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.

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CAN SIN BE FORGIVEN?

Trance Address by Mr. J. C. Wright. of Liverpool, Delivered in the Church of the New Spiritual Dispensation, Brook-

There is not an intelligent man of strong moral feeling in the world, but has asked himself this important question, "Can sin be forgiven?" The weighty volumes of theology deal with it; churches and religions from the beginning have been grappling with it, therefore we anticipate in saying anything upon it, that our remarks will be neither interesting, because they have an origin of freshness about them, nor because they are the utterances of one passed on to the higher life. The theme is old and surrounded by a theological glamour that makes it necessary for us to be strict in the definition of terms. Can sin be forgiven? What is sin? The dictionary says, "A transgression of divine laws." To many people the divine law is contained within the Bible. In that book is to be found the written will of the Creator, which is the infallible authority of human duty. Christians have admitted a most stupendous miracle in believing in the actual divine authority of the scriptures as a direct expression of the will of God. It would be difficult to prove a proposition that declared that God had at any time directly spoken to mankind. It is a belief not capable of proof that these ancient Hebrew writings came originally direct from the mind of God. The Church has long said it, but not proved it.

We define sin to be a breach of natural law. When a man neglects to obey the health laws he commits sin and sin punishes the sinner at once. There is no delay in its administration of the punishment. Put your finger into the fire and you at once feel the pain. Nature is consistent and never varies. She will inflict her stripes upon the sinner whether he be rich or poor, gentle or simple, learned or unlearned. Nature deals with man on the plane of a pure equality. The truth holds good in the domain of mind and morals. The soul is subject to its own inherent laws and soul is subject to its own inherent laws and their violations lead to suffering and pain. Man cannot shake or change his personal relations to them. These natural laws are immutable. The constitution of the universe can undergo no process of amendment, as a state can amend its constitution; ever the same, fixed, unchangeable, therefore an answer to the question becomes easy that sin must of necessity entail punishment. There is no getting out of it, natching it up, or effecting getting out of it, patching it up, or effecting a ransom. Sin provokes the rigor of the law and the execution of it is certain. The devices of the religious speculator in ages gone by, produced a scheme which to this day com-mands some adherents of tried sincerity: that sin can be pardoned through faith in the meritorious death of the Lord Jesus Christ as a substitute for the guilty. The doctrine of divine substitution is the key-stone of popular Christianity. Its advocates are enthusiastic. Around it a vast history of human effort and sacrifice has grown. Poetry has been the vehicle of its sentiment and learned dissertations have been written in expounding and defending it, but natural theology can have nothing to do with it. It is oppos-ed to experience and reason. Though our forefathers died with the name of the Sayior upon their lips, believing that in his blood all their sins would be washed away, and though their devotion and worth of character impress us with profound respect, we must at the same time say that they believed because they were so taught. Had they been duties of man must be defined by some religiou or moral code. A law that is effective must be unvaringly carried out; let it be un-

A belief in the power of the gods to forgive sins is a doctrine of great antiquity, and was universal among the ancient. It is a doctrine that has suited human credulity and the hypocritical convenience of priests and great sinners in all times. How convenient for a sinners in all times. How convenient for a great rich sinner to close his days in remorse and penitence after a life of sin and wrong, with the absolving priest at his side, sending his spirit to heaven. A sin-forgiving god is sure to be popular with those who are too weak to stand the results of the punishment for their own wickedness, but it is an immoral and cowardly character that seeks to put upon Jesus Christ the sins which ought to be punished upon the actual sinner. Well, this kind of theology and belief is so unscientific that the leading thinkers of the age have little sympathy with it.

The split which has taken place between

The split which has taken place between science and religion is so marked that the theologians of the present time feel that it is no longer safe now to despise the truths of science. At first the pulpit held aloof in sullen silence from all scientific studies. When the discoveries of science touched upon the domain of revelation and religion an active spirit of hostility commenced. The huge folly of that hostility has been seen. Now the pulpit is likely to pass over to the other extreme and claim all the achievements of science to be in favor of the revealed system of religion and the Bible; such are the caprices of Christian love, aversion or fear. At first science was feared as an enemy and combated, but proving victorious the divines altered their attitude and theoretical definitions to suit the altered circumstance of knowledge, and hoisted the banner of science and talk learnedly about evolution, proto-plasm and molecules. What does it all mean? That if the pulpit is to be saved from absolute contempt it must assume the airs and attitudes of the popular geientific teacher, and cease to be the mouth-piece of a defunct system of belief.

The belief once so strong and universal that Adam was the first man and that through his fall, sin and death came into the world, by all true scholars is discarded as an exploded myth. The consequences of this change are simply serious. If Adam did not live, he did not sin; and if there did not happen this "fall of man," then there is no necessity for the of man," then there is no necessity for the second Adam, Jesus Christ from heaven. Adam is essential to the truth of the atonement and plan of salvation. Christians feel this but they do not want to think of it; they ignore it; they pretend not to see the absurd place into which they are put. Oh! well, they say, let us be practical, let us try to make men better. It does not matter much how we do it so long as we do do it; but it does matter it so long as we do do it; but it does matter to the logical consistency which they assume to have taken up.

It is becoming every day more clear that the Adam and Eve story is an ancient Crient-al myth, known amongst all the ancients, and that Moses got it from the ancient traditions of Assyria through Abraham, who came from Ur of the Chaldeas. The story has an astrological origin. Old Assyrian astrologic al spheres have Adam and Eve depicted upon them as the astrological sphere of Greece re-presents the character of Hercules. They represented the generative principle of na-ture and ascended at the vernal equinox. The serpent represented the distinctive aspect of nature, the period of winter when the sun had little power in the heavens. We may say that ancient astrology is the origin of all the religions of the old world, and helped to change them into all their various phases ac-cording to the circumstances, relationship and learning of each country, therefore we may dismiss the speculations and myths growing out of Oriental mythology, and theogonies as having no authority beyond the value of their own inherent truth, that appeal to common sense, and which is consistent with known natural truth and reason. Sins created by these speculative religious systems may not be sins at all unless opposed to nature. What the Church has made to be a sin may What the Church has made to be a sin may be no sin at all. We will look further at this subject, but entirely from a logical and rational stand-point. Codes of morality are scattered about in plenty. Fabricators of systems have been busy in all ages, down from the decalogue to the code Napoleon. The ideas of general utility have been the basis upon which the religious and moral systems in all ages have been built. They have been safe-guards to protect the weak against the safe-guards to protect the weak against the strong and the claims of majorities against the insubordination of minorities. States have instituted laws to protect life, liberty and property. These rights are sacred and inalienable. If there be a divine right it is that a man has a right to live, a right to act and a right to enjoy the results of his indus-try. He who invades these rights is a wrongdoer and ought to be punished. An authoritative code of morals is necessary. Men have not yet attained to that degree of refinement and moral culture that life and happiness can be maintained without the contrivances of State law. An ideal state of society may be conceived where every man will do right from the bidding and strength of an innate sense of moral right, but we fear that humanity is a long way yet from its realization. The magistrate and the policeman will be wanted a long time yet. Men will neglect or overstep the bounds of duty. Sins of one kind and another will be committed. The duties of man must be defined by some religion or moral rade. A law that is affective

born in Spain they would have believed in Roman Catholicism, or at Constantinople they would have been Mohammedans.

derstood that pardon can be obtained by a person who has broken the law and the law ceases to command due reverence and respect. Pardon is a prerogative above law, a power to suspend it or destroy it. Its authority is above written formulas, so that in place of the sacred, unvarying authority of law, the caprice of an administrator above the law is substituted. Playing with the administra-tion of law is dangerous to life, liberty and property; it undermines respect for law and order. This holds true in a higher religious and spiritual sense. The popularity and the weakness of Christianity lies in the fact that a pardon of sin is possible and certain if God be asked aright. The sins of the guilty are imputed to Christ, who in his divine person bears the sins of the world. One man can no more bear the sins of another than one man can eat for another or sleep for another. The divine contract with man for such an arrangement does not exist. No such contract ever was entered into, therefore it is a fanciever was entered into, therefore it is a fanciful, capricious scheme devised in ages of ignorance and credulity, when men worshiped gods with brute instincts and revengeful feelings. A scientific age has repudiated these gods; they are dethroned, and heaven is adorned with a brighter and more exhalted ideal. The natural conservatism of religious thought will fight a stern, long, hard battle; every inch of the ground will be challenged and disputed and only yield when further resistance is impossible and absurd.

The moral code of any nation is just the

The moral code of any nation is just the measure of the intelligence and culture of that nation. The right of one age is the wrong of another, just as the fashions of one time supplant the fashions of another. When the schoolmaster has raised the standard of intelligence in the community, it demands a batter law.

Human laws are not God's laws. Great mistakes have been made here. At one time

it was believed that if a man committed a breach of the laws of bis country that he also broke the laws of Go1, and that the laws of a State are divinely ratified. When a law breaker was condemned, he was punished by the executive, and when he died he went before the tribunal of heaven, and was again tried for the same crime and again punished. This kind of loose justice is not recognized at the present day by the legal judgment of this country, it is deemed unjust and is illegal to put a man upon his trial twice for the same crime. Ecclesiastical justice has held this double responsibility, because there has been a practical recognition of the divine right of kings, that whatever kings did or authorities created by their will, was sacred and of binding, divine appointment. This infamous doctrine has been the refuge of tyrants and the excuse for the most unjust rule that ever darkened or cursed the face of the earth. That doctrine has gone away from liberal minds and after it came a different definition of man's relationship to the divine being. The law of personal responsibility is now the immutable law of the religion of nature. There is a philosophy and a science of history which reveal the instability of popular justice, as well in morals and religion as in politics. The church and creed patronized by a powerful prince have become for generations the standard of right and wrong. The caprice of fortune again turning has subverted the old standard and a new rule of faith and duty have come with changed circumstances. The history of religion to a great extent is a history of human folly. Fanaticism and ambition have held men tight in the grossest darkness. The rules of the church have made thousands of proud, strong men tremble Princes and nobles have worn the yoke of belief and awe and even laid down sometimes position and wealth to propitiate the inordinate demands of the prelate. This is the power of a system of crude religion. Faith is often the basis of morals and character often the result of faith, so that when new thoughts come in to supplant the old, the standard of truth and right are reajusted to meet the demands of a new order of things. The direct result that is to be seen in history is, that mankind has never yet found a true morality it has always had the artificial, that which has been based upon utility, serviceable only for a certain condition of circumstances. The absolute morality of nature has practically yet to come. The standard of right in one age has sent men to heaven; the meritorious deeds of another age would under the same standard have consigned them to hell. Such has been the pitiable vaciliation of morality and religious credulity. Calvin, when he enveighed against the schism of Servetus, received the applause of the worshipers of Geneva, but to-day the latter is clothed with the dignity of a martyr, and the former is condemned by the same enlightened conscience, as a bigot and a persecutor. In the course of history the judge often changes places with the criminal he tries and receives he mental obloquy of mankind in after times Political heroes and parties are subject to the same law. The popular leader of to-day will be the unpopular, rejected one of to morrow Our passions, and our wants which are temporary, enter into our intellectual life, and we are largely swayed by these. We enter no condemnation for this. Man has done in the past what could be done. By the light of a moral law of evolution he has come up to where he now stands. He discerns the rigid demands of nature more now than ever he did before. When he understands nature and his own true relation to it, he will have

the torrid zone. The herbs which grow in the succulent valley do not exist on the top of the mountain, and those found at the top of the mountain are not found the same in of the mountain are not found the same in the valley. Heat, rain and soil differ in quan-tity in different localities, but each plant or herb is true to its conditions. The law of adaptability rules all organized life, man in-cluded. Mind operates through the brain, which is a physical basis. Mind can only express the power given to it by the brain; the development of the brain becomes, there-fore, the most important matter in the unfore, the most important matter in the unfoldment of the race. When the whole sub-ject is thought out in the history of a mind, it becomes clear how much man partakes of the life with its conditions that preceded him. If a man's height be five feet, 10 inches, how is it that it was not six feet. What were the causes that limited him to five feet. 10 inches. They are found in the physical conditions of the parents; a man's brain is the size that the parental laws could give; no less and no more. The size and character of the brain determine the intelligence and morality of the brain power; circumstances may modify, but a man is in his real characteristics what he is born, and the volume of his enjoyment is commensurate with his brain.

The difference between John Milton and a London rough is the sum of the parental dif-ferences and circumstances. In both cases nature worked according to law and circumstances by cause and effect. The recognition stances by cause and effect. The recognition of this doctrine will enable me to show you how the after results of a life of sin act in the future life upon the condition of the spirit. The sum total of life's activity and experience form the bases of the spiritual conditions of life and worth. Each life is worth what it has previously grown to be, and nothing more. There is no artificial value, nor whitewashing of character in the Spirit-world. Death is but a change; not a destroyer of the law of continuous spiritual progress, but rather an intensifier of conprogress, but rather an intensifier of conscious progressive action on a broader plane. The soul carries with it the precious freight of earthly experiences; if they have been new mode of life with good conditions; if otherwise, then for a time the change of state does not inhance the spiritual condition of the soul, but an expanse of darkness closes up the avenues of the soul. Aspiration is inactive; the progressive law apparently for a moment checked in its uniform advance, but not then even suspended. Anything taken into the body not in harmony with the law of physiology is ejected from it as soon as possible; so with the soul. Poisoned by earthly sin and animalism, the spirit ed by earthly sin and animalism, the spirit makes a tremendous effort to purge itself from grossness, and it does it, sometimes soon, sometimes it takes longer, but it is sure to be done in the end; then the soul, emancipated, starts upon its upward way, radiant in all the light of intelligence and truth, contributing from the evolution of conscious power new thought to be carried in due time to the widest limits of the mind realm.

realm.

There is something amazingly beautiful in a pure thought world. Its realities are more entrancing than the idealism of the imagination. A state of freedom from bodily pain and necessities. clear of all the obsta-cles that bar the way of life on earth, seems so far removed from the possibilities of your intelligence and possession, that the diffi-culty is for you to realize the unspeakable riches of the Spirit-world and your absolute destiny in the undefinable infinite.

Standing as I have done ere this, years ago, upon the cold grave side and seen the visible framework of a man put aside to sleep there awhile till nature wants again those atoms of matter to weave into some other pattern and delicate fabric of life, l have felt that a light, a mind has gone off somewhere into the inexplicable world of nature. I have stood there bewildered, fight ing phantoms of grim doubt, stalwart chi-meras gilded with fancy and otherwise, try-ing to trace the career of the freed spirit, but I have in the end fallen back. Sensation could not carry me into the first line of the country beyond the grave. What a mystery to you as you look at a dead man. You cannot make it out, how that man, the thinker, got away with his bag and baggage, unobserved by the attentive watchers. Your gross objective senses cannot see a soul. Death is the most senses cannot see a soul. Death is the most intensely interesting event in nature, and stupendous too. The soul gets away, somehow, you know, and you anticipate that it has gone away to do useful work elsewhere. With the light of modern spiritual phenomena in your eyes, you feel sure of it, but ere this came, you had gaunt doubt about it. The facts of death have come to light; the after results are attainable; yea, they can become visible unto man. A new world has sprung up close to hand for you to look upon and up close to hand for you to look upon and near of. Weep for the dear departed one you love so well no more. Nature has given you here her own sweet religion and priest Heaven and Love. Death is certain; it i something a man cannot get rid of. I tracks every step with an unerring instinct and fatality. We feel that it is only appoint ed unto man once to die. The soul gets rid of its old house, but carries with it its own accumulated treasures in philosophy, literature, learning, art, science and religion, its mental furniture—everything.

It is an interesting episode to see a spirit meet in the Spirit-world with another mastered the moral problem of duty and progress. All life that you find in the world it had interesting relations with in earth to stave alongsic is organically conditioned. The flora of the life. I once saw a spirit debtor meet with his temperate zone is different from the flora of spirit creditor; they had been commercially raft ever made."

related together upon earth; the balance was unadjusted. The debtor was ashamed; his emanations turned dark. He wanted to run away over the moorland darkness of his sphere, but he could not. What a dreadful panic held him! What a contest between pride and remorse expressed itself in his soul! He became sullen; pride turned master and made his darkness deeper and his vision less. After awhile the creditor succeeded in striking his sphere with light, and he then said: "It is hard for thee to face this here. I am deeply moved to recognize the circumstances that prevailed to make thee an apparently dishonest man. Every man is tried, and who but thyself knows the true circumstances of the real life and the causes of thy dishonor. Every man has something of thy dishonor. Every man has something haunting him somewhere; this debt is thine. It is beyond my need and thy paying now. At this the debtor's heart relented, pride and haughtiness gave way before the generous spirit of forgiveness, and the creditor remit-ted his debt. The moorland of a wretched life became green and beautiful and the graces of spirit beauty stole out to enrich the sphere which before had been the scene of desolation and woe. A soul that practices forgiveness becomes richer in benevolence and moral excellence. A hard, exacting soul cuts off its own consolation and peace. Mercy is the sweetest and most refreshing attribute of the spirit. The debtor grew out of his punishment by the forgiveness of his creditor, and at last he became free from the terrible environment of misery. The examples illustrate the working of sin and the law of forgiveness. The old world notion has been that all will be brought up for trial at a general judgment day and the sins of men will be read out of a great book, and that men will be read out of a great book, and that God will be seated upon a great white throne. It is needless to tell you that such an assize will not take place. God is too profound an essence to be seated on a pure white throne; the universe is his expression; he is the soul of everything—the one absolute substance of which matter soul and spirit are modes. There is nothing in this view of nature an tagonistic to reason, nothing that smiles tagonistic to reason, nothing that smiles to ennoble virtuous action by its being fol-

Wisdom is only valuable as it makes the law of universal right more discernible, and the first purpose of a true man will be to enlarge his grasp of the standard of natural, universal, moral action, to enable him to truly fall into the channel in which his effort and genius can express themselves for the good of the greatest number, the central right of the democracy of humanity. To you there is one delight in the changeable controversies of this adventurous age, that your ideas of the future life no longer depend upon the speculations of the divine, but that nature herself has come out by law to rescue you from the despair of absolute negation, and declared by demonstrable phenomena that there is another life. Placed beyond doubt it is enough; it can be realized as a great fact before which the limited vision of humanity stands amazed. All men are naturally immortal; all are going on forever toward the unutterable perfect life, some-

lowed for its own sake.

where in the undefinable. Spiritualism with this big thought in it cannot die. It will change the face of society, science and religion in the near future. Be earnest, be true to it, stand nobly in the world for it like true heroes, and you shall wear the crown; ah! and the palm, too, emblems of success and glory. There are so many incentives to virtue lying out here that the coercion of creeds is not required. In the constitution of man there are so many fine feelings and associations of memory and love that you can tread the upward way ever looking forward to the hour of meeting again

with those dear ones gone on before; the re-union of felicity; intoxicating hope, with the allurements of an advancing perfection, makes the soul still more eager to press on and expand the sentiments of love and reverence to God, the unutterable, who in the gyrations of an endless progress will purge the soul from all sin; in the dignity and equality of the race uplift the down trodden, and drive away suffering in the harmonization of personal life.

M. Pasteur tells the Academy of sciences at Paris that wonderful results are being obtained in the work of vaccinating live stock as a preventive against disease. During the last year 80,000 sheep, about 4,000 head of cattle, and 500 horses have been vaccinated. Before this system was introduced the annual loss from liver-rot in one department was 9 per cent, while the loss since then has been reduced over one-half. Among flocks partially vaccinated even the loss is 1 to 10 between the vaccinated and unvaccinated. The experiment was fairly tried, the cattle receiving in care and food the same treatment. Among the 4,562 head of cattle vaccinated during the year there were but eleven deaths the rate of mortality being reduced from 7.-03 per cent to .24 per cent.

The Nautical Gazette remarks that much reliance cannot be placed on the use of airbags as life-rafts, not only because of their liability to injury, but because they rapidly deteriorate. "Mark our words," the Gazette continues, "a metallic life-raft is the best in the market, but what is better still is a woven bamboo cylindrical raft filled with cork. It would outlast any ship, not being possible to stave alongside of a vessel, and be quite if not more buoyant than any other class of

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

I will not be so rude as to charge brother Coleman with willful falsehood as he has charged me, but I charge him with being an erring and fallible being like myself, and as such he has committed some serious errors. (I never knew a writer who never made mistakes.) It is human nature to err, but it does not appear to be human nature to confess an error. Coleman's principal error seems to be in being bitterly denunciatory and dog-matically positive, even in cases that will admit of a doubt, and which critical investigation afterwards proves he is wrong. Be-fore citing the facts to preve he is wrong in all his charges against me, I wish the read-er to notice the circumstancial evidence in the case. As previously stated I have written and published five books, and written enough and published five books, and written enough more besides to make a small library, nearly all of which have been in the hands of critical scholars. All my books I purposely placed in the hands of learned critics, and requested them to aid me in correcting them. But recently it seems to be discovered that in some two or three chapters of the second book. But recently it seems to be discovered that in some two or three chapters of the second book I published, I intentionally, purposely and willfully perpetrated numerous errors designed to deceive and mislead the reader. It must be admitted to be a strange circumstance, assuming it to be true. Some of these errors, had I committed them would not only errors, had I committed them, would not only errors, had I committed them, would not only prove me to be a falsifier, but a half-witted fool—they are so plain and palpable. As for example, that of denying I quoted any thing from Jacolliot when his name is found in two of my books with quotations marked, (see explanation in my first article); also that of using the name of one Hindoo god for another, when every Hindoo history in our libraries would show the error. I only ask the reader to glance through my five books and notice the thousands of historical quotations they contain, and see if he can find any evithey contain, and see if he can find any evidence that I have intentionally misquoted or perverted the sense in any case, or in the numerous newspaper articles in which I have quoted history abundantly. It would not be strange that in making several thousand historical quotations from many authors, some mistakes should occur. Theodore Parker confessed that he made mistakes

W. E. COLEMAN'S ERRORS AND UNTRUTHFUL CHARGES.

1. First error and untruthful statement of Coleman: He says most of my parallels be-tween Christ and Christna "are contained in but one book in the world, and that is Graves's "Sixteen Crucified Saviors." This matter is settled by Dr. Braffett's testimony in my previous article.

2. He says: "They (the parallels) emanated solely from Mr. Graves's mind." This state-ment also Dr. Braffett shows to to be erroneous ment also Dr. Braffett shows to to be erroneous as he examined my list of historical quotations from which the parallels were drawn and knows them to be correct. And had Mr. Coleman questioned me privately about this matter I could have explained the whole thing so that he would have seen I did not make them or get them from Jacolliot either. Indeed, I could have explained all his charges against meso as to convince him they are neither forgeries nor falsehoods, had be questioned me about them privately instead of making them public in order to scandalize

3. He says I stated I took nearly half of my parallels from the Vedas. I never stated I took any part of the history of Christna from the Vedas, for it is not there. True I copied some of its moral precepts as constituting a of his religion as explained in page 11 and -of the "Crucified Saviors," and in my previous article.

4. He says I confessed in "The Crucified Saviors," that I made or forged a number of the parallels. I have never confessed to any such thing as I have shown in my previous

article. 5. He says I have "fabricated quotations and published them as the genuine words and ideas of Max Mueller, Forbes, Allen, Jones, Jamieson, Childs, Emel and others." This statement is not true with respect to one of the writers here named, as I will prove before I am done. All these writers but Emel are referred to in "Sixteen Saviors or None." They are summoned as witnesses before a mock court. The subject is carried on in dialogue, and the language of the witnesses merely imaginary, though in accordance with their well known views. When their real language is given they are marked as quotations. The case is very plain and easily understood by all readers. We will see if I have misrepresented any of the witnesses.

6. Max Mueller.—In several respects brother Coleman tries to make it appear I have misrepresented this writer. First, with respect to Jacolliot: I have expressed the opinion that the Manual Property of the ion that Jacolliot was not intentionally a dishonest writer, and did not forge the falsehoods his "Bible in India" contains, and I have relied upon Mueller as my authority, while Coleman charges him with both for-gery and falsehood. But I do not observe that one of the half dozen writers he cites to prove it (including Mueller) charges him with either forgery or falsehood. It is true that Mueller says that owing to his over anxiety to make out the case, he shuts his eyes to evidence he ought to have seen; but does this prove him either, guilty or capable of falsehood. I think not. A French writer suggests that he judged of facts, not as they are, but as he imagined them. This is probably true. Max Mueller explains how the forgeries and falsehoods got into Jacolliot's book without his knowledge or agency in making them. He says that a certain Col. Wilford got the idea that the Hindoo Vedas contains some of our Old Testament stories which can be traced to that source for their origin. Some of the learned pundits or pandits having ascertained his belief and anxiety in the case, went to work and altered the Vedas and put some of the very stories in it he wished to find there. But he finally discovered the trick they were trying to impose on him, and Mueller says, "What happened to Lieut. Wilford has happened again to Mr. Jacolliot." It is simply the story of Lieut. Wilford over again. M. Jacolliot has no doubt found out by this time that he has been imposed upon, and if so, he ought to follow imposed upon, and if so, he ought to follow the examply of Lieut. Wilford and publicly state what has happened." Now the reader can decide whether Jacolliot forged the lies put into his book, or whether he got them unknowingly from a forged and spurious copy of the Vedas. Mark the fact, Mueller says they were imposed on him and hence they were not his. He says "they were the inven-tion of some slightly mischievous Brahmin"

(Chips, vol. 4.) 7. Coleman charges me several times with saying Jacolliot's book contained no forgeries. On the contrary I have admitted it in two of my books.

8. He denies my statement that most of Jacolliot's statements are known to be true in India. M. Wooley a learned writer says, "Jacolliot's quotations, as every well read

person knows, were in existence centuries

9. He says my quotations from De Ravisi in favor of Jacolliot is garbled. Will he deny that this honest and well informed writer says, "The work of M. Jacolliot is of absorbing interest—a learned work on known facts and with familiar argument," that it is "written with good faith?

10. He says that in the above quotation I have substituted "of" for "on," so as to make it read "'of' known facts," instead of "'on' known facts." If so it was a mere accident. But if the sense is changed I confess I cannot

11. He says, "How absurd to claim an ardent Catholic as an endorser of Jacolliot's fiction." I confess it implies great, honesty on his part to make such a confession.

12. He says Mueller never said any thing so foolish as that there has been no essential changes in the Brahmin or Vedic religion for 3,000 years. Well, here is what he does say: "The Vedas with the Brahmanas form an uninterrupted chain of theological literature extending over a period of 3,000 years." (Science of Religion, vol. 2. p. 33.) Mueller says the chain has been uninterrupted for more than 3,000 years. Now, I ask if it would be possible to change their religion in any way without interrupting this chain? Let the reader judge. Many other writers make the case much stronger. Goodrich, a great historical and voluminous writer, says: "Such is the extreme inertness and immobility of the Hindoo character, and such the stability of the Brahmin religion, that no important changes have been effected in either during a period of several thousand years." Here Goodrich is against Coleman. Let the reader

decide which is right.

13. I have stated that Mueller represents the Hindoos as being so averse to change in their religion and bibles that they have counted every word and syllable in their bibles, so as to be able to detect a change if any should be made. He says nearly the whole of this is my own fabrication; and yet before he writes ten lines more he admits what I have here stated is true, if re-stricted in its application. He admits Muelmits what I have here stated is true, if restricted in its application. He admits Mueller has said exactly what I have represented him as saying, only that he confines it to the Rig Veda instead of the four Vedas. But this looks to me like a mere dodge when we look at the fact that it shows their aversion to change as a nation as clearly as if it had extended to the four Vedas. And then other authorities show this scrupulous guardianship has been practiced with respect to all other sacred books. The New American Cyclopedia says their method of "writing their sacred books," "Is most ingeniously contrived to secure them against changes, and to preserve their purity. The consequence of all these appliances is that the Vedic texts are handed down to us with almost perfect exactness as originally established by the scholars (under king Asoka, 240 B. C.), with hardly a corrupt passage or doubtful reading—a phenomenon scarcely to be paralleled elsewhere in the history of literature." Here what Mueller says of one of the holy books, is virtually extended to all; yet friend Coleman tries to make us believe it is confined to the Rig Vedas. I forgat to mention above that D. O. Al. make us believe it is confined to the Rig Veda. I forgot to mention above that D. O. Allen, Christian missionary says, "There is reason to suppose their (the Brahmin) religion has continued essentially unchanged for more than 2,000 years." (India, Ancient and Modern, p. 425.) And having resided there 25 years, he certainly had the best of oportunities to learn their natural disposition, as well as their religious history; and I regard him

course prone to misrepresent such as Hardwick, H. H. Wilson, etc.

14. I have stated in "Sixteen Saviors or None" that Mueller furnishes conclusive proof that the Christians did borrow or steal from the Hindoos, and that this tends to account for the resemblance between the two religions. This Coleman pronounces "another fabrication." Well, let us see if it is. er fabrication." Well, let us see if it is. Here is the foundation and proof of my statement. Mueller says, "The early life of Joasaph or Josaphat, a popular Christian saint, is exactly the same as that of Buddha Sakia," (a Hindoo god, Chips, vol. 4. p. 174.) "No one can read these two stories," says Mueller, "without being convinced that one was taken from the other." (Ibid. 175.) And we know he declares that the story was current among the Hindoos in the sixth century before the Hindoos in the sixth century before Christ. It follows, therefore," says Mueller, "that the story of Josaphat was borrowed from the Hindoo Scriptures." (Chips. vol. 4. p. 175.) Here it will be seen, Mueller not only furnishes the proof (as I have stated,) but adds his own emphatic declaration that the early Christians did steal from the Hindoos. Why then does Coleman pronounce it another

(testifying as he does against his own inter-

est) as a much more reliable witness than

sided. warped and bigoted writers, and of

fabrication? 15. He declares Muellersays "nothing about the resemblance between the two faiths being caused by Christians borrowing from the Hindoos. Mr. Graves fabricates it as usual." Why this misrepresentation? I did not sav Mueller made any such statement as this, or any thing like it. I only said he furnishes evidence that the early Christians did borrow or steal from the Hindoos, and that this tends to account for the resemblance between the two religions. And if we will look at another chapter of this story we will find more conclusive proof that this statement is true. Prof. Benfey is represented as saying Theudas, the sorcerer mentioned in the Christian New Testament, is one of the characters of this story, of Josaphat. If this be true it settles the question forever that if early Christians did borrow from the Hindoos, and it looks as if some of the New Testament writers did also; then where is my fabrication? and why, ask, did Coleman when copying this story from Mueller, omit to quote his statement that it was taken or stolen from the Hindoo Scriptures, and then charge me with forgery?

This looks bad. 16. He refers to my statement that D. O. Allen, 25 years a Christian missionary in Inlia, declares the Purans were compiled 12 or fourteen hundred years before Christ; and says "A more audacious forgery was never committed than this bogus quotation." "Mr. Allen says nothing of the sort." Now here is a most palpable blunder, or piece of historical ignorance or something worse. For Allen uses almost the exact words which Coleman quotes as a forgery of mine, as the reader can see by turning to page 33 of his work, "India, Ancient and Modern," as quoted in my first article.

17. He says my statement that according to Allen, allusions to Chrishna in the modern Purans, were taken from the ancient Purans 3,000 years old, is not true. Well, let us see who is right. On page 367 Allen says, "There who is right. On page 367 Aften says, "Inere are eighteen works of this class (Purans) which are generally known by different names." On the same page he says, "There is also a class of works called the Upa Purans commonly reckned eighteen in number. They are supplementary to the Purans con-

taining such matter as the writer thought had been omitted." Here are two classes of Purans spoken of. And on the next page, speaking of the Mahabarat which, he says, contains the life, actions, etc., of Chrishna and which contains one of the Purans, he adds, "These works, (Mahabarat and others) were written before the Purans, and evidently turnished much of the purans, and evidently turnished much of the purans, and evidently turnished much of the purans. adds, "These works, (Mahabarat and others) were written before the Purans, and evidently furnished much of the materials of which they are composed." Here he speaks of one set of Purans being made up in part from an older Puran comprised in the Mahabarat, which supports my statement. The New American Cyclopadia says: "The Mahabarat (which includes the Gita) was written in Sanscrit about 4,000 years ago by Veda Vyasa who also collected the older Purans," vol. 3, page 222. It also says: "The Veda of the Brahmins can only be learned by studying two ancient Sanscrit works known as the Vedas and the Purans." Ibid 615. Here "the older Purans" are not only spoken of, but we are told we must study them to learn the Brahmin religion, while Coleman declares "they have all disappeared long since." Which must we believe?

18. He lets me offifrom the forgery in Forbes by stating I borrowed it from Higgins; he admits he is the author of it. Now, why can't he be clever and accommodating enough to let me out of all the frauds and forgeries he charges me with in this way? Why can't he assume I borrowed all of them? And it is true, whether they are frauds and forgeries or not, I did borrow more or less of them, and from year respectable writers, toor, but I

or not, I did borrow more or less of them, and from very respectable writers, too; but I have shown they are neither forgeries nor fabrications.

19. He charges me with altering a quotation from L. M. Childs, by changing "Oriental scholars suppose" to "Oriental scholars have decided," etc. It seems to me there is a little unfairness here. I have quoted the passage twice and have used the word "suppose" in one case as he says it should be. Why, then, does he condemn me in one case and not credit me in the other? especially as it furnishes evidence no fraud was intended in either case. And as for making Childs say near the time of Alexander instead of after, I cannot explain now how the change occurred, unless by quoting from memory; but as one form of expression gives her real views as well as the other (as elsewhere shown), it can make but little difference which is used.

The criticism is a weak one. 20. He says: "Mrs. Childs's work teems with blunders concerning Hindooism." Now, why does he call them blunders? Why does he not call them falsehoods or forgeries, as in my case? And then how can he know whether her thousands of historical quotations are blunders or not, as she seldom gives either the name of the author or the title of the work quoted from?

21. He says I stated in the Seymour *Times*, that I borrowed nothing from Jacolliot. Here

that I borrowed nothing from Jacolliot. Here is another error. I made no such statement. This is what I said: "I did not copy one of my 346 parallels between Chrishna and Christ from Jacolliot," and this is true.

22. He says: "A large portion of the matter on pages 98, 99 and 100 is copied from 'The Bible in India.'" This is possibly so, but it was not copied by me. Some of my authorities may have copied from it.

23. He seems to think I purposely misrepresented Allen when I said he believes in the ancient origin of the Purans, as he speaks of

ancient origin of the Purans, as he speaks of Oriental writers believing in their modern origin, but all critical readers whom I have consulted about the matter, think I was justified in this conclusion in view of the circumstances mentioned in my first article.

24. He says Allen would be justified in bringing suit for slander against me for missome of Coleman's, whom Mueller condemns in almost unmeasured terms as being one representing him so seriously. Well, I am most seriously misrepresented him, Brother Coleman or myself, by procuring Allen and comparing what he says with what each one of us represent him as saying. I think the suit for slander will take him in before it

> 25. He says I continue to quote spurious passages from Mueller, laudatory of Sir Wm. Jones. I did not know there were such passages in Mueller.

26. He charges me with making the ego-tistic bombast relative to Jamieson, saying the fullest or most reliable account of Chrishna is more than 3,000 years old. And yet he does not deny, and Jamieson himself dare not deny he made the statement, for I have it in print; then why this dodging the main question.

27. He says I never saw a Hindoo sacred book. I have seen the Vedas (now translat-ed), the Gita and portions of other Hindoo sacred books.

28. He says I know the literature and science of the world are against me. How can I know it as I have not seen the proof.

29. He says I persist in denying that any forgeries exist in Jacolliott. I never denied I only deny that he made them, and have cited Mueller for proof, who twice says they were invented and imposed upon him by

I have now answered all of Coleman' charges that are worth noticing. Indeed some I have noticed I consider of rather a trifling nature, hardly deserving notice. If however, there is any point I have overlooked, I will answer it if any reader will report it to me. I hope the matter is now ended as but few readers relish such subjects, especially when written in the bad spirit which Brother Coleman manifests. I have learned that many readers have quit reading his articles on this account. I am now perfectly willing for the readers of the JOURNAL to decide between him and me, as to which is most in error. I think his severe attack on me will not injure me as much as it will injure himself.

Richmond, Indiana.

A CERTIFICATE.

We, the undersigned citizens of Richmond, Ind., hereby certify that we have examined Max Mueller's "Chips from a German Workshop." relative to Kersey Graves's statement that it furnishes conclusive proof that the Christians did borrow or steal from the Hindoos and that this tends to account for the resemblance between the two religions (which Prof. Coleman pronounces "a fabrication of Mr. Graves)," and find Graves has quoted correctly and we think the quotations prove ex-

actly what Graves attempts to prove by them. 2. We have also examined the same work with respect to Graves's opinion that Jacolliot was a truthful writer and Coleman's attempt to show, by Mueller, that he was guilty of both forgery and falsehood, and are of the opinion that as Mueller twice says the forgeries and falsehoods which Jacolliot's work.
"Bible in India," contains, were imposed upon him by some mischievous Brahmins who furnished him with a spurious copy of the Vedas, from which Jacolliot copied the forgeries and falsehoods without knowing they were such. We think from these considerations that Prof. Coleman fails to prove by Mueller that Jacolliot was guilty of either

forgery or falsehood. 3. We have also examined the Rev. D. O.

Allen's work relative to Mr. Graves's quotation from it, in which Allen is made to say the Vedas and Purans were compiled 1,200 or 1,400 years B. C., and with respect to which quotation Prof. Coleman says: "A more audacious forgery was never committed." and was find Mr. Graves has quoted it averaged.

dacious forgery was never committed." and we find Mr. Graves has quoted it correctly and substantially, and that almost the very language which Prof. C. pronounces a forgery by Mr. Graves, is found in this quotation.

4. We have also examined the Seymour Times relative to a false statement which Prof. Coleman charges Mr. Graves as having published in that paper, and which we find is misrepresented. We find Mr. Graves is right and Mr. Coleman's charge is not true.

We moreover hereby certify that we are

We moreover hereby certify that we are well acquainted with Mr. Graves and some of us have known him for many years and we have always found him to be a man of truth, and believe his word is perfectly reliable and that he never knowingly departs from the truth in his writings.

NATHAN DOAN, PETER CROCKER, DR. A. B. SIMPSON. G. W. STIGLEMAN.

Reported for the Religio-Philosophical Journal. The Spiritual Alliance of New York.

The Alliance held its regular meeting on Sunday afternoon, June 3rd, the President, Nelson Cross, in the chair. The invocation was offered by Mrs. Lovering. Mrs. Henry J. Newton read a poem by Lizzie Doten, founded on the story of The Pilgrim's Progress, entitled "Greatheart and Giant Despair."

Mrs. Mary F. Lovering, of East Roston, Mass.

Mrs. Mary F. Lovering, of East Boston, Mass. read a paper on "Charity and the cultivation of Spiritual Gifts." The fruit of the spirit is love, joy, long suffering, meekness and temperance. The soul is eager for knowledge. We are to ask for spiritual gifts. Who that asks God to bless, is furned away? Seek and ye shall find, knock and it shall be opened unto you. Paul says without charity we practice truth, justice and charity. To be spiritually minded is life and peace. All have spiritual gifts and let each one cultivate the talents for the glory of God's kingdom. The question naturally arises, are we following in the line of charity and by so doing helping to spread the gospel of peace and love? Are we not too willing to lend an ear to evil reports. If we refused to listen to slanders, backbiters would be few. Let charity be engraved on the heart and written on the doors of every home. By our fruits we shall be known. We should count it a joy to be living witnesses of the truth. Following the example of Christ, we may be able to enjoy something of the tender, loving, spiritual and moral strength that made him what he was, the noblest type of manhood that ever walked the earth. Spiritualism is mingled with error and the error must be eradicated before it is universally accepted. Charity suffereth long and is kind, doth not behave itself unseemly, rejoiceth not in iniquity but rejoiceth in truth. Though we have all the other good gifts and have not charity they profit us nothing. Charity deals gently with all; it returns good for evil; it makes us pure in heart, word and deed. Charity cannot be overestimated in its importance.

At the conclusion of the address the chair announced on next Sunday morning, Mrs. Brigham would deliver "an address to old men." Young men would not be excluded, but only gray beards could have the front

Mr. Merritt: Mr. Chairman, how about the old ladies?

air:—There is nothing said abou the ladies. I suppose the ladies will come of course, if the old men come. Old men, and shall I say it?, old women. I never saw any old women. Mr. Jones: I am afraid some will not be

able to be present. I have an old body but a young inside. The Chair:—Try and induce the young in-

side to bring the old body.

Mr. Henry J. Newton said that after listening to the very interesting paper read by Mrs. Lovering it would hardly be in good taste for him to criticise it. Faith, hope and charity had ever been conspicuous Christian virtues. After farther remarks he said: Spiritualists, I think I could give you a little whipping, but I will reserve it for some other

A Voice:—Give it to us now.

Mr. Newton:—I only have ten minutes. I could not begin to do you justice in ten minutes. Spiritualists, too often, I am sorry to

say it, are selfish, they shirk responsibility.
Mr. Jones said: It is with sad feeling, I assure you, that I heard from the lips of Mr. Newton the words just uttered by him. When he states one so full and pregnant with virtue, endowed by nature with those qualities, cannot be recipient of God's blessings hereafter, what then, is to be his lot? Those who know him, know that he tries constantly for the benefit of others, howsoever much he may accomplish you best know.

Mr. Newton:—I call the gentleman to

order.

Mr. Jones:—I want to know who has the right to set the standard of right and wrong for his fellow men. Charity tells us to find as little fault as we possibly can with others. Look for the good and you will find it; search for the bad and you will find it.

Mr. Benn spoke of the different kinds of charity. The charity that thinketh no evil was the kind of charity it was well for each

one to have.

Mrs. Somerville, Mrs. Whipple and Mr. J. H. Randall made remarks and the meeting adjourned.

A German has invented a good thing in dark-lanterns which will prove annoying to poachers and animals that wander by night. This lantern, which has a magnesium and petroleum light, is fastened and carried by an epaulet on the left shoulder, and when it is desired to throw the light on an object it is done by pulling a string, which is fixed to the lantern and held in the left hand. This causes the door to fly open, while the magnetism and petroleum is kindled instantly by the action of the door's opening, and the ground is lit up like daylight for several yards in front.

It is said that a tree, far surpassing in size the trees of California, has been discovered in Victoria, Australia. It is a variety of the eucaly ptus-tree and is 430 feet tall, and measures sixty feet around the trunk at a considerable distance above the roots.

> Horsford's Acid Phosphate, FOR WOMEN AND CHILDREN.

Dr. Jos. Holt. New Orleans, La., says: "I

have frequently found it of excellent service in cases of debility, loss of appetite, and in convalescence from exhaustive illness, and particularly of service in treatment of women

SIGNIFICANT SPRING.

A Dissertation upon its advent, and its effect upon mankind.

The green leaf of the new come Spring .- "

Everybody recognizes spring, when it is once upon us, but many persons are not familiar with the exact date of its ap pearance. Webster, the world-renowned lexicographer gives us a definition which may not be inappropriate here. "Spring," says he, "Is the season of the year when plants begin to vegetate and rise; the vernal season, comprehending the months of March, April and May, in the middle latitudes north of the equator."

Thomson, in his "Seasons," and Shakepeare in many of his works, have, perhaps, no peers in describing it, and yet "etherial spring" is freighted with malaria, "that insidious foe, lurking unseen in the very air we breathe" It spreads over the fairest portions of our land: brings death and disease to thousands; cuts off scores upon scores of our children and youth, as well as those in advanced life. A pestilence is regarded with little less apprehension, and people everywhere are asking, what is it?" "Where does it come from!" "What

KIDNEY-WORT, AS A SPRING MEDICINE.

When you begin to lose appotite:—have a headache, a pain in your side, back, and shoulders; to toss about at night in restless dreams;-wake in the morning with a foul mouth and furred tongue;-feel disinclined to go about your work, heavy in body and oppressed in mind; -have a fit of the blues: when your urine gets scanty or high colored;-to suffer with constipation, diarrhoea, or indigestion; -have a pasty, sallow face, dull eyes, and a blotched skin; one or all of are nothing. Charity never faileth. It these common complaints will certainly be cyldences that thinketh no evil. Let us cultivate charity your liver is disordered, torpid or perhaps diseased. A hotand interweave it in our lives. We are to the of Kidney Wort is, under such circumstances, a priceless these common complaints will certainly be evidences that boon to such a person.

Bare assertions of proprietors have come to possess less force than they frequently merit. The cause of this condition of popular skepticism is, in the main, to be found in the fact that charlatanism covers our broad land. Meritorious articles are too frequently found in bad company.

The proprietors of Edney-Wort always prove all their assertions, touching the merits of their preparations. When we affirm, therefore, that Kidney-Wort is a specific for just such disorders as have been mentioned in this article, tho proof, too, belongs to and shall, follow this statement,

A PHYSICIANS EXPERIENCE.

Dr. R. K. Clark, a regular physician of extensive practice in Grand Isle County, and a worthy deacon of the Congregational Church, at South Hero, Vt., has used Kidney-Wort for several years in his practice, and before the present proprietora purchased an interest in it, he had given his unbiased opinion in its favor. This opinion has not changed. It has done better than any other remedy I have ever used," cays the Doctor, and, further on he writes: "I do not recollect an instance where the patient to whom I have given it has failed to recelve benefit from its use, and in some severe cases most deeldedly so." These are strong wirds. They are from a rep resentative, conscientious, ever-approachable public citizen however, and-better still-they are true.

Kidney-Wort will bear all the enc miums lavished upon it by its friends—and their name is legion. "I will stream by Ridney-Wort all the time," writes Mr. J. R. Kauffman, of Lancaster, Pa. We will supplement this by asserting, as a matter of fact, and one capable of demonstration, that all hones patrons of this remedy are its friends and advocates.

AYER'S HAIR VIGOR

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

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

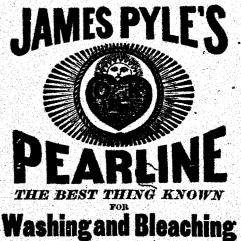
knowledge has the preparation ever failed to give entire satisfaction."

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

We have hundreds of similar testimonials of the efficacy of Ayer's Hair Vigor. It needs but a trial to convince the most skeptical of its value.

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In Hard or Soft, Hot or Cold Water. SAVES LABOR, TIME and SOAP AMAZ-INGLY, and gives universal satisfaction. No lamily, rich or poor, should be without it. Sold by all Grocers. BEWARE of imitations well designed to mislead. PEARLINE is the DNLY SAFE labor-saving compound, and always bears the above symbol, and name of JAMES PYLE, NEW YORK.

32 24 34 22rmeow VISIONS OF THE BEYOND.

By a Seer of To-Day; or, Symbolic Teach

ings from the Higher Life. Edited by HERMAN SNOW.

Edited by HERMAN SNOW.

This work is of exceeding interest and value, the Seer being a penson of elevated spiritual aspirations, and of great clearness of perception, but hitherto unknown to the public. The especial value of this work consists in a very graphic presentation of the truins of Spiritualism in their higher forms of action, illustrating particularly the intimate nearness of the Spirit-world and the vital relations between the present and future as affecting human character and destiny in the hereafter. The work contains ten chapters, under the following heads: Introductory by the Editor; Resurrections; Explorations; Home Scenes; Sights and Symbols; Healing Heips of the Hereafter; A Book of Human Lives; Scenes of Beneficence; Lights and Shades of the Spirit-Life; Symbolic Teachings.

Bound in cloth, 186 pages. Plain, \$1.25; postage, 10 cents. Full gilt, \$1.50; postage, 10 cents.

For sale, wholessie and retail, by the Relicio-Philosophical Purlanging Hours. Chicago.

Woman and the Household.

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

FORETASTE.

How do I know that after this Another life there is? Another life? There is but one, In mystery begun, Continued in a miracle—God's breath The living soul, spells not the name of death.

How know I that I amalive? So only as I thrive
On truth, whose sweetness keeps the soul
Vigorous and pure and whole;
Heaven's wealth within is immortality; The life that is and evermore shall be.

To grasp the Hereafter is not mine: And yet a voice divine
Hath, page by page, interpreted
Time's book, while I have read—
And as my heart in wisdom shall unfold
Secrets of unseen heavens shall I be told.

To thy Beyond no fear I give;
Because thou livest, I live—
Onsleeping friend! why should I wake,
Troublesome thought to take For any strange to-morrow? In thy hand Days and eternities like flowers expand.

Odors from blossoming worlds unknown Across my path are blown; Thy robes trail hither myrrh and spice From farthest paradise; I walk through thy fair universe with Thee And sun me in thine immortality. Lucy Larcom.

Scarcely a day passes but brings with it account of girls lost in the maelstrom of large cities. They rush into them for excitement, pleasure, hopes of better compensation: they are allured by dazzling accounts of openings for the young and energetic. Generally they have no special pursuit, they are untrained, ignorant, inexperienced. The following sketch of the life of such, from the pen of Shirley Dare, we condense from the Woinan's Journal. It is commended to country girls who contemplate seeking work in the city. The vivid pen of the authoress is tipped with keen observation gained during long residences in New York and Boston, during which she has made woman's work and career a sympathetic and careful study. Her account of the Woman's Educational and Industrial Union, is most interesting.

WHAT IS TO BECOME OF THE WOMEN?

"Among the well-found crowds which sun themselves on Tremont street mornings, one learns to single out the women on whom the hard side of life is turned—the homeless, friendless, overworked, and the still more unfortunate ones, out of work. Decency survives long past comfort, in the New England woman's instincts. The one rusty dress is neatly brushed and kept presentable. The faded broche shawl or the non-committal ulster shields worn jackets and frayed sleeves. But the shawl itself is correctly pinned, and the cloak is neatness itself as long as its seams hold together. The face does not tell its story to the world, but keeps a brave front to the last... No sentimental trials are here. no troubles with wayward lover or husband, no mere discontent of thwarted tastes or social ambition. The face tells of a home broken up, of a foothold under shelter grudgingly given, from which one may be torn any day, of fare more meagre than prison diet. of life which means the denial of every desire that makes life pleasant. It is an old story overtold. But it is not so bad to hear

the story as to bear the suffering.... place she calls her home, some tiny hall room, forlorn not so much for the poor lumpy bed, on which you could not get a night of sleep, the frowsy carpet and utter lack of decencies not to say comforts—as for the chill solitude. the want of human interest and companionship, apparent there. In this lodging she may lie ill for days untended; no one will trouble to come near her. Such company as she might find would be given to boisterous, vulgar love-making, fortune telling and hideous gossip......Our solitary woman was brought up in a decent home, where such language as she would hear in her present surroundings was unknown. The small actress on the floor below has quarrels often when the smashing of her beer bottles is the pleasantest part of the entertainment, and her oaths scare even the curious listeners on the staircase. The express drivers, grocery boys and poor clerks play, cards with open doors, and poor fellows, they know no better than to be slangy and sometimes offensive in conversation. The modest girls rooming on the same floor must endure the sound of it all, or go out of doors.

HOW DO THESE WOMEN LIVE?

"You see the little old teapot smoky from the gas over which it is heated, the oyster can saved to warm soup in, the dried loaf and pat of ill-savored butter kept in brown paper on the window sill. Bread and tea, bread and tea-with an occasional plate of beans, an apple or a bit of cheap gingerbread, comprise the living of too many working women in the city. As it is baker's bread with the life fermented out of it, or injured with chemicals which soon vitiate the blood, and canker the membranes, this food, instead of keeping up the strength, merely prolongs insensible starvation. You can read its work in the faces of shop girls, slender, pert things, who look as if the wind could knock them over like a feather......Feed a dog on bread and slops for six weeks, and he takes leave to die or run away. The superior animal endures and wastes away more slowly. But the grows acid and malicious in temper, pet-ty, pecking and irritable, just as invalids do, in failure of nerve and spirit. How can those s better their condition? More goes to the making of a meal than mere food. Fire and conveniences are wanting to cook meats, if they had them. Not much cookery is possible in hall bed-rooms or square rooms with six girls and four beds in them. There is no chance to bathe with decency, or to wash collars or to iron dresses spoilt by rain.....

THE SOLITARY WOMAN.

"Yet, with their weak tea and bread, and hasty night washings, and crowding, the shop girls, six in a room, are better off than our solitary woman, for they are sure of their five dollars a week through the season, and roof and bed are theirs at least three months ahead. She is nearly out of money and has no work. Every day she asks herself how much longer she can be sure of the roof over her head, and the chance of a decent bed at night......Many times she has come so close to exhaustion before a little piece of work fell in her way, and put the evil day off, a while longer. What is the out-

THE WOMAN WITHOUT RESOURCES AND

WITHOUT WORK-

Why complete the useless sentence, which

rows of women.' What a different face the world turns to a woman when she asks it for work! Here is one who for forty years has lived with her old father and mother in the homestead. Brothers and sisters have married and moved away; she has kept house for the old folks, ruled and lived comfortably. But the parents die, the property is divided, and at forced sale, brings her a share which will give her perhaps a hundred dollars a year. The brothers and sisters have growing daughters, enough for help, and don't want her. She can't live on one hundred dollars a year, and she must look for work. Or the pastor of one of the small city or country churches dies, leaving just what a man can save from five hundred and seventy-five dollars a year with six children. His daughters must find work to keep the younger ones and their mother. Here again is a woman whose father lost his property and his mind together just as she was out of her teens, and she has kept the family through sickness and bad seasons since. Here is a prize scholar from one of the best public schools of Boston; her young husband left his business, stricken with paralysis from close desk work, and she has kept the little home by her swift, clear hand-writ-ing, as a copyist for years. Well kept, well taught women find themselves in the changes of a few weeks brought face to face with the necessity of earning the next week's morsel before they can have it to eat. They must walk and ask and wait before they can get work. The world is before them like a blank brick wall, which they must climb somehow

PUT YOURSELF IN HER PLACE.

"Put it to yourself. If you were stripped at once of home and place, where would you go for employment to earn to-morrow's dinner? By the time you registered your fiftieth refusal, curt and contemptuous, you would feel the degradation of your superfluous existence eat into your soul, and the conviction that you were born to be the sport and mockery of Fate would probably outweigh all soothing impressions of the benefits of sorrow. Let no man or woman ever dare preach submission, or the uses of adversity, to another, so long as they know where their next week's bread is coming from! This submission to the uses of destitution, the encouragement of discipline, is something entirely private between the human soul and its Maker; and there is no such implety, which the Almighty Himself must resent, as that which lifts the veil of such sacred suffering, and interferes between the spirit and Him who created it. If you can't help a poor man or woman, say so civilly, but don't pour vitriol on the bleeding spirit with smug assurance that 'all's for the best,' and 'sorrow is for our good.'

STERN NECESSITY.

'One steeped in the knowledge of sorrow writes from personal experience, that neither the death of those nearest, nor the desertion of the best loved and trusted, nor the crushing of dearest hopes in the dust, is to be compared for mental overthrow with the great primitive wants of food and shelter. The lack of these means desperation, isolation, extinc-tion. And this frightful necessity faces many an inexperienced person who tries to find work. What chance has a woman, without influential friends, who tries to find a position to teach? Ask the first teacher you meet

how many competent persons are waiting for her place if she breaks down. "Would she go into a store as a clerk? The same firm which sent its employes abroad for a summer holiday at its own expense, dis-charged one hundred of them before Christmas on account of the dull season. Would she be a seamstress? Keady made under wear and cloaks have lessened the demand for such help, and women have walked and waited until their eyes failed, looking for places to sew. Kitchen helps and housekeepers? These are in demand, but how is No. 1322 Columbus Avenue to know that 'A. B. C.' who.advertises with the last dollar but one in the Herald, is the help she wants?....An overworked compiler wants a clever copyist for a fortnight, if he could lay his hands on one at a day's notice. Two of the girls at a fancy store are sick, and the manager at his wit's end to supply their places. Miss Charity, on Chestnut street, whose eyes are weak, wants a woman to come and mend her silk stockings nicely, and the dressmaker wants halfa-dozen girls suddenly. Scores of such transient wants exist, if there could be some prompt way of bringing the wants and workers together. The most pitiable part of this whole business of supplying the destitute is that somewhere, probably in the next street, somebody needs that very woman, if we were only omniscient, to know it.

TRUE HELP.

"One modest society in Boston has under-taken the task of bringing the women who need employment and employers who need the women together in some systematic fashion, with what success let one month this winter show. The plan is very simple. Women of the better sort wanting employment of any grade above the cook and general housework service of the intelligence office have their names, demands and references entered on the books, and employers wanting help of any sort, from the nursery to the school room or the shop, enter their applications on another register. Experienced scrutiny decides what parties are likely to suit each other, and interviews are arranged. In December forty women found homes and employment this way, at an expense of about twelve dollars to the society, which may be mentioned as an example of much good done with a little money. If a young, partially known organization of gentlewomen can res-due forty women a month from anxiety and want, and put them in families where they are a godsend, what cannot be done when the principle of conscientious intelligence is more widely applied, especially when joined, as it is here, with earnest effort to impart the idea of faithfulness, efficiency and good sense into the relations of employers and employed?

"Those acquainted with the workings of the the Women's Educational and Industrial Union of Boston, will recognize it at once in the above touches. I name it here as the best model we have of modest, intelligent, effective fielp for women of different classes. It does not improve on other organizations so much in its plan as in its workings—in the simple fact that what similar women's societies design, propose, and attempt, it does with admirable economy of means to the end. It is simply personal efficiency carried into the interests and affairs of those needing such help. For women as a class are not so much in want of money as this help which money cannot buy, of sagacity, sympathy and force laid out in their behalf, at the right point, to the best purpose. They need—what do they not need of all that makes life tolerable or desirable? The question has been sounded and stirred till we are tired of the sound of it but till it is approved it will give up no it, but till it is answered it will give us no rest. Let us look into it again with fresh conveys a picture so pathetic and miserable? rest. Let us look into it again with fresh 'Who would know the sorrows of the human race," says Victor Hugo, 'must know the sor- what is really needed, and what we can do."

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILO SOPHICAL JOURNAL.1

JOAN OF ARC: A Narrative Poem in Four Books, by George H. Calvert. Published by Lee and Shepard, Boston. Colegrove Book Co., 135 Wabash Avenue, Chicago.

More than four and a half centuries ago, in Domremy, France, a wonderful inspira-tional clairvoyant and clairaudient medium was born, whose splendid but sad career has

moved the pens of many delineators and thrilled with sympathy numberless hearts.

The story of her brief but grand life never grows wearisome, if oft repeated, and the white banner which she bore aloft into battle for her country and king gleams across the blood blooking spars an amplian of her country. blood-blushing years, an emblem of her spotless soul and its triumph over all selfful thoughts and aims.

Joan of Arc was an instrument chosen by the powers above for certain limited work, and had it not been for mortal interference and dictation, her tragic death need not have blackened the pages of history, to awake in every humane reader the feeling of disgust for his kind, and almost cause a loss of faith in God and the angels. Justice and right seem so strangely set at naught sometimes in this world!

After she had seen visions and heard voices calling her to go forth and deliver France, in obeyance thereto she left her home and loved parents to do the work assigned her. She donned male attire, seized sword and banner, threw herself boldly into Orleans, quickly raising the seige, dashing from thence to vic-torious combat with the English at Menu, Jergean, Beugency and Patay. In less than three months after she took the field this heaven-directed young medium had the Dauphin crowned at Rheims!

This accomplished, the voices were heard no more. She declared her work done, and asked to go humbly home to her parents.

Then it was mortal selfishness asserted itself in the person of the king. She had done such effective work she must work on for him. But the visions and the voices came not; a dread foreboding shadowed her—she could

not see her way. She was wounded at Paris, and after much blind, weary work, was captured by the Burgundians, sold to the English for 16,000 francs and after a most unjust trial pronounced, by

the University of Paris, guilty of witchcraft.
In the lovely month of May, 1431, a year after her capture, she was with great indignity and cruelty, burned at the stake in the city of Rouen. Her embodied life on earth lasted only 19 years. But God does not write

Finis over such graves.

Mr. Geo. H. Calvert, in well composed verse presents a series of pictures from the life of this inspired woman, in a neat volume

of 108 pages.

He first presents her as a good, gentle little girl dreaming in the shadow of the old church by her home, and here he drops a thought that should be noted; namely, that goodness is the only safe basis for greatness, and purity a requisition for choice mediumshin.

"Great Joan at first was only good; She gave herself, she gave her tears To friend and friendless, and did brood So young, on France's deepening lears.

That wild birds fed them from her hands

Was token of her innocence.

Needed, ere heaven its choice commands
Will lay upon the inner sense. Sway oft is lent to men of guilt, But guilt heaps no creative gains; The fast foundations are are built By Alfreds and by Charlemannes."

And here again he tells a morsel of spiritual philosophy:

"In thicker throng than brain can breed,
"Twixt heaven and earth the unbodied ply,
And viewless, soundless to the unfreed,
They flash and hymn to the inner eye.

When first foresowing ravisheth

The vision of elected seers.

They trembling hope, as when through death
Man onward glides to higher spheres."

Thus the heavenly light came to Joan; so overpowered, that—

"At first she fell upon the ground Bewildered, bathed in timorous tears. But gradually the holy fire sublimed her

life until the

"Unpracticed maid, unventuring dove, She pitched her flight with eagle's wing,"

She sent word by Capatin Baudricour to

the king: "I am commissioned by our Lord France and the king and crown to save."

And the king, in his strait, grasped at what seemed a straw and bade her come before him. He thought by pomp and glitter and disguising himself, to confuse and dazzle the young rustic, and here we are shown the power of a true medium, tested by the crowned sketic. Led into the hall where-

"Twice fifty torches shook their life In arrowy showerings on the hall."

"Prizing the pomp as't should be prized, Erect, unblenching, angel-led, She walked right to the king disguised, And bent her knee and bowed her head."

"My king, the king, thy king, wills me.

His instrument to have thes crowned at holy Rhelms!"
"The unoninted king drew has aside And lowly speaking to the haaid.
His brow upheaved with worder, wide At what the whispering Joan said.

A sceptered secret, pale with doubt, Had harrowed long the royal breast; The unworded torment she spake out And put the rankling doubt to rest?

The king had received his tests, and was converted. As she issued from the hall she gave the crowd another proof of her prophetpower. A jeering soldier sought to wound her by ribaldry. She only said:

A moment after he was drowned. She had proved herself inspired. The king decreed er captain o'er his men of arms.

"Good steed and armor they bestowed, A sword and spurs and troopers gear, And she, who horse had ne'er bestrode, Rode like a captain cavailer."

"Blaspheming and so near to death!"

"Nor English, nor Burgundian swords, Nor fraudful Frankish ambuscades Could compass her: she cleared the fords And fens and breaks and scowling glades,"

If her comrades grew discouraged and more tearful she was a sorceress, she bade them: "Be of good heart and cheer! Our guides are friends in Paradise."

The pages of Mr. Calvert's book are so rich in spiritual thought and beautiful expression of it, we can scarcely forbare to quote at greater length. Whether he classes himself among Spiritualists, or calls his heroine a 'medium," we know not. He certainly views his subject from a high altitude, and if he had written for the express purpose of pleasing the taste of Spiritualists, he could not have done more satisfactory work. The poem should have a sale among them,

A Child's Faith.

A mother living not very far from the post office in this city, tired with watching over a sick baby, came down stairs for a moment the other day for a few seconds' rest. She heard the voice of her little four-year old girl in the hall by herself, and, curious to know to whom she was talking, stopped a moment at the half-open door. She saw the little thing had pulled a chair up in front of the telephone, and stood upon it, with the piece pressed against the side of her head. The earnestness of the child showed that she was in no playful mood, and this was the conversation the mother heard, while the tears stood thick in her eyes, the little one carrying on thick in her eyes, the little one carrying on both sides as though she was repeating answers: "Hello!" "Well, who's there?" "Is God there?" "Yes." "Is Jesus there?" "Yes." "Tell Jesus I want to speak to him." "Well?" "Is that you, Jesus?" "Yes; what is it?" "Our heby is sick and we want you to let it get well. Won't you now?" No answer, and statement and question again repeated, finally answered by a "Yes." The little one put the ear piece back on its hook, clambered down from his chair, and with a radiant face. down from his chair, and with a radiant face went for her mother, who caught her in her arms. The baby whose life had been despaired of, began to mend that day and got well. -Elmira Free Press.

Ladies and all sufferers from neuralgia, hysteria, and all kindred complaints, will find without a rival Brown's Iron Bitters. F FARMINGTON, ILL.—Dr. M. T. Gamble says: 'I prescribe Brown's Iron Bitters in my practice and it gives satisfaction.

FORT STEVENSON, DAKOTA TER.—Rev. James McCarty says: "Brown's Iron Bitters cured me of severe dyspepsia."

At Neuchatel, Switzerland, the Salvationists have again been attacked, and the windows at the barrier transfer. dows of the house in which they meet were broken by the mob. In other places in Switzerland revivalists, in no way connected with the Salvation army have been victims of similar army h ilar outrages.

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has been used with signal success in consumption of the lungs, consumptive night-sweats, spitting of blood, shortness of breath, weak lungs, coughs, bronchitis, and kindred affections of throat and chest. Sold by drug-

"Yes," remarked Mrs. Poormouth, "we have been going from bad to worse, and we would probably have been in the almshouse long ago only we hadn't the money to buy silk dresses for myself and the girls, and you know we shouldn't want to be looked down upon by the rest of the paupers.- Roston

Asthetics is the science of the beautiful. The meed of merit for promoting personal esthetics is due to J. C. Ayer & Co., whose ncomparable Hair Vigor is a universal beauifter of the hair. Harmless, effective, agreeable, it has taken rank among the indispensable articles of the toilet. To scanty locks it gives luxuriance; and withered hairs it clothes with the hue of youth.

Mrs. Pinaphor can't understand why a po-et should write lines "To a Waterfowl," when such a fowl doesn't even know the alphabet, and wouldn't understand the verses if they were to be read to it. Sure enough. -Norrisiown Heraia.

"Men must work and women weep, So runs the world away!"

But they need not weep so much if they use Dr. Pierce's "Favorite Prescription," which cures all the painful maladies peculiar to women. Sold by druggists.

There are over two hundred different sure cures for corns in the American market, yet the American nation does more limping and swearing over corns than any other people on earth.—Detroit Free Press.

A bad taste in the mouth means a bilious attack. Samaritan Nervine is the cure.

Canes for dudes, made of single straws, are the latest things out. It is feared they will be so heavy as to overbalance their brains, but a trial of them will be made in the cool hours of a spring day.—Troy Times.

Hair and Scalp diseases thoroughly cured by Dr. C. W. Benson's Skin Cure. None like it. \$1, druggists.

"Kjaerlighedans" is the Norwegian for love. Fancy the feelings of an active Norwegian who hears the old man coming just as he has struck the second syllable.—Chicago Herald.

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A VETERAN SOLDIER.

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say one bottle effected a permanent cure. I have recommended it to many persons both hero and in

Buston, all of whom speak of it with the highest praise. You are at liberty to use this letter or my name in any manner you may think best, that other sufferers may learn the value of the greatest of all remedies. Mest truly yours,

JOHN F. COK, 12 Pleasant St. Malben, Mass., April 23, 1883.

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CHICAGO, ILL., Saturday, June 16, 1883.

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PSYCHOLOGICAL INFLUENCES.

The Negro and White Girl-Huntsman and Squirrel.

The wonderful potency of psychological influence is manifested in a great variety of ways, and in a manner sometimes that proves disastrous to the subject. A case in point lately occurred at Ellettsville, Ind. As relat ed in a special despatch to the Chicago Tri bune, the inhabitants there were greatly excited over the mysterious disappearance of Miss Ida Shook, one of the first young ladies of the place, who left on a night train for unknown parts. It is stated that during the last year she has been corresponding with a negro. The facts alleged are that over a year (o a troupe of colored singers, known as th "Wilberforce Concert Singers," visited El lettsville and gave an entertainment. Among the audience was this girl. During the singing she engaged in a flirtation with this negro, who was performing, and at the close of the entertainment gave an excuse to get away from her lady companion, met him at the door, and he accompanied her home. Her parents found it out the next morning and severely upbraided her. She repented and the matter was thought to be all over until several months later, when a letter was found that evidenced that she was dead in love with the negro. Her father took her to task, and forbade the Postmaster giving her her mail, and soon all was forgotten. The other night she wanted to go to a social, when the parents for sufficient reasons refused. She became very indignant, saying that she would go, and went up-stairs, cut off her hair, dressed, and went to the social. where she met other lady friends, and told them she was expecting a lady acquaintance on the train. They all went to the depot at a late hour. The train pulled in, only halting, when, without a word, she stepped on a car and was gone. The parents were immediately informed. The telegraph was used, but without result. It now turns out that she has been receiving letters weekly through another girl's name. It is feared by some that she has gone to an out-of-the-way place and married the negro. She took with her \$16 and a gold watch. Heretofore she has had high standing, and, owing to her fine looks has been the acknowledged belle of the town The parents are almost heartbroken.

Whether she married the colored man or not, the incident vividly illustrates the potency of psychological influence, and shows how one person can completely subdue another, and this even involuntarily and unconsciously. Here was a dusky son of Africa, gifted, perhaps, in music, and this young lady was charmed therewith—her nature responded to his voice, her soul was thrilled with the pathos and melody of the tunes he sang, and she imagined that the sensations imparted to her constituted what is generally termed love! Without understanding the peculiar nature of the impulses aroused by this colored concert singer, and imagining that she sincerely loved him, in spite of the intense opposition of her parents, she engaged in a clandestine correspondence, and as the report says, finally left her pleasant home with the intention of marrying him. If she does that she will learn when it is too late that to have her soul thrilled by the melody of a sweet tune, does not constitute love, and that she has wedded a man who can not, outside of music, respond to a single aspiration of her nature, the union resulting as a natural consequence in misery to both.

It does not seem in accordance with nature, that a refined, sensitive, intelligent young white woman should sincerely love a negro; and as the progeny of such unions have less tenacity of life than either of their parents, it is wise that rigid laws have been enacted against such intermarriages in some of the States. Had the parents fully understood the power of music and the subtle laws governing psychologic control, they might have adopted measures that would have prevented the disastrous results. This strange influence of music extends to animals, as is illustrated in numerous well authenticated incidents. It is related by a huntsman in Forest and Stream, that on one occasion while in the forest, he discovered in an oak tree a few yards away a red squirrel lying on a limb. Relinquishing the design to shoot it, he decided to give it a little pleasure if he could; so he commend to whistle the air of that once popular ditty. "I Love Thee, Sweet Norah O'Niel." In a twinkling the squirrel was up on its hind legs, its tail over its back, its head cocked to one side, listening. A moment of irresolution, and then it scampered down the trunk of the tree to the ground and started toward the singer; it came a few yards, stopped, sat up on end and listened again; after waiting a moment the little beauty came on, jumped up on the pile of rails, ran along within four feet of him, halted, went on end again, made an umbrella of its tail, tipped its head to one side, looked at him with all the gravity of a justice of the peace at his first trial, and yet if ever a creature's eyes beamed with pleasure it did.

The huntsman did not move, but after a little while he abruptly changed the tune to the "Sweet By and By." Chut! Why, with the first note of the different tune away went the squirrel. The singer did not move, only he shook with suppressed laughter, and as well as he could, kept on whistling. In a minute or two back came the squirrel, going through all the manœuvres of its first approach, and once more took a sea: before him on the rails. He watched it and actually thought it was trying to pucker up its mouth and whistle. Once again he changed the tune, this time to "Yankee Doodle," and, as before, with the first note of change, away scampered the squirrel. Unable to control his risibilities any longer, he laughed aloud, and after that he couldn't call his little friend to him.

Undoubtedly Miss Shook was charmed, fascinated or psychologized, like the squirrel, and vainly imagining that the sensation produced was love, she desired to throw herself into the arms of this-perhaps-worthless concert-singer. Parents should teach their children that when they select a partner for life, they must respond to each other on different planes—not on one exclusively - and that a love of music only, as presented by one, does not constitute a complete soul attraction. When an accomplished white woman thinks she loves a burly negro, from the very nature of things she is laboring under a serious hallucination, which, however, may be difficult to remove. Indeed, the psychological delusion can only be dissipated by other psychological impressions; reason at such times is wholly in abeyance in the minds of the subjects, and they must be treated with care. Every person who has or expects to have children, should study the laws of psychology, and thus be enabled not only to intelligently guard their children from danger, but to assist them by the exercise of this power to greater perfection. physically, intellectually and spiritually.

Theological Opinions and Articles of Faith.

The New York Sun states that about two months ago the Rev. Dr. R. H. Mc Kim rector of Holy Trinity Church in Harlem, N.Y., and one of the three prosecutors of the charges of heresy against the Rev. R. Heber Newton was nominated by the Rev. J. D. Powell at the Council of the Diocese of Virginia for Assistant Bishop of Virginia. Members of the Council at once objected to the nomination. on the ground that Dr. Mc Kim was reputed to be a believer in the annihilation instead of the everlasting damnation of the wicked. Dr. A. M. Randolph was elected Assistant

"My position has been misunderstood and misrepresented," Dr. Mc Kim said when interviewed in regard to the matter. "I have no further statements to make at present. An article of faith and a theological opinion are separate and distinct things. A theological opinion is an idea a man holds personally as an individual, and does not necessarily enter at all into his teachings, which are based on the articles of faith." Verily, how muddled the theological world is.

Salvationists in Switzerland.

The agitation against the Salvation Army in Neuchatel, Switzerland, is assuming formidable dimensions, and the peace of the town is seriously threatened. The Salvationists are stoned as they pass through the streets and a short time ago the windows of a house in which they had assembled were broken. At a public meeting held lately resolutions were passed denouncing the army as a nuisance and calling on the authorities to expel foreign Salvationists from the canton. The conductors of two newspapers which have protested against the intolerance and violence of a section of the population have received threatening letters, and unless the local Government takes prompt measures for the preservation of order scenes as disgraceful as those which recently occurred at Geneva are likely to ensue.

The Unitarian Output-Samples.

Our Unitarian friends have had a most profitable and encouraging Anniversary Week both in Chicago and Boston. Listening to the speakers or reading their earnest words, we have been struck by the similarity of the ideas with the best Spiritualist thought; and this has caused us to wonder what, if anything, there is to prevent a closer sympathy, a deeper bond of brotherhood and an active cooperation between Unitarians and Spiritualists. A vast majority of Spiritualists are Unitarians after a fashion, and a goodly number of Unitarians are Spiritualists. Mr. Wade, of Cleveland, who is well known as an earnest Spiritualist and a generous friend to mediums, is to give a munificent sum to found a school at Cleveland, which, while it shall be unsectarian, is to be under the auspices of the Unitarians. This is one step toward a closer union.

From our able contemporary, The Christian Register, we cull a few extracts from the Boston speeches to show the general trend of sentiment among representative Unitarians. Ex-Gov. John D. Long in the course of his speech said:

"The religious principle, the craving and hungering for spiritual life, the con-sciousness of immortal and divine relationships, are none the less real to us because we cannot define and formulate them. They are eternal in the heart of man, and are indeed-let us acknowledge it-the common theology of the whole human race. It is only the form of statement, the expression of the aspiration for spiritual realities, that shifts; and even this shifting is along the constantly advancing line of progress; so that, although the different denominations seem to preserve the same relative distances, they are really all moving forward, just as stones in the glacier keep their intervals while descending from the cold heights to fertile valleys, where the waters run, and flowers respond to the sunshine, and men live happy lives."...

The subject of organization is still a moof question among Spiritualists; some oppose it, others are earnestly in favor of it, and still others, a vast number, would favor it if their minds could be divested of the fear that they are to be bound and fettered in some way by organization. There is constant talk by Spiritualist lecturers and writers of the leavening influence of Spiritualism; and on this point we quote from the eloquent preacher. M. J. Savage, whose name has of late been made familiar to the Journal's readers:

"There has been a great deal of talk in the past about the leavening influence of Unitarianism on other bodies in Christendom. I do not believe that we can rest contented with the accomplishment of anything so small as that. Not by any means that thi is unimportant. We have reached great re sults in this direction, and our work is not yet done; but there is something more than this playing the part of leaven, for the orthodox bodies in this country and of Europe are beginning to be so thoroughly leavened with nobler, higher, sweeter, more humane ideas that we shall speedily find our occupation in this direction gone. Neither is it enough to satisfy my ambition as a Unitarian to feel that I can merely do something toward knockthere not something grand, something dis-tinct and definite, that we may place before us as a goal toward which we may strive?"...

Substitute the words Spiritualism and Spiritualist, for Uditarianism and Unitarian in this, and it might have been said word for word by Stebbins, Watson, Spinney and hundreds of Spiritualists. But without some standard, without organization, the "leaven" is all that can be hoped for.

A little further on Mr. Savage said:

"Let it be our work then, among other things to teach the principle and to illustrate the fact that men can be devout, religious, worshipful, devoted in the highest and truest sense, and at the same time be utterly free intellectually. Let us prove to the world that we can be religious, and still listen to the last message that comes to us by way of the spectroscope from the stars. Let us show that we can be devoutly and humbly religious, and yet not fear the latest and extremest criticism from Germany or from any other part of the world, that we dare to face the last and profoundest results of scientific research.

At this point he would have done well to have commended to his intelligent and liberal minded hearers, the importance of a study of the phenomena of Spiritualism, in the hope that therein Unitarians as a body might find conclusive evidence of the continuity of life; thus adding to Unitarianism the one important thing it now lacks. With this it could warm the hearts of men, kindle their enthusiasm and accomplish for his church much that Mr. Savage asks for. But while himself greatly interested he evidently hardly thought it discreet to speak more broadly than he did; we don't propose to find fault he did well as far as he went.

But here is something from the same speech which, while it has been said in substance a thousand times over in the Journal, we are glad to quote and wish it could be burned into the soul of every Spiritualist. The Journal's constituency does not need the lesson so much as another class who go to make up the body.

"We cannot undertake to save men from the wrath of God by any process or methods of the old salvation, and it seems to me the sooner we clear our language, our ritual, our forms from the underlying implication that this is the work in which we are engaged the sooner we shall come to the consciousness of our position and work, and the sooner we shall be understood by those about us. Instead of trying to save men's souls in the next world, I take it that we care chiefly to teach the men of this world that they have souls that are worth saving. The one thing in which we ought to be engaged as liberal churches is the building of manhood. The grandest thing I know of in this world, or any other, is a noble, true, rounded, complete man. Man rightly con-ceived in every part of his being is religious, and to serve him in any part of his being is eligious work. If we can make a man healthy in body, sane in mind; if we can give him mental training, so that he shall notice; otherwise in the multitude know the truth and obey it; if we can make we are quite likely to overlook it.

him clean and pure in heart, so that he shall love that which is true and beautiful and good; if we can interest this man in his surroundings, in the family, in society, in the political life of the world, so that he shall be clean and sweet and true in these relations, then we have done the grandest work that it is possible to imagine. man, let us say it reverently, God himself cannot afford to lose.

"It is not our business then to mourn for any Eden of the past. We propose rather to create an Eden here on earth. Let others dream of a heaven beyond the skies. We will enter it by and by, I trust, when the time has come, but let us seek to make a heaven here out of complete and noble and true-hearted men; and let us remember that we shall get into no better heaven than that which we make in our own hearts and

O. B. Frothingham, who has for many years been rated as a free-religionist-whatever that is-rather than classed with the Unitarians, made a speech, and his appearance was greeted with enthusiastic applause. In introducing Mr. Frothingham, Oliver Wendell Holmes said: "We have with us a profound thinker and a brilliant writer, who comes among us for a period of rest after a long and arduous conflict. He comes in peace. He does not bring a sword, and he has no need of a shield.." Mr. Frothingham said:

"Though not an old man, I have my memories; and I think of the time when I came forward full of enthusiasm and courage and hope, looking to the future of this denomination.....And now, sir, as I look back, I look back upon times of conflict and distrust, di vision and dissension and suspicion. They are all gone. The time has gone by when anybody need dissent or take a new departure, or come out from this body. [Applause, In those times, when there were two wings-Dr. Bellows said that every flying body must have two wings, one right and the other leftthe unfortunate thing was that the wings did not beat the same air, and the bird di not make for the light. The wings wrought in different directions. One wanted the bird to go up, the other wanted it to go down One wanted it to go to the right, the other wanted it to go the left. One wanted it to keep straight on; and the other wanted it to still. And the poor bird almost died with the exercise. [Laughter.] Now, both wings beat the same air, bear up the same bird, and carry it forward to greater glory. [Applause.] The faith remains the same, but the belief has altered. The idols have been changed into ideals, and we all worship ideals. The symbols are the same, but they are symbols now, not dogmas; and those symbols are loaded by the young men, and the old men, too, with knowledge and truth and meaning that looks forward to larger developments of truth."....

The "Eagle" on a Future Life.

In the Brooklyn Eagle for May 30th appeared an editorial under the title of "Decoration Day," which is indicative of the grow ing sentiment outside of strictly Spiritualis ranks. Apparently it was written by a Spir itualist, and the last four lines thrown in as varnish to make the article palatable to the materialists and agnostics. We quote the greater portion of it as follows:

....Rightly interpreted indeed the best re ligions are those that appeal most amiably and harmonize most intimately with our est haturai amect Some crapped the ologians have made this excellence a ground of objection to the divinity inherent in noble forms of faith, as if to say that an act of faith or worship is natural were equivalent to proving that it is not divine. Or the contrary no religion can be true for us which is not accordant with our na are at its best estate. Some of the most beautiful consolations of Christianity are those that assure us that our departed friends have still a hidden life, that though separated they are not wholly lost to us, but that we shall meet them again, if we are worthy of reunion, some Summer morning in the heavenly land. Moreover, to those whose spin itual vision is not impaired by the world or sense and appetite, the beloved dead are near to us even in our homes, both while we sleep and when we wake. Who ever forgets the voice of a much loved companion? It comes to us beneath our windows and about our way as the familiar strain is said to have awakened Richard Cœur de Lion in his foreign prison. Confessing ourselves strangers hastening to the same terminus which they have reached, it is surely a true imagination which hears their voices, and a real presence which makes the vision of them at times so clear. Even if we be agnostics or Sadducees and "say that there is no resurrection, neith er angel nor spirit," yet our own life, wheth er it be brief or full orbed, is something, i not everything to us. How large a room in this our house of life is tenanted by the The father with the kindly voice, the mother with the patient face are there. The children whose gambols came through illness to a sudden close still sport and sing and caress us in the chambers of memory. It surely is not nonsense, when we think of battles and of sudden death, of the husband or the brother lying dead upon the battlefield, of the loved ones dearer than our own life. and that were the sweetest part of our life, that were snatched ruthlessly away, to believe with Paul that the last war which humanity shall wage shall be against the grave and that "the last enemy that shall be destroyed is death." A vision, real as that of the old patriarch

comes to us and assures us that our child is yet alive and that all is well with him. Terrible as is the cup of death it holds the sacramental wine of immort lity. Our best affections are not quickened except we die. In the spirit land Lear will recognize Cordelia and Augustine will honor Ambrose, Damon wil grasp the hand of Pythias and Plato see his master Socrates beyond a peradventure. There will be no mistaken identity, no false claimants, in the world where death is swallowed up in victory. That is, if there be any future, any immortality and the longings of the human heart and the teachings of religion be not all a dream.

MARK THE PAPER!—We are under constant obligations to friends all over the world, for newspapers containing articles of interest to the Journal. Even when we do not republish them, they are useful and are filed away and carefully saved. The point of special attention in this item, however, is to ask our friends to be particular and always plainly mark the article they desire to call to our notice; otherwise in the multitude of papers.

GENERAL NOTES.

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

Lyman C. Howe has been lecturing at Bolivar, N. Y.

J. Frank Baxter lectures, June 17th, in Lyceum Hall, Freeville, N. Y.

Jennie B. Hagan will lecture at West Randolph, Vt., June 17th.

Mr. Fred. A. Heath will be at North Seituate; Mass., June 16th and 17th.

E. M. Davis will answer calls to lecture. Address him at Indianola, Ia.

Mrs. Hattie W. Hildreth, 12 Linwood Place, Worcester, Mass., will answer calls for lectur-Hon. Warren Chase lectures at Corry, Penn.,

June 17th. and in Ellicottville, N. Y., June W. J. Colville writes that he will sail for

England Wednesday, the 20th, in the Cunard steamer, Scythia. J. G. Jackson and wife, of Delaware, are spending the summer with their son at Fort

Wayne, Ind. O. W. Barnard, of Manteno, Ill., whose poems have often appeared in the Journal,

was in Chicago last week. Mr. R. S. Simpson, formerly of this city, is now located at Hope, North Dakota, and is editor of The Hope Pioneer, an excellent

A Syracuse correspondent has our thanks for newspapers and information sent at different times. He will please keep up the

practice. General Sheridan is to describe in the July number of the North American Review the part he took in compelling the surrender of

General Lee. G. H. Brooks has been lecturing at Joplin, Mo., and Columbus, Kansas. He goes from Columbus to Oswego, Kansas. He has an-

other engagement also at Joplin. On decoration day, at Kansas City, Mo., Dr. E.G. Granville was Grand Marshal. Dr. Joshua Thorn, was orator of the day. Both are

well known Spiritualists. Advices received from Sierra Leone under date of May 24th, state that fifty persons had recently been roasted alive for witchcraft in the Sherbro district.

By reading an article on our sixth page this week, you can learn something of the doings of A. B French. There are other fields for him to explore besides those presented by Spiritualism.

The annual election of officers of the Woman's Christian Association of Memphis, Tenn., took place Monday, May 28th, and resulted in the selection of Mrs. Samuel Watson as president.

Dr. W. J. Atkinson, a prominent Spiritualist, residing at Moniteau, Mo., succeeded in cutting a tumor from the mouth of Wiley S. Robertson, after he had been given up by prominent physicians of St. Louis. He is now getting well.

W. Harry Powell spent several days in Chicago last week. He is engaged in different places in Indiana for the next few weeks, when he will return East. He tells us he intends to locate in Chicago next fall, for several months.

"A Study of Sea-sickness," which is said to be an original and scientific explanation of the malady, will appear in the "Open Letters" of the July Century. The writer, Dr. George T. Stevens, will give simple directions for overcoming the causes of illness, or at least lessening their effects.

The wife of Gen. Absalom Baird of the army, who was buried at Rock Creek cemetery, near Washington, recently, was a niece of Gerritt Smith of New York. For two years she has been blind. The plate upon her coffin bore this inscription: "Whereas I was blind, now I see."

George W. Cable will conclude in the July Century his series of illustrated papers descriptive of the Creoles and their Crescent City. "Flood and plague in New Orleans" is the title of the paper, which deals with the sufferings of the Creoles from the Mississippi's overflow and from yellow fever and chol-

The first instance in which physicians are mentioned in the Bible is 2 Chron. xvi.: 12, and this instance is by no means flattering to the profession: "And Asa, in the thirtyninth year of his reign, was diseased in his feet until the disease was exceedingly great, yet in his disease he sought not the Lord, but the physicians. And Asa slept with his fath-

The skill of the Chinese in dwarfing plants as well as ladies' pedal extremities is well known. It is stated in a recent work on China that the ladies of the "upper ten" in the Celestial Empire, wear in their bosoms little fir trees, which by a carefully adjusted system of starvation have been reduced to the size of button-hole flowers. These remain fresh and evergreen in their dwarf state for a number of years, and are regarded as symbols of the perpetuity of love, to express which they are used by ladies of the highest

J. M. Comings of Brooklyn, N. Y., writes: 'We have had Mrs. Maud E. Lord with us here in Brooklyn,and she has addressed full houses and given some of the most remarkable and undoubted tests. Her scances have excited quite a revival in orthodox Brooklyn, and many have received the most convincing tests of the presence of friends from the other world. Mrs. Lillie supplies the rostrum of the Church of the New Dispensation, and Mrs. Hyzer that of the Conservatory of Music, for June. So the work goes on. I am still pleased with the Journal and its contributors. God bless you in your efforts."

k) .

The Daily News of London, England, gives a detailed account of the death of a child, that was hastened, it is claimed, by vaccination. There is a growing opposition to vaccination in England, an "Inter-National Anti-Vaccination League having been formed.

The remains of John Howard Payne, the putative author of "Home, Sweet Home," were consigned to their final resting-place in Oak Hill Cemetery, Washington, last Saturday, with great pomp, the procession being graced by the President and his Cabinet, the Judges of the Supreme Court, and a number of Congressmen. The day was the ninety-second anniversary of the song-writer's birth.

In another column we give the advertisement of the American Health Company, conducted by Dr. E. D. Babbitt, author of various works well-known to our readers. His company is manufacturing healing instruments which combine heat, light, color, steam | and exhibitanted by a skinfull of ozone, all the and electricity, and Judge Clinton of Council | result of three weeks stay in California. He Bluffs, Iowa, who has tested them, believes informs us that he shall engage quite extenthat "they are to work a decided revolution | sively in orange and grape growing in that in the healing art."

Mary E. Arnold of Kentucky, and George Parry, Colorado, each sent \$2.50 to pay for has already been paid by a Nebraska subscriber, we apply these amounts to our "Poor Fund" and send the paper to D. Winder, Cincinnati, Ohio, one year, and charge the Fund, \$2.50. There are hundreds of deserving people who would like the JOURNAL but are too poor to pay for it. We only wish we were able to send it to them free.

On a late Sunday evening the weather was | not up to the times. lovely at Memphis, Tenn., and the old folks and a great many young ones gathered at old Winchester Cemetery at that time to decorate the graves of long-buried dead and to listen to an address from Dr. Samuel Watson. The grounds were in excellent order. the grass trimmed and the walks and drives cleaned and cleared of all debris. The vastly improved appearance of the old buryingground, reclaimed from trampdom, by the Old Folks' Society, occasioned universal re-

Archbishop Gibbons of Baltimore, has fallen into line in harmony with the latest papal decree. He has notified the clergy under his supervision not to hold any office in connection with the Irish League, and that they must not countenance it. Father Brennan who was elected one of the National Committee, has surrendered his right of private judgment in matters temporal, and will withdraw from the league, although he had signed the call for a meeting to be held to-day in its behalf. The "Peter's pence" in the Baltimore Diocese has fallen off more than onehalf.

In reply to a western correspondent who asks us to name a good agricultural paper, we take pleasure in commending the Western Rural as the very best paper published, for the western farmer. It is published in Chicago by Mr. Milton George. Its aim, like that of the Religio-Philosophical Journal is to instruct, rather than amuse, and to protect the interests of its subscribers at all hazards. The Rural wages unceasing warfare upon the parties who prey upon farmers and no amount of money can induce the publisher to aid in bamboozling his readers into buying worthless wares. Here again the Rural and the Journal are in the same line.

A Georgia friend writes The Continent that the health of Mr. Paul Hayne, the poet, is by no means so seriously affected as has been supposed, a fact which our readers will all be glad to learn. She tells us also of a graceful tribute which Mr. Hayne lately paid to a lady who was for a short time his hostess. On the last night of his stay she said to him: "Mr. Hayne, I wish when I am gone you would write three lines about me for Henry's (her husband) sake." The next morning Mr. Hayne handed her these lines:

"Three lines when thou art dead-it must not be! For never more could'st thou be dead to me! God's angels sometimes leave their native sky, But ah! my friend, the angels cannot die."

J. W. Truesdell, of Syracuse, who has acquired much local reputation as an imitator of spirit phenomena and an amateur "exposer," is about to publish a book detailing how he has fooled the "innocents" and made fun for others. Accounts of the remarkable manifestations in his presence have been published by Spiritualists as facts demonstrating spirit power, much to John's amusement, it is said. His book will do good, no doubt, as an educator; but, if he thinks that all slatewriting is a trick, we can put a few hundred dollars in his pocket, if he will duplicate the work which has been done in Mrs. Simpson's presence and show that it was a trick. When his book is out we shall be glad to sell it, if it has merit. We are not afraid of any harm to Spiritualism.

Vi.

Our valued Italian correspondent, Sebastiano Fenzi, of Florence, has our thanks for a splendid cabinet photograph of himself, sent at our request. The picture shows a fine looking man of about forty-eight years, and we were astonished to learn he is in his 61st year. The secret of his youthful strength and look, lies in his correct habits and great attention to gymnastics. Though but five feet seven inches in height he measures 48 inches around the chest, and a 16 inch arm measure shows he has plenty of muscle, as he has no superfluous flesh. He has been largely instrumental in improving the physique of the young men of his country, and we shall ask him to tell our readers something of his work. Athlete and traveler as he is. he is also a man of fine literary tastes and a writer of poetry. His chirography is perfect, resembling a lady's hand—though far finer than the average lady can write. Withal he is a very modest gentleman and we beg his pardon for bringing him before our readers In this way.

Jessee H. Butler has removed from Los Angeles, Cal., to Quincy, Ill., and associated W. A. Post with him in publishing a "Business Review and Directory." Mr. Butler proposes to publish his lecture on California. which will be of especial interest to those intending to visit or emigrate to that State. Price 10 cents.

The medium's meeting at the West End Opera House, 433 West Madison Street grows in interest each Sunday, it is said. Mrs. Bromwell on last Sunday gave several fine tests, indicating marked spiritual powers, so say those in attendance. Mrs. Potter also assisted with tests. Short speeches by different ones in the audience are a part of the programme.

Fred Alles of the Pontiac (Ill.,) Sentinel, dropped down in the JOURNAL office last week redolent with the perfumes of rare flowers country and possibly may make it his permanent home in time. On his way back he visited our esteemed subscriber, Mr. Walker, of Mrs. Harding's subscription one year. As that | Salt Lake City, and is enthusiastic in praise of that gentleman's ability and courtesy. He describes Mr. Walker's home and Opera house as perfect in their way and fit adornments for any Eastern city. Alles's letters to his Sentinel are models in their way, and full of sprightly description and valuable information. Any man in McLean County who doesn't take the Sentinel, should be looked upon as

The Magnetic Shield.

For the past year the JOURNAL's advertising columns have been steadily patronized by the Chicago Magnetic Shield Company; their goods have been used by many of our readers, and we have come to know Dr. C. I. Thacher, the manager, as one can only know a man after he has "summered and wintered" him Dr. Thacher is an educated physician, stands well in his profession and is the professional associate and personal friend of some of the first physicians of this and other cities. He has the utmost confidence in the principle underlying the Magnetic Shields, as a curative agent, and has in consequence given his whole time to the manufacture and sale of the goods. We have seen numerous letters from those who have used the shields, and in many cases the results stated are too marvellous for belief, were it not that the evidence is unimpeachable and the writers stand as living witnesses of the cures wrought. A number of our personal friends have used the shields and speak highly of the benefits derived. It is too much for us to think the shields will help everybody, but we do think after carefully watching their effects for a year, that in most cases where they are recommended they will either effect a radical cure or greatly alleviate the disease, if proper attention is paid to hygiene and the patient really wants to get well bad, enough to use common sense and some will power. Our readers well know we are not given to puffing wares advertised in the JOURNAL, whatever their merit may be, but we are led to make this reference through several inquiries of late concerning the shields. We believe Dr. Thacher to be a capable conscientious physician, and his Magnetic Shields highly meritorious; this covers the whole ground.

The Theosophist for May has arrived, This number contains much of special interest, Price per copy, 50 cents.

Business Aotices.

Dr. Price's Cream Baking Poyder, is of superior strength and uniform quality, and contains no unwholesome substance.

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

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Grove Meetings.

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

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

Speakers for the Lake Pleasant Camp Meeting

for 1883.

JULY. 28th, Dr. Geo. H. Geer, Farmington, Minn., and Mr. J. Clegg Wright, England; 31st, Cephas B. Lynn, Boston, Mass.

August.

1st, Mrs. Emma L. Faul, Vermont; 2nd, C. Clegg Wright, England; 3rd, Mrs. Sarah A. Byrnes, Boston, Mass.; 4th, Austin E. Simmons, Woodstock, Vt.; 5th, Hon. A. H. Dalley and Capt. H. H. Brown, Brooklyn, N. Y.; 7th, Walter Howell, England; 8th, Capt. H. H. Brown, Brooklyn, N. Y.; 9th, Eben Cobb, Boston, Mass.; 10th, D. M. Cole, Brooklyn, N. Y.; 11th, Mrs. Fanny Davis Smith, Brandon, Vt.; 12th, Cephas B. Lynn, Boston, Mass., and A. B. French, Clyde, Ohio; 14th, Giles B. Stebbins, Detroit, Mich.; 15th, Dr. W. H. Atkinson, New York, N. Y.; 16th, A. B. French, Clyde, Ohio; 17th, Giles B. Stebbins, Detroit, Mich.; 18th, C. B. Lynn, Boston, Mass.; 19th, Ed. S. Wheeler and Mrs. R. S. Lillie, Philadelphia, Pa.; 21st Mrs. Neilie J. T. Brigham, Colerain, Mass.; 22nd, J. Frank Baxter, Chelsea, Mass.; 28rd, E. S. Wheeler, Philadelphia, Pa.; 24th, Mrs. A. H. Colby, Care Bunner of Light; 25th, Mrs. R. S. Lillie; 26th, W. J. Colville, Boston, Mass., and J. Frank Baxter, Chelsea, Mass. AUGUST.

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NOTICE.

The Members of the "Maine State Spiritual Temple" are requested to meet at A. Rigby's, Upper Stillwater July 6t 1, 1883, at 10 A. M., for the purpose of electing a Secretary in place of S. Wardwell resigned. Also to act upon the repeal of Art. 10 of the Constitution and such other business as may come before the Temple.

W. E. BAILEY, Pres. DR L. F. WEBSTER, Sec. pro tem. 84 16 17 18



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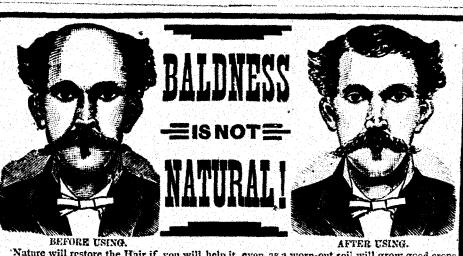
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III. That the inhabitants of the Spirit World build cities and beautify residences to please their varied tastes, and, in their spirit homes, remember and speak of their friends still on the earth just as we think and speak of their friends still on the earth just as we think and speak of their friends still on the earth just as we think and speak of their friends still on the earth just as we think and speak of their friends still on the earth just as we think and speak of their friends still on the earth just as we think and speak of their friends still on the earth just as we think and speak of their friends still on the earth just as we think and speak of their friends still on the earth just as we think and speak of their friends still on the earth just as we think and speak of their friends still on the earth just as we think and speak of their friends still on the earth just as we think and speak of their friends and maintenent by exhibited while on earth taster and inclinations they exhibited while on earth taster and inclinations they exhibited while on taster and inclinations they exhibited while on earth taster and inclinations they exhibited while on earth taster and inclinations they exhibited while on tas

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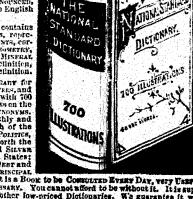
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Voices from the Reople, AND INFORMATION ON VARIOUS SUBJECTS.

Grandmama's Dream.

BY MRS. M. L. RAYNE.

"What are you smiling at, Grandmama!"
"I was so happy!" she said;
"I dreamed that the children had come back,"

And she bowed her snow-white head.

- "Back from the garden of the Lord My precious blossoms three; I was so happy! as I dreamed
- They were again with me!" "What are you smiling at, Grandmama?"
 "I will be happy," she said;
 "A band of white-robed spirit forms
 Are gathered at my bed.
- "And Grandpa, young and strong again As when we first were wed, Is watching me with love-lit eyes, They told me he was dead?"
- "What are you smiling at, Grandmama?" The children nearer press To leave upon her faded cheek
- For something in that latest smile
- Touched their young hearts with awe.
 "I am so happy!" she said and died;
 They wondered what she saw!
- They could not know she did but dream Her seventy years away; That death is the awakening beam of life's eternal day.

 —Detroit Post and Tribune.

Once More.

To the Editor of the Religio-Philosophical Journal:

So much has been recently said about "Protecting Mediums," "The War on Mediums," etc., etc., in certain quarters, that, knowing as I do, the Journal to be their true friend, I send the following. It was published in the Journal some nine years since, but in view of some late events, perhaps it is as well to again bring it to the light. In all candor, it seems to me that who ever or whatever openly and right cously condemns proved trickery and charlatanism, exhibited under whatever quies, is a truer friend to hibited under whatever guise, is a truer friend to humanity, and, per consequence, to Spiritualism, than they who under the guise of friendship, foster and perpetuate these things. And he who labors to promote a divine character and pure lives on the part of mediums, is a truer friend to them than he who tells them: "You can't help being vile and sinful, you are not responsible," and so on ad libitum, ad nau-

He who frankly shows me my fault or my error, is often a truer friend than the fawning sycophant who greedily takes all he can get through my efforts or my organism; this, even though one may blame and the other praise never so loudly or so sweetly. I send this, not for its worth as a literary venture, but be-cause I believe in its sentiments.

MEDIUMS AND MEDIUMSHIP. Behold the noble work they do Whose nature angels bless! While in true love, and wisdom, too. They live in righteousness.
The proud and great (?) assail them oft
With words as black as night;
But still in faith they look aloft, And follow still the Right.

Oft foes without, and fees within, Their character assail; The persecuted medium To cruel cross they nail. The ignorant, who scarce discern A single law of God, Are ever willing still to burn Or torture with the rod,

But, oh, it is a thought most sad, That those who know the right Should persecute with jealous hate A single soul of light. Yet, in all ages of the world, T'e enemies most dire Are those, like viper, secret curled Ja t at your own camp fire.

Then mediums, be ever calm, Whatever foes or friends may do.
And always pity more than blame
Whoe'er would injure you;
For, in the stillness of the calm,
Or mighty rear of storm,
The righteous never shall be harmed,
But wafted nearer home But wafted nearer home.

Then let the world in folly rail. Go ye! your duty do, And ever o'er life's ocean sail In harmony most true. Bless those who'd tarnish your good name. Whatever they may do, Be ye upright! and let your aim Be:-"Ever Just and True!"

In love and wisdom work for all. And angels will be near Their strength to give—that ye ne'er fall. But rise from year to year. The world of foes and seeming friends Shall thus be put to shame, And humbly try to make amends For slandering your name.

Then ever on, in duty press, Through sorrow, grief, and pain, Through pleasure, too, and happiness, Your character maintain. Though all the world combine to curse And crucify your souls, Though malice black (and what is worse?) Around your pathway rolls, Be firm and true, remember, too, Be firm and true, remember,
While journeying along,
That angels bright aid with their light,
And Truth shall conquer all that's wrong.
C. W. Cook.

A. B. French on a Tour of Investigation

Prof. J. P. MacLean, of Hamilton, O., and Prof. A. B. French, of Clyde, O., were at the Laclede Hotel yesterday. Both gentlemen are mineralogists of some celebrity. Prof. MacLean is the author of "The An-tiquity of Man," "Mastodon, Manmoth and Man," and "The Mound-Builders," the latter book being a and "The Mound-Builders," the latter book being a standard work. Prof. French is a noted lecturer in the East. The object of their visit to St. Louis was mainly for the purpose of inspecting the big mound at Cahokia, although they desired also to see the relics of the mound-builders held by the Historical Society. "I regret greatly," said Prof. MacLean to a Globe-Democrat man last evening, "that I have not the time to make a thorough investigation of the Cahokia mound. We made a surface investigation folds and was found that the mound was not only day, and we found that the mound was not only faced with sun-dried brick, but that some of the brick had originally been baked. The mound is the largest one in the United States. It contains 1,200,000 cubic feet of earth and is ninety feet high. We found that the survey made and published by Dr. Patrick, of Collinsville, is the only accurate one. We came 400 miles to see that mound, and we consider ourselves well repaid. As we stood on the top of it we counted forty-six mounds. What makes the large mound more interesting is that it is a temple mound.

"To-night we visited Dr. Geo. H. Engelmann's house. The Doctor has the finest collection of mound-builder's pottery that there is in the United States. We visited also the collection of your Historical So-ciety. It is a splendid one. But the finest collection of mound-builder's implements I ever saw is owned by Joshua Cullett, of Terra Haute. He has about 2,000 different kinds of arrow and spear heads and hundreds of axes, utensils, etc. We are now on our to visit all the leading works in Ohio. We will """ misburgh mound, which sits on the "" ami River. The mound is sixty-

ver. You can see twenty to Fort Ancient, and id to write an article of the present aspect an is a writer for the zentlemen leave at 6 a. St. Louis, Mo.

A Resurrection Tree.

BY R. B. WESTBROOK.

Massachusetts had her old elm upon which witches were hanged, Connecticut had her historic charter oak, and Rhode Island had the famous apple-tree that sprang up from the grave of her great champion of religious liberty, and gave rise to the startling question, "Who ate Roger Williams?" Pennsylvania is well known to have had the Kensington Elm under which William Penn made the treaty of peace with the Indians; but very little has been known of another famous tree, recently brought her peace with the Indians; but very little has been known of another famous tree, recently brought before the public in this old city of "brotherly love." The story is short, and may be epitomized thus: In the little private cemetery adjoining the world-renowned Academy of Natural Sciences in Philadelphia, half concealed in the grass, stands the moss-covered stump of what was once a fruitful mulberry-tree. Beneath its spreading branches in years not long gone by reposed the mortal remains of Rev. Isaac McInness. Recent examination has developed Isaac McInness. Recent examination has developed the fact that his clerical dust has had a resurrection. The spade of the medical college ghoul had nothing to do with it. The ravenous hyena had not polluted the sacred precincts of that revered sepulchre; and yet the body had been raised, and raised, too, by divine power.

McInness had come to be a stout old gentleman

with long silver hair, and was much beloved as a pastor. He became sick and died of a fever. This pastor. He became sick and died of a fever. This was about three-score years ago. His body was laid in the little cemetery aforesaid. A thrifty sapling grew up near that holy ground, and bore abundant crops of red berries, upon which merry children for several summers gleefully regaled themselves, little thinking they were playing cannibal by eating the old Scotch parson. The facts have been made public in this way.

lic in this way.

The trustees of an ancient church laid legal claim to this cemetery lot, but were not sustained by the court. They then indignantly determined to remove the remains of their venerated pastor. The process of exhumation is thus described by a writer in the

*Forthwith to the grave proceeded the trustees. The grave-digger drove his spade in the ground, and scattered the damp dirt around. Deeper and deeper into the ground went the spade, The pile of earth by his side grew in size. Still there was no sign of the coffin. Dismay was depicted in the countenance of the trustees. The spade became entangled in the roots of the mulberry-tree. When more dirt was removed, it was found that the roots had completely filled that portion of the grave occupied by the coffin, of which not so much as a fragpied by the coffin, of which not so much as a frag-ment was left, only two of the metal mountings of the lid and a few nails. Not a bone could be found. The mulberry-tree had absorbed everything. Not even a trace of a bone or the shroud was there, al-though a long time was spent in the search. So nothing was there to be done but to scrape up a few handfuls of dirt and cast them in the pine box which the trustees had brought along. The box was closed and taken to Mt. Moriah Cemetery; and there it now lies, no more the bones of old Pastor McInness than any hill of dirt which can be picked up on Chestnut Street."

Now here is "richness" for theologians of the literai material resurrection school. The rotund corpse of the departed parson had been made up of diversified particles gathered from other bodies, animal and vegetable. The seed from which sprang the mul-berry-tree was probably dropped by some chirping bird, after appropriating to itself the berry to which

it belonged.

If we had the ken of omniscience, that seed If we had the ken of omniscience, that seed might possibly be traced back to the very mulberry-trees in the tops of which the "sound" of Jehovah's "going forth" was heard by ancient warriors, as a sign of victory in battle! (1 Chron. 14, 15.) Then, these Philadelphia berries that grew out of the remains of Pastor McInness were eaten by divers children; and then, some of the children died, and their substance probably became parts of peach, apple, or other fruit trees, and we might thus, in imagination, follow this mixture ad infinitum. At length, our mulberry-tree itself died or was cut down; and we have nothing now but the rotten stump. What became of the trunk and branches of the tree we are not told. They may have been used for kindling wood and the ashes taken to enrich vegetable gardens, and thus become parts of rich vegetable gardens, and thus become parts of numerous other bodies, so that we can trace the ma-terial substance of the good old pastor not far be-

yond the mulberry tree over his grave.

In view of these hints and many others with which all are more or less familiar, it is most difficult to credit the old faith in the identical literal resurrection of the material human body, and its re-union with the spiritual part, after the latter has been in heaven or hell for some millions of years. Our Academy of Natural Sciences, though without design, is appropriately located near the little cometery and the mulberry-tree. Science protests against the literal material resurrection hypothesis of other days, but it has nothing to say against the resurrec-tion of the spiritual body as taught by Paul and firmly believed by multitudes of scientists to-day. When science becomes more thoroughly scientific, it will not content itself with the study of the grosser and less important part, but will seek to know more

of the whole man—the real man! Lawrence could not find the soul with his scalpel, neither could he find the oak in the acorn, nor the mulberry-tree in the seed. God is spirit. Man is a spirit. The envelope of the human spirit may turn into mulberry trees and have a resurrection in them, but the real man had a very different resurrection. The word anastasis translated resurrection in the New Testament never means resuscitation—a re turn to life from death—but rather the continuation of life in a higher form. It is impossible to believe In the resurrection of dead bodies (in the orthodox sense), but it is rational to believe in the resurrection of living souls!—Christian Register.

Excellent Test of Spirit Presence.

To the Editor of the Religio-Philosophical Journal:

I have been acquainted with Mrs. Julia Hindley of 669 8th Avenue, New York, and her husband for a number of years and have always known her to be an estimable lady and a truthful medium, and her husband a gentleman. Last evening, May 31st, I made a social call on them, and when about to leave, Mrs. Hindley asked me if I would not stay and have a sitting with her. I accepted the invitation, and now wish to describe it, for although I have had sittings with our very best writing mediums, I have never before had what has been satisfactory independent

writing, and this I had with her.

Mrs. Hindley occupies a flat at the above number, and we went into the room next to the one facing 6th Avenue. Mrs. Hindley took a seat nearly against the sliding door, and I at an angle from her and up against a lot of drawers and a small pair of doors, which she made me examine, both before and after the sitting, and I found they were stationary, or built with the house, and the back and end were a plastered wall about fifteen inches deep from the face. There was no light in our room, and yet it was well lighted, the door being open that led into the back room; in fact, I could see the changes in the medium's countenance from time to time. The table was a small one, about twenty-eight inches long by about fourteen inches wide, with a shelf down near the floor, say about six inches above it. Mrs. Hindley took a shawl, and plnned it together around under the top, so as to make it dark between the top and the shelf, and then insisted on my furnishing a piece of paper, and not having any with me except a bill that I had put in my pocket to pay, I placed that on the shelf.

The raps came quite numerous and strong in different places, and under the top of the table, so that I could feel the vibrations. Mrs. Hindley was con-trolled twice during the sitting, first by Marceline, who said she would not stay but a few moments as it would interfere with what they wished to do. After she left, Mrs. Hindley sang two songs, when Moonson controlled her, and said some complimentary things to me, and then took up the table with both hands, gathering up the shawl, when raising it, and gave it a tip and a shake, when out fell the paper which he picked up and placed on the table, and put my hand on it. (My hands clasped hers during the whole sitting except the twice she was controlled, during which time she was standing.) After a moment the control left and we went into the front room, turned up the control left and we went to the front room, turned to the first and sixe are controlled. up the gas, and sure enough there was a message to me from my father, written with a lead pencil, and yet none was furnished by us. I have not had a chance to compare the writing with my father's, but as I remember it, I think it looks like his. Brooklyn, N. Y. THOMAS S. TICE.

We never knew a person to eat ordinary lumber; but we have known them to dine on ship board.

A SCIENTIFIC DISCOVERY.

A New and Most Important Theory on One of the Most Vital Questions of the Day.

If anyone had informed Queen Elizabeth in her palmiest days that she could have been seated in her palace in London and conversed with Sir Walter Raleigh in his North Carolina home; receiving a re-Raleigh in his North Carolina home; receiving a reply from him within an hour's time, she would have declared it to be a miracle. And yet, had they lived in the present day, this apparent miracle would most readily have been witnessed and not seem at all strange or unnatural. The truth is, new principles are coming into existence, and the operation of many laws unknown in the past is being fully understood in the present. In no way does this fact come more forcibly to the mind than in the care and treatment of the human body. Millions of people have died in past ages from some insignificant or easily controlled cause which is thoroughly understood now and readily handled. Consumption during the entire past has been considered an incurable ing the entire past has been considered an incurable disease. And yet it is demonstrated that it has been and can be cured, even after it has had a long run. Dr. Felix Oswald has just contributed a notable article on this subject to the *Popular Science Monthly*. the regards consumption as pulmonary scrofula. The impurities of the blood produce a constant irritation in the lungs, thus destroying their delicate tissues and causing death. His theory shows conclusively that consumption is a blood disease. It has its origin primarily in a deranged condition of the bidness or liver the origins of the body kidneys or liver, the only two organs of the body, aside from the lungs, that purify the blood. When the kidneys or liver are diseased they are in a sore or lacerated state which communicates poison to every ounce of blood that passes through them. This poisonous blood circulates through the system and comes to the lungs, where the poison is deposited, causing decomposition in the finely formed cells of causing decomposition in the linery formed cease of the lungs. Any diseased part of the body has con-taminating power, and yet the blood, which is the life of the system, is brought into direct contact with these poisoned organs, thus carrying contagion to all parts of the body. Bishop Jesse T. Peck, D. D., LL. D., whose death has been so recently regretted, LL. D., whose death has been so recently regretted, is reported to have died of pneumonia, which medical authorities affirm indicates a diseased condition of the kidneys. It is well known, moreover, that for several years he has been the victim of severe kidney trouble, and the pneumonia which finally terminated his life was only the last result of the previous blood poisoning. The deadly matter which is left in the lungs by the impure blood clogs up and finally chokes the patient. When this is accomplished rapidly it is called pneumonia or quick consumption; when slowly, consumption, but in any event it is the result of impure blood, caused by diseased kidneys and liver.

is the result of impure blood, caused by diseased kidneys and liver.

These are facts of science, and vouched for by all the leading physicians of the day. They show the desirability—nay, the necessity, of keeping these most important organs in perfect condition, not only to insure health, but also to escape death. It has been fully shown, to the satisfaction of nearly every unprejudiced mind, that Warner's Safe Kindey and Liver Cure is the only known remedy that can cure and keep in health the great blood-purifying organs of the body. It acts directly upon these members, healing all ulcers which may have formed in them of the body. It acts directly upon these members, healing all ulcers which may have formed in them and placing them in a condition to purify and not to poison the blood. This is no idle statement nor false theory. Mr. W. C. Beach, foreman of the Buffalo, N. Y., Rubber Type Foundry was given up to die by both physicians and friends. For four years he had a terrible cough, accompanied by night sweats, chills, and all the well known symptoms. He specific according to the system. spent a season south and found no relief. He says: "I finally concluded to try Warner's Safe Cure and in three months I gained twenty pounds, recovered my lost energy and my health was fully restored."
The list could be prolonged indefinitely but enough has been said to prove to every sufferer from pulmonic troubles, that there is no reason to be discouraged in the least, and that health can be restored.

Mrs. E. L. Watson, under Spirit Control, Answers an Important Question

not be evil spirits directing us to a destructive course? Response by a spirit through the mediumship of

The true scientist does not labor upon his facts and gather his evidences for selfish aggrandizement. The noblest lover of truth has truth as his aim and the obtaining of truth as an end for all his investigations, for all his labors. When we state that we would not have you consult spirits in regard to gain of worldly wealth and worldly goods, it is simply for this reason—it is not for want of money, for want of means, that this great world is suffering. You have money enough in these young colonies to provide homes for every man and woman here. You have enough to give food and clothing and comfort to every one of your inhabitants. But what you lack is a proper sense of the philosophy of distribu-tion, and so good spirits in coming to this world see that it is not an increase of worldly goods that you need, but it is lessons in charity and benevolence and love. Moreover, they see that you are already too much wedded to the pursuit of worldly things, and that is one reason why wise spirits would not aid you in this, and there is still another reason, and it is this: Mediums are sensitive not only to the spirit will power of the disembodied, but sensitive to the will of the embodied. You, sir, desire to consult a medium in regard to the rise and fall of stocks, or in regard to some other matter of business. You go to this medium desiring very earnestly that your ma-terial possessions shall be increased and that your and ambition shall receive encouragement. You go into the presence of this passive being whom we call a medium, and want to consult a spirit. You do consult a spirit; you consult your own spirit, and you get the reflection of your own mind through the medium. The fact is that in ninety and nine out of every hundred cases of the consultation of business mediums, it is a dead failure, as it ought to be. The reason is this. You suppose that we, seeing that it is not worldly goods you need but spiritual and moral development, have nothing else to do but to dig, delve, bustle, hurry and strive, to beat this one and that one in the great struggle of your material life. God bless you; if we were to give you satisfactory answers to your questions on business, heaven would be empty before to-morrow night trotting on your errands; and what would be the result to you? The man who goes on crutches instead of using his own limbs soon becomes a cripple, and so the man who depends upon the brains of somebody in this world or the other world becomes a mental cripple, and perfectly good for nothing. So wise spirits will not deal in matters of mere worldly goods, but rather aim to increase your intelligence and moral power. But you ask how can we know the truth of Spiritu-alism without this? I wonder if I can tell whether my friends have written me letters from over there n America, unless these letters contain advice on business, and advise me to increase my demands on this Society, to get a little avaricious, and if I cannot get what I want here, go somewhere else, directing me where to go. Have I no proof of the existence of these friends unless they advise me about busi-ness, or tell me of the rise and fall of stocks! If this is the spirit in which I should seek for truth, long would she stand veiled in my presence. No! there are a thousand ways in which you can prove that these are spirits. How shall you know that they are not evil spirits? Use your common sense. Consult your own intelligence. Listen to the oracle within, rather than to any spirit. Obey the oracle within. How than to any spirit. Obey the oracle within. How shall we prove that we are spirits good or bad? If the advice is, give to the poor, comfort the widows and orphans, be yourself a pure and upright man, you may believe it is good advice if it comes even from the devil; but if—desert your family, disregard the sacred ties of home, live a selfish life, eat, drink and be merry, for to-morrow you die—you may know it is bad advice. Question again, I repeat, the oracle within. If spirits come at all they come in accordance with natural and immutable law and if accordance with natural and immutable law, and i accordance with natural and immutable law, and if they can influence you, it is the same law by which you influence one another, and the necessity of their coming is the necessity of friendship and the love that they feel, and they prove that they exist by giving of their intelligence, and give evidences of their identity over and over thousands of times. These are some of the ways in which spirits can prove that man is immortal, by projecting their identity through a medium, by willing her to think their thoughts, to speak their words, and give evidences of their personality.

Southern Domesticity and Humor.

There are two phases of Southern life, which are but little appreciated at the North; its domesticity and its humor. The conventional planter of the antebellum era was a careless, boastful, swaggering tyr-ant; his wife and daughters equally careless in regard to the home-life, its comforts, and economies, as he of the administration of his boundless acres. Both ideas were almost equally incorrect. The Southern planter, as a rule, was a careful administrator of his estate; not in the same snug and tidy manner of which the Northern farmer boasts—he did not work and fuss and worry over all the details of farm management as much as his compeer of the North, nor was his sense of fitness outraged by a lack of com-pleteness and order which would have driven the pletness and order which would have driven the farmer of the Middle States into an insane asylum. There was a sort of laxity about his methods which was hard for the Northern man to distinguish from slothfulness. Yet he watched with care the development of the crops, the progress of his work, and was no doubt a better director of labor than could generally be found upon the Northern farm. With ignormant labor and crude machinery he achieved good results. It is especially with regard to the domestic aut moor and crude machinery no achieven good results. It is especially with regard to the domestic life of the South, however, that false ideas prevailed at the North. The planter's family has always been credited with hospitality of a lavish, careless kind, but a very small proportion of the people of the North have ever supposed that the planter's wife was very generally a Martha of the most anxious and troubled variety. The difference of method betwixt the Northern and the Southern housekeeper has been so great ern and the Southern housekeeper has been so great that the former has very often been inclined to elevate a dainty nose in scorn of any professed acquirements of the latter. So too the hurly-burly of our Northern life; its sharp competition and the constant influx of the outside world have been such as to predispose us to underestimate the charming domestici-ty of the Southern home. It is not often as strictly ordered or administered with that anxiety with re-gard to detail that characterizes the Northern household, yet there is rarely to be found a more faithful purveyor of comforts than the mistress of a Southern plantation. The very isolation of plantation life; the plantation. The very isolation of plantation life; the rarity of stranger's visits and the care with which even the most distant family ties are remembered and acknowledged in that section, all tend to make the domestic life of the better class of the South very charming and delightful.—Judge Tourgee, in The Continent.

ROVER'S FAITHFUL WATCH.

The Touching Vigil of a German Lad's Dog.

Some months ago a German family arrived in this city from across the ocean and settled here. They brought with them a promising son of 11 years, and a small gray and tan dog. The family has since returned to Germany, but the lad and the dog remain in this city—the former in a newly made grave in Hanover Street Cemetery, the latter in the family of Superintendent Charles Stoop—and thereby hangs a tale. The family was suddenly called back to Germany by news of an unexpected windfall. Before many by news of an unexpected windfall. Before preparations for the return voyage could be made the son was taken violently ill, and died in a few days. The gray and tan dog Rover had been almost the hourly companion of the dead boy, and he attend-ed the funeral at Hanover Street Cemetery, displaying the greatest distress when the body was lowered in the grave and the earth thrown upon the coffin. The family sailed for their fatherland almost immediately after the funeral, but the faithful Rover could be a superior of the family sailed for their fatherland almost immediately after the funeral, but the faithful Rover could be a superior of the family sailed for their fatherland almost immediately after the funeral, but the faithful Rover could be a superior of the father of the fa not be persuaded to leave the grave. For days, through sunshine and storm, he kept his sad vigil over the last home of his dead master. All efforts to drive him from his post failed, and except a few hours each day, in which he ran out after something to eat, he remained for months like a sentinel upon the little mound which marked the spot where he had seen the body of his master lowered in the earth and covered from view. Many funeral processions came and went away, and many tearful mourners visited the graves of their beloved dead friends and relatives, and returned through the cemetery gates to their homes, Some of them brought fresh flowers and garlands and other tokens of affection, but all come only to a garaging and the flowers fooded. came only to go away again, and the flowers faded and whithered, but Bover still held his watch. He If spirits do not give us correct advice in business matters, how are we to know that their advice respecting the future state is beneficial? May they ary and throughout the dreary March "Rover" re-mained, One night, however, there was a great storm of sleet and rain and wind. It was a most terrible night, and the melancholy watcher, emaciated by hunger and half dead with exposure, succumbed at last. At a late hour, when the storm was raging furiously, Superintendent Stoop heard a scratching at his door, and when he opened it Rover entered The animal has since been adopted by the family, but still passes hours each day at the German lad's grave and always takes his meals over to the mound and eats there.—Philadelphia Record.

Agnosticism in China.

Every true Confucian is an agnostic. He believes only in the seen. The unseen he regards as unknowable. When asked how we should serve the spirits, Confucius replied: "Unable to serve men, how can we serve spirits?" Confine your thoughts to human duty. To serve men well is the best way to serve the gods. To the question which immediately followed, regarding death, his answer was ately followed, regarding death, his answer was "Not knowing life, how can we know death?" Attend to the present; why trouble yourself with in-soluble riddles about the future? Life and death are one. Live well and you will die well. Confu-cius was a thorough-going agnostic. He did not deny the existence of gods and spirits, nor the pos-sibility of a future. He simply regarded such subjects as beyond human knowledge, and refused to discuss them. He was sure of his five senses, and delined to move a step further. As an agnostic the Confucianist is tolerant of other creeds. He goes even further, and will admit that for the ignorant multitude, and especially for women, an apparatus of gods and demons is necessary. He does not care, therefore, to preciain his skepticism, still less to actively propagate it. His creed is only for the wise; the masses are better as they are. He will sub-scribe to the temples and take part in idolatrous ceremonies. To the common people Confucian agnos-ticism has never been very satisfactory. But the ag-nostic philosophy has not been without its influence on the masses. There is but little religious fervor and scarcely any deep faith. The people will ridi-cule their own gods, laugh at their own worship, and freely criticise all the creeds. Speak to any Chinese, no matter what his rank, about the future life, and his reply is almost certain to be, "Who knows anything about it," and is likely enough to add, "Eating and drinking are realities," implying that all else is doubtful. Refer to the subject of future rewards and punishment, and his sarcastic remark will probably be, "I have seen the living suffer, but never seen the dead in cangues." The present is certain; the future is all unknown. He therefore keeps a sharp eye to the present chance. It must be now or never; there may be no to-morrow. Intense worldliness and general animalism are the natural results. The conclusion of the whole matter shows how far superior morally the original and orthodox systems of Buddhism and Taoism are to the agnostic attitude.—North China Herald.

J. Koons writes: During my past winter's temporal afflictions, I devoted my lonely hours in making a general review of my ponderous file of the JOURNAL, and I culled the cream of the file, converting the same into a savory feast of knicknacks, in the form of scrap-books, which compare in substantiali-ty with the widow's cruse of oil, that never dimin-ished in either quality or quantity; because the contents of my scrap-book are composed of recorded facts that are fixed in the constitutional laws of the universe, that are inalienable and change not. By the way, I will disclose another private consolation I enjoy. In place of imbibing spiritual nourishment from the old time declining Bible, we drink at the head of the crystal fount of spirit life in our own family spirit circle. I wish you God speed in your

The Rev. Dr. Behrends heard a solid criticism of himself while in a horse-car on his way to his new pulpit a recent Sunday morning. "Where are you going to church?" he heard a young man ask a friend. "O, we are going down to the Central Congregation-al Church. They say they have a devil of a preacher down there."

Rev. Father Wilds' EXPERIENCE.

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

Massachusetts Supreme Court, writes as follows:

"78 E. 54th St., New York, May 16, 1882.

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The Lord and the Cyclone.

To the Editor of the Religio Philosophical Journal:

It is perhaps due to the author of the article, "The It is perhaps due to the author of the article, "The Lord and the Cyclone," in your issue of June 2nd, to say that he confesses that he did not hear the sermon he criticises, nor did he come to his friend, the preacher, and ask for the use of his MS. or notes. Had Mr. Harding, in either of the ways indicated, taken pains to inform himself of what was said, he would have been truer to the duties of friendship and accuracy of representation. Honorable men are not wont to attack their friends on the misrepresentations of one so unscientific as to discourse of storms tations of one so unscientific as to discourse of storms being controlled by the laws of "Acoustics" (sie). I would not intimate that Mr. Harding is in the habit of doing anything of the kind; but in this instance, that is precisely what he did do. Nefas est decerial Roste, when one reports a sermon. R. P. Shaw. Sturgis, Mich., June 4, 1883.

Paid in His Own Coin. A good story is going about the clubs concerning a New York Mil-lionaire who owns a big stock-farm in New Jersey. He has put in force strict rules about the admittance of curiosity-seekers, and if one happens to go in he is soon hustled off. The other day a neighboring farmer called on business. He had never been on the place before, and entering at a gate he found open, was strolling around looking for the superinopen, was strolling around looking for the superintendent, when the owner who happened to be there, encountered him. Supposing him to be merely an idler or prying person he asked him what he was doing there. The farmer, taken aback by such an address, replied, "Nothing." The owner said: "Do you know at which gate you came in?" "I do," said the farmer. "Well, then," said the owner, "get out there as soon as you can;" and the farmer walked out. Shortly after the superintendent came up and inquired if neighbor so-and-so had been there. He inquired if neighbor so-and-so had been there. He was the only one anywhere about who had timber was the only one anywhere about who had timber they wanted very much, and they wanted it immediately. He had promised to come that morning to see about the sale of it. "Well," said the owner of the farm, "I shouldn't wonder if I had just sent him off with a flea in his ear. I found a man strolling about here, and supposing him to be one of these stragglers, I cleared him out. Where does he live? I will drive over and see him." Off he started at once. Reaching the farm-house he drove in, and, seeing him, began an apology, but was cut short by the him, began an apology, but was cut short by the farmer, who inquired if he knew at which gate he came in. He said he did. "Then," said the farmer, "I want you to get out as quick as you can;" and the owner of the stock-farm was obliged to depart.—New Youth Testhung.

Thought-Reading to have a Practical Test, on a Wager. A novel wager is interesting society in London, Eng. Mr. Labouchére, wishing to put the occult science of thought-reading of which Mr. Bishop is the principal exponent—to a practical test, and having the courage of his opinion, stakes a £1,000 bank note to £100 that Mr. Bishop will not guess the number of a note which will be placed in the hands of one of the members of Parliament from Chelsea. Mr. Bishop stakes the £100 that he will read the number, in which case Mr. Labouchére will hand the £1,000 note to the Chelsea Victoria Hospital for Children. Opinion is divided upon Mr. Bishop's claims to read thoughts, but I may add that I was myself present this week at the house of a gentleman well known in London society when Mr. Bishop was successful in discovering a pin concealed in the room while he was absent from it, in the custody of Lord Houghton. In this from it, in the custody of Lord Houghton. In this instance there was no possibility of collusion. The feat was remarkable and also somewhat distressing to witness, the thought-reader apparently suffering curious mental agony during the experiment. None of those present could account for the phenomenon, and it would not surprise those who witnessed it to hear that the Victoria Hospital has been enriched to the extent of Mr. Labouchere's £1,000 note. Nous

A Pop Eye. The Enquirer-Sun, of Columbus, Ga., says: There was an occurrence in Northern Liberties yesterday which beyond doubt has no par-allel in any known history. While John Daniel, or Allel in any known instory. While John Daniel, or Hughes, a negro, better known as "Pop-Eyed John," was walking along the street his right eye popped out and fell down on his cheek. It hung there for several minutes, and John was frightened out of his wits from fear that he had lost his eye. He laid upon the ground and gave vent to his grief in loud greans, and while he was struggling around the eye quietly resumed its position in the socket, and, to John's great surprise and happiness. he could see from it as well as ever. The gentleman who reported the occurrence to us says it was witnessed by seventy-five or eighty people.

Scriptural Abuse. Mrs. S. P. Sales, wife of a very prominent citizen of Ohio, has just applied for a divorce from her husband on the most singular grounds. She alleges that Mr. Sales holds familyworship three times each day, and at every service he selects from the Bible all such passages as severe-ly condemn all manner of sinful acts, and then, in the presence of all her children, the husband hurls reproaches on his wife, making application of the passages read to her case. This manner of abusing her by means of the Scriptures is certainly the hight of refined cruelty, and Mrs. Sales, it is said, asks for divorce to escape such treatment. She will no doubt

Human Hide. Early last May Gov. Butler obtained, through a State detective, a piece of tanned human skin from an East Weymouth tanning firm, which he used in the Tewksbury hearing. The firm recently sent for their "property," but the Governor refused to return it, stating that he acknowledged no property in "human hides," but if the firm thinks any property of theirs is being wrongfully retained and property of theirs is being wrongfully retained, and they desire to recover possession thereof, they are at liberty to try a "writ of replevin, or other process of law." The Governor assures the firm, however, that the human remains in his possession will be decently buried after they have served the purpose of evidence

Arranging His Own Funeral. Dr. S. J. Ford, of Hagerstown, Ind., died lately, and was buried at West Sonora, Ohio. Before his death he sent for the superintendent of the Pan-Handle Railroad, bargained for a special funeral train, bought 110 tick ets, issued the invitations to his friends and paid the hotel bills in advance for the party at the town where the burial took place. He arranged for everything, including the floral wreaths, and then resigned himself to his fate. He was fifty-six years of age, wealthy, and left a third wife only twenty-one years old.

A NEW DEPARTURE.

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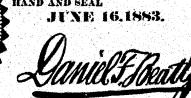
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	chisou Fast Express	+ 2:30 p
1:00 am *	Minneapolis and St. Paur Express.	* 3:00 p
11:00 am b	Kansas City, Atchison and Leaven-	ี ถ.ค.ศ ม
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For the Religio-Philosophical Journal. A Spirit's Revenge-A True Story.

BY HUDSON TUTTLE.

Sixty years ago that section of Northern Ohio known as the "Fire Lands," forming a portion of the renowned Western Reserve, was a wilderness, unbroken except where the venturesome pioneer had cleared away a fow seres of forest and built his log dwall. few acres of forest and built his log dwelling. These pioneers were a hardy race, retaining the Yankee pluck and endurance brought with them from their New England homes. The isolation of their lives and the desperate struggle they had to maintain against their surroundings; malaria, wild beasts, and the herculean labor of removing the forest, gave a peculiar fashion to their characters. They assimilated the manners of the savage they dispossessed; became hunters, and sometimes thriftless and careless of the morrow. At that time the rivers and streams, at certain seasons, swarmed with fish, and the settlers far inland resorted to them for a supply. The mouth of the dermillion River was a noted resort in the early spring, the waters literally being alive with various kinds of fish ascending from Lake Erie. It is now protected by piers and forms a commodious harbor; but then the lake and stream contended for mastery, the former washing in a heavy sand bar, and the latter attempting to keep an open channel for its obstructed waters. On this sand bar was an

excellent fishing ground.
One fine moonlit evening in April, a party of young men with flaming torches formed of bundles of the bark of the shag-hickory went to the river, striking it on the upper rifles some distance from its mouth. They had poor luck, or none at all, for there were no fish there. "Let us go down to the lake," said young Daniel Beuschoten; "there are fish enough, but some one has headed them

All agreed, and they tramped along the oozy bank until they saw the wide waters of Lake Erie and the moving torches at the sand bar. "Right, Daniel," said Griffin, "a large party are in possession and if we interfere we are likely to have trouble."

"Trouble or not," replied Daniel, "they have no right to draw a net across the river so as to allow no fish to pass.

By this time they had reached the bar and found that the other party, with most of whom they were acquainted, had already taken large quantities of fish and were still taking more.

"This is not according to law," said Daniel, "you must not draw a net across the river so that those above you can get none.'

"Who cares for law?" sneered a great overgrown fellow by the name of Grote. "Not I, neither for law or you. We shall fish as we

Daniel's party was the most numerous, and by boldly presenting their claims, either that the net be removed or they allowed to share the catch, they gained their demands. But Grote vowed vengeance, and his anger was especially directed against Beuschoten. "My time will come," he muttered, "and when it does, I'll give you a lesson you'll

never forget.' The next Fourth of July there was a gathering of militia at Florence, an adjoining town, a "general training," as it was called, and an occasion for a grand reunion, far and near. The military operations were the smallest part of the affairs of the day. There was a grand dinner served rudely, but the opetites of those woodsmen were not dainty. There were stands where cakes and pies were sold, and whiskey which half rectified in the home-made stills, burned the mouth and

maddened the brain. It was a day of license, and when they mounted their horses, for they all either walked or rode on horse-back, they were exhilarated more than was for It happened that Beuschoten was there

with almost the same party he was with when fishing, and they started home together. They were riding on at break-neck speed, laughing and hallooing when they overtook another party also mounted, at the head of which was Grote. He at once turned. his attention to Beuschöten and began abusing him in a shameful manner, and daring him to a fight then and there. Beuschoten was a small man and apparently no match for his antagonist, and to accept the challenge was to court severe bodily injury. But if small of stature he was spirited, and not able to bear the jeers and ridicule of Grote. and his followers, he sprang from his horse and cried, "Come on." He did not wait on the defensive, well knowing that his life depended on his dexterity, and by a single kick pros-

It was an unfortunate affair, for Grote although he was able to ride home, and for a time partially recovered from the effects, within a year he grew worse and died.

trated his antagonist who confessed himself

vanquished.

Daniel Beuschoten became the father of a large family of sons and daughters, who established homes for themselves and became influential citizens. A half century and more passed and his form became bent and his locks white as snow. He had placed a long and active life of good works behind him, and was enjoying the pleasures of a matured old age. His faculties were alert and as active as when a youth, and at all times a reader and thinker, he had become in his later years still more studious, and what is unusual he kept fully abreast with the reformatory ideas of the times.

At this time he was the subject of a strange psychological visitation. Grote, who had been dead for almost sixty years, appeared to him. He was with him constantly day and night, and continually upbraided him for taking his life. He tantalized him with threats of the terrible punishments in store for him, or told him what he himself intended to do. "I will strike out your eyes; I will compel you to go down to the river and drown yourself; I will some day throw you into the fire," were constantly repeated threats, having the force of terrible reality, and the fear of their execution made life a burden, which the aged man would have gladly laid down, had it not been for the greater fear of the unknown hereafter. He became unnerved and emaciated, and his friends thought he was insane. A son thus believed until while his father talked with Grote, as though the latter sat in an apparently empty chair, he saw the chair move, and then he thought there might be more of reality than

It was a thrilling sight, while the aged man conversed with an invisible intelligence, to see that intelligence manifest its presence by rocking the chair!

"Why do you persecute me?" asked Mr Beuschoten, and listening the answer seemed to be: "Because I hate you, for you killed

I not prevented you." "Liar! Liar!" was the response continued for a long time.
"I do not lie," the man would reply. "It is the truth and you know it. You are harming yourself by thus tormenting me."

Thus they would converse for hours, some-times all the night long, but after a time Mr. Beuschoten seemed to have convinced the tormentor, and at last he departed, and many said the former had recovered from his temporary attack of insanity! It might have been said with show of probability that his mind brooding over the accident yielded to hallucination, had it not been for the rock-ing of the chair. There was no hallucina-

tion or deception there.

What is more probable than that the spirit of Grote, angry, unprogressed and rude, should return and finding his enemy susceptible, seek revenge in the manner described? Coming in contact with a well ordered mind, he could not prevent himself becoming the ne could not prevent nimself becoming the recipient of love and benevolence, and being unconsciously changed for the better. Had he found in his subject, reciprocal hatred and revenge the result to both might have been very different. The supposed insanity would have taken a more violent form, and as the physical towars were weekened by as the physical powers were weakened by the constant irritation, and the nervous forces became exhausted real insanity might supervene, and the miserable victim been

urged to self-destruction.
As it was, Mr. Beuschoten had by fifty years of culture unconsciously prepared himself for the trial, and his kindness and benevolence reacted on the vindictive hatred of his persecutor.

Chinese Worship.

Eli Perkins Talks with Chang Wau Ho-The Chinese not Idol Worshipers-Chinese Idea of Christ-The Chinese Priest Wants a Cosmopolite Religion.

The other day I went down to Mott Street, in New York, and visited the new Chinese joss house, or rather the Chinese heathen church. In it were several ugly idols. These idols were all gaudily painted. They were all made of paper puffed out with wire. Some of them had many eyes, several hands, and now and then one had a double head. They had eyes in their knees, eyes in their stomachs, and eyes in the tops of their heads. Some had hands all around them, and all had fierce looking beards. A little child in our party was too frightened to look at these idols. She kept saving-

'O. mamma, it is so ugly! Take me away!" The heathen priest was a very clever man. found afterward that he had been a great reader. In this joss house he stood in front of the gods with his people, and they all worshiped and prayed together. They were thoroughly in earnest and I believe every Chinamen believed his eternal salvation de-

pended on his worship.
I found this priest, Chang Wau Ho, I say, to be a man of great learning. After the service I went in behind the gods with a young interpreter—a young Chinese graduate

from Yale, and had a long talk with him.
"I see you have many gods?" I commenced.
"No," he replied through the interpreter,

'we only worship one God."
"Then these are idols," I remarked. "No, the Chinese do not worship idols, These are images to represent God—one God. We have many images, so that all the people can see at once, but each image represents

"Then you do not worship the images?" "Oh, no. They are only to remind us of God. You Christians pray before the crucifix, and the Catholics even have the image of Christ and the Virgin Mary, just as we have these images. We do not worship the im-

ages?"
"Why do you have such ugly, deformed images?" I asked. "Why do they have double heads, many ears any many eyes?"

"Well, God, you know, is omniscient, po-tential and omnipresent. We represent these attributes by the images. The many hands denote that God is omnipresent. The many eyes denote that he is omniscient—that he sees everything."

"But why do you make such ugly-looking images?" I asked. "Oh! that is the Chinese antique. They

are not ugly to us. They made them so in the time of Confucius, and our people don't like to change. It is our religious form. I see you Christians preserve religious forms, too. You have religious architecture—the Gothic. You have stiff angels after Fra Angelico, and angels quite deformed, after Sassaferato and the old religious artists. Why

can't we Chinamen preserve our antique re-ligious art, even if it is ugly, as well as you?" I found Chang Wau Ho, the Chinese priest, very radical. He (defended himself and his faith splendidly. Sometimes he was dreadfully irreligious, and often, to me, sacrilegi-

ous. Once he replied:
"Heathen! who do you call heathen? To me," he said, "every one is a heathen who does not believe in our Chinese religion."

When I told him that I thought Mohammed and Confucius and Buddha were impostors, his eyes snapped, the crimson came to his cheeks, and he exclaimed: 'So was your Christ an impostor!"

"Do you call all the prophets impostors-every one since Moses?" I asked.

"Yes, all who claim to be prophets-all who claim a spiritual connection with God. Zoroaster, the Persian prophet, was an impostor, and so was Buddha, who lived in Benares, and Mohammed, who lived in Mecca. Confucius and Moses and Socrates were not prophets; they were simply wise men. They were great writers—great leaders. The prophets have all been ignorant men-adventure-

ers."
"What do you say of Brigham Young—the
Mormons declare him to be the only living prophet, seer and interpreter in the world? I remarked.

'Let 2,000 years go by and Brigham Young will be just as much respected as a prophet as is Zoroaster, Buddha of Mohammed. He is just as much a prophet as they. But they are all impostors. God is too great to need a prophet. He is too great to need a religious broker on earth, and every man who sets himself up as a partner of God is a fraud."

Chang Wau Ho's language made me shud-der. Still I determined to draw him out. I wanted to hear just what this heathen had

"Do you not believe in religion, Wau Ho?"

"Yes," he said; "we are all alike. We all believe in religion—every nation, Mr. Per-kins. We all have the same God. We all pray to him the same—the Chinaman, Turk, Englishman and South American. He is the same God all over the world, only each nation spells his name differently. We call Him Joss, the Hindoos call him Bramola, the Then Mr. B. plead: "You know I did not intend to kill you. The fault was yours, for I did not want to fight you, I had nothing against you. You would have killed me, had American, God; and so on. Every nation has

the same God, only they spell it differently. This same God in twenty-six different nations, has the same attributes—omniscience, omnipresence, potentiality. Every nation prays to Him the same. You and I, though you call me a heath, n, worship the same God. We believe precisely alike, except when we come to the prophets, and then all the nations disagree."

"What do you argue from that?" I asked.
"I argue this—the prophets are all imposors. They cause all the trouble."

"All impostors-every one of them?" I exclaimed.

"Yes, all human impostors. They make all the trouble. The world is cosmopolite as to God-we only differ when we come to the prophets. The prophets make all the wars—cause all the bloodshed. The Turk and Russian would not fight were it not for Christ and Mohammed. Who ever heard of two nations fighting about God? It is these human impostors which they hitch on to God that cause all the wrangling and bloodshed." "But how about Confucius?" I asked.

"Confucius," said Chang Wau Ho, "was not a prophet. He did not claim to be a prophet. He was a teacher, like Socrates. They both expounded the laws. They both claimed to be human. Moses, whom some call a prophet, was a thief, a murderer, and a liar—once he stole the Egyptian jewels, murdered an Egyptian, and hid him in the sand. When Pharoah found it out. Moses lied and fled the country. Such a man a prophet of God! Confucius and Socrates did not have miraculous births. They were born regularly, like Brigham Young, and were teachers and philosophers. The fraudulent prophets, Zoroaster, Buddha, Mohammed and Christ, all pretended to have miraculous births."

"Who was the first prophet?" I asked.
"The first great prophet was Zoroaster, the
founder of the Persian religion. He was born supernaturally, 600 years before your Christ. Then followed our Confucius forty-three years afterward, and fourteen years later came Buddha; 513 years after Buddha came your Christ, in Syria. So you see Zoroaster, Confucius and Buddha came almost together -within fifty-seven years, and then 570 years after Christ came Mohammed."

"How were each of the prophets born?"
"They were born miraculously. Zoroaster brought fire from heaven and had a personal interview with God himself, who gave him his religion. There are now 250,000 of his followers in Bombay and Yezd—a few more

than the Mormons."
"How about Buddha?"

"Buddha was born in the seventh heaven. His mother was Maya, a virgin. After his birth he descended to the earth as a white elephant. Seven days after his birth his virgin mother died, and Buddha declared his mission. He won his wife, Gopa, by showing pluck in a public game, had five pupils, and performed miracles and withstood temptation. When he died they couldn't light a fire to burn him; then a miraculous flame burst out of his bosom and consumed him. Buddha has 350,000,000 followers in Asia to-

What do you think of Christ?" "We Chinese think the same of him as we do of Zoroaster, Buddha, and Mohammed. He had the same miraculous birth 1,500 years after Moses. He was born of a virgin as Buddha, was and this woman is the mother of her own creator—her own God! He taught indo-lence and shiftlessness. He never worked a day in his life. He was a law-breaker and rebelled against the government of Pontis Pilate. He made Judas believe he was God. Judas said to the policeman who came to arrest Jesus for blasphemy, "There he is-arrest God if you can!" When he saw that he too was deceived and that the impostor was only a man, subject to arrest and trial like other law-breakers, Judas, broken hearted, went out and hanged himself. Christ claimed to be the son of God, as did Buddha, Zoroaster and Mohammed. He claimed to do miracles but there is no evidence outside of the Bible that he did them. In the same way Mohammed did miracles and proves it by the Koran. There are now about 300,000,000 believers in Christ, as follows: 180,000,000 Catholics, 75,000,000 Protestants and 50,000,-000 Russian or Greek Catholics.'

"Was Mohammed's birth peculiar too?" "Yes, Mohammed also had a miraculous birth. He was born at Mecca 570 years after Christ. When he was born the sacred fires of the Parsees were extinguished and the great palace was shaken. He retired to a cave. saw miraculous visions, and had convulsions. He married nine wives, was expelled from Mecca. and went to heaven, where God made him his most beloved messenger. He called the followers of Zoroaster heathen infidels, and the Christians in turn called him an impostor. Mohammed stole much of his religion from Christ. He stole polygamy from Moses and Solomon, that is, he indorsed the religion of Noah, Abraham, Moses and the prophets, but he fought the Father-Son-and-Holy-Ghost trinity of Christ. He pronounced Christ an impostor. He said God was a unit, that he could not have a son, but that he could have a prophet, and that he, Mohammed, was ap pointed that prophet by the Angel Gabriel the same angel that appeared to Moses 2,000 years before. There are now in the world 200,000,000 followers of Mohammed."

Buddha and Mohammed been similar?" "They have all taught about the same code of morals. For instance, Confucius, who came 557 years before Christ, gives this rule

"Have the teachings of the prophets Moses,

'Do not unto others what you would not have them do unto you.'
_ "Christ plagiarized this into the Golden

"'Do unto others as ye would that they should do unto you.' "Buddha stole it again and ground it through into this form:

"The hat that burns thine own head, force

it not upon the head of thy neighbor." "All the prophets forbid murder, theft, lying, stealing, swearing, adultery, covetous-ness, parental disobedience, and command everybody to love the Lord. Christ said, 'Love thy neighbor as thy self,' while Buddha, said, 'Love all men.' Again Buddha stole from Moses. Moses said, Thou shalt not bear false

witness against thy neighbor; Buddha said, a thousand years afterward, 'Thou shalt lie to no man.'" "Well, what do you argue from all this?" I asked.

"I argue this, that God is great, but that all the prophets, from Moses down, through Buddha, Mohammed, and Christ to Joseph Smith, who have pretended to inspiration, who have pretended to work miracles, or who have pretended to have any communication with God were frauds and impostors. They were human, like you and me, and only pretended in-spiration to dupe their followers. Confucius, Socrates, Humboldt, Huxley—no honest phi-losopher—would pretend inspiration."

ed ones do throughout the world. In Italy, Galileo, Dante, Raphael, and Boccaccio denied all the prophets."

"What Germans deny all the prophets?"
"Schiller, Humboldt, Goethe and Bismarck." "In France?

"Maribeau, Danton, Voltaire, Rousseau, Roland, Leon Gambetta and Comte." "In England?"

"Ben Jonson, Shakespeare, Bacon, Gold-smith, Hume, Gibbon, Disraeli, Reynolds, Huxley, Tyndall, George Eliot, and Herbert Spencer 'In America?"

"Franklin, all the signers of the Declara-tion of Independence, Tom Paine, Jackson, Jefferson, Robert Ingersoll, James Monroe,

John Q. Adams," etc.
"Then what do you propose to do, there being such widespread doubt about the prophets and such a unanimity of belief in God?" "Just this: 1,300,000 000 believe in God and love and worship Him; of these, 300,000,000 believe in Christ; 200,000,000 believe in Mohammed; 350,000,000 believe in Buddha; 7,000,-000 (Jews) believe in Moses; 150,000 believe in Jo Smith; 350,000,000 believe in Confucius; 150,000 believe in Zoroaster, leaving 192,700,-

000 falsely called pagans, who love and be-lieve in the same God, but they never had any prophet to believe in." "Then you would throw out all the prophets, and have all the world unite in one God,

would you?" "Precisely. How absurd for 300,000,000 Christians to damn 10,000,000,000 outsiders who believe in the Christian's God, but reject his prophets! And how absurd for 350,000,000 God-loving, God-fearing, God-worshiping partisans of Confucius to damn 8,500,000,000 God-fearing and God-worshiping Christians and Buddhists because they do not believe in the inspiration of the great Chinese law

"What the world should have," said Chang Wau Ho, "is a cosmopolite religion—a religion that all the world can unite on—a religion based on reason and good, sound, prac-tical common sense. I don't want a religion where you've got to believe unnatural stories about prophets coming into the world on

white elephants, or where a young woman has to be the mother of her own Redeemer." "I see the savants are all talking about a cosmopolite currency and a cosmopolite lan-

guage," I suggested.

"Yes; and what we want more than anything else is a cosmopolite religion—a religion that all can indorse. Why should a little priest-ridden town of 5,000 people have the churches and pay ten ministers to pull ten churches and pay ten ministers to pull against each other? Rather let us have one church and one minister in each town—a grand temple like King Solomon's, where all the people can gather together and listen to words of instruction, and pray straight up to God without any prophets or mediators to make us wangle over their ritualism and antagonistic dogmas."

This is what that heathen said." ELI PERKINS.

The New York Spiritual Alliance.

Dr. Mansfield's Spirit Names-Does a Spirit

Know its own Name?

To the Editor of the Religio-Philosophical Journal: Some years ago I called on Dr. Mansfield and on a sheet of very thin paper addressed a letter to "Maria B. Murray," who is in spirit-life. I traced the name very lightly, through the paper. Dr. Mansfield required that the letter should commence with the full name of the party to whom it was addressed. Now, if Maria B. Murray was present, and if a reply came from her signed would you not expect it to be signed with her name? Is such an expectation unreasonable? If the professed reply came with the signature of Mary B. Manny, what would you say of it? Well; the purported reply was signed "Mary B. Manny." At the time, I told Dr. Mansfield that the initials were all right, but I said it was evident my mother was not there; as she had gotten the initials, she could have given the rest of her name, if she had been really present. Now, then, Mansfield or his spirit, I considered, clairvoyantly or otherwise, had gotten the initials, which could easily be read, and had slipped into the rest and had gotten the wrong name; so I thought at the time.

The other Sunday at the Alliance Conference Meeting, among the two hundred names Dr. M. read, Maria B. Murray as a spirit, being present and giving her name for him to write. Now, Mr. Editor, am I justified in supposing that my mother's spirit was present and gave her name on this occasion? If she was, then the question naturally arises. How has she learned her name? If she once signed her name (and Dr. Mansfield seemed to think she did) as Mary B. Manny, how has ste advanced to the knowledge of the correct way of spelling her name. Dr. M. knew it this time. I felt it just to Dr. M. to say he had given out the name of a person I recog-nized as in spirit-life, and I find it just to the audience to tell the whole of the facts. BRONSON MURRAY.

Queen Victoria a Spiritualist.

The Daily News says:

"It has long been an open secret in England that Queen Victoria is a believer in spirit communication; that she holds to the presence and influence of the departed among and upon the living. As early as 1862 she wrote a touching letter to certain widows of England who presented her with a Bible and reading-desk. In it she said that 'the only sort of consolation she experiences is in the constant sense of his (Prince Albert's) unseen presence.'

"Nor was Queen Victoria at that time among exalted personages alone in this belief. It was shared, in some measure at least, by President Lincoln and his wife, by the Emperor Napoleon and his wife, and others. Mr. Lincoln at one time informed one of his nearest friends that this belief and its influence so possessed him that he had to avoid all 'séances,' and even to forbid their being held at the White House.

"Since the death of John Brown it has trans pired that Queen Victoria's great regard for him arose from the fact that she believed she received communications from her departed husband through him."

The French Academy of sciences was shamefully imposed upon at the late examination for the great mathematical prize of 3,000 francs. A Königsberg student, named Hermann Minkowsky, simply pirated Prof. H. J. S. Smith's communication to the Royal Society in 1868, the subject being the representation of "a number as the sum of five squares." Smith and Königsberg had the prize divided between them. The fraud being discovered, the Academy at a secret session annulled the original decision, and "Do our great men generally reject the prophets who wrought miracles?"
"In China they do. So I find the very learn-

New York. Mrs. Twist, No. 18 Avenue D, says she has been

Mrs. 1 wist, No. 16 Avenue D, 1232 she has been troubled with worms for more than a year, and that she took one bottle of Dr. C. McLane's Celebrated Vermifupe, prepared by Fleming Bros., which brought away from her over three hundred worms, big and little. She now believes herself to be entirely free from disease. Messrs. D. & J. W. Colton, of Winchester, Ind., happened last spring to get some of Dr. C. Mc-Lane's Vermifuge. After selling a few bottles, the demand became so great for it that their stock was soon exhausted. They state that it has produced the best effect wherever used, and is very popular among the people,

Andrew Downing, of Cranburgh township, Venango county, gave his child one teaspoonful of Dr. C. McLane's Vermifuge, and she passed 177 worms. Next morning, on repetition of the dose, she passed 113 more.

Jonathan Honghman, of West Union, Park county, Iowa, writes that that he is unable to supply the demand, as the people in his neighborhood say, after a trial of the others, that none is equal to Dr. C. McLane's Vermifuge.

Mrs. Hardy, 110 Suffolk street, writes us that she has been troubled with worms for some three years, and that she used one vial of Dr G. Mc-Lane's Vernifuge, prepared by Fleming Bros., Pittsburgh, Pa., which brought away over fifty large worms. Her usual good health immediately returned.

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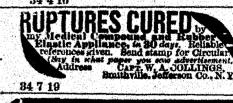
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