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 organtzation 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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For the Religio-Philosophical Journal, Jesus of Nazareth and the Talmudic Jesus.

BY W. EMMETTE COLEMAN.

A half-truth is sometimes more harmful veri (suppression of the truth) is oft as dan. gerous in its consequences as the suggestio falsi (suggestion of the false.) The pertinen. cy and force of these aphorisms are signally cy and force of these aphorisms are signally d'aprés les Thalmuds, 1867, pp. 468 et seq), illustrated in the statements of Mr. Gerald Mr. Massey invariably speaks of the Jesus of Massey, concerning the Talmudic Jesus and | the Talmud as being called Jehoshua in that Jesus Christ, as found in his Natural Genesis, vol. ii, pp. 489-492, and in his article in the JOURNAL of Jan. 26, 1884. The JOURNAL ar_ ticle is a summary of his remarks in the Gen. esis, much of the two being identical in language. Mr. Massey's statements are incom. plete, inaccurate, partisan, and highly misleading. The facts are distorted and perverted; and by the suppression of many of the a false god," the Talmudists and later rabmost important points and the substitution of false conclusions based on an imperfect. inaccurate presentation of facts, an impression is derived therefrom far from the truth in the matter of the Jesus of the Talmud. In the interest of fair play and exact truth, I propose to present a summary of the whole truth, without suppression, distortion or evasion, as regards the Talmudic and Judaic accounts of Jesus.

Mr. Massey says he came to America to proclaim some results of his "prolonged researches." Following this statement, he remarks that he had assumed the identity of the Je hoshua (sic) of the Talmud and the Christian Jesus, but this was before he "had compared and questioned the dates." One would sup-pose from this that Mr. Massey had made 'prolonged researches" into the Talmudic Jesus, and had made careful comparison of the dates of the two Jesuses or Jehoshuas (sic). I find, however, that the whole of the three pages in the Natural Genesis (ii. pp. 489-492 relative to the Jesus of the Talmud and the Jesus of the two Toledoth-Jeschus (of which more anon), is copied bodily, without credit, from a small work published in London in 1874, entitled The Lost and Hostile Gospels, by Rev. S. Baring-Gould. The whole of the three pages is summarized and paraphrased from Baring-Gould's little book, except a few brief subsidiary sentences, of minor import taken from Josephus, etc. The quotations and references to authorities of Baring-Gould, Mr. Massey copies into his book and Journal article, conveying the impression that his information and conclusions were arrived at as a "result" of his "prolonged researches" into Talmudic and Rabbinical lore, instead of being the "result," simply, of reading Baring-Gould's book, from which they were derived in toto; much of the more important matter in Baring-Gould, being, however, suppressed in order to bolster up Mr. M.'s peculiar theory of a non-historical Jesus, as will be made ev dent in this article. Mr. Massey undoubtedly did make "prolonged researches" in the phi lologic and Egyptologic portions of his work, for which I have given him due credit in my notice of his book; but so far as the Talmudic Jesus is concerned, his only research seems to have been the reading and paraphrasing of Baring-Gould. Instead of referring direct to the Talmud er to the works of the leading Talmudists, Jewish and non-Jewish, such as Derenbourg, Graetz, Jost, Munk, Salvador, Geiger, Deutsch, Lightfort, Basnage, Schoettgen, Buxtorf, Kisenmenger, etc., he has been content to follow Baring-Gould alone and his Geiger, Deutsch, Lightfort, Basnage, Schoettgen, Buxtorf, Eisenmenger, etc., he has been
content to follow Baring-Gould alone and his
imperfect data and peculiar speculations.
Unlike Mr. Massey, I was not satisfied with
Baring-Gould alone, but have for a number of
years been conducting my researches into

The Talmud is a heterogeneous collection of rabbinical commentaries on the Old Testament. It consists of two divisions: the Mishna and the Gemara. The Mishna may be called the Talmud proper, while the Gemara is a kind of commentary on the Mishna, annotating it sentence by sentence. There are two Talmuds, the Yerushalmi (or Jerusalem) and the Babii (or Babylonian). The Mishna is almost identical in the two, but the Gemara is quite different. The Rehylonian Talmud is almost identical in the two, but the Gemara is quite different. The Babylonian Talmud is about four times as long as the Jerusalem, and it is often called "our Talmud," it being the one in popular use. The Mishna consists of rabbinical interpretations, extending over a period of about 600 years, from B. C. 400 to A. D. 200, approximately, the final compilation being made by Rabbi Yehudah Hakodesh (Jehudah the Holy) A. D. 219. The final redaction of the Jerusalem Gemara occurred about A. D. 400; that of the Babylonian Gemara, about A. D. 500. The Talmud Babli, the one about A. D. 500. The Talmud Babli, the one in general use, consists of twelve volumes, covering with the glosses and marginal refcovering with the glosses and marginal ref-erences 5,894 folio pages in Hebrew, Aramaic and Rabbinic letter-press, utterly devoid of vowel points. The work is divided into six divisions or sedarim (orders or series). The sedarim are divided into seventy-one massic-toth or tracts, which, in turn, are divided in-to 633 perakim or chapters, these latter being composed of 4,187 mishnaioth or paragraphs (Hershon's Talmudic Miscellany, 1880, pp. xii-xviii). The Mishna never refers to Jesus, but in the Babylonian Gemara are found a number of passages in reference to him.

endix, Excursus II.: Jost, Geschichte des Ju denthums, vol. i. 405, 414; Graetz, Geschichte des Juden, vol. iii., passim; Buxtorf, Lexicon Talmudicum, pp. 1,458 *et seq*; Derenbourg, L'Histoire et la Géographie de la Palestine book and in the Toledoth Jeschu, but this is erroneous. Jesus is never called Jehoshua in any of the rabbinical writings, but always Jeshu. Jesus is a Grecized form of Jeshua; Jeshua is a variant or abbreviated form of Jehoshua or Joshua. Jeshua in Hebrew is written with four letters,—Yod, shin, vau, ayin, YShUA. Jesus being regarded by the Jews as a false god, and Tract Sanhedrin, fol. 114, saying, "It is unlawful to name the name of binical writers have mutilated the name Jeshua, by cutting off the final letter ayin, and so he is always called Jeshu instead of Jeshua. Mr. Massey is well aware of this, it being fully explained in Baring-Gould's work, yet, strange to say, he invariably speaks of the Talmudic and rabbinical Jehoshua instead of Jeshu. Probably Mr. Massey ignored all this because it was the Christian Jesus of Nazareth whose name was mutilated by the Talmudists, and as Mr. M. claims that the Talmudic Jesus was not the Christian, it would not be politic to refer to the Talmudic Jeshu; so without any authority, and in opposition to fact, he substitutes Jehoshua for Jeshu. This is merely the first of a long series of inaccuracies in Mr. Massey's references to the Talmudic Jesus. Rabbi Elias, in his Tischbi, says the Jews will not acknowledge Jesus as the Savior, hence they do not call him Jeshua, but reject the ayin and call him Jeshu. So also Rabbi Abraham Perizol, in his Maggers Abraham, ch. 59, says the ayin was left out of his name because he was unable to save himself. These passages prove that the Christian Savior is meant by Jeshu in the Talmud, despite Mr. Massey's assertion that another Jesus living a century before Jesus Christ, is intended. Denuding Jeshua of its final letter, ayin, three Hebrew letters are left, yod, shin, vau, which are interpreted, according to rabbinic conceit, as signifying yimakh shemo vezikrono. "May his memory be destroyed and his name be blotted out!" (Baring-Gould, Lost and Hostile Gospels, pp. 67-8; Farrar's Life of Christ, Excursus II.; Sepher Toledoth Jeshu. Wagenseil, 1681). Again Mr. Massey, both in his Genesis and JOURNAL article, quotes from the Toledoth Jehoshua, when, in truth, there is no such book as Toledoth Jehoshua, both versions of it being called Toledoth Jeshy. All that Mr. Massey states concerning this book is taken from Baring-Gould, where it is always named as Toledoth Jeshu. This systematic suppression of the word Jeshu (known to refer to the Christian Jesus) and substitution therefor of the word Jehoshua, a hame which was never applied to Jesus Christ in the Bible, the Talmud, or elsewhere, is of a piece with Mr. Massey's suppression and distortion of everything in Biblical and Jewish literature testifying

to the historical existence of Jesus. Tract Sanhedrin, fol. 107, 2, and Tract Sotah, fol. 47, 1, of the Talmud state that Jehoshua Ben Perakiah, with his pupil Jeshu,

Talmudic literature, utilizing all available sources of information. The results of my "prolonged researches" will be herein embodied, in contrast to the very imperfect and misleading presentation by Mr. Massey.

The Talmudic Jesus lived before the Christian era, and these two are virtually only one; the one being a duplication of the other in another book of the Talmud. It is true there was a Jehoshua Ben Perakiah, who lived in the time of Alexander Jannei and who may have fled to Egypt B. C. 105; but there are a number of other Talmudic passages about Jeshu (Jesus,) which present a different phase of the matter from that arising from these two passages alone. Chronology and proper names are almost inextricably confused and mixed in the Talmud, and it requires patient and careful sifting and weighing to arrive at accurate data therein. "Anything more utterly unhistorical than the Talmud cannot be conceived," says Canon Farrar, "It is probable that no human writings ever confounded names datas and facts with a more absolute. names, dates and facts with a more absolute indifference...By the change of a resh [the letter r] into a dalet' [the letter d] Romans retter 7; into a mater [the letter a] Romans find themselves transmogrified into Idumeans; Vespasian is confounded with Titus; Titus with Trajan; Trajan with Hadrian; Herod with Januaus. When we come to the names of the Rabbis we find an intolerable confusion of inextricable Hanans, Joshuas and Simeons. As for events, they are, in the language of a profound and admiring student, 'transformed for the edification, and even for the amuse-ment of the audience. History is adorned and embellished by the invention of an imagina-tion, poetic, but often extravagant; truth is not sufficiently attractive; everything is magnified and extended." (Life of Christ, Excursus xii). An able and impartial Talmudist, M. Gruenbaum, in the North American Review, April, 1869, pp. 454-55, also remarks as follows: "It is to be remarked, as a prominent then much in vogue among harlots, and Mary feature of the Talmud, that, while in itself an historical monument, there are no historical points given in it. Besides its manifold Talmudic Ebel Rabbathi, fol. 71, 4, and Taansabronisms the Talmudic its manifold was an appropriate the Talmudic Ebel Rabbathi, fol. 71, 4, and Taansabronisms the Talmudic its manifold was a second to the remarks as the remarks as the second to the remarks as th M. Gruenbaum, in the North American Re-Jesus is named some twenty times in the older, unexpurgated editions of the Gemara. He is called therein "Ha Notzri" ("the Nazarene,") "the Hung," "that man," "he whom we may not name," "the fool," "Absalom," "Ben (son of) Stada," and "Ben (son of) Pandera." The Christians are generally called Nazarene, Gentiles, Minim (heretics), and pupils of Balaam (Farrar's Life of Christ, Application of time. Although the work of many pils of Balaam (Farrar's Life of Christ, Application of time. Although the work of many it produces is as if it had been wrought out of Nazareth to bring the odium closer to produce the name of name rather than as being a resident of time town of Magdala. The plaiting of hair was follows: "It is to be remarked, as a prominent then much in vogue among harlots, and Mary Magdalene is generally supposed to have been a repentant courtesan. The glosson the Talmudic Ebel Rabbathi, fol. 71, 4, and Taanith, fol. 69, 1, says the city of Magdala was destroyed on account of its prostitution and adulteries. Mary Magdalene of evil fame having been historically associated with Jesus it produces is as if it had been wrought out of Nazareth to bring the odium closer to it produces is as it it had been wrought out in a single day and in one place only. Even the few incidents of Jewish history mentioned in it are only incidentally referred to, apropos of some casnistical question, and generally with more or less confusion of persons and circumstances." Other rabbinic writers, observing the error in chronology in the two passages connecting Jesus with Jehoshua Ben Perakiah, who lived in the days of Jannei, sought to correct the mistake; so Rabbi Gedaliah in Shalsheleth Hakkabala, fol. 17, 1, tells us that it was another Jehoshua, who lived in the first Christian century, who was the preceptor of Jesus. Some six or seven years ago, while pursuing my Talmudic re-searches, I encountered this chronological anachronism, and I wrote to Rabbi Isaac M. Wise, an able Talmudist, to explain how it was that Jesus was said to be a pupil of Joshua Ben Perakiah, who lived over 100 years B. C. He wrote me, in reply, that there was another Joshua Ben Perakiah, who lived in the days of Jesus of Nazareth (1st century A. D.). with whom Jesus might have been associated. This case, then, resolves itself into one of the many instances of confusion of the various Joshuas of the Talmud; and this of itself would topple to the ground Mr. Massey's supposed Talmudic demonstration of an unhistoric Christian Jesus. But the Talmud itself furnishes other convincing evidence of Jesus having lived after and not before the beginning of the Christian era, which evidence, though known to him, Mr. Massey either coolly suppresses or distorts into proofs of his

theory. In various Talmudic passages Jesus is called the son of Stada or son of Pandera, Stada the mother and Pandera the father. In Origen, Celsus, the pagan antagonist of Christianity, is quoted as saying (on Jewish authority) that the carpenter, betrothed to Mary, put the mother of Jesus away, because she had proved faithless to him, with a soldier named Panthera; and the Talmudic writers narrate that Jesus's mother left her husband, eloping with one Pandora, by whom was born Jeshu (Jesus). When we come to consider the signification of the words Pandera and Stada, we easily perceive why Jesus's parents are thus called. They are not genuine names, but are symbolic terms expressive of the hatred of Jesus, entertained by the rabbis. Pandera is a Hebrew form of the Greek word Panthera, which means "panther," the wild beast. In those days the leopard was deemed the offspring of the panther and lioness.—a hybrid animal. Jesus was accused of being an illegitimate son of a Hebrew woman and a Greek soldier, a hybrid, in like manner as the leopard was a hybrid son of a panther. To indicate this mixture of races, Jesus's father was called Panthera; for the rabbis tell us that as the leopard is produced by a mixture of different species, so Jesus Christ sprang from a Greeksoldier and Jewish woman. (Basnage, "History and Religion of the Jews," 4to., 1708, page 376.) Again, in allegorical exegesis, the panther is said to derive its name from the Greek, to pan theran, thus signifying the personification of sensuality. Son of Panthera, therefore, would signify "son of a wanton." Thus doubly was Jesus stigmatized by being named "son of Pande-" McClintock and Strong's Encyclopsedia," vii. 625. Stada, in Hebrew, means "an adulterous woman," or "one who forsakes her husband for another;" evidently applied to Jesus's mother as descrip ive of her character, not as her genuine appellation. The Christian Jesus was so hateful to the Jews of

those days that they stigmatized his parents with these opprobrious appellatives.

The husband of Stada, to whom she was faithless, is named in the Talmud as Paphos, son of Jehuda, a rabbi associated with the far-famed Rabbi Akiba, who died at an old age, A. D. 135. Paphos and Akiba are mentioned as contemporaries several times in the Talmud. The Talmudic tract Callah, fol. 18 B, narrates a visit of Rabhi Akiba, to the mother of Jesus. In "Gittin," fol. 90, 1, is mentioned the running away from him of the wife of Paphos ben Jehuda. This Paphos certainly lived after the Christian era, and in all probability died in the second century. All the passages, therefore, in the Talmud referring to Jesus, son of Stada or son of Pandera, refer to a Jesus living after, not prior to, the Christian era; and these passages are to, the Christian era; and these passages are many. So that, after duly correcting the error of the two passages connecting Jesus with Joshua ben Perakiah, owing to similarity of names of the two Joshuas, it is seen that every passage in the Talmud refers to a Jesus living after A. D. 1. Besides being called Stada, Jesus's mother is called Mary (Hebrew Miriam) in the Talmud, and is even apparently confounded with Mary Magda-leva Mardale in Hebrew dignifier a plain. lene. Magdala in Hebrew signifies a plaiting or curling of the hair, and the mother of Jesus is called in several Talmudic passages Miriam Magdala nashaia, Mary, the plaiter of woman's hair. The Magdala or Magdila, having two meanings, the name of a town mentioned in the Talmud, and a plaiter of woman's hair, the two were perhaps confounded by the Talmudic writers in connection with the Mary of Leggs, though it is passible to the two were then with the Mary of Leggs, though it is passible to the Mary of Leggs, though it is passible to the Mary of Leggs, though it is passible to the Mary of Leggs, though it is passible to the Mary of Leggs, though it is passible to the Mary of Leggs, though it is passible to the market of the Mary of Leggs, though it is passible to the Mary of Leggs, though it is passible to the market of the Mary of Leggs. tion with the Mary of Jesus, though it is possible that the Mary Magdalene of the Bible may have been so called from being a plaiter of Nazareth to bring the odium closer him, she has been made allied to him by blood; in one version as his mother, and in another as his grandmother, the mother of Pandera his father. Tract Sanhedrin, fol. 101, 2, has a difficult and obscure passage concerning the parents of Jesus, which has been variously translated. The evident sense of it, in my opinion, is this: "The son of Stada was son of Pandera. Rabbi Chasda said Stada's husband was Pandera's master; her husband was Paphos, son of Jehuda. But how was Stada his mother? His mother was Mary, the plaiter of woman's hair (Magdala nashaia). As they say in Pombeditha, she went away (Steath-da) from her husband." The gloss on this says that Pandera was a servant of Paphos, and that Mary was Pandera's mother instead of Jesus's. But this latter I regard as an erroneous attempt to interpret a difficult passage. The writer, I think, intended Mary as the mother of Jesus, and explains that she was called Stada because she left her husband.

ecution of Jesus is narrated. In each case it is said Jeshu, or the son of Stada, was crucified on the rest-day or eve of the Passover, while in most of the passages he is said to have been stoned and then crucified (Sanhedrin, fol. 43, 1, 67, 1; Shabbath, fol. 104, 2). This is evidently unhistorical; certainly both modes of execution were not practiced on Jesus. The Jewish mode was stoning to death; the Roman, crucifixion. Being crucified, he assuredly was not stoned. The Jews were probably so bitter against Jesus that they wished to share the glory of his execution; so they claimed the credit of putting him to death, both the stoning and crucifixion being in the Talmud ascribed, apparently, to the Jews, without mention of the Romans in any way. No date is given for the execution, and the only chronological data in the Talmud concerning Jesus are the names of the Rabbis with whom he was associated. Jesus, son of Stada, as has been stated, is associated with Rabbis Akiba and Paphos ben Jehuda, who both lived in the first and second Christian centuries; hence Jesus must have been executed after, not before the Christian era began. Now Mr. Massey is aware of all this, for it is explicitly set forth in Baring-Gould's work, whence he derived all his Talmudic information. Why did he suppress all mention of Jesus, the son of Stada, having lived after Christ, and claim that all the Talmudic passages refer to one Jehoshua (sic), a pupil of Jehoshua ben Perakiah, who lived long be-fore Christ? A number of passages refer to the son of Stada, living after Christ, while only two allude to the Jesus living before Christ, and those two have an erroneous chronology, subequently corrected by Rabbi Gedaliah. Why did he claim that the historical Jesus of the Talmud was crucified before B. C. 70, when the Talmud itself plainly shows that he was executed at a much later date? Is such suppression and distortion fair or honest? The whole truth should have been presented or none. Certainly such mis-leading statements should not form part of a professedly scientific work, designed as a standard of truth in future ages.

In several passages in the Talmud the ex-

Various other passages in the Talmud attest that it refers to the Christian Jesus and not another. Sanhedrin, fol. 106 B, alludes to Jesus being crucified when about 33 years old, this being in accordance with the Christian tradition. Sanhedrin, fol. 43 A, states that Jesus was treated exceptionally because of his royal extraction, another agreement

with Christian tradition, he being claimed to have been of the house of David. Jesus is usually said by the Jews to have been "born in the days of Rabbi Simeon, the son of Hillel," the same time as that stated in the New Testament. Sanhedrin, fol. 103, 1, speaks of a disciple corrupting his food publicly as did Jesus of Nazareth. To corrupt the food publicly is a rabbinic phrase denoting a mingling of heresy with the true doctrine (Lightfoot's Horw Hebraicw of Talmudicw, in Works, London, 1823, vol xii, p. 200). Abodah Zaiah, fol. 16, col. 2, and fol. 17, col. 1, unexpurgated edition, relates a meeting between Rabbi Eledition, relates a meeting between Rabbi Eleazar and James of the town of Sehanyah, "one of the disciples of Jesus of Nazareth." Disputing over a point of law, James says, "Thus I have been taught by Jesus of Nazareth." The James here mentioned and in other places in the Talmud has been shown to be James the Apostle by the Jewish historian Graetz in his Gnosticismus und Judenthums, p. 25, note 22, Rabbi Elezar died A. D. 73. The same narrative is given in the D. 73. The same narrative is given in the Midrash on Eccles., i: 8, where Jesus is called Ploni,—"a certain one." (See New York Independent, May 11, 1882). In Sanhedrin 43 A, Matthew, Thaddeus, and Nazar (evidently connected with Nazari, Nazarene) are named as disciples of Jesus. In Maaser Sheni, fol. 55, 2 (Jerusalein Talmud), James the son of Zebedee is mentioned. In Sanhedrin, 43, 1, at the crucifixion of Jesus he proclaims himself thus: "I Jesus am heir of the kingdom." This plainly points to Jesus of Nazareth, who This plainly points to Jesus of Nazareth, who claimed to be the Son of God and the Messiah, claimed to be the Son of God and the Messiah, and in his parables speaks of himself as the heir of the kingdom. Nicodemus, a rich man, is mentioned in the New Testament as a believer in Jesus. A Nicodemus is frequently referred to in the Talmud, who is described as one of the three richest men among the Jews when Titus besieged Jerusalem. Taanith, fol. 20, 1, says the proper name of Nicodemus was Boni, and Sanhedrin, 43, 1, mentions Panias a disciple of Jesus This locates. tions Boni as a disciple of Jesus. This locates Jesus also in the first century as per the New Testament: yet Mr. Massey reiterates that the Talmudic Jesus lived over a hundred years before the time of Nicodemus. We learn from were accustomed to heal the sick in the name of Jesus the Christ. Apropos of this, Avodah Zarah, 40, 4, relates that Rabbi Eleazar ben Damah having been bitten by a serpent, there came to him a man of Sehanyah, named James to cure him in the name of Jesus, son of Pan-dera, but Rabbi Ismael forbade the cure as unlawful, and so Eleazar died. Also, Shabbath, 14, 4, informs us that the nephew of Rabbi Joshua ben Levi having swallowed poison, a man came to him, who conjured him in the name of Jesus, son of Pandera, and he was healed; but Rabbi Joshua having declared that it were better for him to have died than to be thus healed, the youth died. These two anecdotes are evidently leveled against the Christian practice of healing in Jesus's name. So strong was the prejudice against Jesus that it was declared even better for a rabbi or a rabbi's relative to die than be healed in the name of the accursed Nazarene. And still Mr. Massey insists that the Jesus of the Talmud is an entirely distinct person from the Christian Jesus.

Gittin, fol. 57, 1, gives a story of the pun-ishment of one Jesus after death. Upon this passage the commentator remarks that this could not be the God of the Christians for the following reasons: It is not written Jesus of Nazareth, but Jesus Gereda; moreover this Jesus seduced Israel, made himself God, and overthrew the whole foundation of piety, whereas Jesus of Nazareth admitted the written law, but rejected the oral law only, and so should be called nothing more than a Jewish heretic. Here we have a Jewish description of Jesus in strict correspondence with that in the three synoptic gospels; namely, he was a Jewish reformer, who accepted the written Mosaic law, but rejected the oral traditions of the elders and the scribes and Pharisees (see Matthew v: 17, 18; xxiii: 2, 3; xv: 2-9; Mark vii: 1–13). The Talmudic commentator was doubtless mistaken in thinking that the Christian Jesus was not referred to above, for, though Jesus himself did not declare himself God or overthrow the Jewish law. his followers had done so for him before the Talmudic compilation was completed. It is very probable, then, that the passage is directed against the ideal Jesus depicted by the Christians of the second and following centuries, the Jesus of John's gospe, 1 not the real man Jesus of the three other gospels. The foregoing wealth of Talmudic testimony to the historical existence of Jesus of Nazareth and his apostles in the first century, all of which is completely ignored and suppressed by Mr. Massey, in my mind forever sets at rest the question whether the Jesus of the Talmud is the Christian Jesus who lived and died at the beginning of the Christian era. I challenge the most searching investigation into every one of my Talmudic quotations, references, etc., as, in the interest of truth, and the whole truth, I have throughout made use of the strictest accuracy of statements, without evasion or suppression; and as we have found, there is not a passage in the Talmud which, rightly considered, is inconsistent with the historical existence of Jesus in the first cent-

THE JESUS OF THE SEPHER TOLEDOTH JESHU. Mr. Massey, in addition to the Talmud.oalis in the aid of what he terms "Jewish traditions." to prove that the Talmudic Jesus lived before the Christian era, which so-called traditions are not genuine traditions at all, but simply deliberate fabrications when not mere repetitions of the Talmudic passages. Mr.

For the Religie Philosophical Journal. Supernaturalism.

BY HON. JOBL TIFFANY.

The effort to represent the Christian system of truth as being based entirely upon the su pernatural, has greatly injured, if it has not destroyed, its power to work in the human soul its needful work. Thus, the Theologians have made Jesus, in his generation, birth, life and mission, an exceptional being; and they have thereby separated him from his normal relations to humanity, and have vailed in mystery that spiritual light, which would otherwise have become as a lamp to our feet, to guide us in the way of eternal life. They make Jesus an interpolation, a special provi dence, produced to supply the defects manifest in the general providence of God, -a spe cial providence, without which the material and the spiritual universe would have been worse than a failure.

This proposition, I think, will not be controverted by believer or skeptic. If in the creation and government of the universe, there exists the necessity for the exercise of a special providence in any department thereof, it must be because the general providence of God, in such respect, is deficient and imperfect. With such an assumption, what becomes of the perfect attributes of the self-existent self-sufficient, omniscient, omnipotent and omnipresent being? From the dawn of con-sciousness in the mere animal, to its com-pleteness in the perfected spiritual, the entire process of advances is that of orderly succession, which, through creation and development, becomes a revelation of the Divine method of immortal generation. If within the divine possibilities, there are other and superior means by which the human individ-uality could have been created and unfolded, until it had attained its supreme destiny through human completeness, what excuse can be offered for the neglect to exercise such superior means in the creation and development of individual humanity? Such an assumption necessarily becomes an impeachment of the divine character. It is impossible for a rational mind to conceive of a being perfect in wisdom, perfect in power, and perfect in motive or will, acting as such a creator and providence, and yet failing so to exercise these attributes as to produce the best results possible. In the conditions and the laws by which all individualities are greated and by which all individualities are created and endowed, there is uniformity; and such uniformity must become an expression of the Divine Presence, in its legal perfections. Throughout the several kingdoms in which the Divine Presence has been revealed, it is the law, that the offspring, in faculty and in function, shall be begotten in the constitu-tional image of the parent; and such law be-comes a revelation of the divine method, which must be in accordance with the perfect love, wisdom and will of the divine being. There fore, the history of creation and development makes it evident, that from the beginning, the operations of the Divine Presence have been directed to the ultimation of the human individuality in its completeness, bringing it into the image and similitude of the heavenenly Parent. This history, whether studied in the natural unfoldings of the earth and its kingdoms, or in the spiritual history of the race, discloses the fact, that the ultimate des tiny of a human being can be nothing less than completeness in every faculty of his spiritual being. And we know that man is adequate to the perfection of himself in his spiritual faculties through perfect obedience of divine law; and we know that he must be-come so perfected to satisfy his aspirations; and that the means for such attainment must be forever within his reach. We also must infer, that God, as a perfect Creator and a perfect Providence, in the creation and development of the human individual, has employed the best means possible by which such individual could be created and brought to completeness. Therefore, we must infer that human parentage, in the person of father and mother, are essential parts of the process by which the human individual is created. Because if the human individual could have been begotten and born free from the influence of imperfect parentage, and could have attained spiritual completeness without passing lower and inferior degrees of development there can be no rational doubt, that a being of infinite love, wisdom and power would have manifested his character and attributes in such creation.

One who affirms the existence of another and superior method, by which God could have created and endowed the individual human, without the aid of human paternity, and consequently free from the physical and moral blemishes which such paternity communicates, makes a grave impeachment of the divine character. To assume such a position is a declaration that infinite love, wisdom and will are not to be depended upon as likely to do the best, possible under all circumstances. As moral beings, we are taught, that our heavenly Father requires of us, that, under all circumstances, we act up to our highest and best capabilities, in the exercise of our faculties, and in the discharge of our moral duties. That if we do not do so, the evil consequences resulting from our unfaithfulness. will be chargeable to our account, and we shall feel our responsibilities accordingly. But if our heavenly parent has not, in our creation and development, done the best possible to his wisdom, will and power, he will not be likely to condemn his children for being in such respect like himself.

If Jesus of Nazareth was begotten without human paternity, and as a consequence, he was enabled to become perfect as a spiritual individual in a sense in which other individuals are not able, he becomes a revelation of the possibility of begetting the human individuality in such a manner as to avoid the liability to sin. And this being so, the manner in which he was begotten becomes as much superior to the one God has ordained for humanity, as was the life and character of Jesus superior to the life and character of Herod. Such being the fact, God is justly chargeable for the vices and crimes, and incident misery, which have beset humanity from the beginning, because he failed to employ the best means possible in creating his human children, and bringing them to com-

From these and similar considerations, the dogma that Jesus of Nazareth was begotten without human parentage, and that he owed his superior wisdom, goodness and power to such fact, cannot be received upon any evidence which will be received upon any evidence which was begotten without human parentage, and that he owed his superior wisdom, goodness and power to such a superior without human parentage, and that he owed his superior wisdom, goodness and power to such a superior without human parentage, and that he owed his superior wisdom, goodness and power to such a superior wisdom, goodness and power to such a superior wisdom, goodness and power to such a superior wisdom, goodness and power to superior wisdom. dence which will not satisfy the understanding that the creation of the material and of the spiritual universe, and the government of the same, are the work of a Being who cannot be depended upon to do the best possible within his knowledge and power, and, hence, that God is not worthy of supreme confidence and trust. Such a dogma cannot be sustained, and the perfections of the divine character be maintained. To assume that man, begotten and born according to the divine method of human generation. cannot, by the proper exercise of his faculties, as a human being, attain a state of oneness of life and character.

with his heavenly Parent, in which condition he will be able to receive of the divine effiuence in its infinite fullness, and thus become a son and child of God in the divine, is to assume that Jesus was a teacher of false doctrine; and that Christianity, as taught and illustrated by him, is without foundation in truth; and also that it is not applicable to humanity as a particular means of establishing oneness with the divine of the universe, without special and abnormal assistence, not belonging to the orderly unfolding of the hu-

The supreme value of Jesus as the living way to the Father, and as a revelation of that way, consists in the fact, that he was a human being; begotten and born as such, by means ordained by the Divine Creator, as the best possible, and as the only means by which the human spirit could be created and become perfected. Having, through perfect obedience of divine law, attained in this life, his supreme destiny, he became "The Word made flesh"—"The law of God incarnate"—"God manifest in the flesh;" and thus, he became a revelation to the human, of the divine perfections and of human possibilities under the Divine Government. He became, in a large degree, a manifestation of what every individual, through obedience of divine law, is capable of becoming.

Jesus as the son of man demonstrated the fact that man, through perfect obedience, is capable even in this life of becoming perfect in each and all the moral virtues, and, therefore, he must be held responsible for his failure to attain his complete destiny in this life. And he demonstrated that man's failure to attain completeness is due to his disregard of the commandments which forbid him to indulge in selfishness, in sensualism and lust to the neglect of his spiritual needs. By such an interpretation of the origin, and the mission of Jesus, we are in some degree able to perceive the extent of man's responsibility for his own salvation. As the son of man, he teaches us the extent of human possibilities; and he demonstrates what one may accomplish, provided he makes it the business of his life, to become in spirit, perfect as the Father in heaven is perfect. As the son of man begotten, born and developed under the established laws of individual generation and development, Jesus becomes of inestimable value to humanity as a teacher of the way to the Father; and as an illustration of the means, by which man is to come to his supreme destiny.

But when it is supposed that Jesus, in his generation, in his life and mission, was an exceptional being, that he was in every par-ticular a special providence, introduced to provide, in an exceptional manner, for human salvation, his value to humanity as a teacher, and an exemplar is lost. As such an exceptional being, he ceases to become a revelation of the divine method with humanity; he no longer becomes a teacher applicable to the human condition. He, therefore, ceases to become "the word of God made flesh;" he ceases to become "the law of God incarnate;" he ceases to become "the Divine Human-ity;" and, therefore, humanity instinctively gives up the effort to actualize in itself that spiritual status, which is only possible to one exceptionally begotten by the holy spirit; and instead of hopefully seeking to attain to the Christly status, as a condition possible and essential to individual completeness, the disciple contents himself with believing all the marvellous things said respecting him; and with depending upon him for a loan of righteousness to be vicariously applied to his account with the Father, in the final settlement, and he is taught to rejoice and make himself happy in the thought, that his individual sins have been imputed to the only sinless being who has lived upon the earth; and has suffered in his stead, the penalty for the compa

he same. Upon the hypothesis that Jesus was supernaturally begotten and brought into existence for an exceptional purpose, a system of theo-logical dogmas has been constructed, which reflects severely upon the divine character, and which, in those who accept of it, is fatal to a true Christian character. By such dogmas the normal relations of God to humanity have been denied, and man has been remitted to the authority of human teachers for information respecting his origin, his duty and his destiny. By means of these dogmas the teachings of Jesus, and his living illustration of their truth and value, have been perverted, and a supernatural faith, anti-Christian in

character, has been the result. A vicarious righteousness as a substitute for individual righteousness, has no place in the Christly system; and a faith based upon such an hypothesis must be discarded by one who seeks to become perfect in the moral vir-tues, as the Father in heaven is perfect in his divine attributes. Whoever depends upon borrowed righteousness to gain admission to the heavenly feast, will find himself in the hour of need like the foolish virgins in the parable, who had their lamps, but had no oil which could make them of any value; and like them he will be unable to borrow, because none can be found with oil to lend. All such belong to that class who have mistaken the form of Godliness for the power thereof.

Jesus assumed that it is possible for man through obedience, to attain a state of divine oneness with the Father in the sense in which he was one with him; and he prayed that all might find such oneness. If Jesus had thus become morally perfect, dwelling consciously in the Father, and thus comprehended human possibilities, did he not know the possi-ble realization of his desire? Would he have directed his disciples to seek first, or above all things the kingdom of God and his righteous-ness by becoming in spirit perfect as the Father in heaven is perfect, had he known that such an attainment was a human im-

This dogma of vicariousness is most disas trons to the realization of a Christian life and character in one who bases his hope of salva-tion upon it. It teaches, practically, that man is not capable of obeying perfectly the requir-ments of the Heavenly Father, and that, therefore, it is not expected that he will do so that God has made especial provisions by which it becomes unnecessary that he should do so, while yet he is to obtain the benefits of perfect obedience; that Jesus, by his sufferings and death has paid the penalty for all sins committed by the believing world; that God, in his wisdom has determined upon this plan, in order that the saved shall own their salvation to grace, and not to character; that God will not permit spiritual character to be taken into the account, in the ultimate judgment. With all truly religious and rational minds, the mere statement of this dogma should be a sufficient refutation of it.

Jesus of Nazareth, as a teacher of the wa o the Father, differed from other teachers in this: Spiritually, he lived in, and acted from, the inmost of his being, and by so doing he became a revelation of the divine man; and a manifestation of a divine humanity. He attained this status through perfect obedience of divine law in every department of his being. In this way he sought the Father, and through his attainment, the divine father

came into manifestation, making manifest in and through him, Divine Love and Divine Truth; causing the human in Jesus to become a revelation of the divine man—"the word made flesh," "Divinity incarnated," and humanity perfected in Christ. As such divine man, Jesus became a revelation of human possibilities; a revelation of what man will become by living a life of perfect obedience. There are different methods of expressing this idea, but when spiritually considered, they ultimate in about the same system of truths. When it is said, that Jesus Christ is God Jehovah manifest in the flesh; or that God Jehovah clothed himself in human form, that he might come to humanity as its redeemer and savior, it is not to be implied that divinity took upon itself a different body, in a different manner, having different faculties, and exercising different functions from what perexercising different functions from what per-tains to the human individual. It is only af-firmed that the divine Being, who, as Creator and Providence, is the all of life—of love—of truth—of purity—of holiness—becomes con-sciously present in the perfected human spir-it; establishing in every department thereof divine order, in its inception, birth, development and completeness; bringing the indi-vidual to the stature of perfect manhood; and that by so doing, God the Father comes into manifestation, and thus becomes a real presence within the perceptions and cognitions

of humanity.

It is self-evident that the divine Being could become human no further than the human no further than the human no further than the human had become had become human had man constitution had the capacity to receive and respond to the divine Presence. God Je hovah could not assume the human form be yond the possibilities of such form to receive and respond to such Presence; and it is equally evident that the human could not receive beyond the capacity of that which constitu-ted it human. Therefore it is a matter of but little importance, what particular form of expression is used to express the divine fact, that humanity, through perfect obedience of divine law, will attain a spiritual status, in which the spirit of the universe will abide, outworking through the perfected individual, the divine will in all things.

For the Religio-Philosophical Journal, The Children's Progressive Lyceum.

John Trebonius always appeared before his boys with uncovered head. He used to say in explanation: "Who can tell what may yet rise up among these youths? There may be among them those who shall be learned doctors, sages, legislators or rulers of the empire." The young Martin Luther was then one of

Spiritualists as well as others ought to interest themselves in the future welfare of their children, yet how often do they send them to the sectarian Sunday School, where the same old poison is administered (though, perhaps, somewhat diluted) as it was a century ago. It often happens that, owing to the disgust they feel for anything that smacks of old theology, they allow their children to roam at large, thus making waifs of those who are entitled to all the love and tender care their parents can bestow.

What have we to take the place of the Sunday School? Is it the Childrens' Progressive Lyceum? It is a step in advance of the Sunday School system, and that is about all; for there seems to have been no great advance in all the years of its existence. Andrew Jackson Davis told the writer, thirteen years ago, that in two years from that time there would neet the demand for a system in keeping with the times; but it is a lamentable fact that there has been no perceptible progress, and it is not to be wondered at, that advanced Spiritualists do not send their children to the yceum. Aside from this, it is evident that the average Spiritualist is not yet out of the woods of doubt, and adopts the "Good-Lord and good-devil" policy, not feeling like cut-ting himself aloof from the old raft, because he isn't sure the new concern will float.

The only thing that distinguishes the Ly ceum from the Sunday School of the church is the fact that marching (with flags) and light gymnastics are introduced, and in lieu of teaching from a catechism, nothing at all is taught by those who occupy the positions of teachers or leaders.

The practice of making the Lyceum session an exhibition for the gratification of visitors, is the rock the Lyceum splits upon. The first object entertained by those who have charge should be to interest boys and girls in such manner that they shall feel that they have acquired something which will be of benefit to them. The amusement of visitors should be of secondary importance. As long as they depend for an existence as an institution up on the dimes the spectators may present as a fee to the Lyceum-show, just so long will the organization remain a living skeleton. But my object in writing this article is not to find fault with those who are, as they fancy, working in the good cause; but to stimulate them and others who may be interested, to get out of the old ruts, deal with facts as they

may be met with, teach the young mind that their faculties are to be developed and that their spiritual condition in the other life is to be a continuation of this, and that to remain at a stand-still there will result in a similar condition when the veil is lifted that separates the two worlds. The children of to-day, as is often said. will be the men and women of to-morrow. We have, then, to some extent the making of that future. Positive influence must be exerted by us to counteract that which is exerted from an opposite quarter upon those embryo men and women. What can be more foolish than the statement so often made by those who have been through the mill of theology, that we must not teach our children, but must allow them to grow up naturally and not warp their intellects by any influ-ence of ours? The proper way is to give them the result of our life's researches; always teach them to use their own reason, in the matter. Have we received light? Then let us impart it; as freely as we have received, let us give. Spiritualists, why not move in this matter? Our children stand to-day where

we once stood. We regret certain steps we have taken in the past, why not see that those who are to stand where we do, have not the same bitter experience? The harvest is ready but the laborers are very few. If the Childrens' Lyceum does not meet our requirements, is it not our duty to employ the same mental energy in devising an improvement that we would in affairs of business or social reform? All honest workers will gladly accept such assistance as will tend to make the institution what it should

be. Reader, if you have any suggestions to offer, present them. The months and years roll by and we see the same programme carried out Sunday after Sunday, in the Spirit-ualists' Sunday School, and Spiritualists look on and stand aloof, and will not lift a fin-ger to assist in the work of starting children aright on the high way of life. It is of the first importance. Then why this lethargy which, seemingly, has settled upon us? Spiritual philosophy underlies all other philosophies, and the young mind easily comprehends the axioms which the old man cannot embrace. They are truthe which if well are embrace. They are truths which, if well understood, will be the foundation of a useful life. Let us not wait for some one else to turn the sod, but with hands to the plough, break the ground and get ready to sow the seed which Spiritualists, as they are about to celebrate their 36th Anniversary, must have in abundance. There is a great deal of rubbish with which we have nothing to do and with which the mind of youth should not be trammeled. We need less of this masquerading and more of the soul of Spiritualism; fewer cheap shows and more of the heavy tiful truth cheap shows and more of the beautiful truth which will bring comfort rather than disgust to the heart of the mourner.

But the child is my theme, and to do for the members of the rising generation what is practical, is our object. I would like to have a column of your noble paper devoted to the interest of the children. To no better use, in my opinion, could that space be devoted. It will be a long way towards the millennium when we can truthfully say:

"The dawning soul from these young eyes, Looks with a clearer, steadler ray."

Volumes can be written upon this subject as there have been heretofore, and what more fitting place than in your own progressive paper, in which to teach the child how to walk alone and to so walk as to draw from its surroundings on the road of life such elements as will conduce to its own true happiness and consequently moral and spiritual advancement? We would learn how to train the young. This lesson the world has not yet learned. In proof of this, behold the crime that stalks over the world to-day! We need not only to learn how to train the young, but we need to know how to control ourselves, so that we may be competent to lead others. God bless the workers in this cause, whether they be found in Lyceums or Sunday Schools, and whether we invoke it or not, a blessing will come to those so employed. We must cultivate the love principle and baptize the young with it, and the fruit of our labors will be seen in the beautiful flowering of a finer type of humanity, as those now young shall enter upon the active duties of life. We will by doing our duty in this respect consecrate our children:

"Not, as in olden times, to death, To hermit life, or darksome days; But unto beauty, goodness, truth, To all high thoughts and noble ways."

If I have the opportunity, I will lay before your readers what may come to me from the child-world, wherein are the brightest el-ements of the love-life, where the sweetest and most fragrant blossoms in God's garden are found. We who have passed through the period of childhood, need to breathe this pure oxygen of love; for in our passage through the world we have contracted disease, and are at the best, bundles of prejudices, and need to become as little children as far as possible, by living in the child-element. We can learn of them, oftentimes, more than we can impart to them. We will not put them aside, but will draw them to our hearts, read in their young eyes what we see reflected (ourselves!), listen to their often prophetic words, and thank God for children whose influence is exalting, teaching us what many of us have nearly forgotten—what is love. D. N. F. nearly forgotten—what is love. Boston, Mass.

A Story of Shipwreck on Lake Erie.

A writer in the N. Y. Sun, gives a graphic. account of his escape from the steamer Griffith, plying between Toledo and Buffalo in June, 1851. After narrating the bursting out of the flame and his plunge into the water, he proceeds:

I was not an experienced swimmer, but I had passed, as I had judged, nearly half the distance to the shore, when a death-like coldness and numbness came creeping over me. All the life I had left seemed centred in my head, which felt like a ball of fire. I found that I was turning round and round in the water, now catching glimpses of the burning ship, to which even yet a few human beings were clinging, and now of the beach. Could I ever reach it? Was it worth while to struggle any longer? Every movement caused intense pain in my chest and lungs. It seemed so easy to die now.

I ceased all efforts and raised my eyes for a last look at the sky. I was struck by a peculiar golden haze of the atmosphere, and the air seemed filled with human forms hovering over the drowning. The air was filled with them, and close beside me I recognized my father, brother and other friends who had died many years before. They called me by name. They pressed closely around me, telling me to struggle on and they would aid me -that my work was not done-that I could

not be spared yet. A little strength came back to me. I remembered that I must be more than half way to the shore. The water could not be over five feet deep. I let myself down, and felt the sand under me. Aided by my spirit friends, whose hands and presence were as real to me as any human touch, I crept on my hands and knees on the sand for some distance, rising often to breathe. Becoming too weak for this, with my heavy head constantly falling backward, I sank to the bottom, and drew my body with my arms near and nearer to the shore, rising to the surface as often as neces sary. A man was lying on the beach, one of the few who ever reached it. When he saw me feebly struggling, he crept down to the water's edge, and, reaching out his hands, tried to aid me. I slowly crept up a little way out of the water, but he was so weak that falling backward, I would lose my hold and

At last I was lying on the dry sand. How good it seemed to lie there, if only I need never move again. My companion spoke roughly yet kindly to me, telling me that it was sure death to remain there. I refused to move, but being much sit conger, he compelled me to get up, and half supporting me in his arms, dragged me unwillingly along. A farmer met us and almost carried me across the fields to a low two-roomed log-cabin. In the smaller room, containing two beds, I was at last permitted to lie down. The long black neck of a bottle was inserted between my lips and I drank and drank until it was gently removed. The draught warmed me.

I alternated between consciousness and unconsciousness, but remember much that pass ed about me. When I awoke, more people were coming in, bearing a woman, and they were saying she was the only woman saved I heard them say that eight men swam ashore and twenty were saved in a boat. Only twenty-eight saved out of four hundred! Toward evening they put us all in a heavy lumber wagon—on beds of straw—to take us, they said, to "Lloyd's Tavern, three miles away." Jolting along over a rough road, the pain in my chest and limbs became unbearable, and

remember nothing more.

Days after I awoke from what seemed

long sleep. I found myself lying on a bed in a strange room, alone. The sound of voices came in through the open window and from the halls, where people were constantly pass-ing to and fro. They were talking of a great disaster, of dead bodies lying in heaps on the sand waiting to be claimed, and of others being buried in a trench. There was something about county lines, of coroner's quarreling over fees, of thieves in boats at night stripping the drowned bodies, and tearing rings from fingers and ears. Those monotonous voices were forever talking about that one

Well, what if they were dead? The dead were at rest. What had I to do with that shipwreck? Why did not some one come to What was I doing here in this strange room? Why was I so stiff and sore, so full of pain, so weak I could not move? I fell asleep again, and when I awoke still the same voices were talking about poor drowned bodies, thieves, coroners and boats; and then came a dim recollection that I had known something about that shipwreck. It all came back to me clear and distinct. Soon afterward a man came with broth and nourishing food, of which I ate with a relish, while he answered my questions. This was Saturday, and I had left Buffalo on the Sunday preceding. Lloyd's Tavern was fifteen miles from the city of Cleveland. I must get up. How could I lie here? I must get into the air. I must go home. Home! Why, at home doubtless they mourned me as dead. I had been dead for days to them. I begged the man to bring me some clothes. He brought some old garments much too large for me, with an old black slouched hat, and helped me to dress, for I was too weak to stand alone. He then placed me comfortably in an easy chair and told me to rest awhile. At length, feeling rested and stronger, I arose and moved slowly across the room toward the open door.

I saw a gray-headed old man, coming toward me, poorly dressed, with an old hat in his hand, and a stubby beard on his face. I thought that perhaps he also was one of the shipwrecked. I spoke to him kindly, but he did not reply, and still advanced. I stopped: he stopped also. We stared at each other. I spoke again. His lips moved, but not a sound left them. I drew forth a chair and sat down. He sat down also, staring half fearfully at me. Great God! was that myself? That white hair—could it be mine? No, it was a wig. Some one was playing a joke upon me. I put up my hand. No, it would not come off.

I went back and lay down upon my bed, very

weak, utterly disheartened. Later I was driven slowly down to the beach, and I saw all that was left of the steamer—a few blackened spars and the charred hull. Many people were examining, either from curiosity or for identification, the bodies as they were brought in. There was a long trench in the sand, in which were placed those not identified. It appeared that the steamer had been wrecked on a couny line, and two coroners were there quarrelng over the bodies and claiming their fees.

My friend helped me out of the wagon, and seated me on a rock close by—a most forlorn and unkempt figure I must have presented. I'wo men stood near where I sat, and one of them spoke of having received another telegram from Cleveland inquiring if the body of the man K.— had yet been found. A cold chill ran down my back. Producing the telegram, he read the description:

"Twenty-eight years of age, 5 feet 9 inches in height, weight about 160 pounds, fair skin, blue eyes, black hair, small hands and feet, mole on left shoulder. Has the body been found? Have it properly prepared for burial, and send to H.—, Cleveland."

I was "K.," and they were hunting for my body to prepare it for burial! My friend came back just then, and I begged to be taken to the hotel at once. I must start for home, I said, as soon as possible. Arriving at the house, I saw a carriage and horses standing before the door. Four gentlemen came out and agreed to take me with them.

I learned from their conversation that my companions had been sent out from Cleveland to identify the dead and find the living. Each related incidents, connected with the search. They spoke of being out in boats, sometimes all night, dragging for bodies, of seeing the thieves at their viliainous work, of the disgraceful quarreling of the coroners, and of the discomforts of camping out. At length one of the gentlemen said he regretted going back with no news of the young man K., whose friends were so anxious about him.

I half believe, said he, that he was not on the boat at all. We have seen everybody. dead or alive, who has been found, and no one answering his description is discovered.

Where is his description? asked another. I have it. No, not here. I remember. I gave it to the coroners. He was, as I recollect the description, a man about 28, fair skin, blue eyes, and black hair. It is hard to go back with no information. By the way, stranger, did you see any one answering that description?

"'Would you be willing to take the body without preparation for burial?' I asked.

"'Why, of course. Anyway we could get it.'
"'Well then,' said I, 'drop me at H.'s house.'
"A shout went up from the carriage. A few days later, after having enjoyed the delightful experience of being kissed, cried over and welcomed back from the dead, I lighted a cigar, seated myself comfortably, and had the novel experience of reading my own obituary, and a good orthodox obituary it was, too."—New York Sun.

The shower of young doctors continues with unabated violence. The largest fall yet recorded was 164 from the medical department of the University of New York last Tuesday. It is said there are about 2,000 doctors licensed annually, all of whom know a great deal more of medicine on the day of graduation than on any day thereafter; and a large proportion of whom never get into practice. There are some beautiful compensations in Nature.

The Chinese custom of decapitating their enemies slain in war is explained by the statement that they believe that the appearance of a person in the Spirit-world without a head is prima facie evidence of having committed some crime, and punishment is awarded accordingly. Hence the horrible mutila-tions which took place on the evacuation of Shanghai by the Taipings, when the imperial officers gave orders for the decapitation of every rebel body; and even the coffins containing the remains of prominent rebel leaders were broken open and dishonored to insure punishment hereafter. Hence, also, the anxiety displayed by the friends of officers who lost their heads during the rebellion to recover them and stitch them on the bodies again; as much as £133 having been paid by the officers of the imperial army for the head of a friend.

Horsford's Acid Phosphate, INCOMPARABLE IN SICK HEADACHE.

Dr. FRED HORNER, Jr., Salem, Van says: "To elieve the indigestion and the so-called sick headache, and mental depression incident to certain stages of rheumatism, it is incomparable.

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

THE COMFORTER. How many weary steps we tread Adown the pathway to the tomb; How oft we mourn, how much we dread Our sorrows past and days to come!

The winter of the soul draws nigh With sullen cloud and icy breath, And sad and lone the spirit's cry Reveals the agony of death.

But love upholds our little bark-Sore tossed upon a sea of ills, And drifting through the starless dark A whisper o'er the being thrills,

God's comfort steals along the path We know not how, we know not whence, And where we dreaded woe and wrath The heavens are bright with recompense.

Consoler of our inmost grief—
The secret pang, the hidden smart,
In silence thou dost bring relief,
And heal the weary aching heart.

Blest friend and angel of our days: Thy touch compassionate and calm Dissolves our bitter pain in praise,
And turns our tears to precious balm.
—Augusta Larned.

Miss Fanny Everett of West Foxboro, Mass. who is eighty-two years of age, has held the office of postmaster for twenty-two consecutive years. Women are eligible for the place, but are generally permitted to occupy insignificant offices, if any.

Mrs. Abby Morton Diaz, the versatile author of Children's Story Books and President of the Woman's Educational and Industrial Union of Boston, has recently given a series of "Household Talks," in Buffalo, N. Y., which are highly commended by the hearers. Her subjects are Housework, The Entertainment of Company, the Value of Woman's Time, Strength, Our Work for Humanity, etc. Mrs. Diaz is known as one devoted to the best interests of her sex, and as having a genius for common sense.

A woman has been tending a switch at a railroad junction near Macon, Ga., since 1862, having succeeded her deceased husband who was switchman for ten years previous. She is at her post from six in the morning till six in the evening, and during the whole

long period of her service has never mis-placed a switch. She is sixty-two years old. The Ladies' Fortnightly, of Chicago, now an organization of ten years' standing, has intellectual culture for its object; social feat-ures are not allowed to defeat this work. A visitor describes it thus: "A committee is ap-pointed at each appual meeting to arrange pointed at each annual meeting to arrange the course of study for the coming year, which is divided between essays and discussion of given subjects on alternate Fridays. Each lady at the beginning of the working year has her appointed task before her, whether in writing an essay or preparing a theme for debate, and trustful to all, a leafet is prepared for each member of the society, suggesting books and journals of reference connected with the entire course of study, telling, also, where they can be found if not already on the shelves of the library connected with

its own, made complete and attractive within the last year by one of its prominent members. One hundred and seventy five ladies make up this household, the expenses of which are met by annual fees of membership, and there is no stint in the luxury of its home. A beautiful family room in one of the blocks, which commands a view of Lake Michigan, is designed with artistic skill and furnished with every comfort." new avocation has been added to wo

list—that of a professional duster. It has grown to be a regular profession in handsome city houses. Ordinary domestics are liable to break delicate ornaments, and they have not the time and skill to dust thoroughly. These "dusters" are generally women who have seen better days. One of them describes her work in this way:

"She must be light-footed, quick and strong in her wrists and arms. To visit a dozen houses in the forenoon before callers arrive and dust and arrange things is no child's play. The remuneration? Well, a dollar or seventy-five cents a visit, sometimes more. Orders are given to the dusters to change the arrangement of the appointments every time they come. A duster must know how to take hold of every sort of knick-knack and how to move it safely. She must know just what sort of brush to use for every sort of dusting. She must have several brushes, and she must not be careless or slapdash for an instant."

Here is still another opening, though a narrow one. A letter from Philadelphia, contains the following: "Three maiden sisters who live in Philadelphia, enjoy a comfortable livelihood from the manufacture of dolls' clothes. They have a little shop on Eighth street, where they keep a stock of garments fitting the popular dolls. Every article is made as though it were for actual use. They take orders for dolls' trousseaux, and at Christmas-time are so busy they employ ten seamstresses. These ladies tried faithfully to make a living by teaching, one being an excellent musician and the other a feir art excellent musician and the other a fair artist. They failed in getting work, and next tried sewing—failed again; finally a lady gave them some dolls to dress for a Christ-mas-tree, and was so delighted with the little garments that she secured them other work of the same kind, and now they have all they can attend to in this Jenny Wren employment.

The National Woman Suffrage Convention which met in Washington early in March, seems to have made an excellent impression on the public. It was managed by those old pioneers of that work, Miss Anthony and Mrs. A. S. Duniway, and others. There were delegates from nearly every State in the Union. and the attendance at the sessions was always good. There were letters read from prominent people in England and France, such as Frances Power Cobbe, the daughters of Cobden, and Mrs. C. B. Wilbour of Paris. Mrs. Stanton who has taken up her abode at her childhood's home at Johnstown, N. Y., was not able to be present. The speeches were generally excellent. The whole delegation were received courteously at the White House on the last morning of their stay, by the President, and a reception was also given them at the Riggs House. Mrs. A. S. Duniway, chief editor of the New Northwest of Oregon, was extended a reception at the Hoffman House in New York, a few days after, as she passed through the city on her way, with other delegates, to the suffrage convention at Albany. It was a brilliant and happy occasion for the veteran

writer and speaker. CORRESPONDENCE.

The following is an extract from a private letter from a student of the Harmonial Phi-

To myway of thinking, the Harmonial

Woman and the Household. Philosophy is the flower, or rather, the ripenthat I have heard or read of man's past researches in respect to these, seems so incomplete and unsatisfactory. The Harmonial Philosophy, however, is so all-embracing and perfect, that all who study it with reverent and prayerful attention, will find it adapted completely to their physical and spiritual needs. Truth-loving persons will receive, during their researches, baptisms from the Divine Heart, and have evidence both of truth's power and of their kinship with the Divine Spirit—the loving Father and Mother

A letter from Paris says: "On the 22nd of February, we had a patriotic gathering, which was a great success The young people danced, and among the favors were little hatchets and cherries, as well as the tri-color emblems, and other national trinkets. You have read how Mrs. Mackay, the wife of the California millionaire, dared to destroy her picture, painted by the celebrated Meissonnier. The canvass was but eleven inches by sixteen, but, like all his canvasses, it contained an immense amount of labor. For other portraits of this size he had received \$9,000; for this he demanded \$14,000. It was not the price which was objected to, it was that the likeness did her injustice. He declined to retouch his work; so, after a good deal of correspondence, Mrs. Mackay quietly paid his bill, and then burned the picture. The French artists are indignant at the loss, but they forget the treatment of Meissonnier was not kind, to say the least.

Our traveler in Egypt finds Cairo poor squalid, sad, and the people too dejected to even care for defeat. At heart they must be-lieve in the triumph of Mahdi, for he is of their own faith, while the Englishman is an infidel. When the men go to war, the women and children wail for them as though they were already dead. The soldier has nothing to send his wife and child, consequently wife and child must be ignored. What is Christian England doing?

How long seems the distance between us and our loved ones across this dreary waste of waters? Somewhere I have read something like this: "Words are the lights of friendship. Letters are the lips of love, the load-stones that, by rare attractions, make souls meet and melt and mix, and in sweet combinations stand henceforth in endearing relations." And I believe it is so possible to make the thread of our daily lives join those of our friends that nothing is lost by the distance. Let true friends come into one another's lives; be they dull or pleasant, it is all the same, so far as the friendship may be con-cerned. Ah! friendship, affection, integrity— how much they mean! How they reveal the spirit of the individual.

Spontaneous Spiritual Phenomena in Chihuahua, Mexico.

To the Editor of the Religio-Philosophical Journal:

In the spring of 1883, I found myself in the City of Chihuahua, Mexico, which is the first place of any importance in Northern Mexico after leaving Paso del Norte on the M. C. R. R. While sauntering about the streets at an early hour one morning I heard a voice calling me by name. I looked with surprise in the direction of the voice, and saw a gentleman standing by the open door of a house, wrapped in a heavy cloak, for the morning air was cool. He was looking di-rectly toward me, and feeling sure that it was he who called, I drew near and was again addressed. I found the gentleman to be Senor V—whom I had known ten or eleven years before in Denver, Colorado, but who several years later wended his way to the south, and I had never expected to meet him again. The encounter was certainly agreeed into the house but bidden a welcome to its hospitality during my stay in the city, which I gladly embraced, for good accommodations were both of difficult and costly at-

tainment at that time. Senor V-has had quite an eventful life. Born in the northern coast of Africa, of Spanish parents, while his father was serving his country in some public capacity, he claims to be a Spaniard; though from the fact of his coming to Denver from Lima, South America, I always took him to be Peruvian. But it seems that while he was yet a child his parents emigrated to Peru, and there the different members of his family have always held important places of trust in the Peruvian government. The wife of Sr. V—also has a istory quite as remarkable, for being of English birth and parentage, her parents emigrated to New Zealand when she was a child. Driven from thence by the Mauri insurrection they took refuge in Peru, and she and the other members of the family grew up and were educated in that country, so that Mrs. V—— is as much at home in the Spanish tongue as in her native language. An elder sister married an American, who in the course of time returned to the United States and came to Colorado "in the early day." This was the incentive that brought Mr. and Mrs.

—to Denver, a few years later. Sr. V—is a brilliant talker in his own language, and a perfect, walking story book. His extensive travels and particularly among the Gauchos and other tribes of South America, have furnished him with an inexhaustible fund of rare and curious information, and if he could only write as rapidly as he can talk, he has material for many a book of absorbing interest. I listened by the hour to his curious details of adventure and observation and all the time wishing that I were a stenographer to take down his words.

Notwithstanding his English wife, Senor has never acquired the English language except in a very imperfect way, and avoids its use except in cases of actual necessity. Many years absence from a Spanish speaking country had made me somewhat rusty in that language, but he insisted on my speaking nothing else and all his dis-course was in the same to me.

By some means or other our conversation turned upon spiritual phenomena several times during my stay, and from circumstan-ces related in Senor V——'s experience, I was satisfied that he was unconsciously an impressional medium, at least. I gave accounts of phenomena that I had witnessed during my life, and both Senor and Senora V listened with great interest to the recital. They had never witnessed anything of the kind themselves, and heard but little, and consequently could pass no epinion.

Several weeks passed away and I took leave of my friends for a further journey south.
After many days of painful travel, which I
may at sometime recount to you, I reached Zacatecas, a city of about 70,000 inhabitants. From this place I wrote to Senor Vjourney and a few days later passed on to the City of Mexico. In the month of July I was recalled to Colorado. As I passed through Chihuahua I had not time to call on Senor V—, but learning that I had returned to Denver, he wrote to friends here asking if it

was true, and if so to request me to write to him, which I did.

This brought me a letter from him on business, in the course of which he said that he had addressed me a long letter at Zacatecas in answer to mine, and regretted that I should not have received it, for in it he had given me a long account of ghostly doings and how the spirits (?) had been having their

own way with him.

In my reply I told him that I, also, regretted not having received his letter, but hoped that he would repeat his account for I was "just dying" to know what it could all be about. He has since continued writing on business, but failed every time to tell me the story; but continuing to insist on his repeating it, he has done so in a very brief manner in a letter just received, which I will translate for the benefit of the readers of the JOURNAL:

"You say you wish to know what the spirits had to do with me. I have already written a long letter (on business) but as I do not wish to leave you longer in suspensive curiosity, I will say, without entering into any of the particulars, that a share that I own in one of the best mines in this State, was presented me one day by a man for no other reason than a caprice he had taken of liking and admiring me. The next day we expected to visit the mine and would start at about four o'clock in the morning, and we made all necessary arrangements for the trip. The man had a bad cough, and when he walked, dragged his feet along the floor, so that one dragged his feet along the floor, so that one could know of his approach without seeing him, simply by hearing his cough and his peculiar step. He carried, also, a cane with an iron ferule, the only one of the kind in Chihuahua, with which he made a noise on the pavement not to be mistaken for anything else. On the night of the first day mentioned, at about half-past nine o'clock, I was preparing to retire in the room that you mentioned, at about half-past nine o'clock, I was preparing to retire in the room that you sets; In War Time; Night in New York; Madoccupied while here, when I heard this man ame De Longueville; The Return of a Native; coming with his cough, his dragging footsteps and his clinking walking stick. He knocked at the door three times in a manner peculiar to him, but I made no response, feeling a something preventing me from doing so, but I opened wide the door, however, and

found—nobody!
"At four o'clock the next morning, the hour at which we were to start on our journey, his son comes to the door and knocks just as I had heard the knocking the night before. He gave his name and I bade him enter. On entering he embraced me, saying: "Enco-miende V: a Dios a su amigo, Sr. V—" (Commend your friend to God, Mr. V.) That friend was the young man's father, who had died of a cerebral attack at half-past nine o'clock-the very hour at which I heard him come to my door with his strange cough, his shuffling step and his noisy cane. He was sixty years of age and his name was Norberto Guerra.

"What do you say to this? Had spirits anything to do with it? You know more about such things than I do. The full particulars of the affair would astonish you.

I think this is not an unusual or unheard of occurrence, and I wish that some one knowing of a similar circumstance, would write it out for the JOURNAL, that I may send it to my friend V—in Chihuahua, Mexico. R. A. D. Denver, Col.

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.]

THE NAZABENE, A POEM. By George H. Calvert. Boston: Lee & Shepard. New York: Chas, T. Dillingham. Chicago: S. A. Maxwell & Co. Price

\$1.00.

We are here presented with the life of Jesus in Mr. Calvert's most charming manner. A few lines will give some faint idea of the beautiful poem. He

After the Crucinxion came

His deepest lesson; when, Disconsolate, with eyelids wet, His loved disciples met, Like children suddenly bereft. Desolate, motherless, all left Uncomforted; and then, While they were whispering his dear name, Jesus amid them stood, Apparently of flesh and blood. (Creative spirit taketh leave Out of material elements A temporary form to weave, Accessible to earthly sense. In wonder, love, and awe They gazed, until he spoke: I LIVE. I AM ARISEN. Those mighty words, that woke, Man in his slumbering prison, They spake th' o'erarching law

Of human life; they are a leap
Out of the dark of narrow sleep
Into the light of broad, angelic day. Jesus spake for humanity, Man is immortal, and a spirit,
And naught doth he inherit
Like the great right, Ever to be.
I AM WITH YOU ALWAY. There spake for angelhood The angel, man glorified.

Books Received.

THE HISTORICAL EVIDENCES OF THE TRUTHS of The Scripture Records Stated Anew. By Geo. Rawlinson, M. A. New York: John B. Alden. DETERIORATION OF THE PURITAN STOCK and its Causes. By John Ellis, M. D. New York: John B. Alden.

WHAT SHALL WE NAME IT? A Dictionary of Baptismal Names for Children. New York: John C. Stockwell. Price, paper cover, 25 cents. LYCEUM LECTURES, Numbers 6 and 7. By J. J. Morse. London: The Progressive Literature Agency. Price, each, 2 cents.

Magazines for April Received.

THE SPIRITUAL RECORD. (Hay Nesbit &Co., Glasgow, Scotland.) Contents: A Séance with Mr. Eglinton; Test Cabinets; "Like to Like;" "Twelve Months in an English Prison;" Direct Voice and Direct Music; Spirit Teachings; Extracts from the Records of the "Ha-fed" Circle; American Mediums and Manifestations; "Psychology in Art;" The "Expos-

ure" at Vienna; Editorial Notes. CASSELL'S FAMILY MAGAZINE. (Cassell & Co. New York.) Contents, of the American Edition: Within the Clasp; Sweet Seventeen: How Coke is made; Our Garden in March; The Perfect Lady; A Morning at the Female School of Art; Talks with my Patients; Waverley Abbey; The National Music of Scotland; Heart-Bells; Sights and scenes of the New World; At a College Breakfast Party; The Family Parilament; The Gatherer: Poem Competition; etc.,

THE VACCINATION INQUIRER. (Office of Publication, No. 114 Victoria Street, Westminster, S. W., England.) A health Review the organ of the London Society for the Abolition of Compulsory Vaccination.

THE SEASON. (The International Pub. Co. New York.) This monthly has all the latest Fashions and designs with many fine plates and the newest styles in Embroidery and

needle work. GOLDEN DAYS. (James Elverson, Philadelphia.) A monthly for boys and girls with good stories by the best writers for the young.

THE NORTH AMERICAN REVIEW. (Office, 30 La Fayette Place, New York.) Whether the United States are to regain their former preeminent rank as a commercial and Naval power on the Seas, is a question that no American can contemplate with indifference. The subject is discussed with marked ability in this number, by the Hon. Nelson Dingley, M. C., and Capt. John Codman. Judge J. A. Jameson, discusses the question, "Shall Our Civilization be Preserved." The Rev. Dr. Philip Schaff gives a sketch of the "Development of Religious Freedom." Dr. Felix L. Oswald writes of "Changes in the Climate of North America" with special reference to the in-America," with special reference to the increasing frequency of disastrous floods. Prof. C. A. Eggert offers "A Plea for Modern Languages" in the higher education; and Julian Hawthorne discourses of "Literature for Children." Finally there is a discussion of "Recent Criticism of the Bible," by the Rev. Dr. R. Heber Newton and the Rev. A. G. Mortimer.

FRANK LESLIE'S POPULAR MONTHLY. (Mrs. Frank Leslie, New York.) This number is one of great excellence and will be found interesting in its vared table of contents.-How uniform standard Time came about; Spoons; An Adventure in the Bois De Boulogne; Our Newsmen; The Booth Family in Maryland; New York City during the middle of the Eighteenth Century: Some Easter Customs; Too Susceptible; A Winter in El Dorado; The Kreese of Kali; The Palace of the Tuileries; Once,-are all good and well illustrated, there are many more Stories, Poems and Items of interest, and over one hundred illustrations and altogether this is one of the best monthlies published.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston.) Contents: Drifting down Lost Creek; Presidential Nominations; Haroun The Champs Elysees; General Beauregard; Julian's Political Recollections; Recent Travel; The Latest of "The Virgilians;" The Contributors' Club; Books of the Month. As will be seen from the Table of contents this number is unusually interesting and vared in its selections.

THE MODERN AGE. (Offices: Buffalo, N. Y. and New York City.) Contents: Sosthenes Barel; A New view of Mormonism; The Story of a Genius; Not until next Time; Banqueting; From a Reporters' Standpoint; Sentenced to Spitzbergen; Mario; Clever Men's Wives; Helen's Tower; Only Seven Days; Sayings and Doings; Books and Book Men; Stage and Studio; Examination Papers.

THE MAGAZINE OF ART. (Cassell & Co., New York.) Contents: "Smeralda Di Bandinelli:" More about Algiers; Battle and Travel; Art in the Garden; "Burdens;" North-West Passage; Pictures of Japan; Pens and Pencils; The Constantine Ionides Collection; The Country of Millet; "The Bravo;" The Chronicle of Art; American Art Notes.

Godey's Lady's Book. (J. H. Haulenbeek & Co., Philadelphia.) This number has its usual amount of reading matter, Fashions, Colored Plates, Steel Engravings, etc.

BABYLAND. (D. Lathrop & Co., Boston). For youngest readers and those learning to read, this magazine will be found quite amusing and entertaining.

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CHICAGO, ILL., Saturday, March 29, 1884.

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The Mormon Question.

The Index of the 28th ult., has a lengthy State' as seen through the Mormon Question." Mr. Curtis proposes to settle the Mormon question by an amendment to the National Constitution, declaring "marriage to be a civil the Union."

men and women will not look upon marriage from the same stand-point, because they are different in education, in religion, in their views of society and government; but probably the larger part of educated people look upon marriage as the most important and most sacred relation upon which man or wo man can enter. It has more to do with the happiness, with the physical and moral progress of the contracting parties, than any other relation. They who so regard it will naturally desire that the marriage ceremony shall be a religious ceremony, and that it be surrounded and hallowed by religious as sociations.

There are, however, many people who look upon marriage as a civil contract only. They have, perhaps, no faith in God, in a future life, in religion. Perhaps they have broken with all religion, and utterly reject all religions forms.

The second party interested in every marriage is the community, the State. The State is the protector of the rights and property of all its citizens, both men and women, and also of all the children born within its limits. In every marriage contract the rights of the man and woman making the contract are involved, hence the State, as the protector o these rights, is interested. From every natural, healthy marriage, children are a probable and desirable result. The State, as the pro tector of these children, is interested in the marriage. Moreover, as the State is directly interested in the physical, mental and mora character of its citizens, it has a direct interest in every marriage and in the issue of every marriage.

Now every individual in the State has a right to his or her religious belief and practice, so far as that belief and practice do not interfere with the rights of others. If one couple looks upon marriage as a religious rite and desires to have the marriage take place under religious sanctions and by a religious ceremony, such couple has the right to such ceremony, and the State has no right to forbid it. If another couple has no religion, and looks upon marriage purely as a civil contract, such couple has the right to enter into the marriage relation by acknowledging the civil contract. In this case the State has no right to compel a religious ceremony as a marriage rite.

Now, what follows? Evidently this. The State has the right to insist on the civil contract in every case. It has the right to declare that no marriage is legal unless the civil contract has been entered into. It has the right to prescribe some simple form of civil contract to be entered into by the marrying parties before such officer as the State may designate. The State may designate the officers of justice or the regularly recognized teachers of religion as the parties before whom this civil contract is to be acknowledged. Hav- | ed as a private pestilence.

ing done this the State has, in so far, protected the parties who make the contract, and the children that may be the issue of the mar-

Now all parties who look on marriage as especially sacred, who desire that there shall be thrown around it the hallowed associations of religion, can have such religious service as they may desire, in addition to the civil contract. They can have this religious ceremony in their churches or in their homes; they can make the service as simple or as elaborate as their religion or their tastes may dictate. The State, having attended to the civil contract, by which the civil rights of all parties are secured and protected, interferes not at all with these further religious rites.

The free intercourse between all the States of the Union, the constant interchange of population between the States, makes a uniformity of marriage and divorce laws of the utmost importance. It is a subject which the States in their national capacity, through the national Congress, can settle much more justly and equitably, than can be done by the individual States. We think that Mr. Curtis's article is wise in recommending that marriage shall be made uniform throughout the States and Territories, Such action would effectually settle the subject of polygamy in Utah. It would also guard against troubles which may arise on this question in the future; and it would remove the inconsistency and disgrace under which we now labor from the diversity of divorce legislation in the different States.

Knowledge of a Future Life.

A late number of the New York Sun contained a communication from one who had donbts about the reality of a future life, and if there were a life beyond the grave, what were its conditions and employments. The Rev. C. W. Powell undertook to instruct him

as follows: "God's word reveals all that any human being can know, and man's belief must correspond with this. No amount of money can purchase eternal felleity, nor can amount of money can purchase eternal felicity, nor can any Church insure it. If any one really desires to be prepared for the future, he will ind that daily study of God's word and prayer to God for light and help will secure him all that he desires. The writer recommends a commencement with the Gospel of St. John and the Acts of the Apostles as likely to be of service. If our friend wishes, he will find many persons ready to pray for him daily, that God will open the truth to his mind."

Mr. Powell teaches falsely in several directions. "God's word," by which he means the Bible, does not reveal "all that any human being can know." It has often been said, that while the Bible, record as it is of the aspiration of the ages, suggests immortality, it article by T. W. Curtis, entitled "Church and | nowhere authoritatively declares it, except once, where Jesus says, "that where I am ye may be also." It is not necessary to verify this opinion now. Suppose the Bible does reveal immortality, what does it say of its contract, and making it uniform throughout laws, conditions, and of what makes up this immortal life? The only hints, beyond glit In every marriage two parties are interest- tering generalities, a vague blaze of glory, ed. The first party is the man and woman are to be found in the book of Revelations, who enter into the marriage relation. All and what a miserable revelation it is. Actors in an eternal pageant are the saved-nothing more. No individual soul is mentioned as being in heaven, or being anything else but an atom in the huge mass. It is well that, as our reverend friend says above. money cannot purchase heaven, nor Church insure it, for the heaven of the Bible is not worth purchasing. As the Bible gives no hint of varied employment in heaven, details no circumstances of life. ignores individual perception and operation, we should advise any one who needs information about the certainty and nature of the future life, to seek better means of information than can be found in the book. Organize a spiritual circle in your own home, and you will find in time, beyond all doubt, that there is a future life. Continuing the investigation. the law of that life will be clearly, distinctly unfolded; heaven will cease to be a floating idea of the ages, a thing to be dreamed of, and be a state whose existence is proved. and whose progressively increasing joys may be won by all. And for this an inquirer needs not that any should pray for him. It will be well that he pray for himself, for earnest aspiration will exalt his spiritual state, widen the range of his spiritual vision and make him know more than would be possible without such help. No one who has once received the absolute proofs of a life continued beyond the grave ever doubts after. ever needs priest or sacred word to establish the glorious truth that for him there is no death. Just where the Bible fails in revelation, Spiritualism comes in with proof, so clear and positive, that none other is or ever will be, needed.

Is Mrs. Wheeler a Genuine Medium?

This seems to be one of those things "no fellah can find out." The Register and Mail of Des Moines, Iowa, are in flerce fight over the matter. A valued friend has supplied us with "the documents," careful perusal of which seems to establish the fact, that Mrs. | trouble? Do men want to believe too much, W. is a genuine clairvoyant and does cure. She fails, too, sometimes—they all do. But | will about the skepticism of the age, believthe Mail, the attacking party, while full of dark suggestions of evil motives, pretended manifestations, complains that she does not advertise, etc., produces no verified facts. Its article is a huge sneer which proves nothing. On the whole, there seems as yet to have been no case made out against Mrs. W .: we shall hold her to be a genuine medium. worthy of trust, until something like evidence shall reach us that she is unworthy. As to her previous life, her present moral status, there are hints'and doubts and surmises, but nothing on which to base a judgment. We are especially sorry that this point remains unsettled, for the question is so important. A healer who is impure in thought and life carries poison in her touch and should be avoid-

The New Creed.

The JOURNAL has heretofore chronicled the fact that a number of Congregational ministers had been appointed to formulate a new creed. Their report has been published, and while, as it would be of little interest to our subscribers to read it, it would not be well to publish it, some statement of what this committee has done and how their work has been received, may well be in order. It was a significant fact that such a thing as a new creed was needed; the confession was implied that the old creeds had outlived their usefulness. Another fact of equal importance is revealed now, that this body of ministers has not expanded the domain of dogma, but reduced it. The document is conspicuous for its omissions; not only this, but the fact is recognized, at least by some, that no creed can long endure unchanged amid a people of active and progressive thought. The CHRIS-TIAN REGISTER says:

"One of the strongest impressions which the new creed makes is that it will have to be rewritten before a great while. We do not believe that the pessimism of the twelfth article can be retained as a final interpretation of Christianity."

It also adds: "The creed is a purely theological one, and is as unsatisfactory as such compromises usually are."

Of course, all the religious papers and most clergymen have something to say about this new thing. The CHRISTIAN AT WORK approves it in general, and thinks:

"It will tend to lessen the importance of subsidiary and non-essential doctrine; it will tend to greater freedom from the litera scripta of confession and standard, while yet i declares the fundamental, essential truths of . Christianity which has suffered in the past in as marked degree from attempting to prove too much as from the assaults of the disbeliever or the shortcomings of its disciples."

The New York TIMES objects to its teachings:

"In regard to the doctrines of the Holy Trinity, of the divine decrees, and of the authority of Scripture, the new creed marks a ong step in the direction of liberalism; and fifty years ago its framers would have been tried for heresy and deposed from the Congregational ministry."

The Christian Union says: "We wish ourselves, indeed, that the creed

had departed both in manner and form more radically from the creeds of the past. Like hose, it is analytical, intellectual, definite.'

Advices from all sources confirm the view that the new creed is welcomed because of the "liberalism" the Times objects to, and the fact that it does not claim to be an authority, but "consensus of opinion." These make all the significance of the movement. Of fensive doctrines repressed or toned down, a liberty to accept or reject the doctrines that are presented, this is much to rejoice at. Doubtless the work will go on; there will of necessity be other revisions, and while we rejoice with Prof. Swing, that a "reform in theology as actually begun," we are only glad because beginning prophesies further advance. What is yet to be done is summarized in the following eloquent passage taken from a sermon on the new creed by Prof. Swing.

"What the modern church must do, therefore, is not to ask the age what its religious or sinful may prefer, but simply to ask for the religion of Christ? For, while all religion must possess much that is indefinite much that is mysterious, and much that is above all research, it will be found that in comparison with all other systems that of Christ falls upon our earth like a sunbeam When you say that mind is motion and that the universe is full of ideas, and that all external things are photographs of an eterna idea. you have Platonism; when you behold all things coming and going by the forces of chemical action, by the resolution of forces. you have materialism: when you declare the blades of grass and the birds, fishes, beasts and man to be parts of the all-in-God, you have pantheism; when you behold man as the victim of eternal decrees of the Almighty, a creature foreordained to eternal sorrow or endless happiness, you have fatalism; when you hear of evolution and dissipation of forces and of unity passing into variety and of variety returning to unity with the help f persistent force, you have a bottomies hilosophy which reaches from Lucretius to Herbert Spencer; but when you hear that voice in Palestine saying, 'There is an infinite God, our Father, man was created by His power and love, man must do the ight, must love his neighbor, must devel op all the good in this life and then pass to immortality, you have Christism—the simplest and most brilliant system ever unfolded to mankind. How refreshing to turn from the non me of Fichte, from the Persisten: Force' of naturalists, from the 'unthinkable of Spencer, and from the black night of the atheists to the words, 'Our Father who art in Heaven.

Rev. Phillips Brooks says that "men do not dread to believe; they long to believe." From such a source, of course, this sententious remark is soundly orthodox, and yet we constantly hear reiterated that the crying sin of this age is unbelief. Now, what is the or do they believe too little? Say what you ing too much is far more detrimental to human advancement than believing too little. It is fashionable to speak of "scientific men" as the types of doubters, and yet even they are the most believing. All the hypotheses and theories of science are taken on faith. The atom on which they build their entire fabric has never been seen or demonstrated to exist-in short, is a dream. The theologians build their word-castles on a fogbank of myth. The great hindrance of the spiritual movement has not been skepticism but the all-believing camel-swallowers, who rush in where the wise scarce dare to tread, and proclaim loud-mouthed their absurd conjectures and illy observed facts. We want belief that can give a cause for its being, and not that which is a faith in things unseen.

"Beyond the Gates." *

No more beautiful stream waters the Garden State than Rock River, and no such other handsome city is to be seen on its banks as Rockford. In this delightful place, the seat of many industries, the home of refinement and learning, there came one July day a sweet girl baby. She came seemingly at an unpropitious time; a pall of gloom enveloped the country; grim visaged war was raging; a once peaceful and prosperous people were thirsting for each other's blood. Bull Run and long years of suffering and warfare were to follow. But no shadow of all this touched the baby, though later on, when she had just learned to lisp a favorite uncle's name, his blood helped to wash the damning blot of slavery from off his country's escutcheon; and from the parapet in front of Petersburg, his brave spirit was promoted to a love, no impress of these dreadful days touchgathering blackness of anarchy and slaughter, her sweet soul only reflected the beneficent results which followed after the smoke of battle had cleared away and the rich warm blood of an innumerable host had been offered on the altar of human freedom.

In the same year that the soldier-uncle gave up his life while grasping his country's colors and leading his men, little May-that was her name-was transplanted with the household gods from the banks of the Rock to those of a no less beautiful river, the Fox, along whose borders she was to grow and blossom into a beautiful human flower. whose fragrance should sweeten the lives of all who knew her. Her father's idel, May was with him much, and thus she was known to a wider circle than often happens. Always vivacious, yet gentle and modest, she was a universal favorite. Many and many a time have we seen her enter the door and. like a sunburst, brighten the jaded, worn faces of a car-full of business men, who after a day of care in the city, were on their way to meet their own little ones in country homes. Somehow her father always seemed to conduct his train better and make the trip pleasanter for his passengers, when his darling was aboard.

Thus May grew into the hearts of thousands and into all the graces of mind and body which make woman the loveliest, holiest thing of earth. All that a fond mother and doting father could do to render her life happy was done, and this the girl appreciated, and repaid with filial affection and deepest devotion; devotion not only to parents, but to all the virtues which round out and complete the perfect woman.

It is the last day of winter, 1882. We make one of a joyous company thronging May's hosrememorance from loving friends. May enof orange blossoms saturates the air and sweet music gladdens the soul, she extends her hand and receives the token of endless the marriage ring, the minister pronounces the final word, the friends press forward eager to congratulate the young couple. And May receives them all with that winning childish sweetness so characteristic of her zirl-life.

A year and a half of happy life has past May's hour of maternal trial approaches, husband and mother are with her, but in this extremity she longs for the presence and support of her father; he obeys her call, leaves his duties and travels twelve hundred miles to be with her. Another sweet girl baby's cry is heard, and May is a mother. The adoring father is a proud grandfather, and returns to his post in the distant South with a new sense of happiness and the kiss of his darling daughter to treasure until he shall later on meet her, as he hopes, in the full flush of health, the same dear child, though herself a mother.

May has heard the name Virginia-her mother's name—spoken so often and so lovingly, she thinks it the prettiest name for the baby and the little one is named in honor of its grandmother. Baby Virginia grows bright and strong, and the fond mother wants its picture; so on a warm sunny March day journey with the baby is made to the photographer's.

Four days ago the happy young mother secured her little Virginia's picture. Four days ago this happy family of three, saw the world bright with promise; the affectionate young husband and father gazed with pride upon the dear ones whose welfare was so bound up with his, and looked forward with pleasure to the prospect of long years in which he would tenderly cherish and protect thein. It is now Sunday afternoon; the young wife lies on her bed, husband and mother are near, but the baby is kept away. Only a few hours before the doctors had declared there was little danger. From whence then came the knowledge which was borne in upon the consciousness of this sweet soul to whom the world was so full of joy? "Mamma, I am not afraid to die." said May, "but I want to see the baby once more; let her cheek touch mine." The baby was brought and the dying mother with one hand pressing her mouth, and holding her breath that her darling child might not inhale the poison, embraced it with one arm and pressed its soft cheek to her forehead -the last touch she was to give it while in mortal form. Then she sent love to all her friends, mentioning many by name. O how

* May Bross, wife of W. E. Davies and daughter of E. A. and Virginia Bross, born July 6th, 1861, at Rockford Illinois; passed to spirit life from her home in Chiago, March 17th, 1884. Diphtheria.

she longed for her father's kiss, just once again before she went. But this could not be; news of her condition had sped to him on the lightning's wings and he was coming to her as fast as steam could bring him, yet it would be too late, too late! The night deepens and with it the embrace of Death. "Let me rest," says the heroic woman. The clock strikes one; Death kisses her lips and releases the spirit; the tired body is at rest; the Gates swing open and May Bross Davies is welcomed to her spirit home by loving friends.

In the nomenclature of the Church, Mrs. Davies would not be classed as religious, for she had never joined a religious sect nor "professed religion." But in the highest, best sense of the word she was religious. The essential of religion is a belief that we are not shut up in this poor little moribund husk of flesh, cut off from all relations to the higher life. Enveloped in an atmosphere of universe, visible and invisible, except such as we have towards the animal creation ed the child; and thus, though born in the and swiftly-passing mortals like ourselves; but that there are intelligences and powers, or a supreme intelligence that can affect and help us spiritually if not physically. And this belief Mrs. Davies held with a steadfast firmness that could not be shaken. In her childhood's home she grew up absorbing a knowledge of the continuity of life beyond the grave; and death had for her no

> However little some of her friends may have shared her belief, surely they must be in sympathy with it.

"For, ever wakefully the ear is turning To catch some token from the shadowy sphere; Forever is the full heart strongly yearning, Some words of promise from its' depths to hear."

Yes, the dear wife and mother, the beloved daughter, the angel sister lives: and the sorrowing friends, if they but listen, will sometimes hear May's musical voice, as it comes across the mysterious river of death, whispering in melodious accents of affection:

" I live! O ye who loved me! Your faith was not in vain, Back through the shadowy valley I come to you again.

Lent.

Just now our friends of the Roman Catholic and Episcopal churches are having their annual spasm of humiliation. Marriages are forbidden, or at least discouraged; the theatre is tabooed; parties prohibited; there is much of fasting (sometimes in the shape of expensive fish dinners); much more of churchgoing than usual. All this in commemoration of the fast of Jesus for forty days. Whatever may be said of the reason given for the observance, the thing itself has good points. Restraint in diet will probably tend to bodily health; the constant recognition of the fact (at least for forty days) that every day is holy, must surely be adapted to produce a higher degree of spiritual vitality, and the pitable home at St. Charles. Every room is | fish diet, traditionally said to be good for the gorgeous with flowers; a profusion of gifts | brain, may give a vigor to mental operations, in silver and gold bewilder the eye, tokens of resulting, it may be, in mose stupendous hats, and more gorgeous dresses for the com ters supported by the one to whom she has | ing Easter time, with some, and a more progiven her heart, and then, while the perfume | nounced activity, a keener pursuit of gain with others.

If only one could afford to have a business Lent in each year; if the overworked brain of the busy editor could have its forty days of rest, how much longer-lived he might be, and how much sweeter his life would be, how much more vigorous and clear his thought. If some of our business men, who are rich enough to take all needed vacations, would but deem it a sacred duty to themselves to fast and cease from their chief delight for forty days, the yearly outcome would not be less, but the increase of enjoyment and of capacity to enjoy, would be indefinitely more. As a people we work too fast and too long. and take too little rest between the activities which have only been suspended because of exhaustion. The Lent of our church friends is a step in the right direction, and the idea is worthy of larger application.

Shorter.

Again we must urgently request correspon. dents to spend time enough on their contributions to make them shorter. Anybody can write a two or three column article, but it requires some care and patient discipline to write a short one; care and discipline which will richly repay the writer and ensure the reading of his work when published.

William E. Coleman, who is so critical in his acceptance of spiritual phenomena, writes to us that he has recently seen some remarkable manifestations of clairvoyance in San Francisco, and also witnessed some very satisfactory and convincing exhibitions of independent slate writing, both under conditions, in his opinion, precluding all possibility of fraud. Mr. C., who is always on the alert for genuine phenomena, will soon prepare for the Journal an account of his experiences with two mediums.

The American Sunday-School Union offers \$1,000 for the best book on the Day of Rest. to be furnished before October next. Such a reward will call out the best talent, and all that art or genius can do, will be done to present the claims of the "holy day." When the Union receives the MSS., it has unlimited funds in its treasury, the free gifts of its supporters, to publish the one desired, and scatter it broadcast over the land. How differently the publications of Spiritualism are sustained! There has been no reward offered for books on the vital questions it embraces, nor is there any contributed fund for their publication. On the contrary, the writers too often are obliged to sacrifice the means gained from other sources, in order to present their books to the world, and then they find that there exists very imperfect means of extending their circulation.

THE BLIZZARD STILL RAGING.

Harry C. Gordon Crosses its Path. In Full View of Hazard, the Champion Camel-Swallower, the "Disfigured" Medium Comes to Grief. Look in the o-s-p-o-e for Hazard's Account of this Latest "Persecution," and Learn there how Poor Harry from the Nutmeg State was Instantly Made to Pass Through the Cabinet and into the Materialized Spirit. But First Read the Account of the Exposure.

Old Spiritualists and all readers of the JOURNAL are familiar with the career of that veteran dealer in commercial Spiritualism, Harry C. Gordon. A dozen years ago, more or less, when the lucrative business of bogus materialization was in its infancy, Harry did a thriving business in New York City, until one sorrowful day he was brought to grief and thoroughly exposed by prominent Spirit-ualists of that city. Malcolm Taylor had been with him, but with Scotch shrewdness divined the catastrophe in time to escape being mixed up in it, and later on reaped a harvest by coaching Harry Bastian for years, in the same line of trade. Gordon finding conditions uncongenial came West, but soon found Chicago an unhealthy place for his work and again turned his face eastward, finally settling in Philadelphia. Here fortune again smiled on him. Thomas R. Hazard, J. M. Roberts and other gobemouches helped to swell his coffers, and long accounts of the wonderful manifestations appeared in the versions organs of the frauds and fanat. the various organs of the frauds and fanat-

The exposure cyclone which started in Chicago on last Thanksgiving eve, swept eastward along the seaboard, as far north as Bangor, Maine, then crossed the ocean, where after exhibiting great force in Vienna, it turned westward and touching the American coast at Boston, found the Cuban consort of the bigamist Bliss, all unprepared for the gale, gathered her in, and dropping her down somewhat disfigured but still "on deck," rolled on in its resistless, erratic course to the City of Brotherly Love where, with a velocity of one hundred miles per minute, it struck the unsuspecting Gordon as he stood arrayed in counterfeit spirit robes before his pattern patron, the venerable Hazard.

A reporter of the Philadelphia Press having, apparently, carefully studied the methods of the Religio-Philosophical Journal representative in his successful exposure of Dr. J. Matthew Shea in this city, as detailed in these columns at the time, proceeded to bring about the discomfiture of Gordon in the same way and with great success. The Press of the 19th contains a four-column account of the affair, from which the following extracts are made.

After describing Gordon's quarters at 691 North Thirteenth St., and giving a pen pic-ture of his confederate, Hugh Kerr, the *Press* account continues thus:

Here it was that this man, "who siole the livery of the court of heaven to serve the devil in," deluded and swindled hundreds of credulous persons in a most shameful manner. Men like Thomas R. Hazard came, a wealthy gentleman eighty-four years of age, who has an elegant mansion six miles from Newport, R. I., and who spends his winters in this city that he may be visited by his daughters, Esther and Gertrude, who, by the so-called medium Gordon, are claimed to be materialized. Mr. Hazard always sits on a certain sofa and reserves the rest of it for his spirit daughter who, he says, is coming later. He speaks with such a pathetic tenderness that one who understood the tricks of Gordon could not possibly refrain from causing a disclosure. Then there are and Mrs. Dusenberry, both magnetic people, who think they meet children and friends, who, in the cant of the craft, have "gone over." A young man named Creese meets a sister and mother. An old man, a retired steamboat engineer, A. J. Karstin, sees a brother and father. Mr. St. John, of Illinois, finds Carrie Pettis and spends much of his time and and Carrie Pettis and spends much of his time and money in her company. Ned Marsh and James Avey, both young men, are dupes. A. C. Cotton, the publisher of the Vineland Rostrum, is a strong believer, and pays his dollar down each night in the firm conviction that he is getting his money's worth. Jonathan M. Roberts, of Burlington, N. J., the editor of Mind and Matter the overal investor or other. of Mind and Matter, the organ, innocent or other-wise, of all materialistic frauds, is often on hand.

Mr. Hazard says: "Weare not believers, we know: and what we know comes to us through the medi-um of our senses—what we see and hear and feel. We do not believe what some one else tells us."

The reporter after visiting Gordon's place. was fully determined by what he saw to leave no stone unturned to expose the villainv. He attended several scances and by his behavior entirely lulled the suspicions of Gordon, if any existed. The following is a portion of his description of the manifestations at one of these preliminary scances:

.But the most successful apparition was that of Esther Hazard. She appeared in white, with regular features and long, dark hair. She first made a quantity of tarlatan out of space, then pulled a hat out of the sofa beside her alleged father and put it on her own head. A light-minded individual suggested that she make him a pair of trousers, but he was at once frowned down. But her great act was to evolve a beautiful silken mantle, which covered to evolve a beautiful silken mantle, which covered her from top to toe (it had been bunched up at her back.) Having performed this feat, and having received words of approbation from Mr. Hazard, she fell upon the parental neck and kiesed him on his ear. Eather then gathered up the duds that she had dropped and beat a retreat. "Where you git all dem cloes?" Conky was heard to ask on her entrance into the cabinet. The fact that Conky never opened his mouth while the spirits were out in the room was uncommented upon. A little child was made by the conjurist out of a white cloth tied at the middle with a ribbon. This was recognized by young dle with a ribbon. This was recognized by young Creese as a deformed sister, but it did not leave the door of the cabinet. Immediately an immense figure, six feet high, made by Gordon on his toes with a high head-dress, appeared with a majestic stride. The big one followed the little one, forming a con-trast liable to convince a doubter that they could not have both been personated by the medium. Several figures were sometimes shown at one time, but they did not leave those curtains which were of the most material assistance in deceiving the eye, especially in dematerialization.

THE CAPTURE.

After giving many details unnecessary to reproduce here, the Press account continues: Yesterday the reporter of the Press who had been attending the scances and had become positive that Gordon was a fraud, swore out a warrant before Magistrate Lennon, charging H. C. Gordon and Hugh Kerr with obtaining money under false and fraudulent representations with intent to chest and defraud, and conspiracy. Armed with this instrument of the law and accompanied by Operative Henderson of the Pinkerton Agency, they went to Gor-don's rooms. Presently a youth with rosy cheeks and a silk hat walked in, and, announcing that he believed there was to be a scance, hung his hat on a peg and sat down with a composed air. Kerr looked at him with amazement, but no look of recognition passed between him and the investigators. Soon the company filed up stairs. The reporter and his friend were placed on front seats, and the youth, who resembled an Englishman, was placed behind "I hope there are no grabbers here," said Mr. Hazar !.

We'd soon fix 'em if they were," answered the reporter, with a laugh. The report then tells how the lights were

turned down low and the show began: Mrs. Knight, of 2111 Columbia Avenue, was called up and made to recognize, as she thought, a brother and cousin. She went back to her seat very nervous and much affected by the sight...Robert Hare was the graveyards, and the called up and recognized his brother Harry and his own pockets with gain.

father. He also had a female figure come to him who wore a lace veil and threw it over the aged

Mr. Hare is the same gentleman who was so badly deceived by Mrs. Anna Stewart at Terre Haute. He there obtained a large stock of pretended spirit photographs, among his other "convincing" experiences. He is the man who afterwards so disgusted Prof. Zöllner by his wild assertions, while having an interview with that distinguished German philosopher and investigator.

Finally, continues the Press account, a song was called for, and to the tune of "Nearer my God to Thee" the alleged Esther Hazard glided out, to her father's inquiry of identity, nodding assent. She then went through her usual tricks, which have al-ready been related.

The little officer then tapped the reporter on one The little officer then tapped the reporter on one toe. The foot drew back, so that the leg was in the shape of a bent spring. The alleged spirit arcse and stood on the opposite side of the room, with one side toward the door, near which the reporter sat. Just as she had materialized a silk handkerchief and tied it about his neck, the leg of the reporter straightened and he was projected several feet into the centre of the room. The spirit gave a start, but the reporter was on her, embracing her in a bear-like hug. The spirit was now discovered to have more brawn than suirits usually are considered to have. She The spirit was now discovered to have more brawn than spirits usually are considered to have. She struggled and squirmed like an eel, but the superior weight and muscle of her antagonist were too much for her. At the same instant that the reporter's spring was made, the rosy-cheeked youth might have been seen taking a flying leap over some chairs, in time to intercept Mr. Kerr, who was jumping after the reporter. A flerce struggle ensued, which ended with Mr. Kerr lying on his back with the youth, who was another *Press* reporter, sitting on his stomach. While all of this was going on the little officer had While all of this was going on the little officer had his hands full. The men all jumped up and were for interposing, but he pushed them all back, displaying his badge and announcing the fact that he was an officer and that the men were under arrest. All this he did while turning up the gas light, so that all present could perceive the face of Gordon, from which now had been torn a wig and mask, used with the aid of female apparel to represent dead Esther Hazard. There were the white draperies, Esther Hazard. There were the white draperies, dirty white stockings, several yards of lace, a white night-gown, and underneath, wrapped about the medium's legs, was the red knit shawl, which a few moments before he had woven for her father, and afterwards dematerialized. There, too, was a felt hat which he had made off of Mr. Hazard's knee.

AFTER THE CAPTURE. When the struggle was over the reporters and the special officer had time to look around them, Gordon lay on the ground, pretending to have been over-come by a dead faint, Kerr who had first of all made a frantic rush at the reporter that grabbed his chief, lay on the ground panting from his futile efforts to free himself from the clutches of the newspaper man, whose only duty it was to keep him in check and prevent his escape. Every now and then he cast sidelong glances at the door, which he followed

by superhuman efforts to reach it.

A search was instantly made of the cabinet. Piled up in a corner were silk garments, hats, pieces of mosquito netting, and all the paraphernalia that go to make up the tools of materializing mediums. The following list will give some idea of the equipment to be provided by any genius who wishes to branch off into successful Spiritualism:

One blue satin dress, I beaded black hat, 2 black lace collars, I white silk handkerchief, I port wine lace collars, I white slik handkerchief, I port wine colored coat, 2 mosquito nettings, I black pall, I blue silk smoking cap, I red plush gown with white satin sleeves, I white robe, I black felt hat with holes in it, I linen duster, I silk jockey cap, I personal nightgown (Gordon's own property), I tidy, I straw hat, I window curtain, I white beard, I embroidered circular, another mosquito netting, I red tartan shawl, I black velvet headed bonnet, I blue silk ribbon, I lady's lace night cap, I red smoking cap, I hunch of lady's lace night cap, I red smoking cap, I bunch of horsehair, I green night cap, I pair kid gloves, I pair lady's ornamented slippers, I imitation dlamond cross (that worn by Madame Boniface), I lady's

All this was taken and put in a box. Gordon looked up when he saw this going on and pretended that he was sick. "I'm dying," he mouned, pitifully curiing himself up on the floor and trying to look as if such were the case.

Mr. Hazard, who had been sitting on the sofa, be-

came furious. "You have endangered the life of this medium," he shouted, "and you will have to answer for it before a higher tribunal, if not at the Central

Station or in the Quarter Sessions."
"No, they won't," retorted a timid looking man.
"They've done right. Gordon has been caught relhanded."

"No, sir," roared Hazard. "I tell you that the spirits used this medium to represent my daughter. They changed his form and features, erasing his whole identity. When that fellow grabbed him, my first thought was 'My daughter! my daughter! Oh, my God? Before this disgraceful scene, the features of the face were those of my flesh and blood, I will swear. After the seizure I saw the face gradually

change until it became that of Gordon."
"Like a stereopticon," suggested some one, and then added, "You will have a chance to testify to that in court."

THE FRAUD BECOGNIZED.

Most of the audience, when they saw the presence of the raiders, made for the door, skipped down stairs and disappeared. Mrs. Knight, however, came up and gave her name. "I see now that the whole thing was a fraud," she said to a *Press* reporter, "although was a traud," she said to a Press reporter, "atthough when I stepped up to the cabinet and saw the faces it seemed to me that I recognized them as those of relatives. The illusion, however, is now dispelled, thanks to you, gentlemen?"

Hazard made a great fuss about the legality of the arrest and said he meant to question it. He insisted that a warrant could not be issued for the apprehenging of parties before they had compilied any entired are resime.

sion of parties before they had committed any crime. He appealed to Joseph Conklin and a number of engineers who had come with that gentleman, be-sides pitifully asking the sympathy of a man who said his name was Hoine, living at 206 North Third

A carriage that had been in waiting at Broad Street and Fairmount Avenue was summoned and the two Spiritualists, together with the "plunder," were placed in it and driven to a place of safe keeping. They will be arraigned before Magistrate Lennon to-

Gordon's defense will be that the seized property was brought into the cabinet from the store below by some invisible agency. The handkerchiefs and the mosquito netting which while the scance was going on he claimed he was materializing from some impalpable garments belonging to some wardrobe in the Spirit-world, he subsequently identified as his own. When The Press reporter was taking an inventory of the things, they were held up one by one for Gordon's inspection. "That's my masquerading

drees," he said as one article was shown him, after which he recognized his slippers and his hat.

His claim that the spirits use him as a personator is somewhat shattered by this fact: It was accompanied by a declaration that paraphernalia that they panied by a declaration that, paraphernana that they put on him while he was, unconsciously to himself, representing some departed soul, were provided by the spirits. He declares that the things in the cabinet were not put there by him or with his knowledge. He cannot, however, explain how it is that the spirit-robes did not disappear when his "personating features" resolved themselves into space, and why they hear every indication of baying hear every indication of baying hear avantage. they bear every indication of having been manufac-tured in this world and worn many times in his fraudulent representations.

COMMITTED TO JAIL. The Press of the 20th, gives an account of the preliminary trial of Gordon and Kerr before Magistrate Lennon, which took place on the afternoon of the 19th. After detailing the evidence of the prosecution the account concludes as follows:

Lawyer Hughes for the defense claimed that there was no evidence on which to hold the prisoners. The witnesses had all testified that they were not impos-ed upon. Further it was not proven that the prison-ers were not sincere. There was such a religion as Spiritualism and the men were probably firm believ-

Counsellor Heverin, for the prosecution, squelched the youthful lawyer in very short-order, showing him that he had much necessity for further study, and advising certain works on law that it would be well for him to peruse. He said it mattered not who was de-frauded. The mere fact of the fraud was sufficient. The defendants had carried on a nefarious business, claiming to summon the inhabitants of the vaults, the graveyards, and the tombs, in order to fill their

The Magistrate sustained Mr. Heverin in his brief argument, and held the defendants in \$1200 each for appearance at court on the charge of making fraudulent representations with intent to defraud, and also conspiracy. No bail could be obtained, and the

prisoners were remanded to jail to await trial.

After the hearing, Gordon said to Mr. Heverin that such a row ought not to be made over him. He was the only one in Philadelphia, while there were any quantity in Boston and New York. "Yes," returned the Counsellor, "but we don't propose to have a single one here."

The People's Spiritual Meeting.

To the Editor of the Religio-Philosophical Journal: It may not be generally known to the readers of the Religio-Philosophical Journal in this city that the little gathering, "The People's Spiritual Meeting, that had its inception in Cartier's Hall, West 14th St., the first Sanday in June, 1883, and later, moved into Frobisher Hall, No. 23 East 14th St., still lives and theirs with increasing interest. and thrives with increasing interest. We shall pay due respect to the 36th anniversary. by appropriate exercises, Sunday morning, afternoon and evening, March 30th. The morning session will be held exclusively as a medium's meeting, and all mediums invit-ed to take part; the afternoon as general con-ference, and in the evening Mr. Charles Dawbarn and Mr. Wm. C. Bowen will deliver the anniversary addresses. Vocal and instrumental music will enliven the exercises FRANK W. JONES. of each session. New York, March 19th, 1881.

Our Jubilee for 1884.

The 36th Anniversary of the Advent of Modern Spiritualism will be celebrated by the Society of Light and Truth Seekers, in Lester's Academy, 619 West Lake St., on Sunday, March 30th, with appropriate exercises. There will be three sessions, commencing at 10:45 A. M., and 2:30 and 7:30 P. M. Exercises will commence promptly at the hour advertised. Dr. P. P. Kayner will lecture at 10:45, followed by W. H. Blair. The afternoon session will be a grand conference of mediums and speakers. Mrs. Bell Fletcher Hamilton, formerly of Cincinnati, Ohio, and Mrs. Webster, of Chicago, (test mediums) and others will be present. Music by the choir and instrumental music by Miss May White and others, to enliven the occasion. Mr. D. and others, to enliven the occasion. Mr. D. M. Cole, of the Brooklyn, N. Y., Society of Spiritualists, will lecture in the evening at 7:30. Subject: "Self-Preservation." A glorious feast of good things may be expetced. Chicago, Ill.

D. F.TREFRY.

Monarch Lightning Saw Machine.

To the Editor of the Religio-Philosophical Journal: I sent \$25.00 to the company and got a sample machine, and gave it a thorough trial. I called the attention of several mechanics and farmers to it, and they looked it all over and said everything was put together right, but it and not be made to attend and said everything was put one half agent. but it could not be made to cut one-half as fast as two men could with a cross-cut saw, and more than as hard again work. They all say that they would not work the machine for \$5.00 per day. I do not believe that a boy sixteen years old can be found that can endure the work, running the machine one-half day. Farmers and muchanics, after testing it, pronounce it a fraud. They refuse to pay

Sidartha, whose excellent articles have appeared in the JOURNAL from time to time, is THE AMERICAN LUNG HEALER. of students.

S. E. PHELPS.

back anything. West Richfield, Ohio.

Anxious correspondent: "To what paper does the Journal allude when it speaks of the os-p-o-e? I don't know of a paper by that name." The o-ldest s-piritualist p-aper o-n e-arth is published in Boston. O-s-p-o-e saves space and more fully describes the publication than does the name borne at its head.

The Fowler & Wells Co. has been incorporated under the laws of the State of New York as a joint stock company, for the prose-cution of the business heretofore carried on under the firm name of Fowler & Wells. At the election of officers Mrs. C. F. Wells was elected President. Mr. Nelson Sizer, who has been connected with the office as examiner, was elected Vice-President, and has charge of the professional department. Mr. H. S. Drayton, who has been the editor of the Phrenological Journal for many years, was elected Secretary, and continues in the same position as Editor; and Mr. Albert Turner, well and favorably known to the trade, was elected Treasurer of the Company and Business Manager, and the business is continued at 753 Broadway, New York.

About May 1st, J. B. Lippincott & Co. will publish, "Man—Whence and Whither?" by our esteemed contributor, R. B. Westbrook, D. D., LL. D. The author's recent works, "The Bible—Whence and What?" and "Marriage and Divorce," have had an extended sale, and the outlook for his latest work is flottering. flattering.

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MRS. EMMA HABDINGE-BRITTEN will make a final and farewell tour through the United States to Cali-fornia, leaving England about the middle of April of this year. Spiritualist societies desiring to engage her services for Sunday and week evening lectures will please apply to her residence, The Limes, Humphrey St., Chectham Hill, Manchester, England, up to the end of March, After then in care of RELIGIO-PHILOSOPHICAL JOURNAL, Chicago, Ill.

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(Translated by Rev. Wm. I. Gill.) Three words I name of priceless worth, From lips of men they often roll— From heaven they come not, nor from earth, Their fountain is an honest soul; For he is reft and injured sore Whose soul believes these words no more.

Created free is man, yes, free; Though lowly birth him doom to chains, Let not the wise misguided be By savage cries or addled brains. In gilded chains a slave may rot, But, oh, for freemen, tremble not.

True virtue next, no empty sound-A man should practice all his life; Though stumbling on his weary round, He can maintain a god-like strife; If others should not clearly see it Enough to live a noble spirit!

There is a God, a sacred Will, In time and place o'er all he reigns, o (Tho' men deny, their word is nil) And binds all change to thought in chains. Tho' endless change in circles move, The great unchanging God they prove.

Guard, then, these words of priceless worth, From lips of man they often roll, From Heaven they come not, nor from Earth—Their fountain is an honest soul! No man is reft nor injured sore Whose soul believes them evermore!

Gathering Facts for Comfort in Sorrow.

To the Editor of the Religio-Philosophical Journal:

Allow me to express my admiration for your Jour-MAL. I am not a Spiritualist, but great sorrow led me to write to you about a year ago as to some of the very remarkable phenomena that are from time to time published. I decided that I would make honest

time published. I decided that I would make honest efforts to find out for myself whether these things be so. The gate Beautiful had opened and through it had passed one of the most gentle, lovely and accomplished wives and mothers that ever blessed a home. I was almost crazed with grief. She and I had often talked of the strange reports of the appearance of spirits to persons now and then, and here and there; but, like the milk sick it was always "just over yonder." We had also read Robert Dale Owen." The had also read Robert Dale Owen." We had also on the Boundaries of Another World." We also had "Brittan on Man." and Swedenborg's works had "Brittan on Man," and Swedenborg's works upon our shelves. With such testimonies, neither of us doubted the future life; and besides we both held

the Christian faith. But when she was so suddenly taken from me my heart sank, and the great question of the reality of the future life arose for a new solution, or at least, for reconsideration. My sorrow was so great that it seemed that all I had believed was too good to be true. I had for years known of your Journat. I accidentally saw quoted from it the story of a girl who saw her mother's spirit leave the body. I decided I would write you about it; that I would carefully investigate these strange reports for myself. You sent me a copy of the RELIGIO-PHILOSOPHICAL JOURNAL. I read it as a hungry child takes food, and was astonished and delighted with its editorial spirit, which excludes carefully all that is not fairly well attested, and seeks only well authenticated

Allow me to say that you do not, perhaps, know how many thousands of people would like to investigate the evidence of the future life, but they are afraid of Spiritualism and Spiritualists. A lot of traveling impostors have so vitiated the very name

that thousands fear all Spiritualists as they do those who are certain to trick and beat them.

I have quietly pursued my inquiries and investigations during this year of sorrow, and the results are full of satisfaction and comfort. I have not attended a spiritual meeting, proper; have not consulted a professed medium—in a word, I have only gathered up well-attested phenomena from this one and that one. I find that many persons have very interesting facts bearing upon the future life; pro-phetic dreams, clairvoyance and the appearance of the spirits of the departed; facts that have never been gathered and published; that these facts belong to no denomination, to no sect or party; that they are the common property of humanity. I could gather enough well-attested, original facts from the most authentic sources, in a few years to make a considerable volume. Surely, God hath not left himself without witness as to the future life of mankind.

I shall continue to gather facts for my own information and study, and if you deem them of any benefit to your readers I will give you some of them occasionally. Them only seeking sober truth for truth's sake and any own comfort. I wish nothing with a shade of faisehood in it. I like your manner of ceiting for your dearest. of editing, for you show an earnest desire to keep out all that will mislead in the investigation of this most interesting question of the future life. Belleville, Ill. GOLDEN RAY.

A Fact for Inquirers

To the Editor of the Religio Philosophical Journal:

It is not strange that people believing in the old orthodoxy should "seek for a sign" of the truth of our theory of spirit intercourse, being deeply inter-ested to know if spirits can and do interest themelves in things pertaining to physical life, and man-

Thoughtful people, whatever their creed, will ponder upon the question, and long for light upon it, as they long for tidings from that unknown shore where so many barks freighted with their loves and hopes have anchored, out of their sight and beyond their their their sight and beyond their their their sight and beyond their their sight and beyond their their sight and beyond their sight and their sight their ken. Among my acquaintances in this place are two young ladies, sisters, who, though zealous Catholics, have often expressed to me and others a deep interest in this question, and anxiety for accurate information concerning phenomena, etc. Very thoughtful and intelligent, they are yet so much un-der the influence of the church and priest that they have failed to avail themselves of the opportunities for investigation offered here to the public on many occasions. But lately the truth has been thrust home upon them in a direct, and to them, surprising way, that there is interference in the affairs of men by an unseen power, that can scan the future. One of the ladies informed me personally, after my return home last fall, of the following circumstance: During the previous summer their father was sick unto death. n one of the latter weeks in June, his physician informed the family that the symptoms were such that he considered it impossible for the patient to live through the week—in fact, that he was liable to die any day or hour. The family coincided with his judgment. The elder sister was requested by the father to go to the sexton and secure a lot in the cemetery. She reluctantly left his bedside to perform this necessary duty. On her way she thought: "O I must hurry, for he may die while I am away!" Suddenly as she was thus thinking and hurrying on, a some-thing spoke thus to her interior self: "He will not die until the 14th of July." She paused in astonish-ment, but reassured thus with the voice: "He must die before then, for his condition is such that he cannot survive so long; and the Doctor says he cannot live the week out." Again it was repeated: "He will live until the 14th of July." In a strange state of mind she did her errand and started for home. So strongly was she impressed that her tather must die very soon, that when nearly home, apparently disregarding the strange prediction just uttered to her, she was selzed with almost a panic, thinking of the possibility that her father might be even then dying, and started to run. The voice came then again, saying: "Be not afraid, he will live until the 14th of July." She told no one but her sister of the strange occurrence, and together they waited to see if the prediction should be fulfilled. The father lived, as foretold, until the morning of the 14th of July, when he died. She asked me if I thought it was God who told her; "for" said she, "no one but God could have known." I answered that I believed guardian spiris could know. She inquired how. I said that they studied out such cases as we solve problems, by weighing all circumstances and conditions connected with the subject, understanding them better in this case than we could. She remarked that they should always believe that God had permitted some one—angel or spirit—to tell them; and they must henceforth believe that such things are possible.

MARIA M. KING.

How Bogus Spirits are Manufactured for the Benefit of the Guillble.

To the Editor of the Religio-Philosophical Journal:

I have lately attended three scances for materializations, two in Boston and one in New York. I beg to be allowed to chronicle my impressions regarding them, and for fear that I may not be judged as a Spiritualist out and out by people who seem to take whatever they see for gospel, I ask the liberty to preface this letter by saying what you yourself as editor of the JOURNAL knows, that I am a Spiritualist of the most pronounced type!

Well, I went, while recently in Boston, to a scance

given by Mrs. Blies. Please allow me to state that nothing whatever occurred to add to my store of spiritualistic knowledge. Forms appeared, a great number, ghostly forms clad in raiment of white lase; but according to the very best of my knowledge and belief they were Mrs. Bliss every time. There were any number of recognitions and much kissing followany number of recognitions and much kissing following, but when I asked the parties who had conversed with their dead friends if they bore any resemblance to the loved ones they had lost, the answer invariably was that they did not. An alleged spirit wanted to see me at the cabinet, and I went up in the hope of finding one whom I loved in the long years ago, but it was Mrs. Bliss without a shadow of a doubt. All this was very disappointing to me, because when three years ago I attended one of Mrs. Bliss's scances in Philadelphia, I received a remarkable test of spirit power. I was called to the cabinet and saw there the exact image of Mary G— whom I had supposed was living. She wore the veritable green spectacles that she always wore in life, to shade her weak eyes. There she was, and no mistake. Two months afterward I learned that Mary had been dead six months. Again I was called up to the cabinet twice by a little child, a child whose lips moved when she spoke, a veritable human being. Still I doubted, and then as if to solve all doubt I was called up a third time; the curtains were drawn apart and the child

stood before me. And so it was very disappointing to see Mrs. Bliss herself doing the entire business the night I saw her in Boston. I had been told wonderful things about Mrs. Beste and her illuminated forms, and so I went to her scance in hope of witnessing incontestible evidences of spirit power. I am sorry to be compelled to state that it looked like a put up job from beginning to end. The room was dark, of course, but the illuminations were faint in the extreme. The wonderful voices that we have heard so much about were presented by the roof of the roof interpretation. sumably the voice of the medium. There was not the slightest evidence to the contrary. Not a thing took place during the entire evening that could not have been reasonably explained by attributing all to the work of Mrs. Beete herself. There was not the slightest proof of independent voices. If I were to judge the medium by this one scance, I should say she is a clever actress, but not an actress of any great

taient.

Now, then, let me get at once to my experience here in New York, at a scance given by the Stoddard-Hough combination, for this is really what I sat down to write about. I had been told of wonders up there, and, though I had had a former experience with Hough, which was anything but satisfactory, I went expecting to witness something of a supermundane order. I had no prejudices whatever; and it so happened that, owing to the fact of my being an unquestioned Spiritualist, I was given a seat near the cabinet where the best possible chance was offered for observation. The scance began with the dark circle, Mrs. Grey (Stoddard) informing the audience that she herself was as much a medium for what was to take place as her son De Witt; that it was necessary for her to stand with her left side toward him; that the dark circle was necessary for collecting talent. him; that the dark circle was necessary for collecting the materials for the forms that were to appear. Well, there was a repetition of what has so often taken place in such circles where the alleged medium is left to himself: a guitar was thrummed, bells were

rung, and music was made on a mouth organ.

In due time everything was ready for the materializations, and the forms were not slow in appearing. Carrie Miller, Esther Hazard and others came. I was called up to the cabinet to see the materialized spirit of a young French lady, who wore De Witt's moustache, clearly indicated under several folds of a word of French. Then came the crowping act, the materialization of a spirit outside of the cabinet, which was done and I will tell you how it was done: I had heard of this wonder time and again, and when the moment drew near for its performance, even a stranger could divine that something marvellous was called for the lessening of the light in a room where the light was then dim. A small table, covered with a cloth which touched the floor, was placed before the cabinet curtains. Before it Mrs. Stoddard took her stand, and as seen in the dim light her attitude was an anxious one. Presently, in front of the table was seen a piece of lace—small it was at first; then there was more of it; then there was a billowy motion; then it became rather lively, and very shortly after it enfolded a very active human figure. The alleged spirit capered about the room for several minutes, went back beside Mrs. Stoddard and the table, and disappeared in the manner it came.

The performance of this act should be explainable by a child. Mrs. Stoddard stands close to the table making a deeper shade on the spot where the mater ialization is to take place. De Witt gets under the table holding his lace in his hand. He is now in black, and can't be seen even while he emerges from under the cloth. With one hand he shakes the lace over the floor, emerges slowly, covers his head and shoulders with the lace, works his entire body under easily enough without being seen, for he works in the dark, and lo! the miracle is accomplished. When he dematerializes, that is to say, when he crawls un-der the table and from thence into the cabinet, there is no nonsense of "sinking down into the floor." He simply tumbles down in a heap, backs out under the cover of the table, and waves his lace in victory over his triumph in deceit. All this I saw plain enough as I sat within eight feet of the charmed spot where this phenomenon takes place. It is one of the cheap-

est tricks I have ever seen performed, and only adapted to the gulling of fools and children.

When De Witt was cavorting around in guise of the departed Carrie Miller, he was kind enough to give me his hand. It was the heavy muscular hand of Mr. De Witt C. Hough and there was no mistake about it. For the life of me I can't see why the peoole up there should content themselves with a single bungling personator of spirit forms, and with a man when they might easily take several females into partnership. There would be no difficulty whatever in introducing them into the cabinet during the dark circle, and a real girl would give variety to the entertainment. It was rather amusing to see young Hough when he made his first appearance that night as a maiden. He seemed to have a special pride, indicated by glance and gesture of the hands, over those protuberances of a purely feminine type which when not in excess are regarded as marks of beauty. Amusing did I say? No! disgusting!

The Hough-Stoddard show winds up as follows: The audience is requested to sit in parallel rows, and

the feet must be kept in due order. De Witt site about eight feet away, at a table, sidewise, ever and anon pronouncing the word "amen!" in a loud tone of voice. Each person now writes one or more questions on a separate slip of paper, and folds it up after a regulation fashion. The medium calls for these in the order that he feels impressed. His muscles twitch nervously; he closes his eyes—the one that is visible to the audience. This is the only eye that can be seen, as he sits sidewise, as I said before. As he sits behind the table, it is as easy a matter for him to unfold the little billet with his left hand and to read its contents with his left eye, as it is to lie and cheat, which is what he does. The eye toward you meanwhile is fast closed. Having read the question, refolded the paper and transferred it to his right hand, and gone through several physical contortions, and pronounced several loud "amens," this wonderful medium seizes a pencil and writes an answer to the question. He never fails when the writing is plain, and in simple English. Wonderful Hough boy! Wonderful assistant, Stoddard mother! How they are helping forward the millennium by their great and unparalleled show! Poor persecuted mediums How cruel it is to tell the truth about them! But really, my dear Journal, I don't believe there are two bigger frauds in the whole materializing busi-

ness than this mother and son. I have used rather severe language, it may be, in writing of these people, but the reader will please take note that the usual extenuating circumstances do not hold good in helping explain away their evil doings. They tell us, the Hazardonians, that when a spirit is ruthlessly seized outside the cabinet, the medium sittem within the cabinet discoverints atoms. dium, sitting within the cabinet, dissolves into atoms and in an instant is himself again and in the arms of the seizers. Now, then, anybody with sharp eyes can see through the Hough boy's trick, alded as he is by his illustrious mother. I have explained it exactly his illustrious mother. as he performs it. They tell a lie who say the spirit

forms in the middle of the floor. Hough comes out from under the table and the faithful mother stands close by. He works the juggle in one particular spot always, I will guarantee. Now turn a flash of light on him at the proper moment; prove—demonstrate the fraud to every sitter and how are the Hazards to explain it? I submit that Hough crawling out from

explain it? I submit that Hough crawling out from under the table on his belly, and getting under a piece of lace, can hardly be a subject for transfiguration. Caught in this act, as he certainly will be, for it is a stupidly clumsy one, a new theory for the justification of fraud will require to be invented.

It is positively painful to be compelled to write these things. Spiritualism is so gloriously true, materialization is such a stupendous and absolutely proven fact, that to see well known Spiritualist following in the wake of such mountalanks as these is humilin the wake of such mountebanks as these, is humiliating in the extreme; and yet I am sorry to be compelled to believe that this is a fair average of the materializing shows of to-day. I trust that others will take a hint from these notes

and having the cue given them, will observe and report to you, so that my facts may be corroborated.

New York, March 15th, 1884.

CLEO.

Church and State.

Mr. T. W. Curtis, after discussing in The Index the question of Church and State as seen through the Mormon question, at considerable length, says:

But it is not my purpose now to speak of that pu trescent social vice that dogs the steps of our civiliz ation, offering its own comment on our dealings with Utah, but of those irregularities rather in the republican household, which we may call the concubinage of Church and State. This alone requires that you should act. Will you not speak out? Shall not that liberal sentiment, which years of agitation has created, be utilized? Shall Liberalism be browbeaten in this ways after the avertions it has made in this dithis way, after the exertions it has made in this di-rection? I maintain that the motive and the theory of the action pursued by the government toward Utah are wrong.—a transparent sham and humbug, to put it mildly. I maintain that they conflict with the spirit that created our government, and has supplied Liberalism with its maxims, and appointed it its mission in our time.

mission in our time.

If this be true, what forms can your action take?

I propose that a petition be sent to Congress,—a mammoth petition,—declaring the liberal view and sentiment. The Church has busied itself in this way having already emptied a cartload of petitions on the steps of the Capitol. Yet truth's whispered accent shall outweigh them all. But you will do more than utter a captional. You will make a demand than utter a sentiment. You will make a demand. Your appeal will be to principle, to reason, to the Constitution of the United States. Your petition will be based on two principles, one of which is the amendment to the Constitution,—"Congress shall guarantee to every State in the Union a republican form of government, and shall protect each of them from invasion." The other principle is that of wise statesmanship, which deals with effects through their causes, and finds in a general law that criterion of action which renders all legislation at once impartial, intelligible and effective, securing to the individual the largest liberty, while commanding his respect and obedience.

Arbitrary power, in whatever disguise, must be overthrown; and reason must do it. The twin-relic of barbarism I affirm to be the connection between or barbarism I affirm to be the connection between Church and State, and the absolute control which Congress assumes over the great West, under that archaic clause in the Constitution, which says, "Congress shall make all needful rules and regulations for the Territories and other property of the United States," which places human beings in the category of land and chattles.

The following, then, are the principles which you may justly demand shall be made a part of the fundamental law of the land, through amendments to the United States Constitution:—

Total separation of Church and State. National protection for national citizens in their equal civil, political and religious rights.
 Universal education the basis of universal suf-

4. A specific and exact definition of the relation of the government to her Territories.

5. Marriage declared to be a civil contract, and

made uniform throughout the Union.

When these amendments are made to the Constitution of the United States, then government will have clean hands, then the path of duty will be clear, then doubts will be solved and perplexities removed, then it will not be necessary to violate the spirit of the Constitution to enforce the Constitution, then the law will not be compromised and debased by apology and makeshift, and the citizen will not, by quibble and evasion, become a conspirator against his own rights. Then demagogy will no longer beat a premium, and treason no longer be made a necessity and a virtue.

The attention of the American people is to be called, not to the danger that menaces the future of our country from the remarkable increase of the Ro-man Catholic element or the rapid rise of Mormonism, but to the grip which old theology has on the institutions of this commonwealth. The evil houses itself in all the creeds of Christendom, which are to it like the roots of the upas tree, in whose poisonous shade no living thing can thrive.

Lookout Mountain Camp Meeting As-· sociation of Spiritualists.

To the Editor of the Religio-Philosophical Journal:

The above association was organized at Chattanoo-ga, Tenn., on October 28th, 1883, during the progress of a series of meetings held during that month. The intention is to advance the cause of Spiritualism in the South. Camp meetings have proven to be useful and pleasant features of our public work in the Their usefulness is not denied sufficiently to call for discussion. In the South there is a growing interest in Spiritualism. An impetus is needed. No better method can be instituted to obtain public attention, than that of the camp meeting. While we have organized upon a basis of capital stock, securing stock-holders by a legal charter and a bonded treasurer, we claim that dividends of profits will be less an object than the good to be exercised. Vet. ees an object than the good to be exercised. Yet, the investment is sure to always be worth par or perhaps more. The property purchased is as desirable (and prospectively more valuable) as could be secured. Indeed, no better location could be found in this land of sunshine, flowers and natural scenery. No healther spot is possible. No one need fear malaria or epidemics peculiar to the South. The northern neonly can at any sesson visit that locality with ern people can at any season visit that locality with perfect impunity. Indeed, any one seeking health will find it on Lockout Mountain. There is a saying among the natives. That no one dies on that mountain. Persons of feeble constitution find vigor and health there that no other climate or locality will

give. We say this because the dates for the meeting have been set for June 23th to July 27th.

The purchased property is noted for its pure free stone and chalybeate waters, the natural bridge, telephone rock, betrothal rock, giant's grin, fat-man' queeze, etc. Contiguous are the famous Lookout Point, where a magnificent scenery, embracing several States, enchants the visitor. Lula Lake and Falls, Rock City, Eagle Cliffs, etc., are also noted among tourists and are all within a day's vielt. In-deed, Lookout Mountain, the historic locality where the "Battle of the Cloude" was fought, is one continuous scene of grandeur, awe and beauty. For spirit influences we are told by the spirits that the locality cannot be excelled. We expect grand inspirations and wonderful manifestations to occur on this historic ground. Now to business: We want \$1,000, on each May 1st and July 1st, next; or \$6,000 on July 1st next or \$0.000. on July 1st, to pay on our purchase. By paying \$6,000 cash on July 1st, we save \$1,000 and interest. We have organized on a capital basis, limited to \$50,000. We shall doubtless need more land and many more buildings. We may desire to establish a medium's home, a Spiritualist College, a library, etc We cannot tell what the future will demand. A We cannot tell what the future will demand. At present we want a camp meeting grounds and necessary buildings. We therefore make an earnest appeal for subscriptions to the stock. Shares \$5 each. Ten per cent. assessed in 1883, and twenty per cent. for 1884, are all we can now constitutionally collect. Thereafter, twenty per cent. per annum will be assessed. But we desire all who possibly can to pay their stock in full. It is desired that only a few shares shall be held by any one person. Please subscribe for stock at once and remit to J. Seeman, scribe for stock at once and remit to J. Seeman treasurer, Chattanooga, Tenn., or to yours sincerely for spiritual progress. G. W. KATES, Sec. for spiritual progress, Atlanta Ga.

Prayer. Victoria does not like long prayers. In her last book she says that Preacher Campbell's prayer at the unveiling of the Albert statue in Aberdeen was too long. A Scotch religious journal has investigated and found that it did not last more than five minutes. The March Heblands would like five minutes. The "loyal Highlanders" would like to know what the Queen means by "long prayers."

Notes from Philadelphia.

To the Editor of the Religio-Philosophical Journal:

I see you have not grown weary in well doing, or rather you are still doing well. Your condemnation of the flashy advertisements of persons claiming wonderful powers, was certainly right; they are a stench in the nostrils of all well thinking Spiritual-ists. The columns of some of our dailies and weekists. The columns of some of our dailies and weeklies are disgraced with just such advertisements as
you noted. One daily, the Ledger, however, refuses
to publish them. In regard to professed exponents
of the spiritual philosophy publishing them—harm
to the cause is certainly the result of such proceeding; for if they countenance such glaring frauds by
giving them publicity, outsiders logically consider
Spiritualists as believers and supporters of them. I
once gave a copy of the Banner of Light to a friend,
and learned this lesson. I give away but one paper
now and that is the JOURNAT.

now, and that is the Journar.

Truth may be written but misapplied. Extract from an editorial in the Ledger, Thursday, April 7th, 1853, headed "Matter and Spirit:"

"Almost every day brings us some case of insanity produced by 'spiritual rappings.' Is this an evil? When reason, God's highest gift, the foundation of moral responsibility and consequently of immortality, is overthrown, and in addition to the calamity inflicted upon the patient, the affections of relatives and friends are agonized and blasted, we think an evil of very serious character is produced."

Nearly thirty-one years ago this was written in condemnation of Spiritualism; now just apply that to the religious orthodox revivals of the day.

Another extract from same editorial: "Exposure is better than prohibition; scientific research better than statute law, to arrest the march of imposition

than statute law, to arrest the march of imposition upon ignorance or superstition." Of course the editor came to the conclusion that "spirit rappings" were electric, and the so-called messages, rank impo-I see that some ministers are condemning secret societies. Well, it is a fact that the association of men of different religious views for benevolent pur-

poses, will eventually result in the broadening of narrow creedal views. I belong to an order whose motto is, "Freedom, Friendship and Charity," whose religious qualification is a belief in the "Great Spirit." No oath is administered, no Bible used, and the order's name must not be used to advance any sect. religion or political party. I know of Christians (of the various sects including Catholics), Jews and Spir-itualists belonging to it and working in harmony to-gether. It is called the "Improved Order of Red

Men," and is a distinctively American order of Red Men," and is a distinctively American order.

The genial Mr. Kellogg is lecturing before the First Association during March. He followed that eloquent speaker, Mr. J. Clegg Wright. For deep philosophic utterances, hear Mr. Wright.

Spiritual associations have an important duty to perform in furnishing lecturers; frivolous and flighty oratorical displays must not be mistaken for philoso-phy.

Whither is Spiritualism Drifting.

To the Editor of the Religio-Philosophical Journal: The recent exposure of the disgraceful Whitney fraud at Bangor, Me., as testified to by a large number of highly respectable residents of that city, among them several professional gentlemen, brough the professional fraud-defender to the rescue. In his reply to these gentlemen, he exhibits a self-stulti-

fication rarely equalled by any of his former efforts at fraud-defending (the "Bliss embroglio" excepted). In his explanation of what occurred at the scance, of which he was not an eye witness, he shows his utter ignorance of the law governing mediumship and "control," whilst he talks glibly of the igno-rance of those who attended the scance and are suprance of those who attended the seance and are supposed to be competent judges of what they saw. It matters little to this fraud-defender whether the medium, when caught, be in a semi-nude condition or loaded down' with shawls, masks and other paraphernalla, if the honest Spiritualist, who feels that he is being imposed upon, attempts to apply any test, in the eyes of this fraud-defender he is as "brute," "gorilla," "beast," or some other animal, to whom this refined gentleman is accustomed to apply these and other choice epithets. Whose testiply these and other choice epithets. Whose testi-mony should be taken in this Whitney fraud exposure—that of a man who has no evidence except the statement of the culprits, or of these intelligent, respectable Spiritualists who were the unfortunate victims of the fraud?

Still more lamentable than all this, is the fact that a leading Spiritualist paper, published here in Boston, should uphold both the fraud and fraud-defend er. It is such cases as this that disgust intelligent. thinking Spiritualists, causes skeptics to call them all knaves or fools and encourages others to become frauds by assuring them that they will be defended. It may give brief (but unenviable) notoriety to the defenders, but it is extremely *Hazard*-ous to the cause of Spiritualism.

Boston, Mass.

L. B. Field Criticises the Funeral Discourse of Joel Tiffuny.

To the Editor of the Religio-Philosophical Journal Judge Tiffany is reported in the JOURNAL as saying at the funeral of Leonard Howard:

There are among us a large number of religious ly minded people, who, in faith and character are essentially Christian, who accept the teachings of Jesus as worthy of all confidence, who, through obedience of his doctrines, seek completeness of life and character. And there are others, constituting a very numerous class, who have no faith in, or patience with, those who are religiously inclined. They dif-fer from the common Atheist, Materialist or Agnostic only in the fact that man has a spiritual life which survives the shock of physical death; and which lives on in a future world of spirits. This class takes great ielight in marvellous manifestations of power and of results highly miraculous in character. To such, spirit manifestations have a charm so far as they appeal to the curious, the wonderful, the seemingly impossible—provided they do not summon them to seek a higher, purer, holier and better life than is agree-able to those who delight in self-indulgence. This class make themselves more conspicuous in and before the world, than the class first named, and they are the ones who cast reproach upon the name of Spiritualism and make it a stench in the nostrils of all who desire the success of the good and the true."

Now, does not the same witness, who proves the doctrines of Jesus to Judge Tiffany, testify that Jesus himself was the offspring of an adulterous intercourse between the Holy Ghost and the wife of one Joseph, a Jew? also that Jesus had power to kill souls as well as bodies? also that Satan was his sole companion forty days; that he then carried him to a pinnacle of the temple and thence to the top of a mountain, where the whole earth was visible? Does Judge Tiffany believe all that? If not, why not? His wit-

Does he believe that Josephus would have neglect ed to notice the massacre of all the male children of and under a certain age in Bethlehem and in all the coasts thereof, in or about A. D. I, by King Herod, if such a revolting and wholesale murder had ever been perpretrated by him? His witness says, in effect, that he did. The same witness testifies that Jesus youched for the truthfulness of the story of the murder of Abel; also of the one reciting the drowning of the entire human family, save Noch and some others with him; also of the story of the 40 years' journey of the Israelites in the wilderness; also of the Jonah fish story and of the one of the transmutation of Mrs.

Lot into a pillar of muriate of soda—all of which go to make up the "10,000 old wives' fables" contained in the Old Testament as stated by Dr. Daniel Curry, at a Methodist Episcopal preachers' meeting in Chi

Recognizing the pertinence of an editorial entitled, "Shorter, Shorter!" in the Journal, I will quote no more of the many absurdities charged upon Jesus by the Judge's witness; but will ask him, whether or not, in his opinion, a small percentage of the palpable untruths in both the Old and New Testaments, if utuntruths in both the Old and New Testaments, if ut-tered by a witness on the stand in any court of law in the land, would not be quite sufficient to impeach his veracity, thus rendering his testimony worthless? And also kindly suggest to him the propriety of ex-pelling the big Christian beam from his own eye, in-stead of persistently scratching the eyes of that "class who are a stench in the nostrils" of Christian Spirit-nelists for an imaginary mote of viewing unballs. ualists for an imaginary mote of viewing unbelief.
"Christian" prefixed to Spiritualism improves it about
as much as "Dutch" improves the character of gold or "German" does that of silver, when prefixed to L. B. FIELD.

Adulteration. The New York Board of Health has experimented on some adulterated mus-tard sold in that market, and a dog whose meat al-lowance was spiced with the condiment, died in three days.

Notes and Extracts.

The city undertaker of Palatka, Fla., is a woman, "Horse" Murray is now traveling correspondent for a funny paper.

Mr. Frederick Douglass is the latest distinguished sufferer from color blindness.

Children employed in the lace-making schools in Belgium work twelve hours, and sometimes earn 6 cents per day.

Two Connecticut lovers have just made up after a quarrel which took place fifty-eight years ago. Some people cannot hold malice. The Swiss Federal Council refuses to join the prin-

cipal powers of Europe in the suppression of all an-archial forms of socialism. A snowslide lately swept away the concentrating works of the Samson Mining Company, near Silverton, Col., entailing a loss of \$60,000.

The only witness against a girl charged with stealing in Owego, N. Y., recently, was a boy 4 years old. He took the oath and told a very connected story.

Where is that Garfield monument? The only thing that equals the spontaneousness with which this country proposes a monument, is the unanimous cordiality with which it isn't built.

New York butchers inaugurated a movement Saturday night having for its object the ultimate prevention of the shipping of dressed beef from Chicago which is destroying their business.

The New York Board of Health has experimented on some adulterated mustard sold in the market, and a dog whose meat allowance was spiced with the condiment, died in three days.

Slavery still exists in China. The female slaves are by far the most numerous. The average price is from \$40 to \$50 per head. Young and healthy girls of twelve sometimes fetch as high as \$100.

Each day now beholds more grain in Chicago than there ever was in one city before. The amount is 23,541,688 bushels, very nearly half of the visible supply of the continent, which is 57,958,652 bushels.

When a boy receives a long lecture in Sunday-school on the evil effects of smoking, and then meets the Superintendent Monday morning with a cigar in his mouth, he is apt to think that there is a fraud somewhere. Did anyone ever think how much space is required

to bury the dead? If one would be contented with a grave two feet by six, 4,630 bodies could be interzed in one acre, allowing nothing for walks, roads or monuments.

The Casket, the organ of the undertakers, com-plains of depression in the coffin industry, and the Philadelphia Record quietly remarks that "overproduction is not the trouble in this case. What is needed is more consumption."

A voluble chromo-peddler, who was bragging of his acquaintance with prominent men, was asked if he knew the marquise of Bute. "The marks of boot?" he echoed, feelingly. "Well, I should rather think I did." And no one disputed his word.

"Do you think your horse has a soul?" a Somerville philhippist asked a brother hippologist the other day

as the two met in Union Square.
"I don't know whether he's got a soul or not," was the reply, "but I'm pretty certain he's got the heaves." A good deal of agitation is taking place in Texas over a proposition on the part of some of the citizens to divide the State, the occasion being dissatisfaction with the rulings of the State Land Board. Some of the most prominent citizens are interested in the

Teacher—"Who reigned after Saul?" 'Scholar—"David." "Who came after David?" "Solomon." "The Queen of Sheba," answered the pale young man on the back bench, and the teacher turned to the 916th chapter of Corinthians and looked solemn.

A critic in the Russian Invalid asserts that seventy miles a day may be continuously done by Russian cavalry without any fear for horses or men. A few years ago Gen. Gourko, at Warsaw, inspected a couple of sotnias or Don Cossacks, who had cleared 340 versts in three days—about seventy-four miles a day.

The main exhibition building now being constructed for the New Orleans world's fair next year is the largest ever constructed of its kind, being 1,500 feet long and 900 feet deep. One of the features of the exhibition will be a garden 220,000 feet square, containing tropical plants from Mexico. taining tropical plants from Mexico.

One of our religious monthlies, which has a large "free list," lately sent the names of its subscribers in a certain town to one of the number, asking him to report whether all of them were still living in the

Gibson county, Tennessee, has three men that have sixty-three children, twenty-one aplece. Two of them have been married twice, and the other once. One of them says he can walk forty miles a day; he is 68 years of age, and the others are 66 and 83. One of them has about seventy-five grandchildren and great-grandchildren, another has thirty, and the third

Since the great floods there has been much talk of raising the grade of Cincinnati above the high water The report of the city engineer and a special committee has been printed giving an estimate of the cost of the work. Without going out of the busi-ness district, the proposed cost would be \$20,000,000 a sum which rather astonished the merchants. The report was ordered printed and will probably be heard of no more till the next great flood.

Greece has abolished its prohibition of American pork. The *Michigan Farmer* says of it: "Of course it would only take a day's receipts of hogs at Chicago o fill up the blamed little kingdom, but it's the principle of the thing we are looking at. Here is the country of Homer, Plato, Sociates, Alcibiades, Lycur-gus, Solon and goodness knows how many other ages, statesmen, warriors and poets, declaring in favor of the great American hog! Every hog in America will wear his briefles stiffer and curl his tail higher when he hears of it."

A paper called the Swobodnoje Slowas (free speech) has appeared in Russia. It summons the youth of Russia to oppose a despotic form of government, and says: "The Russian State machine is rapidly decaying. Discontent is increasing among all classes and revolutionary ideas are spreading everywhere, even in the army. The day of victory is approaching." The paper strongly deprecates terrorism, and favors the union of all branches of the Socialists, who, it says, should pursue the desired end by moral energy, not by brute force.

Horseflesh is, according to United States Consul Ballou, largely eaten in Alsace. The retailer sells the choice cuts for about 8 cents per pound; for ordinary 6 cents. A large quantity is used in the manufacture of sausages. All horses are, before and after being killed, given a strict examination, and if found in any way diseased are rejected. The price of this meat renders it possible for many of the working people to have meat occasionally upon their table, which would otherwise be impossible. The consumption of horseflesh is principally confined to the working classes. The flesh of thirty horses is eaten every week in Strausburg.

The vulgar practice of the San Francisco rough in The vulgar practice of the San Francisco rough in shooting, carving, etc., is evidently making way for the fistic science. Of the Sullivan and Robinson encounter The Alta has the following: It is on record and the fact can be proved, that during the entire twenty-four hours subsequent to Robinson's great evasion act not a single prominent citizen intimated his intention of shooting the top of some other prominent citizen's head off; not a single amiable rough threatened to disambowel a fellow-rough; not a record threatened to disembowel a fellow-rough; not a razor was unsheathed in the sable Fourth, and no less than seven prominent dealers in pistols and bowle-knives headed for the city hall to file a petition in insolvency that they might clean up with a crumb or two before the crash came. From henceforth weapons are doomed and the fist will reign triumphant.

Bismarck. It has been said of Bismarck that no man's mind was ever more free from cant than his. The story is told that he won his first decoration by rescuing a drowning soldier. When the drowning man clung to his rescuer in such a way to endanger the lives of both, Bismarck held the terror-stricken man's head under the water until he ceased to struggle, then carried him to shore and re-stored him. This was the Bismarckian method, and he occasionally tries to choke the German people into quietude now that he may carry out his plans for making "the unity of the German Nation like a rock." Bismarck may have been wrong a thousand times, but has been loyal to the idea of German

Peace and Love.

There are two Angels, messengers of light, Both born of God, who yet are bitterest foes— No human breast their dual presence knows— As violently opposed as Wrong and Right.
When one draws near, the other takes swift flight
And, when one enters, thence the other goes. Till mortal life in the immortal flows, So must these two avoid each other's sight.

Despair and Hope may meet within one heart,
The vulture may be comrade of the dove,
Pleasure and Pain swear friendship leal and true;
But, till the grave unites them, still apart
Must dwell those Angels known as Peace and Love,
For only death can reconcile the two. Ella Wheeler in Lippincott's for March.

New Facts About Palestine. Prof. Hull who has returned with his party, brings with him materials for the construction of a geological map of the Holy Land very much in advance of anything hitherto attempted. The professor is of opinion that at the time of the exodus there was a continuous connection of the Mediterraneau and the Red sea. As connection of the mediterraneau and the Red Sea. As regards the Dead sea, he has discovered that it formerly stood at an elevation of 1,400 feet above its present level—that is to say, 150 feet above the level of the Mediterraneau. The history of this gradual lowering of the water will form a special feature of Prof. Hull's forthcoming report. He has also found evidences of a chain of ancient lakes in the Sinaitic district, and of another chain in the center of the evidences of a chain of ancient lakes in the Sinaitic district, and of another chain in the center of the Wady Arabah, not far from the water-shed. The terraces of the Jordan have been examined, the most important one being 600 feet above the present surface of the Dead sea. Sections have been carried east and west across the Arabah and Jordan valley. Two traverses of Palestine have also been made from the Mediterranean to the Jordan. Prof. Hull has in hand, besides his scientific report, a popular account of his journey, which will first appear in the transactions of the society.—Pall Mall Gazette.

Periodically Suspended Animation. A wonderful case of suspended animation is reported from Egypt, Venango County, Pa. The subject is an eight-year-old boy, who has lived and died every day during the last month. From sunrise to sunset he during the last month. From sunrise to sunset he enjoys good health, and romps around like all children of his age, but at dusk he becomes entirely unconscious and remains so until morning. Physicians are sorely puzzled by the case. One said: "I pricked him with a pin, and applied a galvanic battery to his most sensitive parts, but without creating the least impression. I forcibly raised one of his arms and it remained in an upright position. The members were like wax, and were covered with indentations which I made with my fingers." The child had just recovered from whooping-cough when this strange affiliction came upon him. It is proposed to take him to New York, where he will be examined by the most eminent physicians in the examined by the most eminent physicians in the

When Vinnie Ream was modelling her statue of Farragut the Admiral's old boatswain visited her studio. She asked him to look while she worked, and tell her if there was anything he liked, "and anything you don't like, either," she added. He stared and stared, and presently he began to laugh softly to himself. She turned quickly: "What's the matter" "Why, you've gone and left out the trumpet, and the old may never would be left it of that matter⁹⁹ "Why, you've gone and left out the trumpet, and the old man never would a left it off that day," "Well, now, look a here, the old man wasn't such a d—d fool as to go into a fight with his best clothes on, and you've togged him out there like a house afire!" Then he fled precipitately—"leaving me," the sculptress said, "face to face with the awful fact that I had put him in full-dress uniform. I sent at once to Mrs. Farragut for a 'fighting suit,' and she let me have the very one he wore at Plaquemine Bend, of which this is a fac-simile."

Pre-historic Americans. H. R. Hazleton recently opened the large Indian mound near Cartessville, Ga. A layer of very heavy flagstone covered a deep vault in which was found the skeleton of a man to feet 2 inches in height, surrounded by seven other skeletons, apparently those of very young persons. The glant evidently had been a king, as his head was encircled with a copper crown. His hair, black as jet, reached to his waist, but he had no whiskers. The bottom of the vault had first been covered with a thick tratting of reeds and dry grass, over which were spread the skins of some wild animal. The underside of the stones covering the grave are filled with deeply-carved inscriptions. If it is ever possible to decipher these, Mr. Hazleton thinks he will have something reliable in regard to prehistoric man in America.

A Japanese Student. A good deal was said about Aysken Kabayama, the Japanese student, when he united with the Methodist Church at Wilbraham, Mass., and it was reported that his father had disinherited him. That report was incorrect. He united with the church after receiving advice from his father, who is commander-General of the army of Japan. His father was born a Buddhist and was educated at a military school in France.under Catholic Instructors, after which he became a Protestant and united with a Protestant church in Japan, and sent his son to this country to be edu-cated under the guardianship of the Japanese Minister at Washington.

Andrey Jackson. The Little Rock (Ark.) Gazette prints the following as a veritable letter of Andrew Jackson. It certainly has a characteristic flavor: "I was glad to hear from you and to know that the good Lord, in his divine mercy, had thus far spared you. May he ever bless us and damn our enemies. We must all lean on the cross for supour enemies. We must an lean on the closs for support, for man is weak. Did you ever see such a d-d scoundrel as John Q. Adams? I am pleased to hear that you have professed religion and joined the church. This more effectually elevates you above the d-d Whigs."

It Wouldn't Work. G. F. Stoddard, of Providence, being grievously pestered with rats, caught a large one some time ago and put a bell on caught a large one some time ago and put a bell on it. This has always been accounted a sure means of driving the pests away. In this instance the scheme does not work well. The old bell-rat has been seen to sit like a kangaroo for half an hour at a stretch, rattling the bell with his fore paws, while the whole colony, young and old, caper and dance around as if they were at a rat ball. They act so cutely that Mrs. Stoddard will not allow them to be treated to a supper of cold poison.

The tendency among the negroes is to draw the line between those of pure blood and mulattoes. They have had trouble of this kind in Hayti, and it crops out in the South to a greater or lesser extent during every political campaign. It has become the controlling issue in the politics of the Republic of Liberia. The Constitution of that Republic erects a pay against all men of white blood. They cannot bar against all men of white blood. They cannot hold office and are restricted in their rights of citizenship. The black negroes now propose to bar out

Dr. Joseph Frayer, an English medical gentleman of considerable repute, declares that fretful children ought in England, as in India, to be in-duced to sleep by being put in a trough, into which a censtant stream of water should flow, falling on the vertex of the cranium. A London journalist denounces the application, as furnishing British mothers with another means of giving their babes the sleep that knows no waking.

King Cetewayo is said to have died suddenly of fatty degeneration of the heart. But a London physician sends to the Medicat Times a sphymographic tracing of Cetewayo's pulse, taken in 1882, in which the healthy state of the arterial system is very dis-tinctly visible, while he states that the heart sounds were absolutely normal. So the doctor suspects foul

The Bible. The Herald of this city says: "John G. Jackson, a noted character of Delaware, posted in the town of Hockessin notices protesting against the reading of the Bible in the public schools. He maintains that it is contrary to the genius of American institutions and the constitution of the State of Delaware. He expresses his willing-ness to publicly discuss the matter."

While the False Prophet and Osman Digma are fighting the British hosts on the equatorial sands, Gemai Ed Din, an Afghan Chief is publishing an anti-English paper in Paris for circulation in Moslem countries. Mr. Din claims to be a descendent of the Prophet, and swears undying enuity to England.

A bill abolishing the convict-labor contract sys-tem in Ohio passed the Legislature of that State re-cently and was approved by the Governor. Existing contracts will be respected.

A paper has just been started in Paris which is professedly to take a different line of policy every morning.

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She is a bright, clear-eyed lady is Mrs. Gilbert Williams, of Fonda, N. Y., and in her pleasant way, she said: "Six years ago I received a severe injury to the knee-joint while descending the stairs. The confinement brought a serious kidney trouble. Pain, restlessness and loss of flesh made up my history, unrestlessness and loss of flesh made up my history, unrestlessness and loss of flesh made up my history, unrestlessness. till I began using Dr. DAVID KENNEDY'S FAVORITE REMEDY, I am quite healthy and fleshy now. I keep Favorite Remedy always in the house. I owe all my comfort to it." Does that meet your case? Then get a bottle of your druggist.

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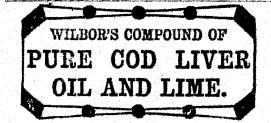
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to the

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Massey quotes as a "genuine Jewish tradition," an account that affirms that "that man was a disciple of Jehoshus ben Perachia," and that "he was born in the fourth year of the reign of Alexander Jannæus." This "account" is taken from a Jewish work published near the beginning of the sixteenth century, a thousand years after the Talmud was finished and which contains no "genuine traditions" of Jesus other than those in the Talmud. The Gemara of the Talmud, finished near A. D. 500, contains all the "genuine" Jewish tradi-tions of Jesus in existence; all Jewish accounts of Jesus appearing since are founded on the Talmudic narratives and the New Testament. The account above, which Mr. Massey quotes, is merely a repetition of the Talmudic statement concerning Jesus and Rabbi Jehoshua. This Talmudic statement has been shown to be one of the many chronological errors of that book, owing to two different Jehoshuas being confused. This 16th century account, therefore, voices no independent tradition of the Jews, but is merely restatement of an old Talmudic anachronism and is entirely destitute of value. The statement that Jesus was born in the fourth year of Alexander Jannæus is a self-evident fabrication. The fourth year of his reign was B. C. 102, while the flight of Jehoshua to Egypt with his pupil Jesus was in the first or second year of Alexander, B. C. 106 or 105; that is, according to this "genuine tradition".
of Mr. Massey, Jesus fled to Egypt and studied
magic there three or four years before he was
born! This illustrates the unreliable rubbish manufactured in the Middle Ages, which Mr. Massey quotes as "genuine tradition" embodying historic facts. But worse than this are Mr. Massey's quotations from the "Toledoth Jeshu." About the twelfth century A. D. two books, each called Sepher Toledoth Jeshu, were issued in Hebrew, by the Jews of Germany. They were evidently written in retaliation upon the Christians for their inhuman persecution of the Jews of that day. They purport to be lives of Jesus, and are full of the wildest absurdities and most monstrous falsehoods; genuine history forming no part of them, aside from a few names and incidents based on the Talmud and the Christian gospels and church traditions. All respectable Jews of the present day view these books with the utmost contempt; as historical autherities they are unworthy of notice. The eminent Jewish historian Graetz, in his History of the Jews, iii. 243, calls them "misera-ble" productions. These wretched collections of blunders and falsehoods, scorned alike by Jewish, Christian and Rationalistic scholars (the latter including Strauss, Keim, etc.) have alas! been adopted by two recent anti-Christian writers as furnishing valuable his toric data probative of Jesus having lived before the Christian era; namely, "Antichrist," who published a few years ago an English translation of one of the two Toledoths, with the absurd claim that it was older than the Talmud and the Christian gospels, and Mr. Gerald Massey, who quotes from it as if it were actual history. To distinguish the two, each Toledoth is called after its original publisher, the first one being the Wagenseil and the second the Huldrich Toledoth Jeshu. The Wagensell version, in its first chapter, tells as that in the days of Alexander Januel a worthless Jew, named Joseph Pandera, lived in Bethlehem of Judea and near him a widow who had a daughter named Mary, which Mary it tells us, is the same Mary who curled hair, as mentioned in the Talmud. This proves the book to be founded on the Talmud and the gospel narratives, aside from the malignant fabrications it contains concerning Jesus, etc. Jesus, it relates, was the son of Joseph Pandera and Mary. We have already shown That if Jesus went to Egypt with Jehoshua B. C., 105 or 106, he could not have been born in the reign of Alexander Jannei, as this version of the Toledoth says: but according to the Huldrich version Jesus was born in the reign of Herod, as in Matthew's gospel. His mother Mary was betrothed to Papus Ben Jehuda, and she was the daughter of Kalphus and sister of Simeon. She fled from Jerusalem to Bethlehem with Joseph Pandera of Nazareth, where (in Bethlehem) Jesus was born. To escape the child's massacre by Herod, the parents fled to Egypt; after some years owing to a famine in Egypt, the family re-turned to Palestine and located in Nazareth. This also is manifestly a combination of Talmudic and New Testament narratives, and voices no independent traditions. Simeon ben Kalphus is a historical character, a noted rabbi, who, as an old man, was living A. D. 160. The following rabbis are mentioned in this version as at Jerusalem when Jesus was a boy: his preceptor, Jehoshua ben Perakiah. Joshua ben Levi, who lived A. D. 220, Akiba (A. D. 135), and Eleazar (A. D. 60). It is seen

We have seen that the first Toledoth Jeshu locates Jesus as living before the Christian era, thus following the two passages in the Talmud connecting him with Rabbi Jehoshna in the reign of Alexander Jannei, while the second one follows the other Talmudic allusions to Jesus and places him after the Christian era, in association with Papus ben Jehuda, Akiba, Eleazar, etc. Now, in like manner as Mr. Massey has suppressed all the Talmudic passages referring to the post-Christian Jesus, and claims that the Talmudic Jesus lived before Christ, so he has suppressed the narratives of the second Toledoth locating Jesus in the first century A. D., and only referred to the stories in the first Toledoth, locating him before the Christian era. But this is not the worst. Mr. Massey, in sorrow be it said, in his Natural Genesis. ii. 490, deviates so far from the truth as to state that both versions, "the first and sec-ond 'Toledoth Jehoshua'" (to use his own exact words, -he invariably erroneously calls Jeshu Jehoshua), relate that the Queen of Januaus, Salome, showed favor to Jehoshua (sic) and his teaching, and tried to save him from his enemies, because he was related to her, but that during her reign, which ended B. C. 71, he was put to death. All of this is found in the first, but not a word of it is in the second Toledoth. The Queen of Januars is never mentioned in the second version, Jesus's life therein being laid long after her death. To bolster up the existence of an imaginary pre-Christian Jesus, the Talmud is not only misrepresented and the two" mis-erable" Toledoths Jeshu quoted as containing reliable historical data, but even the contents of one of these books is misquoted, it being made to state just the opposite of what it does state,—that Jesus was executed between 79 and 71 B.C. Moreover, the queen is never called Salome in the first Toledoth. but Helens, one of the many blunders of the ignorant compiler. Her name was Alexandra. and possibly may have been Salome, as Mr. Massey persists in calling her; but this is doubtful; for there are very strong reasons for doubting the identity of the wife of Alexander Jannseus, Alexandra, with Salome, the widow of his elder brother Aristobulus (Raph-

how unhistorical and anachronistic the work

mother of King Mumbasius, called Hyrcanus, who was killed by Herod. Queen Alexandra had a son Hyrcanus who was killed by Herod, but Oleina and Mumbasius were entirely different persons. Olema was Queen of Adiabene in Assyria, and did not come to Jerusalem till the reign of Claudius, near the middle of the first century A. D. Her son Monobasius reigned in A. D. 61, and was alive at the destruction of Jerusalem, A. D. 70. Thus even the first Toledoth, by its association of Jesus with Queen Oleina, relegates him to the first Christian century. The only Queen Helena who ever favored the Christians against the Jews was the mother of Constantine, who went to Jerusalem in A.D. 326, and several incidents, in the Helena story in the Toledoth, resemble incidents narrated of Helena's visit to Jerusalem, A. D. 326; so there is much probability that the Toledoth Helena is borrowed from the Christian Helena (Baring-Gould's Lost and Host. Gosp., p. 84). And these absurd, unchronological fictions, manufactured in the twelfth century A. D., are quoted by Mr. Massey as "genuine traditions" confirming the existence of Jesus in the century preceding Christ. As authority for his statements concerning Salome-Alexandra, Mr. Massey names "Josephus, Ant. b. xiii, ch. 1; ch. xiii, 5; ch. xlv. 2. The last two of these references are erroneous: chapters xiii. and xiv. say not a word about this queen; the correct references are xv. 5 and xvi. 1-6; also Wars, b. i. ch. iv. 1, and ch. v. 1-4. All the foregoing data concerning the unreliability of the two Toledoths, the contents of both and their chronological blunders, the absence of any reference to the Queen of Jannæus (Salome-Helena?) in the second one, the identity of the Toledoth Helena with the Christian Helena, etc., are all well known to Mr. Massey, being fully detailed in Baring-Gould's work, from which he derived all his information concerning the two Toledoths, as well as concerning the Talmud; so ignorance cannot be pleaded in extenuation of this series of misstatements.

On page fifty-seven of Baring-Gould is found the following: "Learned Jewish wri-ters have emphatically denied that the Jeschu of the Talmud is the Jesus of the Gospels. In the 'Disputation' of the Rabbi Jechiels with Necolas, a convert, occurs this statement: 'This (which is related of Jesus and the Rabbi Joshua, son of Perachia) contains no reference to him whom Christians honor as a God.... The Rabbi Salman Zevi entered into the question with great care in a pamphlet, and produced ten reasons for concluding that the Jeschu of the Talmud was not the Jesus, son of Mary, of the Evangelists. (Foot-notes. Eisenmenger: Neuent-decktes Judenthum, I. pp. 231-7." Compare this with the following paraphrase of it copied into Mr. Massey's book without credit, ii. 490: "The Jewish writers altogether deny the identity of the Talmudic Jehoshua Isic and the Jesus of the gospels. This, observes Rabbi Techiels, which has been related of Jehoshua ben Perachia and his pupil, con-tains no reference whatever to him whom the Christians honor as a God. Another Rabbi, Salman Zevi, produced ten cogent reasons for concluding that the Jehoshua [sic] of the Talmud was not he who was afterwards called Jesus of Nazareth (Foot-note. Eisenmenger, Entdecktes Judenthum, vol. i, pp. 231-237), and that (as we find) the Christ of the gospels is the God of the Mythos, not the man of the Jewish history." Attention is invited to several changes made by Mr. Massey in copying this from Baring-Gould. Jechiels is altered into Techiels, and Salman own responsibility, nothing of the sort being found in Baring-Gould. Because the Rabbi thought the Talmudic Jesus a different person from Jesus of Nazareth, that did not make him think the latter a myth, as Mr. Massey asserts. What warrant had Mr. Massey to place his own ideas into the mouth of Rabbi Salman Zevi and quote them as coming from the Rabbi? I fail to see the fairness or honesty of this. Again. Mr. Massey so changes Baring-Gould's language as to imply that all Jewish

writers deny the identity of the two Jesuses. His words are, "The Jewish writers altogether deny," etc. The truth is this denial is altogether" confined to a few obscure writers of the Middle Ages, writing when strong antagonism existed between Judaism and Christianity. All the learned Jewish writers of the present age hold to the identity of the almudic Jesus with the Christian, and they all assert the historical existence of Jesus in the first century. Derenbourg, Graetz, Jost Geiger, Munk, Salvador, Cohen, Frankl Schwab, Deutsch, the great masters in Jewish religious history and criticism in Europe all testify to the historical existence of Jesus of Nazareth in the first century, as do the leading American rabbis and writers. Dr. Isaac M. Wise, editor of the American Israel ite, and one of our best Talmudists, has published several books on the life and death of Jesus and the origin of Christianity, largely illustrated from Talmudism; and in them he identifies the Talmudic and Christian Jesuses, and accepts the crucifixion by Pontius Pilate as the termination of Jesus's life Rabbi M. Schlesinger has published a book called "The Historical Jesus," which gives a life of Jesus based on the gospels, as interpreted by the critical or rationalistic school of Strauss, Baur, Davidson, etc. Felix Adler. the Jewish rationalist, has often spoken of Jesus as a historical character of the first century; and Rabbi Raphall in his historical works does the same thing. Indeed, I have never heard a doubt of the historical existence of Jesus of Nazareth expressed by any Jewish scholar of to-day in Europe or America. Such fancies are left to anti-Christian cranks" and solar mythologists. No sound scholar can possibly entertain so preposter-

ous a conclusion. Mr. Massey quotes from the Babylonian Gemara, Sabbath, fol. 67, the following: "There exists a tradition that on the restday before the Sabbath they crucified Jehoshua [sic], on the rest-day of the Passuh (the day before the Passover)." No such passage can be found in the Talmud. The way Mr Massey obtained it was this: Baring-Gould p. 58, says: "The Babylonian Gemara remarks, There exists a tradition: On the restday before the Sabbath they crucified Jeschu [not Jehoshua, as Mr. Massey will have it]." Then follows, in the quotation in Baring-Gould, six more lines omitted by Mr. Massey after which it says, "he was crucified on the rest-day of the Passah (i. c., the day before the Passover)." The parenthetical conclud-ing clause, copied by Mr. Massey, is no part of the Talmudic quotation, but is an explanation given by Baring-Gould. To make this continuous quotation, Mr. Massey blends as one sentence parts of separate sentences six lines apart. The sense is in no way altered by Mr. M., but it is indicative of a loose, inaccurate style of quotation. My reason for referring to this quotation is the following: Baring-Gould does not state in what Tract of all's Post-Biblical History of the Jews, Philad., 1855, vol. ii, p. 168, note). This Queen Helena the Toledoth tells us was Oleina, Massey wishing to state in his book the pre-

cise place in the Talmud in which found, as indicative perhaps of his "prolonged re-searches" in Talmudic lore, was probably a little puzzled at first where to place it. On the next page of Baring-Gould he found another quotation from the Talmud relative to the crucifixion of Jesus credited to "Tract Sabbath, fol. 67." Mr. M. probably thought it very unlikely that any one would ever take the trouble to verify his reference to this quotation, and so, rather than omit the reference, he concluded to substitute a wrong one for the unknown correct one. Therefore he inserted it as coming from "Tract Sabbath, fol. 67." Besides, it might be in "Tract Sabbath" after all; anyhow, he would risk it. It happens, however, that the passage quoted is not in "Tract Sabbath" at all, but in "Tract Sanhedrin," fol. 43, 1. These two tracts are separated in the Talmud by a great distance. Shabbath is tract twelve, the first tract in the second order, Seder Moed, while Sanhedrin is tract thirty-five and the fifth tract in the fourth order, Seder Nezikin. One commences volume two and the other begins volume nine of the twelve Talmudic volumes. It is advisable for authors, especially scientific writers, not to insert bogus references in their works.

Mr. Massey says the Jews protest against the assumption of the identity of Jesus, son of Pandera, with the gospel Jesus, "as an impossibility." "It is not the Jews, but the Christians," says he, "who fuse two supposed historic characters into one." Mr. Massey certainly must know better than this. Who wrote the Toledoth Jeshus, Christians or Jews? His own authorities, which he had just quoted, ultra-Jewish and rabid anti-Christian, the two Toledoths, completely "fuse the two characters into one." Besides the Talmud itself in various places "fuses" the two, as I have shown. It calls him "Jesus of Nazareth," "the Nazarene," etc.; it refers to his brother James, Matthew, Thaddeus, Nicodemus, and Mary Magdalene; to his crucifixion at thirty-three years old; his supposed royal descent, the healing in his name, and his claiming to be the heir of the kingdom. What Mr. Massey says the Jews pro-tested against "as an impossibility," all the Jewish scholars of the world to-day accept as

Having had the whole truth presented as regards the Talmudic and other Jewish accounts of Jesus, the readers of the JOURNAL are now in a position to determine intelligently and understandingly, what measure of credence to accord the statements thereanent

of Mr. Gerald Massey.
Presidio of San Francisco, Cal.

Another "Disfigurationist" Caught.

NEW YORK, March 23rd .-- [By telegraph to the Religio-Philosophical Journal.] Last evening a friend of the Journal made one of a small company gathered at the residence of W. S. Roberts, that "vender of questionable spirit merchandise," as you styled him lately in referring to his brief visit and hurried departure from your city. The scance was a perfect triumph for the truth, but not for the rascally trickster. Roberts first appeared dressed to represent a bishop and claimed to be the late Bishop McIlvaine; his next appearance was as a female dressed in white. Dr. H. S. Richardson grabbed the "spirit" and a flerce struggle ensued. Roberts was Zevi is charged with asserting that the Christ of the gospels is mythical, not historical. This last assertion Mr. Massey adds on his he did not let her hopeful son get up. A little the home for treatment. From I. W. Taber, ph. he did not let her hopeful son get up. A little the home for treatment. he did not let her hopeful son get up. A clergyman whose name is familiar to you, was present, and succeeded in lighting the gas after determined opposition from the Roberts family. The exposure and discomfiture of Roberts were complete.

Coleman versus Massey.

The exhaustive article by Mr. Coleman must close the discussion in the Journal. Those interested in following Mr. Massey's side of the question farther, are referred to his book. For fear some may think our plea for shorter articles reflects on Mr. Coleman's, we take pleasure in saying that so great a wealth of research could not have been well condensed into less space. Though it may to some be dry reading, his array of authorities will serve as a valuable collection of references for those not possessed of his facilities for research.

GENERAL NOTES.

Judge Cross is in a fair way of seeing a good many tricky mediums and charlatans disfigured." The list rolls up rapidly.

Alas, for the Transfigurationists, Simulationists, Disfigurationists and Personationists, their apologists and dupes! They are being gathered in by the reapers; truly the harvest is ripe.

A brighter day is dawning for honest mediums and intelligent, candid, cool-headed investigators; already the sun is up and dispel. ling the miasma generated from the Hazard

J. Mathew Shea, having recovered his spirit wardrobe from the police of this city, has betaken himself it is said to Indianapolis Friends there should make the town too warm for him.

The programme of exercises celebrating the advent of Modern Spiritualism, Sunday March 30th, at the Southside Meeting, 2730 State Street, is as follows:

Morning.-1, Anthem; 2, Opening address by the President; 3, Solo; 4, Recitation by Maudie Underhill; 5, Duett by the Babcock sisters: 6, Ten minute speeches; 7, Hymn; 8. Recitation by Mamie Fellows; 9, Song, by Olie Langley; 10, Mediums in their several phases; 11, Anniversary Address, by Mrs. M. A, Fellows Ahrens: 12. Song and Chorus; 13, Closing remarks by the President; 14, Doxology; 15. Half hour Sociable.

Evening.—1, Music; 2, Lecture, by Mrs. M. A. F. Ahrens, "Spiritualism, What is it?" 3, Music; 4, Mediums and Brief Speeches.

On the 30th of March, anniversary services will be held at Frobisher Hall, 23 East Fourteenth street, New York, at half-past ten o'clock in the morning; at two o'clock in the afternoon, and at half-past seven o'clock in the evening. We are informed that the morn. ing and evening services are exclusively for

The Thirty-sixth Anniversary of modern Spiritualism will be celebrated at Republican Hall, 55 West Thirty-third street, New York, on Sunday, March 30th, 1884, commencing at 2:30 P. M. Order of Exercises: Piano solo, Prof. Huehne; Introductory, Henry J. Newton; Song, Mrs. G. S. De Weir; Address, Henry Kiddle; Song, Mrs. Belle Cole; Recitation, Marshall P. Wilder; Address, P. E. Farnsworth; Song, Mrs. H. R. Humphreys; Address, Rev. C. P. McCarthy; Recitation, Prof. J. A. Keenan; Address, Mrs. N. T. Brigham; Song, Mrs. Belle Cole; Vocal Duett, Mrs. Belle Cole and Mr. H. R. Humphrey. Admission, 25 cts.

Mrs. Matilda Bartlett, aged 82 years, passed to spirit life at Green Springs; O., a few days ago. She was a devoted Spiritualist. A. B French delivered the funeral address.

There are now published in England and Wales 1,658 newspapers, in Ireland 156, and in Scotland 181.

France will not make peace with China except on a basis of indemnity for the cost of the war and a recognition of French supremacy over Tonquin.

Pone Leo XIII. has issued another letter. in which he declares that his rights are invaded by the Italian Government

Twenty-five thousand bushels of corn is rather a unique gift of the people of Sedg-wick county, Kansas. to the Ohio Valley floodsufferers.

The spirit "Joey," a control of Mr. Eglinton, used to argue the matter with Mr. Blackburn. "Talk about your psychic force," said Joey, "Can a force think and talk and materialize itself, and do all the things that 1 do? I tell you that I am a man, an individual as much as you are."-Spiritual Record.

Senator Blair's bill appropriating \$15,000,000 for the support of public schools in the various States in proportion to the number of illiterate persons, was debated in the Senate yesterday. Its was supported by Senators Garland, Blair and Jones (Fla.), and opposed by Senators Plumb, Vest and Allison. No definite action was taken.

The Medical Record estimates that among 1,000 doctors the annual death rate ranges between fifteen and twenty-five, making a yearly loss of 1,800 physicians out of our 90,000. But the supply is such as to remove all cause of apprehension, for the number of our medical graduates in 1882-3 was 3,979, more than double the estimated number of deaths.

Much sensation has been caused among the lower classes in Vienna by certain mysterious occurrences. In a house in the western suburb, the furniture flies about, china is broken, pictures drop from the walls, tables fall and lamps are broken, all by an unseen agency. The police has repeatedly interfered, but to no effect. The family occupying the house has been forced to remove, and the place is locked up.

A number of insane persons were lately before Judge Prendergast of Chicago, for the purpose of examination as to their mental condition. Mrs. J. F Guyton of Evanston, was afflicted with insanity of a mild type, superinduced by excessive work in missionary duties. She had been lately reading newspaper accounts of the Winnetka murder, and the facts had so preyed upon her mind as to cause her to become unusually violent. She was found to have been insane for fifteen years, was adjudged a pauper, and taken to

From I. W. Taber, photographer in San Francisco, the Journal has received a splendid cabinet picture of Miss Francis E. Willard, whose name is known throughout the world as a most effective temperance worker. Hardly a man in the country could have endured the tremendous labor this woman has voluntarily performed the past year, having visit-ed and lectured in every State and Territory of the Nation, besides doing an immense amount of administrative work.

The second annual commencement of the Kansas City (Mo.) Hospital College of Medicine, occurred March 14th at the First Baptist Church at the corner of Twelfth Street and Baltimore Avenue, in that city. A large audience of friends of the students and friends and patrons of the institution was in attendance and an interesting programme rendered.

Richard B. Westbrook, D. D., LL D., is giving a course (8) of free lectures in Philadelphia, on Free Thought and Liberalism, with great success, having full houses of the most cultured people in the city, and the pressspeak in high terms of them.

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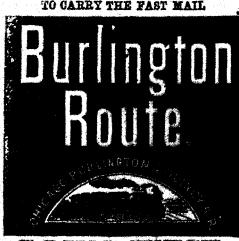
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