No. 15

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

CONTENTS.

First Page.—Glimpses of a Faithful Life.—A Biographical Sketch of Mrs. Mary Dana Shindler, Prepared for the Religio-Philosophical Journal by Herman Snow, of San

SECOND PAGE,-The Vell of Isls,-Correction of a Popular Error. "Is the Hun an Soul Like the Body, Capable of Subdivision into Parts, or is it Elastje?" Science and Art. Miscellancous Advertisements

THIRD PAGE.-Woman and the Household, Premonitory Dreams.—Incidents Related in Real Life that may be Claimed to Discount Fiction. Book Reviews, Partial List of Magazines for June. Miscellaneous Advertisements.

FOURTH PAGE.-Special Notices. Notice to Subscribers The Champion Straddler and Two-Horse Rider. An Important Meeting. The Common School System. Worse than Apaches. Scientists.

FOTH PAGE.—General Notes. Special Notices. Miscellaneou Advertisements.

SIXTH PAGE. Decoration Day. An Answer to an Article in the "Microcosm," headed "Spiri'uniism a Delusion of the Devil." Healing by Spirit Power. Kersey Graves' Reply to Wm. Emmette Coleman, Experiences with the Spirits. Influence of the Spirit-World. How the Human Organism Protects Itself. Materialism. Boycotting the Pope. Mis-

SEVENTH PAGE.—What a Railroad Engineer Saw on the Tebacapi Grade. List of Prominent Books for sale at the office of the Religio-Philosophical Journal. Miscellaneous Ad-

EIGHTH PAGE.—What is Man?—His Destiny Historically Coneldered. Letter from New South Wales. The New York Spiritual Alliance. Miscellaneous Advertisements.

Glimpses of a Faithful Life.

A Biographical Sketch of Mrs. Mary Dana Shindler, Prepared for the Religio-Philosophical Journal by Herman Snow, of San Francisco, Cal.

It is of an earnest and aspiring soul that I am now to write. But few instances are known to us, as I apprehend, wherein mental and moral activities of so intense a character have been manifested, with so great a progress as the result, as was the case in the lifecareer of Mary Dana Shindler.

She was the daughter of Rev. B. M. Palmer, D. D., a leading Presbyterian minister of Charleston, S. C., having been born into this life in the year 1810. Here, at the very center of a conservative and slave-holding oligarchy she received her earliest impressions, social and religious; yet, starting from such a point in her earthly career, she eventually not only freed herself from the old theological shack les, but with her large intuition and earnest aspiration, she advanced onward, first into a liberal Unitarianism, then into Spiritualism, and finally into the position of an earn-est worker in the Labor Reform movement, one of her latest literary efforts having been the publication of a book of songs for the working people.

My first knowledge of the subject of this sketch dates back to about the year 1839, when a copy of her "Southern Harp," fell into my hands and at once interested me, particularly from the depth and tenderness of its religious thought and aspiration. The work had already attained a widely extended popularity at the North, as well as at the South, especially among those with hearts saddened by bereavement. The author then bore the name of Mary S. B. Dana, from her first marriage, she being a widow at the time. A copy of this "Southern Harp" is before me, published by Parker and Ditson, Boston, 1841. The main feature of the work is the adaptation of words of religious significance to music already popularly known and loved. But I will give a part of the introductory lines, as in no other way can I so well inform the reader of the general thought and pur-pose of the author, as also some of the affecting incidents of her early life.

"And can it be, my Muse, that you and I Are fairly linked before the public eye? Well, be it so;—we've loved each other long; Our union now we'll celebrate in song; And those who would thy simple form despise, Shall listen and forget to criticise. I thought at first to show thee by my side Without adornment,—'twas a thought of pride! Now, clothed in music's sweetest harmonics, How many will the humble beauties prize!
I think, my Muse, 'twas wisdom on my part
To let thee sing the way to every human heart.
So, as I've introduced thee now in style, Rest thee-I'll introduce myself the while. * * *

"There was a time when all to me was light; No shadow stole across my pathway bright. I had a darling sister,—but she died. For many years we wandered side by side, And of these very songs she sung with me, No wonder then that they should plaintive be I had an only brother, and he died,
Away from home and from his lovely bride.
And not longer after, those I loved too well,
Pale—cold—and still—in death's embraces fell In two short days on me no more they smiled, My noble husband and my only child! Twas sorrow made me write these plaintive lays And yet if sad they are, they end in praise."

The volume contains nearly fifty songs, all written by our friend in her early years, and

* * * *

adapted to music chosen by her. Most of these are of a plaintive character, but occasionally there is one of a cheerful, even of a joyful strain. I will name the titles of a few of t'ese songs:"Memories of a Buried Friend; of t'ese songs: "Memories of a Buried Friend;"
"O Joy to Thee, Joy to Thee;" "Shed not a
Tear;" "The Blest Eternal Home;" "The Setting Sun." The melodies to which these are
adapted are successively: "My Heart and
Lute;" "Araby's Daughter;" "Long, long
Ago;" "Ingle Side;" "The Setting Sun;" and
the "Canadian Boat Song."

I have thus spoken somewhat fully of this
garly work of our friend under the impression

early work of our friend under the impression that it is now out of print and not likely to be seen by my readers; also because it signally illustrates the condition of one of gentle and affectionate make whilst laboring under the double burden of false religious ideas, and of deep personal sorrow.

But the time was at hand when our friend was to find deliverance from the dark shadows of the old theology. Urged on by her sincere love of the truth, and a:ded doubtless by unseen helpers through her large inspir-ational capacity, she was enabled successful-ly to investigate and reject the accepted or-thodoxy with which she was surrounded. She thodoxy with which she was surrounded. She began upon the doctrine of the trinity, but eventually extended her investigation throughout the entire system of Calvinism. The result was that, in spite of the powerful adverse influences of her social and church surroundings, she became satisfied of the falsity of the distinctive doctrines of the church in which as the daughter of its minister she had been brought up, and became publicly known as a Unitarian. A great commotion this created throughout her widely extended circle of relatives and friends. ly extended circle of relatives and friends. She was at once beset with opposition in all its varied forms. Letters of remonstrance, of rebuke and of entreaty came in upon her like a flood; but the brave woman stood her ground nobly; she did not suffer herself to be driven or coaxed from her advanced position. She could not, however, answer in detail the large influx of letters thus coming to her; she, therefore, decided to publish a volume embodying the substance of her defense against the attacks of her opponents generally. This was entitled, "Letters to Relatives and Friends on the Trinity." It was written in a good spirit, and with marked ability, so much so that it eventually come to be used quite extensively by Unitarians as a means of extending their faith.

In the year 1848, whilst still living in South Carolina, the subject of our sketch was again married, this time to a clergyman of the Episcopal Church, which event somewhat disturbed her relations with her many Unitarian friends, because it was reported that she had also renounced her Unitarianism and joined the Episcopal Church. Her own explanation of this passage of her life, as given in a letter of our subsequent corre-

spondence is as follows: "I should probably never have married again, nor left the Unitarian ranks, if I had not been suddenly deprived by what is called death of both my parents, which left me so much alone in the world that when Mr. Shindler and myself wave through together. I was ler and myself were thrown together, I was persuaded to unite my earthly lot with his. He married me, knowing that I was an honest Unitarian; but his Bishop and the South Carolina clergy generally, were surprised at his choice, which I believe neither he nor have ever had occasion to regret. I always loved the Episcopal service, or form of prayer; and finding great liberality of requirements for communion in that church, thought it best to conform to the mode of worship of which my husband was an officiating priest.....With my natural intensity of character, I worked for the church with all my might, but was always tolerant towards those who differed from us, and indeed did not trouble myself with mere theology at

At the close of the war Mrs. Shindler with her husband removed to Nacogdoches, Texas, where, until his departure for the higher life they seem to have lived in the quiet routine of home, and parish life. After that event, a son, Robert C. Shindler, was the only near relative left to our friend; and, unhappily for her future peace as a Spiritualist, that son, though otherwise dutiful and promising proved to be a bitter opponent of the new faith. It was this that constituted the great trial of her later life, sending her often away among Spiritualists at the North when other wise she might have chosen the quiet of home. As will be seen from what I shall now give from her letters, there was with her a constant inward struggle between a strong natural affection for her son's interesting children, and the great necessities of her spiritual life which found aggravation, not relief in her earthly home.

In our successive glances at the life career of our friend, we have now arrived at the period of her positive activity as a Spiritual ist. She had diligently investigated the claims of her new faith, traveling extensive ly to visit mediums and to compare experi ences with others. The results she had published in book entitled, "A Southerner among the Spirits;" a volume which is still access ible to the public, so it will not be necessary for me to dwell upon the period of her investigations. But having now reached the time of the opening of my full interesting correspondence with her I shall hereafter be able to shape this sketch almost into the form of an autobiography, giving my own com-ments only when they may be needed to keep up the connection.

"Memphis, Tenn., April 19th, 1877. "Dear Friend and Brother: Your kind

letter, just received, was like a pleasant and invigorating cordial which I happened just then to need. I seem to belong to a past genthen to need. I seem to belong to a past generation, and, having been buried alive, so to speak, in Texas, ever since the war, and having written very little for the public since my marriage to an Episcopal clergyman in 1848, I find very few people wife recognize in me the Mrs. Dana of long ago. Here and there will start up one who, like you, can recall to me my past life, and make me feel that I have some little claim to a patient public hearing.

public hearing....
"I published my book here at my own expense. I wrote it to give my testimony to what I believe—yes, know to be the truth,

and I want to be heard....
"I am now residing with Mrs. Hawks, a very fine trance lecturer....She attracts large audiences of the most high-toned and intelligent people of this city. I mention ner to you because I want to tell you of a project we have in view not yet announced to the public. Her spirit band and mine are anxious that we should establish a weekly spiritual paper, to be called *The Voice of Truth.....* I think that between us, she with her inspired lips, and also her pen, and I with my pen, we could edit a pretty fair paper; and a weekly is much needed at the

It will be remembered that a monthly magazine had for some time previous, been published at Memphis, by Dr. Watson. Eventually, this became merged as a department

of the new weekly.
Under the Date of May 22nd, 1877, Mrs.
Shindler writes: "I am about starting for my Texas home, where I shall probably remain till October....My only son is bitterly opposed to Spiritualism, and is very unwilling for me to leave home. It is very sad and is my thorn in the flesh. May his spiritual eyes be opened, is my constant prayer. He is one of the best, most moral young men I ever knew, and is a very affectionate son; but a wall has risen up between us which is very painful."

"NACOGDOCHES, Texas, July 28th, 1877.

My Good, Kind Irand and Brother: If ou only knew how much good your letters of the receiving cheering letters from do me-how your heart's warm tide flows in- many quarters, and feel thankful that my to mine-you would rejoice that you have it in your power to do so good a work as to com- ably received. It is pleasant work to me fort the one who is at present living in a only my task is rather too severe. I do not benighted region with not one human being near who can understand or appreciate the only subjects of thought in which she is interested

"I will tell you all about our projected paper, The Voice of Truth. From first to last have been led along; and even about the publication of my book I was dubious till the last moment, not being absolutely cer-tain that I was doing right. I spent the last two months in Memphis with Mrs. Hawks, an inspirational medium of rare powers, and of great purity and spirituality of character. Her guides proposed and urged the project; and were particularly positive in the direction that I should be associated in the editorship; and then I had intimations from my spirit band to the same effect; and these intimations came to me in so many ways, some times really startling, that I was forced into a conditional consent. My only hesitation was on pecuniary grounds fearing to involve my son in pecuniary loss; for what little property I have is so invested in his business that I could not withdraw it without ruin to him....Pecuniary benefit, either in the paper or my book, does not enter into my cal culations; and if I had possession of my own property, I should not mind sinking that in such a cause; but my boy is a young married man, with an increasing family, and I must not injure him ... I suppose my portion of the work will be to write, write, write; and select such matter as I think interesting and profitable. Mrs. H. will give us angel mesages (I wonder if the angels don't sometimes help poor me!) and lecture in behalf of our

undertaking.' "I have been trying to get Sept. 16th... to Memphis for the last month, for I am very much needed there to assist in the issue of our first number of The Voice of Truth, but my presence at home seemed almost indispensable during the sickness of my daughter i. e. her son's wife.] It is over now, and she is about again, and I hope to get to Memphis in a week or ten days. My home is very in-accessible, being 45 miles from the railroad, but my son has promised to take me there about the 22nd. I have had, on the whole sad summer....I have stood absolutely alone, feeling that my son, who is my idol thinks that I ought not to leave my home and family to go away among strangers for what he considers a fatal delusion. We live in different worlds; he cannot understand my mo-

"Under these circumstances I have sometimes felt like just giving up and burying myself alive for my few remaining days; and if I had not positively promised my aid in editing our projected paper; and were I not pledged to the public, I believe I should just retire into private life and vegetate here, as I have done for years.

"I have not been idle this summer. I have been collecting matter for the paper, both original and selected, and have quite a store of material on hand. Though my brain is not large, it is terribly active; if it were not for that, I might become mediumistic enough to receive help through my own organism; but I am never 'passive' a moment when awake. But let me tell you something funny. Every night before retiring, I sit with a pencil and paper and write to myself as from my spirit friends; but cannot, for the

life of me, tell whether I am not doing it all. Sometimes I can write and sometimes not. At any rate, reading over these communications is a comfort to me, and that is something.'

Not long after, Mrs. Shindler found her-self regularly harnessed into the editorial life at Memphis. She must have been very busy, working hard as leading editor of the new Spiritualist paper, the numbers of which came out regularly for about six months, containing an unusual proportion of editor-ial matter, written in the free, flowing and interesting style of the leading editor. I think that the paper was becoming quite extensively popular and might have continued with some degree of permanence, had it not been for unforeseen adverse conditions soon to be noticed. Owing to this very busy life in which she was engaged, several months elapsed before I received another letter from my friend. But under date of February 28th, 1878, after apologizing for the delay, she wrote:

"I knew I was undertaking an arduous task when I consented, after the earnest solicitations of my earth—and so far as I can judge, my spirit friends—to engage in the editorship of a weekly journal; but if I can only go on with it, I shall feel thankful for the experturity of payring my little can only go on with it, I shall feel thankful for the opportunity of pouring my little bucket-full on to the tidal-wave which is now sweeping over the earth, bearing away the rubbish of old systems which are tumbling and falling all around us.

"The three prominent subjects outside of Chirifuelism preser namely: Woman The

Spiritualism proper, namely: Woman, The lews, and Co-operation, are subjects of my own selection; or rather, they came to me by strong impressions; and as for them I have a great deal of the actual writing to do and they interest me intensely, you will perceive that my poor little brain is kept very busy. Fortunately I sleep soundly and enjoy so far uninterrupted health; and considering my advanced age, my vitality is astonishing. If the angels have given me this work to do, they can and will sustain me."

first attempt at editorship has been so favormind writing the articles, that is the part I love; but the responsibility of filling the paper with a variety of interesting matter, worries me considerably. The proof-reading also is no easy work. You need not be uneasy about my vacating the editorial chair for a while, for I shall continue to write, especial ly on certain subjects, and send matter to the paper by mail. But my brain has been on the strain too long, and I am admonished that I must break away and enjoy the quiet

of home for a season.... "I never ask questions about business mat ters, nor do I know the number of our subscribers; I only know that the list is gradual ly increasing; but when the paper will be self-sustaining, I don't know. I give my brains and my time, and keep myself."

Soon after, leaving the immediate manage ment in the hands of her assistant editor Mrs. Hawks, whose husband was the business manager, and upon whom also rested the pecuniary responsibility of the enterprise Mrs. Shindler returned to her Texas home intending to spend the summer there. The passages from her letters which follow will sufficiently indicate the course of succeeding

NACOGDOCHES, Texas, June 3rd, 1878. "I nearly broke myself down before left Memphis, and ever since I have been at home I have found even the writing of a letter a grievous burden; yet occasionally a thought or a series of thoughts, comes to me with such power that I am obliged to give them expression in a hastily penned article, which the next day I would not know to be mine, if it had not my signature. What kind of writing do you call that? Inspirational or what?... My home looks lovely. I have white, pink and red tea roses in bloom. and many other flowers, which make the garden gay, while the mocking birds keep up a constant serenade. It will be very hard for me to break away when it becomes neces sary for me to return to Memphis; but by that time I suppose I shall begin to long for the society of Spiritualists"....

On her return trip from Memphis, an in teresting incident had occurred through the casual meeting with a gentleman who had been somewhat familiar with her previous history, which she thus describes; "We en tered into conversation; and finding that was a Southern woman and had spent my early life in Charleston, he asked me if knew a clergyman there by the name of Palmer. I told him that was my father's name. 'But I mean,' said he, 'the one whose daughter embraced the Unitarian faith and published a book in its defence.' I smiled and told him I ought to know something about it as I was the lady herself. He seemed very much surprised and gratified, and said that he had been brought up by Presbyterian parents, but that as soon as he began to think for himself, he threw off the chains of his early education and became altogether unsettled in his ideas. About this time, my book fell into his hands and satisfied him so completely that he sent it to an intimate friend, whose mind was in a similar condi-Not long ago. he had a letter from that friend, who wrote: 'You once sent me a book which did me a world of good; I now send you one by the same author; you will be surprised, perhaps, to hear that I have

become a Spiritualist, made so partly by reading that book. The friend was a Uni-tarian clergyman who said that he had endeavored for a long time not to lose sight of me, but I seemed to have been living in retirement for several years. You may depend we had enough to talk about; and though I was travelling alone I now had a most atten-

In her next letter of June 22nd, Mrs. Shindler begins to manifest trouble and alarm at the state of things at Memphis. Mrs. Hawks had been taken dangerously ill, in view of which state of things is found the anxious enquiry, "What is to become of the Voice of Truth? In the present wearied condition of my brain I would not again undertake to carry it on alone.'"..."Mr. Hawks is one of the most honorable of men; has been doing business in Memphis for thirty years and enjoys the highest confidence of every one. He writes to say that the paper must not, shall not die; and he means what he says."

However, from the exigency of the case, it was found necessary to suspend the publication for three months. Then came on that terrible prevalence of the yellow fever, the remembrance of which is still fresh in the public mind. This put an end to the noble

public mind. This put an end to the noble enterprise of our friends, as it did, for the time being, to almost every enterprise of that devoted city.

Under date of November 23rd Mrs, Shindler thus writes of the final catastrophe: "I have had two or three letters from Mr. Hawks—she is not able to write a line. They are still sick and thoroughly discouraged. The whole family had the yellow fever and it has left both Mr. and Mrs. H. in a very nervous condition; and he writes that, from financial dition; and he writes that, from financial and other considerations, there is no probability of resuming the publication of the Voice of Truth... It is one of the great disappointments of my life, for I had formed a broad and comprehensive plan of action which was but just begun to be fulfilled; especially was this the case in regard to the topics of 'Co-operation' and of 'Woman and her Work.' But I think I shall still go on writing upon the latter subject; and perhaps, if times grow better and I have a favorable pportunity, I may offer the result to the public in a book form."

Our friend now, for a time, felt that her occupation was gone, and that she was doomed to an unwelcome extension of her time of inaction and exile in the uncongeniality of her Texas home. But soon there were indications in her letters, that her intensely active mind was at work on other projects. She writes: "I have been writing for the working people. My articles are not so much on the finance question, about which there are such differences of opinion. They are directed more to the hearts of those who can feel for the poor, and who bate monopoly, bribery, wicked legislation and fraud of all descriptions. Letters are pouring in upon me from working men, thanking me for my labors in behalf of the laboring classes, and feel that a higher power than mine has been my guide in this matter." March 16, 1879.—....I have been suffering

for two or three weeks from an unaccountable depression of spirits for which I feel condemned and ashamed, but which I cannot entirely throw off. I suppose it may arise from the entire absence of sympathy in my surroundings, for upon every subject on which I hold advanced ideas, I am considered eccentric and heretical. I must get away from here this summer, if possible.....My dear little grandchildren are a great source of pleasure to me, and sometimes it seems as if I cannot leave them and their father; yet I must go to New York if I can. I have a few more words to say before my mortal voice is hushed, or rather, before my hand forgets its cunning."

"I have my volume of poems about ready for publication, and if I had any power of self-assertion and could talk the publishers into thinking them tolerably good, I might succeed. I do not aim at pecuniary emolument, but would like some publisher to take them and make what he could out of them. They came from the heart and I think would

do good, or at least comfort some sad hearts." Accordingly, we soon after find Mrs. Shindler in New York where she remained till near the close of the year, keeping herself quite busy, especially with the pen, in the new work she seemed to have before her. From letters received during this period, I must limit myself to the extracts which follow:

"Before I left home I was writing songs for the working people's party; and I also wrote a great many prose articles which were extensively copied into the labor re-form papers, till now I find myself quite popular with the common people..... I feel sure that this work has been chosen for me by my angel friends who seem to be leading me along, opening for me doors of usefulness all the time..... I am at all times conscious that I am watched over and guided by the wise and good who have passed on before me; and I believe that they will preserve me from contamination while leading me into rough paths and to acquaintanceship with strange companions....."Letters come to me from perfect strangers in all parts of the Union, gratefully thanking me for the sympathy expressed in my writings for suffering humanity, and I cannot help hoping that I am doing a good work; but be this as it may cannot choose for myself; I have been obliged to enter this field and here I must stay until I can get leave of absence.....I will tell you what happened to me the other night. I went with a friend to Jersey City to hear a lady preach, Mrs. Phoebe Hanaford,

For the Religie-Philosophical Journal. The Veil of Isis.—Correction of a Popular Error.

BY WM. EMMETTE COLEMAN.

It is popularly supposed that the great temple of Sais in Lower Egypt contained an inscription on the pedestal of the statue of the goddess Isis, to the following effect: "I am all that is, that was, and shall be; and my veil no mortal hath ever uplifted." Founded upon this, the phrase "The Veil of Isis" has become, in literary circles, a synonyme for the deepest and most recondite religious mysteries. Some years ago I read a book on the mysteries of the Druids called "The Veil of Isis," written by W. Winwood Reade, the of Isis," written by W. Winwood Reade, the subsequent author of that well-written work. "The Martyrdom of Man." Godfrey Higgins called his "Anacalypsis" "an attempt to draw aside the veil of the Saitic Isis." Madame Blavatsky, a few years since, purposed at first to call her ponderous volumes on Occultism "The Veil of Isis," and such is the head-line at the top of the pages of her first head-line at the top of the pages of her first volume; but, learning that the title had been pre-occupied by Mr. Reade, she changed the name of her book to "Isis Unveiled." In her preface we read, "Reverently we stepped in spirit within the temple of Isis, to lift aside the veil of 'the one that is and was and shall be' at Sais." And in the Boston Index of March 15, 1883, was published a beautiful poem called "Isis," embodying thoughts suggested by the supposed inscription upon her Saitle temple. In contrast to all this, the truth is that the phrase "The Veil of Isis" is erroneous in all its parts. The inscription at Sain did not refer to Isis, and no "veil" was referred to therein. A double error is therefore voiced in the expression. The facts will now be given.

Sais was the principal seat in Egypt of the worship of the goddess Neith, and in the great temple thereat dedicated to her occurred the famous inscription so often misquoted and misapplied. Neith and Isis were two distinct divinities, and their supposed identi fication is due to an error of Plutarch, which error has been reproduced to the present time. Neith was one of the first order of deities in Egypt, while Isis and the entire circle of Osirian deities were of the third order—that is, according to Herodotus, Wilkinson, and Bunsen (Rawlinson's, "Herodotus," N. Y., 1859, ii, 241, 242, 246; Bunsen's "Egypt," i, 378 et seq.) The Osirian deities, including Isis, were quite distinct from Neith. Neith was pre-eminently a virgin goddess—the virgin mother of Ra the sungod—that is, of Ra in his highest form, that of the Creator. "The sun here," says Tiele, "signifies the highest sun-god, as the Creator who also has created himself without a father." ("History of the Egyptian Religion," Boston, 1882, pp. 204, 205). Neith combined in herself "what is usually among the Egyptians, as well as among the Phenicians, Assyriang and other bindred papeles cane Assyrians, and other kindred peoples, separated into two persons"-that is virginity productive but always pure nature-power and maternity, a personification of the "ever whence every thing derived its origin." is the eternal deepest ground of all things symbolized as the divine mother-maid." "In reality there is no one of the Egyptian gods quite like her. Her attributes are transferred to other goddesses, but they all reproduce only one side of the double being that we find in Neith." (Tiele, "Egypt. Relig." pp.

On the other hand, Isis was one of a circle of Osirian deities—always the wife, but sometimes the mother, sister, or daughter of Osiris. Ra, with whom Neith was connected, and Osiris, the husband of Isis, were both solar deities; but their worship was originally distinct and varied. Each was the centre of a different cultus. "The worship of Osiris and that of Ra are the most ancient religions mentioned on the oldest monuments. They are those which in after-times prevailed most generally." (Tiele, "Eg. Relig.," p. 37). In later times, however, considerable amalgamation of the two cultes took place. The idea of virginity, the distinguishing characteristic of Neith, was foreign to Isis. She always figures as the wife of Osiris, while Neith, being a perpetual virgin, has no husband as signed her in the Egyptian pantheon. Neith is forever free from all masculine contact, as the true rendering of the Saitic inscription informs us. It is her virginity, not her inscrutability, which is emphasized. It is true that certain unreliable anti-Christian writers have claimed that Isis was a virgin-mother, but such was certainly not the Egyptian con-ception of Isis. She is said to have been married to Osiris, her brother, while they were in their mother's womb; the result of this antenatal union was Horus, the young sun-god. After the death of Osiris, he (Osiris) "becomes lord of the world of the dead, and Isis, who has continued to have intercourse with him there, brings forth Haxpocrates" (Tiele, "Eg. Rel." p. 40). It is, then, absurd to speak of Isis as a virgin-mother. Horus is universally recognized in Egyptian mythology as the second Coirie by his wife Isis thology as the son of Osiris by his wife Isis. How then could she be a virgin?

The author of "Bible Myths," following, as usual, unreliable authorities, such as Higgins, Inman, and Bonwick, repeatedly names Isis as the virgin-mother of Horus, prudently omitting all mention of Osiris as his father or as the husband of Isis. He also repeatedly calls Horus the virgin-born Saviour," and also makes Osiris himself a "virgin-born Saviour"—born of the virgin Neith or Ceres (sic). All of this is untrue. Osiris was not the son of Neith and was not virgin-born. He was the son of Seb and Nutpe, though occasionally his mother is said to be Isis as well as Nutpe. Nutpe was the wife of Seb. and they were the parents of all the gods of the Osirian circle. Neith was never regard-ed as the mother of Osiris, and she did not correspond to Ceres (Demeter). Isis, not Neith, was sometimes considered by the Greeks and Romans as the analogue of their Ceres—Demeter (Tiele, "Eg. Rel.," p. 56; "Chamber's Cyclopædia," article Isis.) Horus was not virgin-born, his father being Osiris. Such errors as these, indicative of a lack of competent knowledge upon the subjects treated, deface the book "Bible Myths" throughout its whole extent. It is probable that representations of Isis and the infant god Horus gave rise to the similar representations of Mary and the infant Jesus; but it is incorrect to state, as do Inman, the author of "Bible Myths," and others, that the Egyptian delineations were intended to depict the infant Horus and his virgin mother, Isis. The attribute of virginity did not inhere in Isis, though it did in Mary. In proof of the non-identification, by the Egyptians, of the Saitic Neith with Isis, it may be noted that, in the temple of Neith at Sais, among the other deities to whom homage was rendered. in addition to Neith, we find Isis. Though specially dedicated to Neith, this great temple became in time a veritable pantheon. "There in addition to the worship of Neith in her two forms, corresponding to her double na-ture, homage was paid to Selk the scorpion

goddess, Ma the goddess of truth, *Isis*, Seti, Nephthys," etc. (Tiele, "Eg. Rel," p. 208). We here perceive the worship of Isis to be distinct from that paid to the two forms of

At an early period the Greeks appear to have identified the Egyptian Neith with their own Athene—the Roman Minerva. Herodotus (ii, 59, 62) and Plato (Timeus, p. 22 A; Jowett's translation, Oxford, 1871, ii, 518; Davis's translation, Bohn, ii, 325) identify the Saitic Neith with Athene-Minerva. Other ancient writers making similar identification are noted in Jablenski's "Pantheon Ægyptiorum," 1750, p. i, l, b. 1, ch. 3, sec. 7; see, also, Mosheim's notes in his Latin trans-lation of Cudworth's "Intellectual System," 2nd edit. tom i, p. 510 et seq., et p. 522. The earliest mention of the far-famed inscription in the temple of Sais is by Plutarch in his Peri Isidos kai Osiridos (De Iside et Osiride, —"On Isis and Osiris") section 9. In the original Greek the passage reads thus: "To d' en Saei tes Athenas, hen kai Isin nomizousin, hedos epigraphen eiche toiauten, Ego eimi pan to gegonos, kai on, kai esomenon, kai ton emon peplon oudeis po thuetos ape-kalupsen." The Latin version is as follows: Quod Sai est Minervæ quam eamden atque Isidem arbitrantur, fanem, hanc habetat inscriptionem: Ego sum omne quod exstitit, est, et erit; meumque peplum nemo adhuć mortalium detexit" (Ploutarchou Suggramaton Tomos Tritos [Plutarchi Scripta Moralia], Fr. Duebner emend, Paris, Didot, 1856, tom i, p. 433). Goodwin's English translation reads thus: "Moreover, the temple of Minerva which is at Sais (whom they look upon as the same with Isis) had upon it this inscription: I am whatever was, or is, or will be; and my veil no mortal ever took up (Plutarch's "Morals," Goodwin, Boston, 1870, iv. 72). The latter clause, however, Kenwick translates more correctly: "No one has ever uncovered my skirts" (Ancient Egypt," N. Y. 1852, i, 327). Plutarch's version of the inscription is evidently incomplete and maccurate; besides he mistook the meaning of the concluding clause in his version. As has been seen the perpetual virginity of Neith was her most marked characteristic, and the clause above referred to was expressive of this virginity. Plutarch construed it as signifying the inscrutability of the nature of the goldess and of the principle symbolized by her; and this misconstruction still largely exists in the public mind—the phrase "The Veil of Isis" being constantly used as significant of Nature's most deeply-hidden arcana. Plutarch seems to have mistaken the meaning of the words," says Kenrick, "referring them to the mysterious nature of the goddess, instead of her virginity" (Ancient Egypt," i, 327). Plutarch is wrong, says Wilkinson, in considering the "still unveiled or unmarried golders. or unmarried goddess the same as Isis, and in saying that the latter [Isis] was called by the *Egyptians* 'Athena,' signifying 'I proceeded from myself'" (Rawlinson's Herodo-

tus, ii, 91). The word *peplou (peplos)*, used by Plutarch and commonly translated *veil* rarely had that signification with the Greeks. Peplos originally signified any woven cloth used as a covering; then specifically, a large full robe or shawl worn by women, and specially a robe worn by goddesses (Hiad, 5,734; 24,746). That it could also be used to cover the head and arms we gather from Xenophon's Curopadia, 5, 16. The Latin peplum (peplus) generally signified a robe of state or a robe worn by the gods. The peplum or peplos of Athene—Minerva was specially famous. Both Plato (Euthryphron 6 C,—Jowett's Plato, i, 305) and Plautus (Prolog. Mercator, ver. 67,—Riley's Plautus, Bohn, ii, 137; and Fragments from Servius's Commentary on the Eneid, i, 480,—Riley's Plautus, ii, 528) refer to the splendidly-embroidered peplos or peplum of Minerva carried like the sails of a galley in public procession at the Panathenga, or great festival of Athene-Minerva. Plutarch having, therefore, used the word peplon in speaking of Minerva, could surely have had no reference to a veil. The peplos of Minerva was an extensive robe, not a covering for the head. Veil is, accordingly an incorrect

rendering. Proclus, in his *Timœum,* lib.i, p. 30, has given us a more complete and accurate rendering of the Saitic inscription. His original Greek is this: "Ta onta, kai ta esomena, kai ta gegonota ego eimi. Ton emon chitona oudeis apekalupsen, hou ego karton etekon, helios egeneto." In Thomas Taylor's translation of "Proclus on the Timeeus of Plato." London, 1820, vol i, p. 82, I find the follow-ing English version: "But the Egyptians relate. that on the adytum of the Goddess there was this inscription, I am the things that are, that will be, and that have been. No one has ever laid open the garment by which I am concealed. The fruit which I brought forth was the sun." The last clause is given only by Proclus, Plutarch having omitted it entirely. Proclus, it will be observed, does not use the word peplon, but chitona, in naming the covering of the goddess. Ohiton cannot well be translated veil, as it always signifies a garment, robe, tunic, or something

It is possible that Plutarch may have voice ed a popular error in identifying Neith with Isis. During his time the worship of Isis was quite prevalent in the Roman Empire; and in their enthusiasm for their favorite divinity, her worshipers often endowed her with the attributes of other deities, to which she had no valid claim. "In the time of the Ptolemies and Cæsars, the attributes of Neith were imputed to Isis, the Isis whom the Roman ladies and even the young girls wor-shiped with a zeal which the law forbidding foreign superstitions was powerless to check (Tiele, "Eg. Rel," p. 307). Bunsen tells us that Plutarch refers the Saitic inscription to Isis "in accordance with the enthusiasm which the later writers had for her" ("Egypt," i, 399). Misled perhaps by the identification of Plutarch, and the identity of some of the hieroglyphic epithets bestowed on the two goddesses, some Egyptologists formerly thought that Isis and Neith were originally identical; but farther research and discovery have negatived this supposition (Lepsius, "Einleitung," Berlin, 1849, p. 310, note 4; Kenrick, "Anc. Egypt," i, 317).

In George Rawlinson's "History of Ancient Egypt," Boston, 1882, vol. i, p. 352, is found the following statement: "Clemens of Alex-andria declares that the inscription on her [Neith's] shrine ran as follows (Strom. v, p. 155): 'I am all that was, and is, and is to be: and no mortal hath lifted my veil." No such declaration is to be found anywhere in the Stromata of Clement of Alexandria, and I wondered at first how Prof. Rawlinson could have made such a blunder. In Bunsen's ."Egypt," i, 399, I however found the following passage, which explains the blunder: "According to Clemens (Clem. Alex. Strom. v, p. 155) her [Neith's] great shrine in Sais had an open roof like that at Ouka in Thebes of Bœotia, with the far-famed inscription 'I am all that was, and is, and is to be; no mortal has lifted up my veil' (Plutarch, de Is. et Os. c. 9), and the fruit I bore is Helios' (Proclus, lib. i. in Tim., p. 30)." This pas-

sage includes quotations from three authors -Clemens, Plutarch and Proclus; and the references to them which I have placed above in parenthesis are found in footnotes in Bunsen, not in the body of his remarks, as above Owing to the looseness of construction either of Bunsen or of his translator, the passage reads as if the whole may have been quoted from Clemens; whereas only the first clause was taken from that writer, and the remainder from Plutarch and Proclus. Prof. Rawlinson, who often indulges in inaccuracies carelessly overlooked the footnote references to Plutarch and Proclus, and copied that portion taken from Plutarch, and credited it to Clemens, copying Bunsen's reference to Clemens (Strom. v, p. 155) without verifying it mens (Strom. V, p. 155) without verifying it. Clemen, Stromata, v, p. 155, says nothing of the sort; it says this (I give the English translation in the "Ante-Nicene Library," vol. v. p. 237,—"The Miscellanies of Clementh," book v, chapter v.): "Wherefore the wisest of the Egyptian priests decided that the temple of Athene [Neith] should be hyperthral (onen-roofed)"

ethral (open-roofed)."
On page 476 of "Bible Myths" we meet with the remarkable statement that on one of the temples of Neith at Sais "was the celebrated inscription thus deciphered by Champollion (sie): 'I am all that has been, all that is, and all that will be. No mortal has ever raised the veil that conceals me. My offspring is the sun." No authority is given by the author for the statement concerning Champollion, and so it is presumed this is one of the many blunders of the unknown author himself for which no authority is given in "Bible Myths." It is safe to say that no hieroglyphical copy of this inscrip-tion has ever been found at Sais, and that Champollion never had an opportunity to decipher it. The version of it falsely attributed to Champollion is evidently a hybrid one, taken partly from Plutarch, and partly from Proclus. The use of the word "veil," which certainly formed no part of the original Egyptian inscription, is reminiscent of the Plutarchian mistranslation. Champol-lion would scarcely have made such a blundering translation as the one attributed to

In view of the foregoing facts, we perceive the inapplicability of the phrase "The Veil of Isis" as applied to the impenetrable mysteries of Nature; that, when Godfrey Higgins spoke of attempting to "draw aside the veil of the Saitic Isis," the blunder upon his title page was a foreshadowing of the collection of blunders composing his work; and that, when Madame Blavatsky speaks of entering the temple of Isis at Sais and lifting aside "the veil of the one that is and was and will be," the inaccuracy of the statement, and the misstatement involved in the title of her book—"Isis Unveiled"—fitly symbolize the wholesale inaccuracy and the wealth of misstatement permeating her volumes. For there never was a "Saitic Isis," no "veil" ever covered Isis, or the goddess with whom she was incorrectly identified; and the supposed "veil" never symbolized the inscrutableness of Nature's arcana—the never lifted garment or robe of Neith being a symbol of the perpetual virginity of the great Mother

Presidio of San Francisco, Cal.

"Is the Human Soul Like the Body, Capable of Subdivision into Parts, or is it Elastic?"

BY J. MURRAY CASE.

To the Editor of the Religio-Philosophical Journal:

I wrote a short article for the JOURNAL some time ago, asking the above question. Two correspondents replied through the JOURNAL, and I am in receipt of private letters from others. I regret that the JOURNAL in which these replies appeared, has been mislaid or lost so that I cannot refer directly to them, but I will say that nothing so far written even approaches the solution of the difficult problem. The general drift of opin-ion has been that the soul and spirit are two separate entities, but what that has to do in answering the question I am unable to conceive. Let us assume that we are a trinitybody, soul and spirit; that the body is the clothing of the soul, and that the soul is the clothing of the immortal spirit. Then if a man's head is cut off and is instantly carried away from the body a considerable distance while yet both the head and body are alive, the question is, has the soul been cut in two: If so, has the spirit inside of the soul been severed also? If the soul and the spirit inside of the body has not been severed, which end of the man contains it, the head or the body? If in the head, then is not all our theories, so beautifully woven, that the "in-ner man" is an absolute duplicate of the outer body a delusion? How are we to "know each other there" if the spirit is not a dupli-cate of the body? We often hear it said that the body is the

creation of the soul or spirit; that the flesh and bones of the physical body have materialized upon the inner self, and that all thought comes—not from the physical brain, but from the spirit within. I don't believe this. If I did I should be certain that whenever I applied the ax to the neck of a fowl, that I had not only severed the head from the body, but that I had severed the spiritual entity in twain also, because I find life, for a time, both in the head and body. This, as I have shown in a former letter, is equally true of the human race. The head does not die instantly, neither the body upon decapitation. This leads me to one inevitable conclusion, namely: It is not the spirit which gives life to the body unless the spirit and soul can be severed in twain, or are elastic.

There is no possible way of escaping this conclusion. It is just as certain as two and two are four. If a man has an immortal spiritual body or soul, I cannot believe that it can be severed into parts; or that if he has an immortal spirit I cannot think that it can be cut in two or mutilated, expanded, contracted or changed in any manner, except as the divine laws of God gradually unfold it into greater beauty and perfection, or destroy it through the spirit's disobedience. If the spirit clothing the soul can be di-

vided into two parts, it follows that these parts may be subdivided into millions of atoms, or that they may be scattered throughout infinite space, which would leave the spirit without a spiritual body. If the spirit itself can be subdivided into two parts, if would soon dissolve and be lost in the unseen mind force which we call God. I cannot think that the soul or the spirit is! so constituted that they might be scattered throughout the universe, and then the same particles forming these entities come together again so closely that two ardent lovers might hide away in the opposite ends of a pea-nut pod; yet this is the inevitable conclusion, if we assume the spirit and soul capable of changing its form. My theory is

as follows: 1. The body is not the product of the spirit but that the soul and spirit are an outgrowth of the body.

2. The spirit does not cause the body to think, but that thought is the result of the

combustion of matter. 3. That the body is not built upon the skeleton frame of the "inner soul and spirit," but that the spirit and soul are being created by the natural body; or as St. Paul says, (1. cor. xv:44-46.) "There is a natural body and there is a spiritual body. Howbeit that was not first which is spiritual but that which is natural and afterwards that which is spiritual."

I cannot believe in that vague unnatural theory, held by so many Spiritualists, that our spirits as living entities have existed co-eternal with the creative mind. I can see no difference between an unconscious spirit and a particle of matter. I believe human souls and human spirits are the creation of God's laws, and while millions survive and go on to immortal life, millions more go downward to endless death and disintegration through the violation of natural

I believe the soul and spirit are separate entities from the body, and not necessarily confined to the body. I do not believe they are effected by disease or any accident to the body, any further than these conditions of the body limits it powers to feed the soul and spirit in their development and growth.

I believe the spirit and soul are connected to the body by an umbilical cord or magnetic link, which is severed at death when the spirit becomes permanantly conscious of its

own entity.

I believe that the spirit may leave the body while the body still lives, and return to it again, and that there are times when the spirit becomes conscious, and that in mediumship the medium's own spirit is nearly always the principle operator, and that in clairvoyance, it is the medium's spirit which

I believe that when we are impressed that a friend is near us, or is coming, and as often happens, he does soon come, that it was the

friend's spirit going in advance of him.

I believe that God in his wisdom has so ordained that when the body sleeps the spirit is awake and when the body is awake the spirit is in a state of rest or sleep, unless there is some unnatural conditions, hence both are not perfectly conscious at one time.

I believe that men born without arms and those who are deformed by disease have a perfect spiritual body, but if the body was the outgrowth of the spirit, or the clothing of the spirit I should be compelled to believe that that the spirit must also be deformed.

I believe that when old age and infirmities come on the soul retains all its beauty and vigor of early life, but if the soul was confined to the body and the body the clothing of the soul, I should be compelled to believe that in spirit life there are old and decrepit men and women, and emaciated invalids, as well as ludicrously deformed monstrosities.

I believe that two-thirds of the theories we have been taught by many of those who stand high as authors among Spiritualists, are erroneous and lamentably weak and destitute

of scientific and logical reasoning.

What I believe, however, is simply one man's opinion. There may be ten to one against me, and I am open to criticism, for it is through the friction of thought only, that we can arrive at truth. Columbus, O., May 20th, 1883.

Science and Art.

Geological examination reveals in the delta of the Mississippi, along a space of 300 miles, ten distinct forests of buried trees. Bald cypresses with a diameter of twenty-live feet have been found.

After the dust has been thoroughly beaten out of carpets, and they are tacked down again, they can be brightened very much by scattering corn meal mixed with coarse salt over them, and then sweeping it all off. Mix the salt and meal in equal proportions.

Of the twenty Pharaonic mummies so strangely discovered last year in a pit at Dayrel-Baharee, several were garlanded with flowers. The greatest wonder is that these flowers, though plucked 3,000 years ago, may now be seen in the Boolak Museum, in a suburb of Cairo, in as perfect preservation as others beside them which were gathered and dried only a few months ago.

The great library of Paris is subsidized this year by the French Government with \$235,000, and a large sum has been set aside for cataloguing and binding. With a view to isolate the fire-proof block which the books fill, more than one and a third million dol-lars have already been voted. For the support of the art and archæological schools in Rome and Athens the present annual appropriation amounts to \$30,000.

A Montreal firm has invented and patented a machine for cooking by electricity. It consists of a saucepan so isolated by nonconductors that the bottom forms the positive pole of the current. The negative pole is attached to a movable point which travels in circles over the bottom of the pan underneath, distributing the heat over the whole surface and with sufficient rapidity to avoid burning a hole through the pan at any one

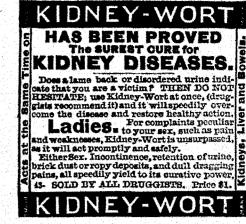
The amount of light given out by a gas flame depends upon the temperature to which the particles of solid carbon in the flame are raised, and Dr. Tyndall has shown that of the radiant energy set up in such a flame, only the one twenty-fifth part is luminous; the hot products of combustion carry off at least four times as much energy as is radiated, so that not more than one hundredth part of the heat evolved in combustion is converted into light.

For three nights in succession Mrs. Kimlin of Patterson, N. J., saw in a dream the body of her son stretched out on a table with his face terribly disfigured. Then she went be-fore a magistrate and made a complaint against the young man, charging him with disorderly conduct, of which he had not been guilty. She was so impressed by her dreams that she feared he would be killed, and she wanted him locked up out of harm's way. The police could not find him. The next day he was brought home to die, with his scull crushed in as she had seen it in her dream.

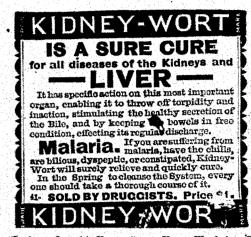
Lady—"O have you any Canine Pills?" Druggist—"Well, I don't know that we have any in stock, but we might put you something up. What is the matter with the dog, mad-am?" Lady—"Dog! No more dog than you are. I'd have you know, sir, that my husband is a perfect gentleman, if he has got chills 'nd fever."

> Horsford's Acid Phosphate IN SEASICKNESS.

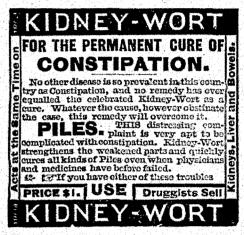
S. S. PARKER, Wellington, O., says: "While crossing Lake Erie, I gave it to some passengers who were seasick, and it gave immediate



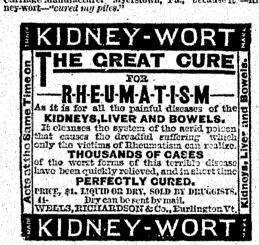
A well-known clergyman, Rev. N. Cook, of Trempelean Wis., says: "I find Kidney-Wort a sure cure for kidney and



"Last year I went to Europe," says Henry Ward, late Col. 69th Reg., N. G. S. N. Y., now living at 173 W. Side Ave., J. C. Hights, N. J., "only to return worse from chronic liver compilaint. Kidney-Wort, as a last resort, has given me better health than I've heretofore enjoyed for many, many years," He's cured now and consequently happy.



"I will recommend it everywhere," writes Jas. B. Moyer, Carriage Manufacturer Myerstown, Pa., "because it"—Kid-ney-wort—"cured my piles."



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Woman and the Trousehold.

BY HESTER M. POOLE. iMetuchen. New Jersey.]

Deeper than all sense of seeing, Lies the secret source of being, And the soul with Truth agreeing, Learns to live in thoughts and deeds. "For the life is more than raiment,"
And the Earth is pledged in payment
Unto man for all his needs.

Nature is your common mother, Every living man your brother; Therefore live and serve each other; Not to meet the law's behests, But because through cheerful giving, You will learn the art of living, And to live and serve, is best

Life is more than what man fancies— Not a game of idle chances, But it steadily advances Up the rugged steeps of Time, Till man's complex web of trouble— Every sad hope's broken bubble, Hoth a meaning most sublime Hath a meaning most sublime.

More of practice, less profession, More of firmness, less concession, More of freedom, less oppression In your Church and in your State; More of life and less of fashion, More of love and less of passion. That will make you good and great.

When true hearts divinely gifted, From the chaff of error sifted On their courses are uplifted, Shall your souls most clearly see That earth's greatest time of trial Calls for holy self-denial— Calls on men to do and be.

But, forever and forever, Let it be your soul's endeavor Love from hatred to dissever; And in whatsoe'er ye do— Won by Truth's eternal beauty-To your highest sense of duty Evermore be firm and true.

Heavenly messengers descending, With a patience never ending Evermore their strength are lending, And will aid you lest you fall. Truth is an eternal mountain— Love a never failing fountain Which will cleanse and save you all.
—Lizzie Doten.

CLIPPINGS ABOUT WOMEN. A Georgia young lady is raising four acres

of onions in order to obtain \$1,500. Miss Lucy Larcom has been reading in Boston a paper on "Woman as a Lyric Poet."

Miss Clara Barton this week enters upon her duties as Superintendent of the Woman's Prison at Sherburn, Mass.

Her Imperial Majesty of Austria is a poet as well as a fearless rider and hunter. And now she has had a printing office set up in her palace, and is learning to set type and manage a press, in order that she may print her own poems.

An acre of space is to be given up to the women's department in the coming Mechanics' Fair at Boston. Some of woman's industries which are to be represented are floriculture, bee culture, raisin culture, the making of dresses and children's clothes, carpets, wall paper designs, art needle work and botanical collections.

Miss Catharine Wolfe of New York, whose generous donation of \$10,000 for the Reno "school for girls" insured the building of that seminary, is the richest lady in the United States. She is good-looking and worth \$16,-000,000 in her own right.

following:
"The American lady's book so warmly praised not long ago by Mr. Ruskin, is a large quarto containing the folk-lore of the Tuscan contadini taken in many cases from their own lips. The text, music and beautiful illustrations are all in pen and ink, and are the work of the young lady herself, who is a Bostonian, the daughter of the portrait painter Alexander. The yerses are written in Italian and English and are framed or separated by drawings of the beautiful mountain plants of the region. The landscapes and figure drawings are said to be remarkable. Many pages are headed by bars of music giving the air belonging to the succeeding legend. So much did Mr. Ruskin admire this unique book that he bought it for his Sheffield Museum for \$3,000."

Unless the ranks of governesses were more than filled, compensation for their services would not be rated so low. The young lady described below would, doubtless, be glad to exchange her accomplishments for such industrial training as would serve to give her independence as well as fair wages:

A young lady from New Haven recently applied in this city for a position as nursery governess. She was informed that she must give her whole time to the three darlings, sleeping and eating with them, bathing them, cleaning their room, walking out of doors with them, teaching them all the Engdoors with them, teaching them all the English branches, Parisian French, correct German, perfect technique on the piano, and elegant manners, and when not sewing for them, assisting with the family sewing, besides dressing herself well. She was to have no "outs," and if upon trial she suited she might receive as much as sixteen dollars permenth."

The following gives the views of George William Curtis in Harpers' magazine, "Why should men decide what is becoming in woman? Men perpetually talk of the sphere of woman, as if women did not know their own sphere quite as well as the men know theirs and men argue about the occupations and ed neation of woman as if women were not as competent to choose for themselves, as men for themselves. But if men are to decide what is truly womanly, and direct the activ ities and studies of women, practically deny ing them the freedom of choice, which men will fight to the death to secure for themsolves, the consequences are inevitable. Not more surely will he that sows the wind reap the whirlwind than he who would impose upon society to-day the mediæval estimate of women reproduce mediæval morals and

AVOCATIONS FOR WOMEN.

The Herald has a late editorial on the increased employment of women and children in the United States. The census reports that, in 1870, the whole number of women employed in "gainful occupations," was 1,-836,288. Ten years later the number was 2,647,157, showing an increase of 810,869. By these figures we learn that the number of women engaged in obtaining livelihood has increased in a much higher rate than the female population; also, at a higher rate than the number of males pursuing gainful occupations. The increased number are mostly engaged in mechanical and manufacturing industries. And precisely similar facts hold good in regard to children.

There is food for thought in those figures. In the first place, the census has not obtained the full statistics. Multitudes of women

ere engaged in gainful occupations, who are not reported to the census taker. Such have homes, or are partly supported by others, and many are too proud to acknowledge that they labor while they really work hard under the seclusion of their roofs, and are compelled to do so, for the period of false shame for hopest, toil is not yet gong and will not be to do so, for the period of false shame for honest toil is not yet gone, and will not be, so long as the old traditional gallantry on the part of men is expressed for delicate, dainty women. They hold to the feeling that it detracts from ladyhood to "work for pay," and they would rather suffer than betray such a fact. So we may count the number much larger than the figures given. There are many over 3,000,000 without doubt. We do not know what Dr. Dix and that ilk will do about it; perhaps they may sell the immense property of Trinity Church of which he is head, and divide per capita among those many of whom are poor, work exceedingly many of whom are poor, work exceedingly hard, and have not clothing good enough to wear to his church. Indeed, they would be seated so far from the pulpit that they could not hear his advice to women to stay at home and sing the magnificat. Again, it may be just possible that some of these women who work so hard might possibly like to express their sense of the laws in help making them. Some of them who have suffered through liquor would be glad to vote against that infamous traffic, and so with regard to probate laws and the care of minor children, and in other ways.

OCCUPATIONS FOR WOMEN. During the last quarter of a century, avo-During the last quarter of a century, avocations in which women can engage successfully have increased in proportion to the increase of population, perhaps greater. And there is need of it. A great writer said: "You can keep a woman innocent by making her independent," and morality is increased by just that independence which our forefathers feared. One of the greatest aids to this end, is the establishment of art and industrial schools which have only been founded trial schools, which have only been founded during the last few years. We have gone over the work of the revered Peter Cooper, and other lesser schools are springing up over the country. There are two schools of Industrial Art in New York, both are young but have encouraging prospects. That of Mrs. Densmore at 124 Fifth avenue, is an offshoot from the original established by Mrs. Florence E. Cary, now in operation at West 25th street. In the latter there are pupils from all the States, and instruction is given in drawing from nature, and designing for carpets, wall paper, calico, lace, and also wood carving and kindred pursuits. In the school of design in Cincinnati, over one half are young women. Decorating pottery and china painting, having survived the crudities of untaught amateurs, are regular professions. So is the painting on tapestry, which is very beautiful in its effects when skillfully done, and is also permanent. Photography has a few devotees, telegraphy many.

GENERAL AVOCATIONS. There are skillful lace menders as well as makers, who command high prices for their unusual work; engravers, piano tuners, workers in gold, silver and mother-of-pearl, book-keepers, makers of every kind of fancy goods; makers of cake and preserves, of pocket books, dolls' dress makers; some are engaged in poultry raising and a few are very successful with bees. There are workers on artificial flowers, bead trimmings, shoe makers, rearers of silk worms, and umbrella and parasol makers, and many other avocations.

Premonitory Dreams.

We have the Tribune's authority for the Incidents Related in Real Life that may be Claimed to Discount Fiction.

> "One of the most remarkable occurrences ever heard of was related to me this morning," remarked a State Street broker in Boston, the other day. "I have heard of a good many wonderful dreams, but this has some features about it which border on the marvellous.'

'What is the story?" queried another broker, whose business was apparently dull enough to allow him plenty of time to study the miraculous, since he had almost forgotten how to buy and sell.

"Well," replied the first speaker, "I was told to-day by a leading city hall official, whose trustworthiness is undoubted, that a daughter of the late Harvey Jewell (who was so well and favorably known in Boston in legal and business circles, and was a brother of the late Marshall Jewell) had recently a very queer and unusual experience, and one calculated to make a deep impression upon the strongest mind. Some weeks ago she had a dream in which she distinctly saw an undertaker drive up to her residence with a hearse. He was a peculiar-looking man. His queerly-shaped nose, which looked as if it had been broken and was twisted to one side, gave his countenance an expression which would have made identification easy and certain. He came directly toward her, and, as he said, 'Are you all ready?' she suddenly

"The dream seemed a peculiar one, but did not attract very much attention in the household until a few days or a week later it was repeated, with exactly the same characteristics, down to the 'Are you all ready?' and the

"And now comes the strangest part of the story. Some little time afterward the young lady was visiting in Cincinnati, and went to an apartment hotel to call upon a friend. She stepped into the elevator with others, and was startled to hear 'Are you all ready? from the man in charge. She was still more startled on looking around and beholding the exact picture of the man of the dream, even to the misshapen nose. It made such an impression upon her mind that she requested to be let out of the elevator at the first landing. She stepped out, and the other occupants went out at the next landing, and the man remained. The elevator machinery gave out; suddenly the car went up, and then down, and the man was instantly killed. "You have all heard of the warning of dreams. All I can say is that this is the first well-authenticated case I have ever known, and if it does not border on the supernatural I do not know what does. It was a good way to restore one's peace of mind, but a most re-

markable sequel." "Send it to the Globe," said a listener; "it may bring out many somewhat similar cases from among the thousands who fead that popular paper."

Philip Hart, a notion dealer, in Trenton, J., has been missing since last Thursday. He left for New York on that morning, and has not returned. His wife tells a singular story writes a correspondent of the New York Times. She says her husband was in the habit of going to New York every month to pay bills for goods and to order new lots. He always stopped at the house of his parents, in Greenwich street, near the Cortland street ferry. When he left home Thursday morning, at 7:30 o'clock, he had in his possession \$140. He reached his parents' home in New

York at 9:30 and remained there until 2 o'clock in the afternoon. It was his intention then to go and pay his bill, and he asked his sister to accompany him. She was feeling unwell and did not go and he then left. This was the last seen of him. He had a sister living in Seventy-seventh street, whom he intended to visit, and as he did not come back to his parents' house on Thursday night, they concluded that he had staid at her house. Next day a member of the family visited the sister and found that he had not been there.

The most singular thing about the whole

affair is the part two dreams play in the mat-

ter. Both the wife in Trenton and the sister

in Greenwich street, in New York, dreamed on Thursday night that they saw the missing man on a bridge, with a railing on one side of it, struggling with another man, and saw him fall off, while the other man ran away. Mrs. Hart described her dream in a vivid manner. She said she had no uneasiness about her husband's going away when he left, as he had been in the habit for the past three or four years of going to New York every month. But on Thursday night about midnight she says she had the dream. She saw him on the bridge plainly, saw his face, and saw the man he was struggling with. The dream distressed her so that she woke up and dream distressed her so that she woke up and slept very little the rest of the night. Next day she felt depressed all day and looked forward anxiously for the hour when he was expected to arrive at home. He was to have left Jersey City at about 7 o'clock and was looked for at home by 9. When this hour arrived and he did not come the wife grew more uneasy, but thought he would be back on the midnight train, and she sat up waiting. As he did not come she sat up till three in the morning, and lay down on a lounge, but slept very little. In the morning a telegram came from his sister in New York asking if he had arrived at home. In greater ing if he had arrived at home. In greater suspense than ever she sent back a telegram that he had not, and at once started for New York. When she arrived at his parents' house, the sister of the missing man, without knowing anything about Mrs. Hart's dream, related her own dream. When she had finished and

BOOK REVIEWS.

money.—Ex.

Mrs. Hart told her dream both were astounded

the dreams were almost identical, even to the

railing on the bridge. The New York police

are endeavoring to find some trace of him.

His wife thinks he has been murdered for his

[All books noticed under this head, are for sale at, or can be ordered through, the office of the Religio-Philo SOPHICAL JOURNAL I

TOKOLOGY. A book for every woman. By Dr. Alice B. Stockham. 300 pp. cloth. Price \$1.50
7 A. B. Stockham, M. D. Publisher, 161 LaSalle St.

This book is a popular, practical treatise upon pregnancy and parturition, giving such plain, complete and concise directions for hygienic treatment, that all can understand and follow them. It also treats especially upon conception, fetal development, signs and diseases of pregnancy, including consti-pation, headache, neuralgia, etc., hygiene of pregnancy, management during and after confinement, abortion, care of infants and diseases of children. It also contains sever-al pages of receipes for dietetic food and

The book is written by a woman of large experience, professional and domestic. Dr. Stockham is devoted to the profession of healing the sick and preventing disease; these are her prime objects and of far more consequence to her than is the glorifact. consequence to her than is the glorification of any special school of practice. In a word she is progressive, willing to utilize remedial and sanitary agents wherever found, that prove efficient.

The country is flooded with books upon the subjects treated in this work, some of them very good, more of them commonplace and some of trifling value. Dr. Stockham evidently felt that with her varied experience as a wife, mother and successful practitioner she was better qualified to advise her sex than most authors who have written on similar subjects, and the book justifies her con clusions. The work is written by an educat ed physician in an earnest hope to benefit her sex, and she deserves to see its sale run into the tens of thousands.

Complete directions are given for a Turk-ish bath at home, which will be found of great importance. The work as a whole, embodies the teachings of Dr. Stockham's medi-'cal "conversations," and thirty years professional experience.

THE BRIDAL EVE, or Rose Elmer. By Mrs. Emma D. E. N. Southworth. Philadelphia: T. B. Peter-son & Bros. Paper cover, price 75 cents.

The author of this work has always been a great favorite with all lovers of sterling and intensely interesting romances, and her name and novels have become household words This is one of her most powerful and absorb ing, being full of the strongest interest throughout.

Partial List of Magazines for June.

POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) Contents: Medical Quacks and Quackeries, by Dr. F. J. Shepherd; Recent Magnetic Storms and Sun-spots, by Garrett P. Serviss; Vivisection in the State of New York, by B. G. Wilder, M. D.; Quartz: its Varieties and Formation, by Rev. J. Magens Mello, F.G.S.; The Remedies of Nature—Consumption, by Felix L. Oswald, M. D.; A German View of the "Data of Ethics," by Friedrich Von Baerenbach; Cost of Life, by John Pratt; On Science-Teaching in the Public Schools; The Chemistry of Cookery, by W. Mattieu Williams; Our Marriage and Divorce Laws, by Gordon A. Stewart; Evolution, by H. H. Boyeson; The Boundaries of Astronomy II, The Nebular Hypothesis, by Robt. S. Ball F. R. S.; Darwin and Copernicus, by E. Du Bois Reymond; Whistling, by T. F. Thiselton Dyer Sketch of Prof. Benjamin Silliman, LL. D. Correspondence: Editor's Table: Literary Notices; Popular Miscellany; Notes.

THE PHRENOLOGICAL JOURNAL. (Fowler & Wells, New York City.) Contents: Peter Cooper: Studies in Comparative Phrenology; Develop ment of Musical Instruments and Musical Culture; Self-Esteem; James B. Eads; Experiments in Psychology; Position in Society; The Umbrella-Bird; Political Economy; The Planet Saturn; Causes of Malarial Diseases; Getting used to it; Oiling the Watch; Kitchen Leaflets; Notes in Science, etc.

THE HERALD OF HEALTH. (M. L. Holbrook M. D., New York.) Contents: Excessive Wealth as a Cause of Dyspepsia; The Meaning of Health; The Edenic Diet; When fever invades a house: Answers to questions: Topics of the Month; Studies in Hygiene for Women.

GOLDEN DAYS. (James Elverson, Philadelphia, Pa.) A weekly magazine for boys and girls. The stories are all interesting and have appropriate illustrations.

ST. NICHOLAS. (The Century Co., New York.) Contents: Frontispiece—"Great-grandmother's Garden;" Great-grandmother's Garden er's Garden;" Great-grandmother's Garden—Poem; A Walking Match; The Tinkham Brothers' Tide-Mill; Flowers for the Brave; How Tommy Went to Jall; A Bard's Blunder; The Story of Robin Hood; An Argument; "Sleepytime;" The Baptist Sisters; Our Picnic; "A Tam O'Shanter Dog;" Recollections of a Drummer Boy; The Plucky Prince; Swept Away; A Good Model; Canine Naturalists; A Little Lady: On the Robins Sands; Foy a Little Lady; On the Refuge Sands; For a Great Many Neds; The Fresh-Air Fund; A Beautiful Charity; Work and Play for Young Folk; For Very Little Folk; Jack-in-the-Puipit; The Letter-box; The Agassiz Association; The Riddle-box.

MASTERY. (Published at No. 842 Broadway, New York.) Contents: The Professor's Boy; The Human Body: The wood pewee and her neighbors; Home Occupations; The use of Shadows in Decoration; The East River Bridge; How to make exercise profitable; How to arrange cut dowers; A Lesson in Neatness; Our field; Washington's Monument, etc.

BABYLAND. (D. Lothrop & Co., Boston.) This monthly is for children just beginning to read and will be found quite amusing.

"Golden Medical Discovery," is warranted to cleanse the blood from all impurities, from whatever cause arising. For Scrofula, Sores of all kinds, Skin and Blood Diseases, its effects are marvelous. Thousands of Testimonials from all parts. Send stamp for pamphlet on Skin Diseases. Address World's Dis-PENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

A simile: "No, I can't write in cold blood," remarked Fenderson, "I have to be thoroughly wamed up to do good work." "The same is true of the goose the tailor uses," murmured Fogg in a stage whisper.

What are the desirable qualities in a whisker dye? It must be convenient to use, easy to apply, impossible to rub off, elegant in appearance, and cheap in price. Buckingham's Dye for the Whiskers unites in itself all these merits. Try it.

Don't insist. When a lady who has been taking music lessons for the last eight years hangs back and blushes and says she really can't play, don't insist on it. The chances are that she can't.

"Fair Girl Graduates,"

whose sedentary lives increase those troubles peculiar to women, should use Dr. Pierce's "Favorite Prescription," which is an unfailing remedy. Sold by druggists.

A New York man was so enraptured with a lady at a fancy ball that he offered her a \$100 to unmask. She accepted the money, saying: "Now your wife can pay the servant girl's back wages." It was his mother-in-law.

Princes, potentates, plain people, every body needs Samaritan Nervine. Of druggists

They have a nice old lady in South Boston of the genuine Partington variety. She re-cently alluded to the illness of a friend with You see he had digestion of the lungs, and then it settled into ammonia."

The Diamond Dyes for family use have

Dean Swift's unique charity sermon: "He who giveth to the poor lendeth to the Lord. If you like the security come down with the CHRISTIANITY ON CIVILIZATION

"Dr. Benson's Skin Cure," says A. M. No-ble, Salem, N. C., "made my scaly skin soft as a lady's."

"How can I expand my chest?" asked a stingy fellow of a physician. "By carrying a larger heart in it," was the reply.

Philosophy of Special Providences, by A. J. Davis. The author's "vision" of the harmonious works of the Creator is fully given in this bright little book. He illustrates the chain of special providences which mankind attribute to the direct acts of the Deity. For sale at this office. Cloth 50 cents, paper 30

ANTI-SPIRITUAL CHRISTIANITY.

A DIALOGUE.

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The London Artist's own Version of an Extraordinary Affair, together with the Correspondence

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The statements presented in this pamphlet are so well au thenficated in the correspondence between Mr. Dickens and Mr. Heaphy, that no one can successfully refute them, making this Spiritual Visitation one of the most remarkable of any age. A spirit materializes, takes passage on a train of cars, converses as if a mortal, and manifests in other ways her strange powers. Mr. Heaphy says: "The color of her cheek was that pale transparent hue that sets off to such advantage large, expressive yes and an equable firm expression of mouth." On another occasion when she appeared she took a seat at the table. Says Mr. Heaphy: "Tobserved, however, that she made an excellent dinner; she seemed to aptook a seat at the table. Says Mr. Heaphy: "I observed, however, that she made an excellent dinner; she seemed to appreciate both the beef and the tart." This spirit desired her
portrait painted, and after a wonderful experience succeeded
in accomplishing her object. This pamphlet contains 12
pages, printed on heavy finted paper, making a neat tract for
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cents, twenty-five copies for 50 cents. It is a splendid thing
to scatter among your friends, and cannot fall to exert a beneficial influence. It will prove an excellent missionary.

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

DROPS OF WATER.

Mr., Joseph G. Bicknell, No. 642 Main Street, Cambridge port, Mass., writes, April 27, 1883: "I have been terribly afflicted for a number of years with gravel and kidney discase. My urine contained brick dust deposits, and at times I could not pass my water except in drops and with great pain; and have had to get up as many as lifteen times during the night. I tried several physicians: they did mo no good, but a friend of mine, who had used Hunt's Remedy told me to get a bottle and try it. He had been cured of a severe case similar to mine, and that others had used Hunt's Remedy in Cambridge and pronounced it a medicine of real merit. After being repeatedly urged I purchased a bottle, and before I had used all of it I passed a stone as large as a pea, followed by smaller ones. I have used in all ten buttles, and it has completely cured me. My kidneys are in excellent condition, and for one of my age (68) sixty-eight years, I can truly say I feel like a young man with strength and vitality. My family use the Remedy, and would not be without it, and never fall to recommend it to our friends and neighbors in Cambridge and Boston. You are at liberty to use my name in praise of the best kidney and liver medicine, Hunt's Remedy.'

"DID WONDERS FOR ME,"

The above words are from Mr. Lewis Keen, No. 9 Highland Avenue, Malden, Mass., April 28, 1888. He says: "I bavo been troubled for years with kidney and liver complaint, fol lowed by gravel, with severe pains in my back and groins. I had great trouble in passing water, it being scanty, and accompanied by terrible burning, the vessel being coated with brick-dust deposit. I was recommended to use Hunt's Remedy by a friend who had been completely cured of a similar trouble. I purchased a bottle at the druggists, and commenced to improve at once. I have used but two bottles, and it has done wonders for me—no-more-kidney trouble, no more pain. It has given me new life, and I would not be without Hunt's Remedy at any price. It is all that it is recommended to be, and I cheerfully give this testimony for the benefit of the many sufferers from kidney diseases and gravel."

M. F. RIGGLA.

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ITS LAWS AND METHODS

JOSEPH RODES BUCHANAN, M. D.,

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successively from 1846 to 1861; Discoverer of Cerebral Impressibility, and of the Sciences of
Psychometry and
Sarcognomy.

Governments, Churches and Colleges for many thousand years have striven in vain to conquer Crime, Disease and Misery-A New Method must therefore be adopted-If that Method can be found in this volume, does it not indicate a better future for Humanity?

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- II. Moral Education.
- III. Evolution of Genius.
- IV. Ethical Culture. Ethical Principles and Training.
- VI. Relation of Ethical to Religious Education. VII. Relations of Ethical to Intellectual Education.
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CHICAGO, ILL., Saturday, June 9, 1883.

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

The Champion Straddler and Two-Horse Rider.

Sometime before the gentle Calvin made things warm for Servetus, before the playful Christians applied the rack and thumb-screw to heretics, or the good Paritans had burned the witches at Salem, long previous to the time when Lyman Beecher quieted his nerves with a fiddle after preaching a good orthodox sermon, there were expert straddlers, The Greeks had one, a brazen fellow, a hundred feet and over in stature and weighing over 700,000 pounds, who was once popularly supposed to have stood with a foot on either bank of the harbor at Rhodes and who finally tell into the hands of a Hebrew junk dealer who carried him off on the backs of a big drove of camels. In these latter days they straddle in other ways. The present age makes straddlers like Russell Sage, who with one foot on the Stock Exchange and the other on a broker's office, smiles serenely at the long rows of lame ducks coming up Wall Street to pay him tribute. There are as in times past "statesmen" who are expert straddlers; indeed, two great parties are just now trying to float, each with one foot on a high tariff plank and the other on a free trade raft, and between the two both are likely to be swamped. When, however, a man has the genius to conserve his straddling energy and correlate it with his intellectual, psychological and physiological forces so as to enable him to skillfully ride two horses at the same time his success is assure', and lasting, provided there be a good stock of persistent energy. Down in the State that once was owned by Adonnis Conkling, but which is now claimed by both John Kelley and the Stalwarts, is a mighty city called Brooklyn; for churches, graveyards and preachers she has long been noted; she is ambitious, and has a right to be proud of her success. She has the most stupendous bridge in the world. spanning a magnificent water-way and uniting her with the metropolis of America. She has a straddler who has grown to be the best two-horse performer in America. He went into training on an old roads'er of questionable pedigree, which, however, can be traced with certainty back to the days of Calvin. But this evangelical steed was not equal to the work his rider\wanted done. The young equestrian's views broadened as he rode and while he couldn't really see the expediency of turning the old beast out to grass, he still felt he must double up and make a team; so he looked about to find a running mate for his wind-broken steed, and seeing the promising colt, Liberalism, jumping fences and browsing at will, he lassoed him, and by a patent double-acting, interchangeable gag bit, he is able to ride erect with profit to himself and satisfaction to the sensation-loving populace. When he was born, his father was supporting the family as best he could on \$800 a year—nearly 100 per cent. advance on the salary he started out with; but then the old gentleman could only ride one horse and play a fiddle, while Henry Ward rides two with ease, and sometimes "plays the very devil."-so some say-hence it is right and proper he should earn more in one year than could his father in twenty-five.

Brooklyn dotes on her bridge, but she adores her Beecher; the former cost \$15,000,000 and can only span something less than six thousand feet: the latter has been a trifle less expensive and is a far greater success as a connecting link. The scorching heat of scienthe dim distance, a tidal wave of superstitious evangelical sentiment may sway Liberalism far out of line, but the elongating quality of Henry Ward's intellectual underpining is conal to the emergency and he retains his foothold with steady nerve. If, perchance, he enters the "Cave of Gloom" for a while, he emerges with "the birds singing in his heart" sweeter and livelier than ever. He can, not only ride two horses but drive another at the same time; indeed while managing the leader he does his most brilliant equestrian feats. The leader's name is Expediency, and he is used to distract attention from the movements of his master when the latter is adjusting his understanding to the changing gaits of his steeds, Orthodoxy and Liberalism.

Brother Beecher is farming this summer; he is a good farmer too. The other evening he milked the cow, fed the calf, and having helped his wife wash up the dishes and put the house to rights, he took off his blue denim overalls, shaved himself and ran down to Brooklyn to talk with his Plymouth friends. He had been tilling the soil for a week or two in place of his usual work at cultivating popular sensation; he craved a job at his regular work after so long a rest and concluded Spiritualism was the lead that would pan out best. Here is his effort as reported in the papers:

There was insatiable craving in human nature, he said, for some knowledge of the unseen world, and it was is strong to-day as it ever was. It was only 150 years

Mr. Beecher said there was nothing in Dante or Milton to compare with the scene of Samuel appearing to Saul when invoked by the Witch of Andor. It is part and parcel of this same general desire that has led in modern times to what is called Spiritism or Spiritualism. l do not inveigh against Spiritualism at all, but I do do gounce those men who make a trade of it and that us their mediumship for purposes of money. Experience shows that as a class of men they probably go back to the old sorcerers, deceivers of men, misleaders. As to Spiritualism itself, I am very free to say that I could ever account or see that any one else could account or many things that happen at what are called scances, never happened to be present at one where I got a sin-le idea, t. ough I have got a shock. No man on earth sould desire more than I to believe in modern Spiritual sm; no man on earth could be more willing, more anx ous, moreglad to believe it; but solemnly I can't do It In the first place, I have never heard anything from the other world that a boy five years old could not say in this world. Stuff unutterable stuff; the greater part of it, mean. Some people say they do have communications of very great value.

I have been at scances and have read Spiritualistic papers a good deal, and have seen my father come under

papers a good deal, and have seen by lather come under the table, my mother, and my brother George, and my little children; and there was something in it that was very impressive. I will not deny that when I was in England my father appeared to me. It was at a seance in the house of brother Charles Duncan so that there was no professional trickery: it was as honest a conven-tion as could possible be. There was no thought of guilt or deseit. We fether come and it seamed from the way or deceit. My father came, and it seemed from the way the table acted as though it was he. It was a robust, strong, energetic action and it was not until he came to talk that I saw the table was a fool. [Laughter.] He talk that I saw the table was a tool. [Laughter.] In said to me 'My son, you are exerting yourself too much you are in great danger of breaking down.' I said 'knew that; what shall I do?' He answered 'You mus observe the laws of health.' 'Well,' I said, 'I dian' come 3,000 miles to learn that; I knew that before left Brooklyn.' [Laughter.] My mother came and have reason to suppose it was her method. She was a market decrease and learner was a said too. meek woman and not demonstrative, of grave presence and great depth, and the table acted exactly as I think and great depth, and the table acted exactly as I think she would have done. But I could get nothing out of my mother. My little children came and pecked at the table like little birds, but they had nothing to say and the whole thing passed away. Yet I can't prevail on myself to say I knew this did not take place from any collusion; there was no motive for it, no ground or reason that I could see for it, but it was empty. If you asked my thay would you set asked the proof, that this reason that I could see for it, but it was empty. If you asked me 'how would you set aside the proof' that this is from the other world, I freely confess I could not make any statement; only I feel that the other world is an unspeakable degradation if the foolish things that purport to come from it do really come. When Professor Felton, of Harvard, was investigating this subject he received a communication from Benjamin Franklin, and ceived a communication from Benjamin Frankin, and it was so sterile, so jejune that he was provoked to exclaim: 'If the ratio of deterioration is so rapid Pericles is a born fool.' Now, I believe there are many in Brooklyn, I have no doubt there are a great many of my congregation, I know there are, who believe in Spiritualism. Some of them take great comfort in it. I would not destroy their comfort for one moment, but my own impression is that eagentific man should give more attention. pression is that scientific men should give more atten-tion to this subject, and common people not instructed in methods of investigation should give a great deal less attention to it. I think that people are hurt by it. Here and there is an unhurtable person, but in general those and there is an unnurable person, but in general those that follow on to know the Spirit-world are a good deal more hurt than helped by it. Now and then a man who has looked into Spiritualism says, 'I believe in immortality. I never used to.' Well, thank God for so much, Anrthing that brings nearer the sense of immortality and the reality of after death is not to be slightly spoken of. Nevertheless, I think that the average effect of spiritualism upon the common people is not good, and yet itualism upon the common people is not good, and ye there is that in it which demands that it should not be pool-pooled altogether and thrown away, but that men trained to investigation should make it the subject of continual research, until they know what that occult elecontinual research, then they know what that occurrence ment is that plays such fantastic tricks with our imagi nation and our faith.

With the eloquent preacher we regret, in common with most Spiritualists, the necessity which obliges those possessing mediumship to "make a trade of it" and hope the time may come when this necessity will no longer exist. But why should these people be subject to Mr. Beecher's indiscriminate and wholesale denunciation for making merchandise of their powers? Is it not their right and privilege to do this in an honest legitimate way, as much as it is for Mr. Beecher and 60,000 other preachers in this country to take pay for their service? There is not an honest medium in the world who is not better entitled to the moderate income received than is the Plymouth pastor to his enormous salary. You are touching on dangerous ground, Mr. Beecher, when you talk "trade." 'Experience shows," says Beecher, "that as a class of men they probably go back to the old sorcerers, deceivers of men, misleaders." Whose "experience," your's Mr. Beecher? You are not the man to make such an assertion. That there are mediums who do this is unfortunately true; that there is a class of pseudo-mediums who trade upon the weaknesses of their fellows is notorious; Spiritualists frankly admit this. But how about the preachers, the "called of God?" Supposing a Spiritualist lecturer or writer should denounce all "ministers of the gospel" because of the daily shortcomings of some of the number, would you, Mr. Beecher, think it fair and honorable?

The "five year old boy" allusion of the Plymouth preacher is only another Beecherism and hardly worthy of comment; it is either mean't to be taken in a Pickwickian sense or his opportunities have been limited. He will find, however, that intelligent Spiritualists with one accord will admit that much "unutterable stuff" comes from what purports to be spirits; he will find that Spiritualists have various ways of explaining this. One explanation which will account for part of it is. that a large share of what is said in this world is "unutterable stuff," even including considerable that flows from the brilliant pulpiteer's own lips, and that people don't River of Death. What more "unutterable stuff," or more meaningless verbiage was ever uttered through the lips of a medium than the following, taken from Mr. Beecher's "Prayer before the Sermon," delivered on the 20th ult., and reported by his own stenographer? Here are the sublime vacuities:

O thou Divine Silence! the whole world listens for O thou Divine Silence: the whole world listens for thy voice and hears it not. All the earth has reached out its hand in distress and felt no father's hand. Yet we believe that thou art, and though thou dost not communicate by voice in our own language, we believe nevertheless that thou art thinking of us, and that thou art maintaining the mighty enginery of nature for all the beings that thou hast created. Though the ways of lite run contrary to all our thoughts of order and succession, we believe there is a providence that is gaiding.... How unlike we are to thee we cannot tell, but we are the sons of God.....

Thou who didst make the wind obey thee, and the tem pestuous wave, caust then not also still to peace the troubled heart? Despise not their joys, because they do not roll through the eternities as thy joys. Hear them who would say some words of thanksgiving to thee, whose gladness

We don't want to be uncharitable, Mr Beecher, but as George Eliot has aptly said: "Truth has rough flavors if we bite if through," so we give you a taste of your own

When Henry Ward was in the presence of his father he recognized the old gentleman's vigorous individuality, but calls him a "fool" for telling him what he already knew; it is a fair presumption then that had the Rev. Lyman told his brilliant offspring something he didn't know and couldn't verify, the son would have called him wise. What could be more natural than for a father to express his solicitude in the direction of most importance to the son at the time. The Brooklyn preacher knew this to be so, but he must make his hearers laugh, even at the expense of his father. Henry Ward says his mother was "a meek woman," and so when she came he could get nothing out of her; evidently he didn't get any of her meekness by heredity either. When a man whose study for fifty years has been human nature says that the "scance in the house of Brother Duncan...

was as nonest a convention as could possibly be." and then before the words are cold. adds: "I can't prevail on myself to say I know this did not take place from any collusion," what are his hearers to infer? Either that their pastor is not weighing his words or that he has no faith in the integrity of even his brothers in the Lord;" no faith in the integrity of his fellow man. We can say for his comfort that intelligent Spiritualists in proving their grounds of belief, do not depend upon phenomena produced where the moral character of the medium must be made a factor; on the contrary they distinctly assert that the demonstrations must be of such a character that the moral status of the medium cuts no figure. With Mr. Beecher we think "scientific men should give more attention to this subject." Many such men whose names are familiar to him have investigated and given in their adhesion to the spirit hypothesis. He knows this as well as we do: why did he not have the fairness to say so and name them? But it needs no scientific training to enable even "common people" to pass correct judgment upon thousands of manifestations daily occurring.

When a farmer, a mechanic, a laborer or even a preacher, buys his own slate, cleans it, marks it, goes into the presence of a medium, where without contact between slate and medium a message is written from a relative or friend, characteristic of the writer and signed with a familiar signature, it only requires sight and memory to determine its nature, and it is reasonable to suppose that it emanates from the purported source, or, certainly from some intelligent force outside of the medium. A traveller is approached in the cabin of an ocean steamer by a quiet, diffident woman, who says: "Excuse me, madam, but I cannot refrain from telling you what I see and hear. I have hesitated for hours, but I cannot withstand the pleading longer. I see beside you a noblelooking man, his left arm is gone from a point about three inches above the elbow, his hair is dark auburn, his eyes dark brown, he wears a heavy moustache and goatee; his right hand rests on your head and I hear him say, 'Dear Fannie, do not mourn for me, I am well. Our little Edna is with me and we are waiting for you. You will come to us within six months and then our happiness will be complete.' Now he steps aside and I see a lovely, golden-haired, blue-eyed child; she clasps her arms around your neck and says, 'Mamma, dear mamma, papa and I are with you a great deal and I am so glad you are coming to us; very soon you can be with papa and your little Edna.'" This and much more is said to the astonished listener, who gradually realizes that her loved ones are present and with a deep exclamation of joy, thanks the stranger in broken words for the ineffable happiness she has bestowed in convincing her of the presence of her husband and child and in the assurance that she will soon be with them. No scientific training is necessary to enable this mourning woman to recognize the description of her loved ones whom she had supposed widely separat ed from her, if indeed they existed at all. A visitor in a strange city goes to a medium whom he has never seen; she passes under the control, apparently, of some spirit who calls him by name, tells him of his past life better than he could have told it, predicts with great minuteness certain, most import ant and tragic events to occur within a year all of which are in due time literally fulfill ed. What advantage would a scientific training have been to that man in determining the source of this information?

Mr. Beecher says: "....,in general those who follow on to know the Spirit-world are tific investigation may drive orthodoxy into | change very rapidly when they cross the | a good deal more hurt than helped by it."

This is a broad statement; upon what evidence is it made? He says he has many Spiritualists in his own church. Does he judge by its effect on them? Spiritualism does make fools of a good many, no doubt. but the "fool" quality was in them, sure to be developed in time, and the sooner they have their attack of folly the earlier will good sense gain ascendency. The particular kind of fool timber which makes silly, cranky Spiritualists, springs from heredity, and can be traced back through generations of "Christian" ancestors. A knowledge of the continuity of life and the ability of the spirit to return and manifest, is not, per se, a religion, but it is a splendid foundation on which every Spiritualist can build his own religion; it offers the strongest incentive for correct living, for the formation of a grand, noble character. "Rationally studied and interpreted," says Epes Sargent, "unmixed with delusions, self-generated or imposed by others, Spiritualism is the one safeguard against all superstitions." Neither Mr. Beecher nor all the preachers combined, can stay the spread of Spiritualism, if they would.

"Put golden padlocks on Truth's lips, be callous as you will, From soul to soul, o'er all the world, leaps one electric thrill."

Your talk on Spiritualism, as reported, is unworthy of you, Mr. Beecher; it is the talk of a weak man, it is cowardly and disingenuous. Between the lines every careful reader sees that you believe in spirit communion, and that your words are dictated by expediency; that you are timid about committing yourself to the cause owing to the vagaries and idiosyncrasies of some who espouse it. We have heard from the lips of one in whose | interior. The two victims were placed in veins runs the same amount of Beecher blood | these barrels after the gags had been removas in your own, that: "Henry is kept from | ed from their mouths. The barrels were then Spiritualism by just such things as the headed up. The floor of the hall was wet RELIGIO-PHILOSOPHICAL JOURNAL is antagonizing and laboring to eradicate"-(we don't claim to quote the identical words). If this is so, be a man and acknowledge your belief.

"Point thy tongue on the anvil of truth." You come of stock, Mr. Beecher, that does not require absolute knowledge to strengthena faith in future life; but don't forget that many, very many are not so fortunate. Don't lose sight of the spirit of the age which demands proofs for every claim. Realize that threatened with violence. He ungallantly however powerful you are in swaying men's retreated. The barrels were finally rolled you to stand up boldly in your pulpit and liberated. They were more dead than alive, proclaim with that burning eloquence so and presented a pitiable sight. When the familiar to us all, your knowledge that "it is eitizens offered to lend aid and call for a not all of life to live nor all of death to die." Epes Sargent who always had faith in a second time, and all were glad to retreat. future life wrote us from his dying bed, after | The young men's clothing was nearly torn the gates were already ajar, these words:

"....0! the great satisfaction of an abso lute knowledge that these things are so; that our life, our individuality, all the treasures of memory, however slight, inhere in a suprawould gladly torget—but Spiritualism shows significance the bad or the unwelcome, is to have a constant, refreshing press of good thoughts, brave efforts for the truth, and loving sensibilities coming in as from some celestial fountain. Nothing in the memory perishes—a fearful thought, and in itself a religion! Yet what absolute justice there is in the provision!...."

If a scholar, a philosopher, a man full of faith in God and immortality could receive such great satisfaction from absolute knowledge, how much more important is that knowledge to the "common people" as you are pleased to term them.

An Important Meeting.

A Parliamentary Franchise meeting to claim the right for English women, was held in York April 5th. Property holding Englishwomen have municipal suffrage and thousands of ladies of high standing vote on city affairs; many of whom now wish also to vote for Parliament members. Many eminent women were on the platform, and the Woman's Journal says: "Mrs. Oliver Seatcherd of Leeds, read letters of apology from the Viscountess Haberton, Mrs. Fawcett (wife of the Postmaster General), Mrs. Clark (daughter of the Right Hon. John Bright), Miss Jane Cobden (daughter of the late Richard Cobden). Mr. Ralph Creyke, M. P., (who said that women householders had just as good a right to the Parliamentary franchise as to the municipal vote, and having right on their side they would doubtless some day obtain the power they now sought); they wanted to extend the Parliamentary franchise to those women who possess the same qualifications as men to vote."

These names show that ladies of social position and influence are engaged in the movement there. Mrs. Elizabeth Cady Stanton, who is now in England, spoke very accepta-

The Common School System.

The Christian Register happily and tersely shows up a Catholic Archbishop as follows: "It is not a little amusing to see Archbishop McQuaid arguing against the common school system as anti-American! An uninformed reader might imagine that republican government had its roots in the Catholic Church, and that the priests are its chief supporters. But we all know how sharp are the claws which the Archbishop's glossy velvet conceals. The common school system is anti-American, forsooth, because it removes the responsibility of educating the children from the parents to the State; but to transfer that responsibility from the parents to the priesthood is in exact accord with the American idea! Plain, is it not?"

WORSE THAN APACHES.

Particulars of a Horrible College Outrage at Earlville, near Syracuse, N. Y., by Young Theological Students.

Last Saturday morning our Chicago dailies contained a horrible news item, fully demonstrating the utter depravity and worthlessness of some students who are preparing themselves for ministers of the Gospel at the Madison University and the Baptist Theological Seminary, at Hamilton, N. Y.

Early in the day, June 1st, it was decided by several of the students to haze two of their number belonging to the Sophomore class. About fifty students were let into the secret, and a full line of procedure was determined on. Two young men drove to Earlville, a village six miles distant, and secured Felt Hall, assuring the owner that they were to have some harmless exercises, common in college life, and would not require any fire or lights. After the two students who were to be hazed had retired, their rooms were broken open. They were then ruthlessly compelled to dress and were bound hand and foot and then gagged. A closed carriage was in waiting, and into this they were thrust and the horses' heads turned towards Earlyille. The larger part of the participants had gone in advance by carriages. They arrived at their destination about midnight, and immediately took charge of Felt Hall. Two large barrels had previously been prepared for the occasion. Sharpened nails had been driven into them from the outside, so that they protruded nearly an inch on the down, and a small fire built in the centre. The barrels were then rolled from one end of the hall to the other, and several times around and over the fire. Revolvers were fired and firecrackers exploded.

The terrible din had aroused several of the villagers, who assembled about the hall. The cries of the imprisoned young men could be heard above all the confusion. A constable demanded admission to the hall, but was reason and leading them to a higher life, you down the stairs and into the street. The would be a thousand fold more effective were | heads were knocked in and the two students physician the firing of revolvers began a from their bodies, and the blood flowed from the wounds caused by their coming in contact with the sharpened nails.

These young ministerial savage hazers should be punished in precisely the same ethereal organism of which Death is the | manner as they treated those two young men. grand releaser! There are many things I No other punishment would be adequate, and no other penalty would give them a just at that the only way of thrusting back into in- | preciation of the great wrong they had perpetrated. Such a shocking, diabolical crime. had it occurred in Africa, would have been published in the Baptist Sunday school books as another evidence of heathenism and an additional incentive for the pupils to put their pennies in the missionary box and dedicate their lives to mission work.

Scientists.

Light for All asks: "Are our scientists scientific?" and shows up some learned California scientists in this keen way: "Of late we have had several talks with distinguished members of the California Academy of Sciences, mainly on the subject of Psychometry, and with the uniform result, when we say, that after an investigation of years into the subject, we believe that a psychometrist can take a specimen of mineral and locate the vein or ledge, or that they can also read character by the photograph of a person, or from a lock of their hair, these distinguished scientists, profoundly, say, "Preposterous, I know it cannot be done!" "Have you ever investigated it?" "No. but I know it is impossible!" And such a dictum coming from noted scientists, should settle the whole question; but it does not, as we say, having made a study of the matter for some five years, while these dogmatic conchologists, ornithologists, botanists, malacologists, buggists, ect., have been bug hunting, and having it proven by our investigation that a psychometrist can take a piece of mineral from a region thousands of miles distant, sent to her or him by mail, and give an accurate reading of the surface locality, and then tell the composition of the different strata hundreds of feet deep, until the ore body is reached, or whatever is required by the sender, and this reading is proved by subsequent developments. Yet our scienists (?) say, they know it can not be done."

Mrs. Meikleheim, the only surviving granddaughter of Thomas Jefferson, to whom Congress refused to grant a pension last winter, is living in Washington. Speaking of the monument to be dedicated at Monticello July 4th next, she said a few days ago: "I am almost inclined to regret that it is to be done. I hope some of these days to be able to remove the bodies of Thomas Jefferson and his wife, and my mother and father, with the others who are buried there, to some safer place. It grieves me to think that the last resting place should be exhibited to curious visitors at half a dollar per head. It is enough to make my grandfather rest uneasily in his grave. I have already selected a lot in Glenwood Cemetery in this city. It is a spot that reminded me, the first time I say it, of Monticello."

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.

Mrs. Pet Anderson, the medium, is now

located at 465 West Madison Street. Mrs. Abbie N. Burnham has been lecturing with excellent success at Trenton, N. J.

Jennie B. Hagan spoke at West Randolph, Vt., May 20th. Her address is South Royalton, Vt.

Mrs. Hester M. Poole has an illustrated artiele in a late number of The Continent, entitled "A Lesson from Japan."

Mrs. E. T. Brigham, of New York, passed through Chicago en route from Florida to Eureka Springs, Arkansas.

Dr. Geo. H. Geer lectured at Whittier and Waukegan the past two Sundays, and will speak at the Omro, Wisconsin, meeting, which opens next week.

Dr. J. C. Phillips, Secretary, informs us that Charles E. Watkins, the medium for independent slate-writing, has promised to be at the Omro Meeting, June 15th-17th.

The Pope will, it is alleged, soon order the suspension from orders of such of the Irish elergy as continue to participate in the political agitation in Ireland.

Dr. J. K. Bailey spoke at Mandan, Ind., May 1st; at South Chicago, Ill., 6th; Mendota, Ill., 12th and 13th; Meriden, 16th; Ottawa, 20th; at Logausport, Ind., 25th.

Mr. Snow's admirable sketch of Mrs. Shindler will be read with deep interest and pleasure by hundreds who enjoyed her personal acquaintance and friendship, and by thousands who only knew of her by her writings.

The engagements of E. W. Emerson of Manchester, N. H., are as follows: Plymouth Union, Vt., June 8th, 9th and 10th; Leicester, Vt., June 17th; Concord, N. H., June 29th, 30th and July 1st.

the Rev. Jos. Cook, when he objected in a public dining-room to a commercial traveler ordering a raw beefsteak, did not soon thereafter have occasion to order one for himself for his eye.-Cincinnati Enquirer.

Mrs. R. C. Simpson leaves on Monday next for Minnesota and Dakota to take a rest of six weeks. Those intending to have sittings with her will govern themselves accordingly. Her reputation as a medium is now world-wide, and she richly deserves a season of recreation.

The fact that only three of the 2,565 couples whom the Rev. Dr. Miner, of Boston, has married have been parted by divorce, leads him to think that "the state of mind which brings people to a Universalist clergyman for union is that which will enable them to live happily together."

The Salvation Army has been notified by the Chief of Police of New Haven, Ct., that they must stop street singing in future under penalty of arrest. Capt. Palmer, chief of the Salvationists, says it is their intention to sing until they are stopped by the Mayor, as that official gave them permission

to hold meetings in the city. Mr. and Mrs. J. G. Jackson of Delaware, expect to be at the National Spiritual Conference in Sturgis, which convenes on the 15th. Dr. Samuel Watson, Dr. J. K. Bailey, A. B. French, Cephas B. Lynn, Giles B. Stebbins and Dr. A. B. Spinney, are among those who will likely be present. All who can arrange to attend may be assured that it will be time well spent.

The people of Pueblo, Col., are excited over a proposal to cut down a certain tree, of which a petition to the Council says: "Judging from scientific rules. I should decide that the tree was over a thousand years old, and its size, over twenty-six feet in circumference, makes it the largest tree in the State of Colorado, and it is questionable whether for grace and beauty, there is a finer cottonwood within the bounds of the State."

J. B. Newbrough, writing from New York, says: Our Spiritual Society, "Faithists," have started an "Orphan and Foundling Home" as laid down in Oahspe. The day before yesterday we received a present of a thirty thousand dollar farm and mansion, and we have moved, our babes and "sisters" and "brothers" in. I believe this is the first benevolent and educational movement that has yet been made by the Spiritualists.

Dr. Wolfe informs us that he is getting out the new edition of "Startling Facts" in a much more expensive dress than at first intended; the price, however, has been advanced only twenty-five cents per copy. Bound in extra heavy cloth and elaborately illuminated cover, with pages finely illustrated by engravings, it makes a book fully equal to any \$3.00 work, but will be sold at \$2.25. Half-morocco \$2.75, postage free. We shall have a stock in hand and be ready to supply orders within ten days. Dr. Wolfe has perfected arrangements which will insure a larger sale than any Spiritualist work has ever before had.

Mr. Geo. A. Fuller has decided to take a vacation during the month of June. His engagements for the summer months are as follows: June 29th and 30th and July 1st, Convention of the New Hampshire State Association. Concord, N. H. The remainder of the month of July will travel and lecture with Dr. Geo. S. Brunson of St. Albans, in various towns in Vermont. Aug. 1st and 4th at Onset Bay camp meeting; Aug. 17th, 19th and 22nd at Lake Champlain camp meeting, Queen City Park, Burlington, Vt.; Aug, 24th, 26th, 28th and 30th, Neshaminy Falls camp meeting; Sept. 2nd, 6th and 8th, Sunapee Lake camp meeting, Newbury, N. H., and Sept. 30th, South Hanson, Mass. Mr. Fuller's address is Dover, Mass.

Dr. N. B. Wolfe and daughter of Cincinnati were the guests of the editor two days last week, Dr. Mary Wolfe being on her way to visit friends in California and recruit her strength which has been somewhat overtaxed. Both the doctors, father and daughter, were agreeably surprised with Chicago; though familiar with its statistics they, like all other visitors could only appreciate its vast park system, tremendous push, and great business, by actual observation, and were not prepared for so magnificient a showing.

Arrangements for the funeral ceremonies which will accompany the reinterment of John Howard Payne the 9th of June have been completed. The remains will be taken from their temporary resting place in Washington, to Art Gallery, and will be escorted from there to the cometery by a funeral procession consisting of militia, the President, members of the cabinet, and the diplomatic corps, Judges of the United States Courts, Senators and Representatives, and the relatives of Payne. At the cemetery there will be memorial services, consisting of a poem by Robert S. Chitton, an oration by Leigh Robinson, selections of vocal and instrumental music, and religious exercises conducted by Bishop Pinckney and the Rev. Dr. Leonard of St. Louis. The vocal music by the Philharmonic Society will include "Home, Sweet Home;" and the audience will unite in singing the last verse of that song.

Before the Unitarian church of East Saginaw, Mich., Rev. Rowland Connor will give a series of five discourses, beginning at the Academy of Music, June 3rd, at 11 o'clock in the morning, on the general subject of "Our homes, and how to make them happy." The special subjects will be as follows: June 3rd. The Evolution of Home. June 10th, The right kind of a young man. June 17th, The Right kind of a young woman. June 24th, The right kind of marriage. July 1st, The right kind of home life. The first discourse It is a matter of widespread regret that | will be historical; the others will be thoroughly practical. All persons are cordially invited to attend this series. Seats are free.

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First Encampment of the Season.

At Liberal, Barton County, Mo., June 15th, 16th and 17th, will be a three days' Encampment for the Spiritualists, Liberalists and Free Thinkers of all grades. Speaking, singing, dancing, boat-riding, fishing, swinging and general sociability and a good time will be in order. All are invited.

G. H. WALSER.

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.

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

The National Convention held at Detroit, October, 1882, directed their Committee to call a Conference in or near May, 1883, at such place as might be best.

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

G. B. STEBBINS. for the Committee.

G. B. STEBBINS. for the Committee.

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 be 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 Hail 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 send in their names to H. J. Hitchcock, Lee Center, before the 5th of June.

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

MRS. WM. H. HICK S. Secretary.

Spiritual Meetings in Brooklyn and New

York.

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

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

CHURCH OF THE NEW SPIRITUAL DISPENSATION, Clinton below Myrtle Ave., Brooklyn, N. Y. Inspirational preaching by Walter Howelt every Sunday at 3 and at 7:30 F. M. Sunday school for old and young, 10:30 A. M. Ladles Aid Society every Wednesday at 2 and the Young People's Sociable at 7:30 F. M. The Psychic Fraternity meets every Saturday at 7:30. All inect at the Church and seats free.

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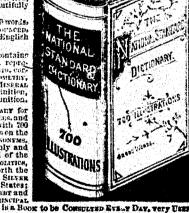
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Decoration Day.

Sweet sleep our heroes, couched beneath the sod, Wrapped in their winding sheets of blue and

While o'er their heads the fairest flow'rets nod, Kissed by the breath of May.

War-wasted, weary, sank they down to rest, Spent with the struggle in their country's need; No gentle breathings heave the placid breast, No signs of love they heed. And yet new life through all the world doth beat; Its rhythmic splendors throb through space afar; It blossoms in the daisles at their feet,

It glows in yonder star. And so the souls of heroes whom we sing Sleep not; but far in Heaven's fadeless clime,

O'er all the nation's grateful offering, Keep watch and ward sublime.

HESTER M. POOLE in The Continent.

An Answer to an Article in the "Microcosm, " licaded " Spiritualism a Delusion of the Devil."

The Rev. Littlepage starts out by saying that it is a "significant fact that Spiritualists as a class deny the existence of a personal devil," but does not tell us what the fact signifies. We do not see how a belief or denial of his existence could affect the grand principles of Spiritualism: but it is a hard grand principles of Spiritualism; but it is a hard thing to believe that the devil appeared as a serpent in the Garden of Eden and talked with Eve, for we cannot imagine a woman tarrying in the presence cannot imagine a woman tarrying in the presence of a serpent long enough to carry on a conversation with him. In the book of Job the devil is represented as presenting himself before the Lord with the sons of God, and the Lord asks, "Whence comest thou?" It is presumable that the omniscient being would be acquainted with the comings and goings of this satanic magnate as well as of any other creature and would not ask, "Whence comest thou?" And is it not inconsistent with any conceivable attributes of Deity to suppose that he would afflict tributes of Deity to suppose that he would afflict Job in the manner described, in order to satisfy the devil of his patience and integrity? We confess we do not believe in the existence of such a "personal."

Mr. Littlepage quotes this passage and imagines that it has special reference to Spiritualism: "In the latter days some shall depart from the faith giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy." Now, it is a conceded fact that the prophecies of the Bible admit of a variety of interpretations, and one person has as much right to his version as another has to his; and since the Bible has been translated and retranslated so many times, much of the original must necessarily have been lost and in many passages, the sense may have been altogether perverted. We may, therefore, infer, that it has been subject to too many changes to be the word of God. We know that Christ spoke but one language, which was Hebrew, yet we are told that he was sent to publish the glad tidings to all nations, and yet there are scarcely two nation that speak the same language. The inconsistency is apparent. Not only is the Bible subject to constant change, besides being inconsistent and contradictory, but over one half of it is filled with stories of abbrevious and agrants and agrants the above of abhorrence and cruelty, and many of the charac-ters that are most applauded, would be unfit for the refined society of the present day. There are many things in the Bible which are said to be done by the command of God, which are altogether at variance with our ideas of His moral justice. For instance, in the books said to be written by Moses and Joshna, when the Isrcalites came stealthily upon whole nations and destroyed them, in the 6th chapter of Joshua and 21st verse, we are told that they regarded neither sex, age nor infancy, and in the 19th chapter and 40th verse, that not a soul was left to breathe. Must we believe that God aided the Israelites in committing these atrocious crimes? A God of love and mercy could not sanction such deeds of ernei his command, this part of the Bible was not written by his authority, and if one part is not His word, what right have we to believe that any of it is.

Mr. Littlepage says: "We insult the veracity of God by turning from His word and spirit and seeking the truth through mediumistic agencies." But since He has gifted His creatures with the faculty of reason, is it not absurd to say that we insult His "veracity, wisdom and love," by the exercise of that faculty? He says that Spiritualism often leads to insanity. It may have done so, but so also has re-ligion, and so may any subject upon which the mind dwells intently; but that it has been decided, as he says, by some physicians, to be a species of insanity, is an assertion too ridiculously absurd for our consideration, yet it may be so, for there are some physicians, whose decision would be worth no more than that of a clodhopper.

He says that "gullibility" is one of the most marked phenomenon of Spiritualism, but we think that any one who credits the story of the creation as told in the Bible, and that God was compelled to send his son to die upon the cross, as the only alternative, or surrender the whole of the created universe to the sovereignty of the devil, would do well to erase the word "gullibility" from his vocabulary. Spiritualists do not "ignore a sense of responsibility to God," as Mr. Littlepage affirms. We believe that vice will have its punishment, as surely as virtue will have its reward; that when we have passed to spirit-life our *dramatis personæ* will be unfolded to us in panoramic view, which will make the pangs of conscience all the more polynant; that we must personally atone for every evil thought and act, eith-er on this plane of existence or the next, for we are assured that there is no salvation by means of in-tercession. The fact that there are tricksters among Spiritualists does not prove the fallacy of Spiritual-We also find among those who wear the "livery of heaven," some who are unworthy of their calling and disgrace the sacred pulpit, but is that an evidence of the falsity of the doctrine which they

Mr. Littlepage says: "If it were possible for spir its to materialize it would be impossible to distinguish between genuine manifestations and the creations of a disordered mental organization." That is well worded, and he does well to use the word "dis ordered." We must say that any one's mental or-ganization must be seriously disordered to mistake a creation of mind for a materialized spirit. No one but a confirmed lunatic could be so deluded. Of course Mr. Littlepage is posted as a statistician and must, therefore, know that there is less insanity among Spiritualists than there is among professors of religion, but he ignores the fact. A vast army of or rengion, but he ignores the fact. A vast army of intelligent men and women have joined the ranks of Spiritualism, and they are not a "class of deceivers," as Mr. Littlepage calls them, nor are they themselves deceived. Were this article written by anyone but a minister, we would term it sarcastic, libellous, and malignant, but surely nothing inconsistant with the finilly of burner kindners, goald find ent with the "milk of human kindness" could find its way to the heart of a minister of the gospel. However, be that as it may, the sweet peace of mind and ecstatic delight which the confident assurance of the immortality of the soul gives to every pure-hearted believer in the beautiful truth of Spiritualism are sufficient to ward off the poisonous arrows of malice, and bear us above the petty storms of strife that are ever raging in the ecclesiastical world.

FANNIE JACKSON. St. Louis, Mo.

Healing by Spirit Power.

To the Editor of the Religio-Philosophical Journal: Noticing an invitation in an April number of your paper by Milton Allen, of 1041 Mt. Vernon St., Philadelphia, Pa., to the sick to apply to him for help, I sent the name of a young lady who had been suffering a year or more from a chronic disease, chiefly characterized by pain in her hips, for the relief of which, ordinary medical treatment had utterly failed. The first day—about four weeks ago—she received his letter the pain left her and has not returned. ceived his letter the pain left her and has not returned. She considers herself cured, but hardly time enough has elapsed to enable me to speak positively about it. Mr. Allen writes me that he is devoting his time wholly to healing and that he expects some remuneration when the patient is able to pay, which is certainly, not unreasonable.

L. B. FIELD.

Dansville, New York.

For the Religio-Philosophical Journal . Kersey Graves' Reply to Wm. Emmette Coleman.

"HEAR ME AND THEN STRIKE."

I see Brother Coleman is again writing on his favorite theme, the modern origin of some of the Hindoo sacred books. I have replied to him five or six times on this subject and have no time to under-take it again at present. I have another purpose in writing just now. I see he often makes use of my name and has made out a list of charges against me, which if true ought to sink me forever in the respect of every honest man. Some of these charges I have met and denied before, supposing my denial would be sufficient. But, as he continues to repeat them, I shall now settle the matter forever and stop all fur-ther controversy on the subject by not increly denying, but by disproving these charges. The most serious charge is that of forging some of my paral-lels between Chrishna and Christ without any hislels between Chrishna and Christ without any historical basis or authority, and of borrowing others from Jacolliott. I have stated several times that I have the historical quotation from which each parallel was drawn, copied into a book of manuscripts; that book makes 107 closely written pages, written in fine hand. Any person can have the privilege of seeing it, who will call on me. Dr. J. L. Braffett, of New Paris. Ohio has seen and carefully examined it and Paris, Ohio, has seen and carefully examined it and here is his testimony respecting it. If this testimony is not sufficient I can furnish a dozen others who will testify to the same effect both as to the number (346) and correctness of the historical quotations from which the parallels are drawn. Here is what the Doctor says:

To the Editor of the Religio-Philosophical Journal:

I hereby certify that I have read the articles of Mr. Wm. E. Coleman, wherein he imputes the fidelity of Mr. Graves in his historical authors and quotations from which he drew his parallels between Christ and Chrishna, as found in his work, "The Sixteen Crucified Saviors." I have examined and carefully noted the saviors of them with these quotations and compared many of them with the authors, and find them correctly copied, and beg leave to assure the readers of the JOURNAL they may rely upon Mr. Graves's statement about the matter as being perfectly correct. I have known him and been well acquainted with him for over twenty years and have done much business with him, and have always found him to be a man of truth and veracity; if any suppose he is not, they are mistaken. Respectfully, J. L. Braffett, M. D.

New Paris, Ohio, May 16th, 1883. I hope every reader of the Journal will read this certificate carefully and compare it with Brother Coleman's statement, who says positively that I have no such a book of historical quotations. This certificate also explodes the charge of borrowing from Jacobliott. To misconnected and parkets Jacolliott. I am misrepresented and perhaps misunderstood about Jacolliott. I have admitted his book con-tains forgeries and falsehoods, and yet stated they do not prove him to be a dishonest and untruthful writer because he did not make them himself. Muller says they were imposed on him by some Hindoo pundits. I do not observe that Muller accuses him of being a dishonest writer. Those pundits, it is be-lieved, have done something toward modernizing some of the Hindoo sacred books. Here I will state that I regard Coleman's three years labor to establish the modern origin of certain Hindoo books as very nearly labor lost, as I see no good to be accomplished by it if he succeeds, while it is admitted that neither the Hindoos nor Christians borrowed from the other. Of what benefit then is the discovery? And here I will remark that I would be a perfect fool to deny having borrowed any of my parallels from Jacolliott, if I had done so, inasmuch as nearly everybody admits him to be a truthful writer, but Coleman. If so it can be no discredit to borrow from him. But Doctor Braffett shows I did not draw from him. Here then the matter is settled. There is no person living who is acquainted with Poctor Braffett, who has ever for a moment questioned his veracity. He is a Spiritualist and reader of the Journal. With respect to my admitting I forged some of the parallels, the language Brother Coleman quotes from my book does not prove it as he seems to suppose. This is the lan-guage I used: "The author deems it proper to state here with respect to the comparison between Chrishna and Christ, that some of the doctrines which he has 'selected' as constituting a part of the religion of the Hindoo savior, etc." Here I state I "selected." Now "selected" does not mean forged, very far from it; to select is to choose out from what already exists. is that of borrowing nearly half my parallels from the Vedas and so confessing. I never stated that I borrowed one of the historical parallels between Chrishna and Christ from the Vedas. For I had seen the Vedas and knew it contains nothing of the his tory and life of Chrishna. When comparing the Christian Bible religion with the religion of India as a nation or as a whole I selected from the Vedas. This matter is fully explained on page 262 of "The Sixteen Crucified Saviors," also on page 11 to which

the reader is referred. And now with respect to my borrowing a portion of my parallels from Jacolliott. I admit that some of the facts in the case without some explanation makes my denial look strange if not suspicious; but here is my explanation which will place the thing in a very different light. I have stated I had not seen Jacolliott's "Bible in India" when the parallels were written. A few weeks after the manuscripts of "The Sixteen Crucified Saviors" were sent to Boston to be printed, as I was traveling in Minnesota, I came across Jacolliott's work at the house of a friend in Lake City. Having desired to see it I borrowed it for a few days and made selections from it, which I sent to Colby and Rich, and requested them to insert it in the "Crucified Saviors," as an appendix if they could not find room for it elsewhere. They stuck it in at the end of the comparison between Christ and Chrishna, page 258, where it is now found. It is true, allusion is also made to Jacolliott by name on page 375, in the concluding chapter of the book which was written after the book was more than half-way through the press. But no addition was made to the parallels, after the book was sent to the publishers. Here then another matter is settled. With respect to my changing Buddha to Chrishna when writing the book and afterwards altering it, this is a mistake. It is true I made the corrections, but did not make the errors in the first place. It was done by the transcriber, who made many other alterations as I explained at the time, and the original manuscript now shows it. I have written and published five books, and have written enough besides in manuscripts and and have written enough besides in manuscripts and for many different newspapers to make a whole library, and I here most solemnly affirm (that in my copious selections from history) I have not in one single instance aimed to corrupt or misrepresent the sense of the writer I quoted from. I will take my oath to this effect before any tribunal. I will not say I have not committed mistakes and may have made errors in quoting. The first edition of "The Sixteen Crucified Saviors," contained 160 errors (some made by the copyists and some by the type-setters), and while traveling I could not correct them while it was going through the press. Parts of sentences and in some cases, whole sentences were left out as on page 262, which makes it inexplicit. It should state Chrish-na taught the religion of the Vedas as referred to: see page 11, note 6. Horace Greeley in 1838 in the Tribune made this emphatic statement: "There is no doctrine of Christianity that has not been anticipated by the Vedas." If this is true, then Chrishna as well as Christ taught, or at least believed all the doctrines of Christianity when accepting and adoring the Vedas, which is evidence both taught the same religion, that of Christianity. And according to D. O. Allen, missionary, the religion of the Vedas and the Allen, missionary, the religion of the Vedas and the Purans were taught together as the same religion 12 B, C. For on page 33 he says: "The religion of the Vedas and the Purans, commonly called Hindooism, was probably introduced into India 12 or 1400 years before Christ." And on page 19 he speaks of the Purans being "written long ago." Again on page 35 he says: "The system of the Vedas and the Purans became early established in the valley of the Ganges." Here the Purans are placed 10 or 12 centuries B. C., by a Christian writer. It is true he centuries B. C., by a Christian writer. It is true he elsewhere says, "The general opinion of Orientalists now is, that most, if not all the 18 Purans were written since the commencement of the Christian era." But this could not have been his opinion if he believed his own statement so often repeated, that the Purans were written long before the Christian era. He also speaks of 18 later Purans—a kind of supplement, taken in part, it appears, from the older Purans. He does not say Orientalists believed certainly that all the Purans were of modern origin. When that all the Purans were of modern origin. When the "Sixteen Saviors" was first issued I supplied all the Oriental scholars in the U.S., I knew anything about, and earnestly requested them to report to me all the errors they could find. As many of my authorities had been borrowed and returned, I found some difficulty in making corrections, but I made more or less in every edition as the publishers, Colby and Rich, will testify. And here I will state that if any

person doubts my statement relative to what I have related of Jacolliott's book, let them write to Colby and Rich who can remember that all I sent them taken from Jacolliott was sent from Minnesota while they were printing the book. Brother Coleman says I am careful not to give my authorities; this is a mis-take. I have had no cause to give them, and will furnish them at any time to any person who requests the state of the control of the it, and will treat me kindly and civilly, and not-requests it, and will treat me kindly and civilly, and not-redely, as does W. E. Coleman. He seems so anxious to convict me that he makes charges in the most positive terms, which I have proved to be false. I ask, what confidence can be placed in such a writer for truth and reliability? When Coleman gets through I will have something more to say and some other errors to correct, but will be brief.

I wrect to have no forther contraversy with Coleman

I expect to have no further controversy with Coleman about the modern origin of the Hindoo books, as I do not look upon it as a question of any importance when fully understood. But I will correct all the errors found in my book, as I have done in the past, if any are discovered. Richmond, Indiana.

Experiences with the Spirits.

To the Editor of the Religio-Philosophical Journal: I have just been reading Brother Eugene Crowell's article in the Journal of May 5th, "About certain mysterious phenomena," and it revives certain things of the past, one incident consisting of a conversation I had with my mother one evening, sewral years ago. My sister, who had left the physical form about a year previous, was the subject of conversation. The question was asked me if I thought she was happy. I replied that she was as happy as her state of development would permit, as happiness consisted in the condition of the mind, and was not a located place, and the more the spiritual nature becomes developed the higher and greater would be the enjoyment. Then my mother asked me what I thought of this passage of scripture: "If you sin against the Holy Ghost it would not be forgiven, neither in this world nor the world to come." I told her that according to the scripture writers, sin was considered a transgression of nature's laws and if it was possible to be forgiven, and nature's law did not punish us, there would be nothing left us as a sure guide to do right; that the law was our schoolmaster and everywhere present, and was our Father, Mother and Teacher, and never got discouraged, but chastised all that

come under the rules adopted.

The next day at noon, at a south window, as the sun was shining brightly, and as mother stood facing the window, a bright light appeared—brighter than the sun, and a voice spoke to her out of the light, saying: "We are always pleading and always for-giving. We forgive what mortals don't think of forriving: but if any one sins wilfully, it can't be overlooked." As the voice ceased the light disappeared. Was it God or Jesus who spoke to her? No it was her old Quaker father who was anxious to inform her of the truth. Her spirit friends would offtimes speak to her in daylight, and very often at night. They told her one evening that they were coming after her the next day at 10 o'clock. I not hearing the country in the result of the country in the result of the country in the country her say any thing about it, I went away in the morn-ing on business, but was sent back by strong impres-sions and got home a little before 10 o'clock and found mother laying on the sofa, pale as death, and as I opened the door she said it seemed to arouse her as I opened the door she said it seemed to atous energy from her death-like slumber. I told her that she looked very pale and death-like. She answered me by saying, "Little did I think of ever seeing you again while in the body, when you went away this morning. For I was told last night that my spirit friends would come for me to-day at 10 o'clock. A little past of I began to feel week and land large large and I began to feel weak, and finally lay down here, and seemed to be almost gone when you opened the door. Now I feel a great deal better."

I seemed to be strongly impressed to tell her that "they are liable on the other side of the river to be mistaken as well as on this side, and I know they are mistaken this time, for you will remain in your body some five years yet." We see by this that impressions may not be correct, although if their plans had not been disturbed their object would have been attained. I did not consider them low or evil spirits, but through their love and sympathy they wished her to go home with them, and mother being old and feeble, and perfectly willing to go, they impressed her not to tell me that they were coming after her, they knowing that the affection between her and me was so strong it would keep her in the body. Spirits prophesy sometimes the death of a person, and help to fulfill the prophesy, not through any ill will, but

considering it an advantage to the person.

Why not heed the good advice given by both Paul and Brother Bundy, to not only try the spirits, but to prove all things and hold fast to what you find out o be the truth, and while we are endeavoring to find the truth, let us not forget to turn our attention towards the temple that we occupy, for in that house or temple that Father and Mother Nature built for us without either physical or spiritual hands, are many departments. A. C. DOAN. Sheridan, Johnson Co., W. T.

Influence of the Spirit-World.

Can the Spirit-world exert an influence over or up-on the material world? We answer it can as readi-ly as a spirit can influence a mortal. Worlds or planets are dependent upon one another; the earth is dependent upon the sun for light and heat. The spiritualizing forces operating in matter producing life and vegetation, are not the result of material combinations, but are imparted to the world from sources outside of itself. We sometimes speak of this operating force as God, or the Infinite; but these are only terms made use of as a cloak to cover up our lack of intelligence; when we are at a loss to de-fine a force or power that we know exists but cannot define, we call it infinite, but future ages may discover what this power or force is, and then what we regard as infinite in this age, will be finite to them. But in speaking of worlds, we generally have reference to the inhabitants of the world, for without human life the world would not be much of a place. Can dearted exists influence markets and place. Can departed spirits influence mortals? and to what extent? We answer, the extent of their in-fluence is beyond human calculation. The more sensitive ones can understand when they are being acted upon, but there are thousands susceptible to spirit influence, but who are wholly ignorant of it. if they feel themselves led into any particular line of thoughts, they generally conclude it is the result of reading, or an effect produced upon them by some one in the visible form, but from a lack of intelli-gence in these matters, they never give credit where

it rightly belongs. We have no hesitancy in saying, that if all spirit we have no nestrancy in saying, that it an apriling influence was withdrawn from the present time, instead of the people showing unmistakable evidence of progress, the contrary would be the case. The world of thought is moved through impression; the fundamental principles of all philosophical and scientific archiams are given first through the medium. tific problems are given first through the medium-ship of direct spirit influence; channels for farther discoveries are suggested from the same source, and when these facts are understood, the two conditions of being will become as one. There is not an intelligent person living to-day, but what interiorly realizes that there is something besides material force governing the universe; they have an entire consciousness of the pressure of a power operating in, through, and upon them but from presentative. and upon them, but from preconceived, prejudiced opinions, they will not admit that it is spirit—but call it by any other name and they will accept; but why this fear of spirits, what have they ever done that should create such antagonism; if they were a different order of beings from the human species, there might be some grounds for this antagonism, but as they are of our kind, why observe their touch or influence any more than the touch or influence of a friend. We can only account for the peculiarities of people in this respect to the influence of their re-ligious instruction; the Bible is strong in its denunciations of witches and necromancers, but not more so than the Spiritualists of to-day, but it recognizes prophets and the gift of prophecy, but they never look beyond the individual to ascertain who or what the inspiring force is, they stop just where they should begin their investigations.—Olive Branch.

J. H. Dortels, Attorney-at-law writes: This is the first year I have ever taken your JOURNAL, and am well pleased with it so far. I 'like your fearless exposure of fraud, and your evident love of the truth, wheresoever it may lead you.

Mrs. S. A. Thayer of Chelsea, Mass., writes. I have been a constant subscriber for the Joyanat for fifteen years, and enjoy its reading more and more as the years go by; could not, in fact, do without it.

Solomon Rosevelt writes: I am well please with your paper. Keep on sifting the chaff and you will soon find some wheat that will repay you for

How the Human Organism Protects Itself.

The organism of the human body is a self-regulating apparatus. Every interruption of its normal functions excites a reaction against the disturbing cause. If a grain of caustic potash irritates the nerves of the palate, the salivary glands try to remove it by an increased secretion. The eye would wash it off by an immediate flow of tears. A larger quantity of the same substance could be swallowed only under the protest of the fauces, and the digestive organs would soon find means to eject it. The bronchial tubes promptly react against the obtrusion of foreign substances. The sting of an insect causes an involuntary twitching of the epidermis. If a thorn or splinter fastens itself under the skin, suppursion weapares the way for its review. ation prepares the way for its removal. If the stom-ach be overloaded with food, it revolts against further

ach be evertoused with rought to be organism general-ingestion.

These automatic agencies of the organism general-ly suffice to counteract the disturbing cause, and the sensory symptoms attending the process of recon-struction constitute merely a plea for non-interference. The suppurating tissues push the thorn outward, and resent only a pressure in the opposite direction. The eye volunteers to rid itself of the sand-dust, but remonstrates against friction. The rum-soaked system of the toper undertakes to elim-inate the poison, and only asks that the consequences of the outrage be not aggravated by its repetition. But, if that plea remains unheeded, it finally takes the form of the emphatic protest we call disease. For, even in its urgent manifestations, the reaction against a violation of Nature's health-laws is a cry for peace, rather than a petition for active assistance in the form of medication. "Accustom yourself in all your little pains and aches," says Dr. Jennings, "and also in your grave and more distressing affections, to regard the movement concerned in them in a friendly aspect—designed for and tending to the removal of a difficulty of whose existence you were before unaware, and which, if suffered to remain and accumulate, might prove the destruction of the house you live in—and that, instead of its needing to be 'cured,' it is itself a curative operation; and that what should be called disease lies back of the symptoms, which, in fact, are made for the express pur-pose of removing the real disorder or difficulty?— Dr. Felex L. Oswald, in Popular Science Monthly.

Materialism.

To the Editor of the Religie-Philosophical Journal:

How can any one be a materialist in view of all the facts presented as proofs palpable of immortali-ty? Read the pages of nature's great book alone, and one can find sufficient evidence all along the line, evidences of renewed life, of reproductive power in that which we call death, even in inanimate nature. If, then, in inanimate nature certainly the aw must hold good throughout the realm of animated nature, consequently the soul of man in its divine essence must be immortal. We being a part and partaker of the divine Creator, can never die—never be annihilated any more than God, the Creator, can be. This planet may be destroyed, but the over soul is above this little world. The stars may be blotted out, but the universal Father is beyond the stars. The sun may cease to shine and the moon to give her light, but the power that once evolved this beautiful system of worlds from chaos, will not leave us deso-late. We shall return to the infinitude from which we sprang, to labor awhile in the gardens and harvwe sprang, to latour dwinte in the gardens and narvest fields of earth, when our work here is o'er. Nature in dying casts off that for which she has no longer use, to be reproduced again in newer activities, fairer forms, more varied coloring and exhaling purer sweeter fragrance, revealing to us a lesson that in dying we live until we reach the highest allitude of truition. Let us desire to die deliver a meaning the second statement of the second statement o fruition. Let us desire to die daily to some unkind word heedlessly spoken, some impure desire, some unholy act, that our spiritual life may be renewed in rue love to man, seeking the highest good of all Bringing our lower natures into subjection to the igher, becoming more spiritualized day by day as we put off the old, growing into newness of life by the revivifying power of, and relation to, the eternal nature of cause and effect. ELINA WALLACE.

Boycotting the Pope. The matter of boycotting the Pope seems to be

rowing serious: at least the Vatican views it in that

ight, for his Holiness, in view of the small returns coming in from the contribution of Peter's pence has addressed a letter to the Bishops urging the necessity of taking some measure to increase the amount, in order that the expenses of the Holy See may be met, and that the establishment at Rome may be kept up to its customary standard.

As the world progresses in light and liberty, as thought grows more liberal and education more general, it is likely that the contributions of Peter's pence will not be as lavish as they have been, and the area of contribution will also grow smaller. It has already taken place in a considerable degree, for France, Spain, and Italy do not furnish funds with the enthusiasm and generosity they did when the temporal power of the Papacy was undisputed. Ire-land and America are now the main reliance of the Vatican, the former because it is most spiritually devoted to the church, and the latter because as a rule the adherents of the church in this country are better off than in other countries. As the deficiency is mainly found in Ireland and the United States, i follows that there must be some special cause for it, and that cannot be any other than the recent ac-tion of the Pope with reference to political matters.

have any effect in any other countries, and there is no spiritual controversy or disagreement either here or in Ireland to diminish the contributions. We must assume therefore, that the Catholics of Ireland and the United States, or a considerable part of them, have determined that they will not allow the Pope to interfere with their political beliefs and actions, and that inasmuch as he has insisted upon that right and instructed his clergy and Bishops to warn the laity that they must not engage in any po-litical conspiracies against England under the penalties of the church, they will resent his dictation by reducing his allowances and sending him Peter's farthings instead of pence for awhile. How long the strike will continue and which side will be victorious remains to be seen. Outside observers will not be slow in deciding that the church will pre-vall and that it will not be long before Peter's pence will be showering down upon the Vatican in their customary abundance, but that there is any strike at all, that members of the laity have the courage to boycott the Vatican even for a time, is a hopeful sign that the great struggle for independence of Rome in secular concerns is gaining ground steadily, and that the day is not far distant when the Pope must cease to exercise any but spiritual functions.— Chicayo Tribune.

His course towards the Irish agitation would not

E. K. Eversol writes: I have taken the old JOURNAL about thirteen or fourteen years, and I am not yet tired of it, and will not be so long as it talks the way it does now.

Avarice often produces opposite effects; there is an infinite number of people who sacrifice all their property to doubtful and distant expectations; others despise great future advantages to obtain present interests of a trifling nature.—La Rochefoucavid.

Materialization. It is wanted to know where the body of the materialized spirit comes from. We also ask—Where do the bodies of all human beings come from? If the spirit body could be seen making up, it is thought satisfaction would be obtained. But the bodies of ordinary human beings are seen in the act of growth, and yet satisfac-tion is not complete; for the "scientific" man longs to cut up living dogs and other animals to discover the springs of life, but like the man who sacrificed the goose and lost the golden egg, their hands remain empty. "Investigators" are in need of a little of that ingredient with which a celebrated painter mixed his colors: "Brains, sir, brains!"—Medium and Daybreak.

The Spiritists are not beaten yet; they declare boldly that through their great medium they have discovered that the works exhibited as those of the late Rossetti were executed by the spirit of one of the great Italian painters of medieval times. They are, in fact spirit drawings, and the reason of the extraordinary fascination they possess over certain organizations is thus fully accounted for. At a spirit scance, held the other night at the house of a lady of great mediumistic powers was this wondrous fact revealed. It seems that Rossetti himself was entirely unconscious of the influence under which he worked.—Court Journal, Eng., March 31st. worked .- Court Journal, Eng., March 31st.

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What a Railroad Engineer Saw on the Tehacapi Grade.

Railroad engineers are queer fellows, and are as full of superstition as an egg of meat. Last week, while the big ninety ton engine was filling her tank at the depot, a Journal reporter and Engineer Dirt-ing, who has taken seven of these monsters down

to Tehachapi, had the following conversation:
"Did you ever take a train up the Tehachapi grade at night, I mean since the horrible accident?" asked

the reporter.

"Yes: I made a trip over that part of the road the last time I was down," replied the engineer, "and, so help me God, I never want to see another sight like the one I witnessed that night."

"What did you see, if I may ask?"

"Well, I don't like to talk about such things, for I'm different to most of my brethren, and don't believe that spirits visit this earth; but what I saw that pight almost convinced me that they do on some

lieve that spirits visit this earth; but what I saw that night almost convinced me that they do on some occasions. I had had a very hard day's work, and the night was one of the most fearful that I ever saw on the mountain, and I've been over the road more than a thousand times. Well, just as we were passing where the cars jumped the track, my fireman—the young man in the cab now—called my attention to a man lying on the track only a short distance ahead. It was only a moment's work to stop the engine—we didn't have a train. The cow catcher was within about three feet of the body when we stopped. I thought it was some poor tramp we stopped. I thought it was some poor tramp who had fallen down and frozen to death. I could see the body just as plain as I see you now, but when I got down and went in front of the engine I couldn't see the sign of a man, nor where one had been. This was a sticker, for there were several inches of snow on the ground, and had any one been there I could have seen the print in the snow. I was so much astonished that I could not speak for I was so much astonished that I could not speak for a few minutes. At last my companion asked if he was dead. I told him there was no one there and he replied: "What's the matter with you? I see him right at your feet." This caused me to take the second look, but not the sign of a man could I find. I got back into the cab, and strange to say, I could see that body just as plain as day. I sent my fireman down and watched him. He walked all over the body, and came back with the whitest face I ever saw on a human being. Neither of us could speak a word. It was terrible; so I started up the grade, determined to get away from the horrible thing. When we passed over the spot where the body seemed to be I never heard such yells in my life. They came from both sides of the road." They came from both sides of the road."

They both stick to the story, and say others have seen it.—Modesto Farmer's Journal.

The Heart's Work. As with each stroke the heart projects something like six ounces of blood into the conduits of the system, and as it does so some seventy times every minute and 4,200 times in an hour, this implies that it does so 100,800 times in twenty-four hours, 30,000,000 times in a year, and more than 2,500,000,000 times in a life of seventy rears. The mechanical force that is everted at each more than 2,500,000,000 times in a life of seventy years. The mechanical force that is exerted at each stroke amounts to a pressure of thirteen pounds upon the entire charge of blood that has to be pressed onward through the branching network of vessels. According to the lowest estimate that has been made, this gives an exertion of force that would be adequate, in another form of application, to lift 120 tons one foot high every twenty-four hours. Yet the piece of living mechanism that is called upon to do this, and do it without pause for threescore years and ten without being itself worm out by the effort, is a small bundle of flesh that out by the effort, is a small bundle of flesh that rarely weighs more than eleven ounces. It is in the nature of the case also, it must be remembered, that this little vital machine cannot be at any time stopped for repair. If it gets out of order, it must be set right as it runs. To stop the beating of the heart for more than the briefest interval would be to change life into death. The narrative of what medical science has done to penetrate into the secrets of this delicate force-pump, so jealously guarded from the intrusions of the eye that it cannot even be looked into until its action has ceased, is, nevertheless, a long history of wonders. By means of the sphygmograph—a writing style attached to the wrist by means of levers and springs—the pulse is made to record actual autographs of cardiac and vascular derangement.—Edinburgh Review.

Straw Lumber. The other day we had occasion to investigate pretty thoroughly the character, properties, and uses of straw lumber. As some of our readers know, this is an article manufactured of the West and turned out in basels. at the West, and turned out in boards or s ty-three inches in width by twelve feet in length, and of various thicknesses. It is heavier than black walnut, has no grain, is of the color of straw-board, though considerably darker, and is much stronger and stiffer than ordinary timber. Though made in considerable quantities at the present time, the sup-ply seems hardly equal to the aemand. There are advantages in this material which in the near future will probably make it of the highest value not only for carpenters and architects, but for the carbuilder, and in fact for the mechanics generally. Its tough-ness, the firmness with which it holds nails and screws, the ease with which it can be cut, and the fact that it can be cut by the aid of heat, shaped in dies, and is not liable to shrink or warp, and is little affected by water, even when unprotected, makes the range of probable uses extraordinarily great. It seems to be a non-conductor of heat and electricity. It can be rolled up into pipes of great strength and light weight, and is available for a range of uses for paneling purposes for which we have no equiva-

What Makes Home Happy. If home is the kingdom of God, and the kingdom of God home may be, it is because the spirit of God is there. It is because the woman who is the queen of that home makes home the centre of her thought, her hope and her prayer. It is because the man who has sworn to love her, to honor her, and to cherish her, knows that he keeps best his oath by making her home and his home glad, cheerful and beautiful; because he does not neglect it and desert it. To them there grow up children who know that the noblest duty is the duty next their hands; who are glad to surprise their mother with a new picture or to relieve her of some old care; children who find their father their best companion, and who have no secret from him from boyhood's and girlhood's joys and sorrows. The original trinity, the trinity from which all scholastic and ecclesiastical trinities were formed, is the sacred trinity of the father, the mother and the child, one in three and three in one. It is a life individual; a life only perfect, when each share with each, each is entertwined with each, and each sustains all.

"WITH GRATEFUL FEELINGS." Dr. Pierce, Buffalo, N. Y.: Dear Sir—Your "Golden Medical Discovery" and "Purgative Pellets" have cured my daughter of Scrofulous Swellings and Open Sores about the Neck; and your "Favorite Prescrip-tion" has accomplished wonders in restoring to health my wife who had been bed-fast for eight months from Female Weakness. I am with grate-

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Yours truly, T. H. LONG, Galveston, Texas.

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Col. H. Waters, U. S. Dist. Att'y., Kansas City, said: "Samaritan Nervine cured my niece of spasms." Druggists in all States keep it.

The most difficult arithmetic that a man has to face is when he tries to reconcile a \$20 salary with a \$30 wife. Hens may be a little backward on eggs; but they never fail to come to the scratch where flower-beds

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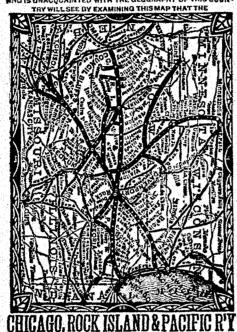
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Continued from First Page.

a Universalist and a very eloquent preacher. After an able discourse, she requested the choir to change the last hymn, and they sang, 'O Sing to me of Heaven.' After the benediction, she requested the people to remain for a moment and then told them that, in the Providence of God, the lady was present who was the author of the song they had just sung and of many others they had long loved; and those who wished for an introduction could be gratified. She had not consulted the lady about announcing her publiely, but hoped she would forgive her. So I had to be introduced and to shake hands with almost the entire congregation. And now I am prepared to take a seat beside Grant when he comes around."

Soon after, Mrs. Shindler returned to her home in Texas and remained about a year, making the best of her isolation of spirit by occupying herself industriously with her birds, her flowers and her interesting group of grandchildren. This was a season of mental reaction, during which she was able to do but little in her favorite employment of writing for the public. But early in the year 1881, being then past seventy years of age, she made another and a final visit to New York. But this time, the journey seems to have been prompted mainly as a relief from the oppressiveness of her home-surroundings; for even after her arrival in the city she was not able to do much mental work. A few passages from her letters will give indications of her condition at this time: I can't write at all. I believe my work is

done in that direction; and now, can you or anybody else, tell me what I have come to New York for? I didn't want to leave home; but became so restless that I had to do it. And here I am asking, 'Lord, what wilt thou have me to do?' Will the Lord tell me, or

not, I wonder.
"I am seeing and hearing a great deal; getting extensively acquainted also. But I want to be at work; am not satisfied to 'stand and wait. But I suppose patient waiting is what belongs to me.... I have made many pleasant acquaintances here among Spiritualists, but they are only acquaintances, that is all; nobody in New York seems to have time to cultivate the social amenities of life...I have been a pretty constant attendant on the lectures of A. J. Davis, Sunday mornings. have found them very suggestive, giving me abundant food for thought during the week.

... My head is often in a confused condition and if I could only make up my mind to stop all work, it would perhaps be well for me, and for others; but somehow I cannot.... Perhaps my brain is softening, and my morfernaps my brain is softening, and my mortal career is drawing to a close. About that I am indifferent; I am willing to go or stay, just as the heavenly powers think best....

I think this is my last trip away from my dear ones; if I should live to see them again, I do not think I can leave them any more."
I close this use of my friend's letters by

giving a few paragraphs from one written after her return to Texas, bearing date l'eb. 6th. 1882: "The fourteen month: I spent in New York seem more like a dream to me than anything else. As I was anxious to do something towards my own support, I did a vast deal of writing, sometimes copying, and sometimes writing for secular papers; for all of which I received but little remuneration. .I was lonely and homesick, and when Christmas approached, I could not stand it any longer, and came home.... I do not know that I shall write much more; at pres-

ent my brain is sluggish."
This was the last letter I received from her. To my two subsequent letters there was no response, causing me considerable auxiety and perplexity; for having had the mos abundant assurance of her high estimate of the value of the correspondence, I was quite confident that there must be some imperative reason for the discontinuance on her part. At length the brief announcement of her departure from this life (sometime early in Feb. 1883), taken from a Texas local paper. reached me through the columns of the Jour-NAL, and the mystery was explained. Though no particulars have reached me, yet I am led to infer that, during the closing months of her earthly life, she was in some way incapacitated for letter writing. But we may safe ly infer that when the closing crisis came, whatever may have been the uncongeniality of the visible surroundings, there was an abundant concert of harmonious blendings close upon the borders of the two worlds where now was transpiring a most joyful transition.

Since her entrance into the unseen world I have had two interviews with her who is now my spirit friend, in the presence of a mediumship of the most excellent and reliable character. During the first of these she said. "I have had in mind continually almost since my passage into this life to come en rapport with you and the medium through whom so many beautiful communications have been given. I thought first of the help it would be to me, and thought, too, of the pleasure. Tears are compensated for in this hour. So much that is grand and beautiful beyond expression opens to my vision! I am filled with the influence, but may not give expression to a tenth part of my feeling.... I am with you now as ever in the wish to ben-

efit others. Whatever I can do to assist in your work, I shall be privileged, I trust, to do. ... A light is shining as far as the spirit eye can reach, and to me it seems that the whole universe must feel its power. Joy uuspeakable is mine. I would that the whole world were so blessed.

At our second interview, after I had nearly completed this article, it was said: "I am here to-day to speak of self. My earthly career is ended and yet not ended. I am possessed of clearer perceptions of life and its duties than ever before. And Olhow I long to be able to straighten out all the crookedness of my past! For sometimes I have been blinded by a zeal and enthusiasm not enlightened by wisdom. Yet, on the whole, I am happy to be able to say that I did the best I could. Your attempt to bring before the public a notice of my humble self, would flatter me, did I not know my many imperfections. If I had had more self-confidence I might have used my powers more forcibly; so please pass lightly over the past and say of her of whom you have been writing, that since her entrance into the spirit life, she, like others, has become aware of the possession of pow-ers far beyond her own conception of her real self; and would gladly, had she the instruments so to do, devote years of time in humanitarian work; for her heart still lingers with those she knew on the earth-plane who were enslaved by circumstances and conditions, and in need of powerful helpers on this side of life."

May 27th, Alexander III was crowned emperor and autocrat of all the Russias, at Moscow, with imposing religious ceremonies witnessed by a full representation of foreign governments. None of the beneficences promised by the royal proclamation are of a radical character. The cost of the coronation is estimated at \$10,000,000.

What Is Man?

His Destiny Historically Considered.

BY L. BURG.

This is a deep subject, one that has occupied the minds of the ancient as well as medieval and modern philosophers; nor has it been confined to any one nation or race of people; all seem to take a deep interest in

these great and paramount questions.

In the dawn of history, the Greeks and Romans believed a man to be a dual being, consisting of body and soul, and that the latter is immortal. This was not alone believed by these people, but it was also be-lieved by all other nations from whom we have any reliable history. The thoughts of the ancient philosophers on this subject are still interestingly paymend by our modern still interestingly perused by our modern thinkers. It looked unreasonable to them that matter alone could accomplish what

man is capable of accomplishing.
Socrates, a heathen philosopher, reasons well when he asks Aleibiades:
Socrates.—Hold, now; with whom do you at present converse? is it not with me?

Alcibiades.—Yes. Soc.—And I also with you?

Alcib.-Yes. Soc.—It is Socrates then who speaks?

Alcib.—Assuredly. Soc.—And Alcibiades who listens? Alcib.—Yes.

Soc.—Is it not with language that Socrates speaks?

Alcib.-What now? Of course. Soc.—We converse and use language—are not these the same.

Alcib.—The very same. Soc.—But he who uses a thing, and the thing used—are not these different?

Alcib.-What do you mean? Soc.—A currier, does he not use a cutting knife, is he different from the instrument

Alcib.-Undoubtedly. Soc.—In like manner the lyrist, is he not different from the lyre, his musical instrument on which he plays?

Alcib.-Undoubtedly. Soc.-This then, was what I asked you just now: Does not he who uses a thing seem to you always different from the thing used? Alcib.—Very different.

Soc.—But the currier does he cut with his instruments alone, or also with his hands? Alcib.-With his hands.

Soc.—He then uses his hands? Alcib .- Yes. Soc. - And in his work he also uses his eyes?

Alcib.-Yes. Soc—We are agreed then, that he who uses thing and the thing used are different?
Alcib.—We are.

Soc.—The currier and lyrist are therefore different from the hands and eyes with which they work?

Alcib.—So it seems. Soc.-Now, then does a man use his whole

Alcib.—Unquestionably.
Soc.—But we are agreed that he who uses and that which is used are different:

Soc.-A man is therefore different from his

Aleib. -So I think.

Soc.—What then, is the man? Alcib.-I cannot say.

Soc.—You can at least say the man is that which uses the body?

Alcib.—True. Soc.—Now, does anything use the body but the mind? Alcib .-- Nothing.

Soc.—The mind is, therefore, the man. Aicib.—The mind alone.

So they reasoned about five hundred years

before Christ. But what is mind? Webster defines mind to be "the intellectual or rational faculty in man; the understanding; the power that conceives, judges, or reasons; also, the entire spiritual nature; the soul." When we take into consideration the achievements of man; when we behold the great architectural structures, the construction of railways and its machinery, the steam ships, their capacity and swiftness, the intricate mechanism of machinery in general; when we examine the productions of authors, painters, sculptors, musicians, engravers; in short when we take a retrospective view of the past and a prospective view of the present activity of the human race, we are forced to believe that man is more than matter, which in itself can not think, reason, hope, love or follow any physical or mental occupation except it be guided by the mind which governs the body, and this being the case it is more reasonable to believe that man is a dual and immortal being than believe the doctrines of the materialists "that a man is but a thinking machine" and "the soul is but the sum total of nervous processes" and "that it is but a dust heap to be dispersed as it was swept together." But philosophers are not agreed on the substance of the soul; some of the ancient philosophers claimed that the heart itself is the soul; others again that it is the blood; and again others that it is a certain part of the brain. Many disbelieved these statements and claimed that the heart, blood and brain is not the soul, but the seat of the soul.

Plate distinguishes three parts in the soul. He places the principal, which is reason, in the head, and makes the two others, choler and cupidity, reside, the first in the breast and the other under the heart.

Aristotle perceiving that not one of the four principals, of which, according to him, all things are made, was suceptible of the properties of the soul, as thinking, knowing, loving, hating, etc., supposes a fifth, to which he gives no name, calling the soul by a new term, that according to Cicero signifies a continued and uninterrupted motion, but a term in effect, of which the most learned neither understand nor can explain the force. (Rollins Ancient Hist.)

When we ask ourselves what is man, we meet with insuperable difficulties; in Genesis, 1st chapter, 27th verse, we are informed that "God created man in his own image. But in what this image consisted is a mooted question among theologians. Neander in forms us that "the church teachers in the third century used to regard the image of God as comprehending all the intellectual and moral powers of man, reason and free will, but many among them reckoned the body as belonging to the image of God founded on the idea that the peculiar human stamp and impress of the divine life must be also represented in a bodily organism.

(Neander Hist. of Dogmas, page 180.) Some of the theologians in the past and present claim that man consists of three parts, body soul and spirit, basing their be-lief on 1 Thessalonians, 5, 23, and Hebrews, 4, 12. But, as Lange says in his commentary. "A very babel of confusion exists as to the precise definition of those three parts in man." He regrets the different views of others and claims "that man has a body in "I deem Brown's Iron Bitters tonic for general ill-health."

vital connection with his soul, which latter term includes all the powers of mind and heart, having as their object the world and self. That, besides, he has in his unity of nature, a spirit which is of the same nature as the soul, of a higher capacity, yet not sep-arated or separable from it." Farmington, Iowa.

Letter from New South Wales.

To the Editor of the Religio-Philosophical Journal: It is some considerable time since I have sent you a budget of colonial news, so perhaps a line from me now will at least, possess the charm of novelty. I have been prevented from writing by a variety of causes, but am now glad to be able to communicate. Mr. Charles Bright has been amongst us again for some weeks, and has lost no time in appearing in the arena. The Theatre Royal, his former temple of free thought, is occupied by Dr. Hughes, M. D., LL. D., formerly a clergy-man of that fast falling obstacle to progress, the Church of England, but now a very radical Sunday evening lecturer, who draws immense audiences. So Mr. B. had to go elsewhere, and has secured the Gaiety Theatre, which is crowded every seventh night in the week; a band of eight performers blow operatie and other secular music, out of brass and reed instruments, and do the business very well indeed, and Mr. B. discourses for about an hour, very eloquently. We have to thank our Yankee cousins very warmly for restoring our popular lecturer to us in excellent health and spirits, and feeling so much himself again that next week he will enter into the "holy bonds of wedlock" with a very estima-ble lady who has been prominently associated with the progressive movement for many years past, and who has long been the widow of a universally beloved Unitarian minister. I have no doubt that the wedded pair will unitedly do much for the cause which we all have so much at heart. Both are Spiritualists and ardent free thinkers.

Mr. Bright's powers as a lecturer have greatly increased by contact with American soil, and he speaks in the warmest terms of the many dear friends he has made "over there," and of the kindness received on all hands, not forgetting Mrs. Bundy and yourself. Since Professor Denton (whom the gods long preserve) left here, a Rev. Mr. Spicer has been delivering lectures in reply to the Professor, and as the Professor could not very well reply from China, Mr. Bright has taken up the cudgel for him and lectured last Sunday, week, on "Genesis and Geology, a Reply to the Rev. Mr. Spicer." Mr. Spicer was present and had to sit and listen to a masterly exposition of the beautiful adaptation of the nursery story "The House that Jack Built," to the requirements of modern science, and vice versa, and then a caustic wind-up, showing that the style the lecturer had adopted was precisely the manner in which people of Mr. Spicer's line of thought tried to reconcile the Bible myths with the grand achievements of science. Mr. Spicer desired to address the meeting in reals but desired to address the meeting in reply, but as the hour was late, Mr. Bright declined to allow him the privilege, but offered to publicly debate the question with him; so it is to take place soon after the honeymoon, and will draw a big crowd. Mr. Spicer is 26 years of age, and decidedly ritualistic and very

gentlemanly withal. The Pioneer of the New South Wales spiritualistic fraternity is, I heartily regret to say, exceedingly ill. I refer to Mr. John Bowie Wilson, whose photo hangs in your office. The complaint he suffers from is peculiarly distressing; I do not know its name, if it has one, but the symptoms are, very action of the heart immediately upon falling asleep, and consequently a sudden awakening with considerable shock. The illness has now lasted some time, but I hope it will soon depart. Mr. Wilson can illy be spared from amongst us, and universal sympathy is felt for him. The Unitarian body, which although small, is still alive; has a new minister, the Rev. A. B. Camm; he holds service in the mornings only and in the evening is always to be found amongst Mr. Bright's audience. He was an enthusiastic admirer of Professor Denton. All this looks well, and is well, and the veil between the Unitarians and Free-

thinkers will soon become so thin that it will

float away like a zephyr and then-"Are we not brothers all?" Altogether things are decidedly on the move here, and what is more to the purpose, they are moving in the right direction. To summarize: We have two theatres open for Free thought lectures on Sunday nights, each with an infidel brass band; then the City Hall with Mr. T. M. Brown, the Spiritualist, and Miss Ada Campbell at another hall, where Mrs. E. L. Watson recently lectured and won golden opinions for the masterly (is this right?) manner in which she delivered herself. I heard her deliver a discourse on "Love, Courtship and Marriage." I have no hesitation in saying that she dealt with the delicate side of these subjects in a manner as admirable as it was unusual, and imparted valuable and saving information to many young people of both sexes, without saying anything to raise a blush on the most sensitive of cheeks. Then, to continue, our art gallery is open on Sundays as well as the Reading Room of the School of Arts, the Museum and the Public Library, and looming in the immediate future are Sunday Picnics and Scientific Afternoon Lectures; therefore I repeat that we are moving. I must not weary you, so I will conclude now and send you another letter by the next mail.

CHAS. CAVENAUGH. Sydney, N. S. W., April 18th. 1883.

Recent excavations in Pompeii have established the fact that the city was built on the site of two other towns which had each flourished and fallen to ruins in turn. The first was inhabited in the sixth century B. C. and was merely a collection of family dwellings inside of a walled enclosure for mutual protection. The second town was built-two centuries later and inhabited by a people of considerable culture as the ruins of their buildings testify.

A consignment of classical works, printed in stenographic type, for practice in reading shorthand, which was recently shipped to a prominent bookseller in Russia, was denounced and confiscated at the frontier as "dangerous goods."

Statistics show that two millions of matches are used daily in Europe, of which each Frenchman uses fifteen, each German eleven, each Swede nine, and each Englishman eight.

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BALTIMORE, MD, -Rev. W. H. Chapman says "I deem Brown's Iron Bitters's most valuable The New York Spiritual Alliance.

To the Editor of the Religio Philosophical Journal: Your issue of June 2nd, contained a communication from Bronson Murray, under the caption of "The New York Spiritual Alliance, not a place of Crucial Tests," etc., which was evidently aimed at the "American Spiritualist Alliance," an organization of professed Spiritualists as its name implies.

whose Sunday afternoon conferences held in Republican Hall, are open to the public. The second division of the caption repeats from the text, that which is strictly true of the Alliance, in respect to its Sunday conferences. They were not intended to be, are not, and probably never will be, used for subjecting mediums to crucial tests. Should they degenerate into this species of exhibition we should not expect to see in attendant tion, we should not expect to see in attendance, as we now do ample audiences of in-telligent, thoughtful men and women. Why Mr. Murray should rush into print with so flimsy and ill-grounded complaint is quite

incomprehensible.
Dr. J. V. Mansfield has been a member of the Alliance from its inception. For more than fifty years he has been before the public, during which period he has written at spirit dictation, nearly three hundred thousand letters, every one of which was more or less a test of his bona fide as a medium.

On the Sunday afternoon in question, he was kind enough to respond to the invitation of the committee to be present and write down some of the names given to him from among the vast concourse of spirits, who are wont on such occasions, to identify themselves in this manner. As it is his custom, he seated himself in the auditorium in plain view, with tablet and pencil in hand. That the pencil was not idle may be well inferred when it is understood, that in the space of one hour and ten minutes, he actually wrote down two hundred and sixty names of spirit presences. If any of your readers believe that the

writing of this number of names in the time indicated, from memory or even a pre-arranged catalogue, is a task of easy accom-plishment, let him undertake it. Many of these names were recognized by persons in the audience, concerning which, it was stated that Dr. Mansfield could have had no previous knowledge. The chair positively recognized twenty-four names, including relatives, friends and old time associates relatives, friends and old time associates, strange to the medium, and concerning which there could be no deception. One especially was so constructed as to furnish a complete test. With a single exception the audience were not only pleased but gratified with Dr. Mansfield's part in the ceremonies, as they were a few Sabbaths before, when Mrs. Maud E. Lord performed similar kindly offices. It was solely in the hone that through their inwas solely in the hope that through their instrumentality a crumb of comfort might find its way to some hungry sorrowing heart that these well known and highly esteemed mediums were induced to be present, where they were received and treated with becoming consideration and deference. But this was not satisfactory to Mr. Bronson Murray. As one of the audience he would have the Alliance question the probity and insult the manhood of its medium guest, by setting over him a watch against cheating and im-

This may accord with Mr. Murray's views, but it is not the kind of courtesy an honest medium may expect to receive at the hands of the American Spiritualist Alliance at its Sunday meetings, and herein lies the precise difference between it and Mr. Murray. As a rule the members comprising the Alliance are not of the class who rest content to see Truth forever on the scaffold, wrong forever on the

throne," In this relation it is proper to observe that after Mr. Murray had made his criticism upon Dr. Mansfield's methods, a gentleman in the audience arose and stated that he had seen the Doctor write the names in question, upon blank paper in the manner and during the time specified.

Thus it would appear that the test conditions called for did really appertain, and should have satisfied Mr. Murray's scruples. if honestly entertained; but he could not rest content until he had confronted the readers of the Religio-Philosophical Jour-NAL in prominent type, with the statement that after his remarks, the chair said "with considerable warmth, that this Conference of the New York Spiritual Alliance was not a place for crucial tests," as if any well balanced mind could view it otherwise. Without noting the errors contained in this brief statement, which would be quite sufficient to raise the cry of fraud against a spirit message, the chair accepts the issue, and pleads guilty to the gravamen of the charge, nor would he, as he views it, have been justified in keeping silent when a venerable and life-long medium, for the nonce, the guest of the Alliance, was arrainged by a visitor, in a manner which, to say the least,

questioned his integrity.
There is indeed little hope of an undivided family among Spiritualists, when a single influential member is so inconsiderate of the timely fitness of things, nor do we fear the unbiased decision of the readers of the Joun-NAL upon the questions involved in this enforced controversy, which it would have been charitable to Mr. Murray's methods, to shield from public observation. But he would not have it so. Can it be that the real motive of this nonsensical fault finding is a desire to injure the Alliance and weaken its efforts in a cause which its accuser professes to venerate? Have his prejudices in this direction so overmatched his sense of propriety as to incite him to expose them to public view over his signature?

Perhaps the most forbidding obstacle to the advance of doctrinal Spiritualism to be met with at this day, is the self-asserting dictatorial-high-philosophy-anti-phenomena Spiritualist,

"Who dotes, yet doubts, suspects, yet strongly loves," and who, like the ring champions of Donnybrook Fair, is always going about with a chip on his shoulder labelled fraud, ready to belabor any honest Spiritualist who ventures to disturb its equipoise. Far better would it be for the cause, were he to display his true colors, and deliver his blows with unconcealed weapons,

Pres. American Spiritual Alliance.

The proposal to open the museums and galleries of England on Sundays was lost in favor of Lord Shaftesbury's compromise to keep them open two evenings a week, which does not in the least meet the case of the working

About \$25,000,000 are invested in the manafactory of bread, crackers, and other bakery products in this country, representing some 7,000 establishments, \$45,000,000 in materials. giving an annual production of \$70,000,000.

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Geo. W. Russell, Toronto.

Mr. and Mrs. Williams, No. 248 Seventh street, testify that they have both been suffering with the liver complaint for about five years, during which time they have spent a large amount of money and tried many remedies, but to no purpose. Finally, hearing of Dr. C. McLang's Liver Fills, prepared by Fleming Bros., Pittsburgh, Pa., they purchased four boxes, which they took according to the directions accompanying each box, and now pronounce themselves perfectly cured of that distressing disease. New York.

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