd Fellow's Hall—a day on which all, both rich and poor, artisan and tradesman, could come together in one harmonious gathering, enjoying alike the advent of the happy "New Year." Many collected on this occasion, and the general outpouring of good feeling, one to another, brought the angel world into sweet communion.

The day was opened by the usual morning ervices, which were under the controlling influence of Mr. Geo. P. Benson, the trance ecturer of the association. His audience was held in rapt attention for over an hour, lisening to those beautiful and sublime truths, which were given forth with a power and eloquence few can attain. After the services were concluded all adjourned to another room, where was laid by the ladies of the association, a sumptuous repast to which all amply testified their appreciation.

The afternoon's entertainment was opened and conducted by Mr. Thos. Cripps, whose quaint and original remarks, added not a little to the general good humor. The opening song, "Let the good angels come in," was effectively sung by the andience. Then followed songs and recitations, which were finely rendered by the young ladies, and others of the association. A bright, beautiful boy of five summers, gave a cheery whisling polka accompaniment on the piano. Being encored he gallantly responded.

In the evening Mr. Benson gave one of his soul-stirring lectures, to a large and appreciative andience, after which the "good nights" were said, when all dispersed, each carrying away the comforting feeling, that they had spent a very happy day.

Think of this day, my trusting friends,
As "New Years" come and go;
Think of the souls together bound,
In this harmonial flow.
And may thy pathways in this life,
Be ever strewn with flowers.
And may you in rich deeds of love
Fill up the Golden hours.

The New Orleans Association of Spiritualsts has lately been reorganized and chartered under the laws of the State of Louisiana, and is now in a flourishing condition, counting quite a number of members on its roll, (and adding constantly thereto) gathered from a very intellectual class of people, among whom there are some of our best and prominent citizens. The following are the newly elected officers: C. Sanders, A. M., M. D., President: Thos. Cripps, Secretary: Mrs. M. Husted, Vice-President, and M. R. Pittman, Freasurer. T. C.

Who Will Pay it for Them?

To the Editor of the Religio-Philosophical Journal: We, that is my blind daughter and I, were talking

yesterday of writing to you. As we see no way of raising the money to renew our subscription, you will have to discontinue the JOURNAL until we can renew, if that time ever comes. We are pleased with the paper; words cannot tell you how much we prize it nor how much we shall miss it from our EMILINE HARDING. Armstrong, Neb., May 3rd, 1883.

Will not some kind, benevolent Spiritualist subscribe for the Journal for this poor lady, thus furnishing her the spiritual food she so much desires? Her daughter is blind, which adds to her affliction. We are already sending the JOURNAL to a large number unable to pay, and we do not feel able to increase the list.



This is to certify that I am well acquainted with a man fifty years of age, for many years a resident of this city, who has been at times extremely ill, but could not tell from what cause, unless it was worms. Ho told his attending physician his suspicions, but the physician at once ridiculed the idea, and refused to attend him any longer, His son then mentioned Dr. C. McLane's Vermifuge, and asked him if he would take it; his reply was—I must take something to get relief, or die.

They at once procured a bottle of Dr. C. McLane's Vermifuge, and nee procured a bottle of Dr. C. McLane's Vermifuge, and he took one dose. The result was, he passed upwards of three quarts of worms, cut up in every form. He get well immediately, and is now enjoying excellent health; and, like the good Samaritan of old, is endeavoring to relieve hisunfortunate neighbors. He makes it his business to hint up and select all cases similar to his own, that may he given over by regular physicians, and induce s them to try Dr. C. McLane's Vermifuge. So far he has induced more than twenty persons to take the Vermifuge, and in every case with the most happy results. He is well satisfied that Dr. C. McLane's Vermifuge, and in every case with the most happy results. It is successfully known would not full to save many valuable lives. For further particulars inquire of Mrs, Hardis, 114 Cannen street, New York City.

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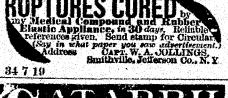
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