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

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Jesus of Nazareth and the Talmudic Jesus.

BY W. EMMETT COLEMAN.

A half-truth is sometimes more harmful than a positive falsehood. The *suppressio veri* (suppression of the truth) is oft as dangerous in its consequences as the *suggestio falsi* (suggestion of the false). The pertinency and force of these aphorisms are signally illustrated in the statements of Mr. Gerald Massey, concerning the Talmudic Jesus and 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 article is a summary of his remarks in the *Genesis*, much of the two being identical in language. Mr. Massey's statements are incomplete, inaccurate, partisan, and highly misleading. The facts are distorted and perverted; and by the suppression of many of the most 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 Jehoshua (sic) of the Talmud and the Christian Jesus, but this was before he "had compared and questioned the dates." One would suppose 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-Jeshus* (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 evident in this article. Mr. Massey undoubtedly did make "prolonged researches" in the philologic 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 or to the works of the leading Talmudists, Jewish and non-Jewish, such as Derenbourg, Graetz, Jost, Munk, Salvador, Geiger, Deutsch, Lightfoot, Baumgarten, 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

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 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 Babil (or Babylonian). The Mishna 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 Jehudah 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 Babil, the one in general use, consists of twelve volumes, covering with the glosses and marginal references 5,894 folio pages in Hebrew, Aramaic and Rabbinic letter-press, utterly devoid of vowel points. The work is divided into six divisions or *sefarim* (orders or series). The *sefarim* are divided into seventy-one *massikot* or tracts, which, in turn, are divided into 633 *perakim* or chapters, these latter being composed of 4,187 *mischnoth* or paragraphs (Hersheon'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.

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," "the 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*, Appendix, Excursus II; Jost, *Geschichte des Judenthums*, vol. I, 405, 414; Graetz, *Geschichte des Judenthums*, vol. III, passim; Buxtorf, *Lexicon Talmudicum*, pp. 1,458 et seq; Derenbourg, *L'Histoire et la Géographie de la Palestine d'après les Talmuds*, 1867, p. 468 et seq). Mr. Massey invariably speaks of the Jesus of the Talmud as being called Jehoshua in that book and in the *Toledoth Jeshu*, but this is erroneous. Jesus is never called Jehoshua in any of the rabbinical writings, but always Jeshu. Jesus is a Grecized form of Jehoshua; Jehoshua is a variant or abbreviated form of Jehoshua or Joshua. Jeshu in Hebrew is written with four letters,—*Yod, Shin, Vau, Ayin*, YSh'U'A. Jesus being regarded by the Jews as a false god, and Tract Sanhedrin, fol. 111, saying, "It is unlawful to name the name of a false god," the Talmudists and later rabbinical writers have mutilated the name Jeshu, by cutting off the final letter *ayin*, and so he is always called Jeshu instead of Jehoshua. 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 *Tschibbi*, 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 *Magers 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; Sopher *Toledoth Jeshu*, Wagensell, 1681). Again Mr. Massey, both in his *Genesis* and JOURNAL article, quotes from the *Toledoth Jeshu*, when, in truth, there is no such book as *Toledoth Jeshu*, both versions of it being called *Toledoth Jeshu*. 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 name 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 Sothah, fol. 47, 1, of the Talmud state that Jehoshua Ben Perakiah, with his pupil Jeshu, went into Egypt to escape the persecution of King Alexander Jannet. This persecution took place about B. C. 106. In Egypt Jeshu was instructed in magical arts, and during their return journey to Judea, Jehoshua Ben Perakiah anathematized his pupil Jeshu and thrust him away with both his hands. Jeshu

then devoted himself entirely to magic. These two passages in the Talmud, correctly referred to by Mr. Massey, constitute the only foundation for his positive statement that 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 Jannet 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 un-historical than the Talmud cannot be conceived," says Canon Farrar. "It is probable that no human writings ever confounded names, dates and facts with a more absolute indifference. . . . By the change of a *resh* [the letter *r*] into a *daleth* [the letter *d*] Romans find themselves transmogrified into Idumeans; Vespasian is confounded with Titus; Titus with Trajan; Trajan with Hadrian; Herod with Jannet. When we come to the names of the Rabbis we find an intolerable confusion of inextricable Hanans, Joshuas and Simcons. As for events, they are, in the language of a profound and admiring student, 'transformed for the edification, and even for the amusement of the audience. History is adorned and embellished by the invention of an imagination, 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 feature of the Talmud, that, while in itself an historical monument, there are no historical points given in it. Besides its manifold anachronisms, the Talmud, if we may so say, *achronistical* (*achronos*), without distinction of time. Although the work of many centuries and various lands, the impression it produces is as if 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 casuistical 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 Jannet, 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 researches, 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 unhistorical 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 Pandera, by whom was born Jeshu (Jesus). When we come to consider the significance 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 Greek soldier 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 Pandera." "McClintock and Strong's Encyclopedia," vii, 625. Stada, in Hebrew, means "an adulterous woman," or "one who forsakes her husband for another;" evidently applied to Jesus's mother as descriptive 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 Rabbi 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 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 Magdalene. 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 Magdala, 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 Jesus, though it is possible that the Mary Magdalene of the Bible may have been so called from being a plaiter of hair rather than as being a resident of the town of Magdala. The plaiting of hair was then much in vogue among harlots, and Mary Magdalene is generally supposed to have been a repentant courtesan. The gloss on the Talmudic Ebel Rabbathi, fol. 71, 4, and Taanith, fol. 93, 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 of Nazareth to bring the odium closer to 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. 104, 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 Pumbeditha, she went away (Stead-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.

In several passages in the Talmud the execution 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 before 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, subsequently 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 misleading statements should not form part of a professedly scientific work, designed as a standard of truth in future ages.

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 *Horæ Hebraicæ et Talmudicæ in Works*, London, 1823, vol. xi., p. 200). Abodah Zarah, fol. 16, col. 2, and fol. 17, col. 1, unexpurgated edition, relates a meeting between Rabbi Eleazar and James of the town of Sehanayah, "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 Eleazar died A. D. 73. The same narrative is given in the *Midrash on Eccles.*, i, 8, where Jesus is called *Pioni*—"a certain one." (See *New York Independent*, May 11, 1882). In Sanhedrin 43 A, Matthew, Thaddæus, and Nazar (evidently connected with *Nazari*, Nazarene) are named as disciples of Jesus. In Maaser Sheni, fol. 53, 2 (Jerusalem 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 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, and 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 *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 the New Testament that the apostles of Jesus were accustomed to heal the sick in the name of Jesus the Christ. *Appropos* of this, Avodah Zarah, 40, 4, relates that Rabbi Eleazar ben Dama had been bitten by a serpent, therefore came to him, a man of obscure passage to cure him in the name of Jesus, son of Pandera, 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 punishment 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; xxv: 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 gospel, 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 century.

THE JESUS OF THE SEPPER TOLEDOTH JESHU.

Mr. Massey, in addition to the Talmud, calls 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.

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For the Religio-Philosophical Journal. Supernaturalism.

BY HON. JOEL TIFFANY.

The effort to represent the Christian system of truth as being based entirely upon the supernatural, has greatly injured, if it has not destroyed, its power to work in the human soul its needful work.

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.

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.

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 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.

Jesus of Nazareth, as a teacher of the way to 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.

with his heavenly Parent, in which condition he will be able to receive of the divine effluence 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 assistance, not belonging to the orderly unfolding of the human spirit.

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.

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.

But when it is supposed that Jesus, in his generation, in his life and mission, was an exceptional being, that he was in every particular 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.

Upon the hypothesis that Jesus was supernaturally begotten and brought into existence for an exceptional purpose, a system of theological 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.

A vicarious righteousness as a substitute for individual righteousness, has no place in the Christly system; and a faith based upon such a hypothesis must be discarded by one who seeks to become perfect in the moral virtues, as the Father in heaven is perfect in his divine attributes.

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.

This dogma of vicariousness is most disastrous to the realization of a Christian life and character in one who bases his hope of salvation upon it. It teaches, practically, that man is not capable of obeying perfectly the requirements 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 way to 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.

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 incarnate," 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.

It is self-evident that the divine Being could become human no further than the human constitution had the capacity to receive and respond to the divine Presence. God Jehovah could not assume the human form beyond 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 constituted it human.

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."

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.

What have we to take the place of the Sunday School? Is it the Children's 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.

The only thing that distinguishes the Lyceum 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 a manner that they shall feel that they have acquired something which will be of benefit to them.

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.

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 stronger, he compelled me to get up, and half supporting me in his arms, dragged me unwillingly along.

Days after I awoke from what seemed a

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 truths which, if well understood, will be the foundation of a useful life.

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, steadier 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?

"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 elements 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.

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, now catching glimpses of the burning ship, whose hands and presence were as real to me as any human touch.

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.

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 stronger, he compelled me to get up, and half supporting me in his arms, dragged me unwillingly along.

Days after I awoke from what seemed a

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 passing 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 coroners quarreling over fees, of thieves in boats at night stripping the drowned bodies, and tearing rings from fingers and ears. These monotonous voices were forever talking about that one thing.

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 me? 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 county line, and two coroners were there quarreling 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. Two 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 villainous 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 mutilations 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.

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

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

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The Mormon Question.

The Index of the 25th ult., has a lengthy article by T. W. Curtis, entitled "Church and State" as seen through the Mormon Question.

In every marriage two parties are interested. The first party is the man and woman who enter into the marriage relation. All men and women will not look upon marriage from the same standpoint, 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 woman can enter.

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 religious 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 of these rights, is interested.

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.

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.

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 marriage.

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 services 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 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.

Knowledge of a Future Life.

A late number of the New York Sun contained a communication from one who had doubts about the reality of a future life, and if there were a life beyond the grave, what were its conditions and employments.

"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 felicity, nor can any Church insure it. If any one really desires to be prepared for the future, he will find that daily study of God's word and prayer to God for light and help will secure him all that he desires.

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 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 laws, conditions, and of what makes up this immortal life? The only hints, beyond glittering generalities, a vague blaze of glory, are to be found in the book of Revelations, and what a miserable revelation it is.

Is Mrs. Wheeler a Genuine Medium?

This seems to be one of those things "no fellow can find out." The Register and Mail of Des Moines, Iowa, are in fierce fight over the matter. A valued friend has supplied us with "the documents," careful perusal of which seems to establish the fact, that Mrs. W. is a genuine clairvoyant and does cure. She fails, too, sometimes—they all do. But the 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.

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.

"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 literal scriptural confession and standard, while yet it declares the fundamental, essential truths of a 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 long 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 those, 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. Offensive 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 has actually begun," we are only glad because beginning prophecies further advance.

"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 eternal 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 of persistent force, you have a bottomless philosophy 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 right, must love his neighbor, must develop all the good in this life and then pass to immortality, you have Christianity—the simplest and most brilliant system ever unfolded to mankind. How refreshing to turn from the non me of Fichte, from the 'Persistent 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 trouble? Do men want to believe too much, or do they believe too little? Say what you will about the skepticism of the age, believing 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 fog-bank 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 higher life. Enveloped in an atmosphere of love, no impress of these dreadful days touched the child; and thus, though born in the gathering 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 idol, 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 faded, 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 hospitable home at St. Charles. Every room is gorgeous with flowers; a profusion of gifts in silver and gold bewilder the eye, tokens of remembrance from loving friends. May enters supported by the one to whom she has given her heart, and then, while the perfume of orange blossoms saturates the air and sweet music gladdens the soul, she extends her hand and receives the token of endless love—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 child-like sweetness so characteristic of her girl-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 a 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 them. 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 Chicago, 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 universe, visible and invisible, except such as we have towards the animal creation 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 terrors.

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

"For ever, waverless the ear is turning To catch some token from the shadows 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 loved 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 church-going than usual. All this in commemoration of the fast of Jesus for forty days. What ever 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 fish diet, traditionally said to be good for the brain, may give a vigor to mental operations, resulting, it may be, in more stupendous hats, and more gorgeous dresses for the coming Easter time, with some, and a more pronounced 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 correspondents 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.

Voices from the People, AND INFORMATION, ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal.

The Words of Faith (Schiller).

(Translated by Rev. Wm. I. Gill.)

Three words I name of priceless worth...

Created free is man, yes, free; Though lowly bred...

True virtue next, no empty sound— A man should practice all his life...

There is a God, a sacred Will, In time and space...

Guard, then, these words of priceless worth, From lips of men that often roll...

Gathering Facts for Comfort in Sorrow.

To the Editor of the Religio-Philosophical Journal:

Allow me to express my admiration for your JOURNAL. I am not a Spiritualist, but great sorrow led me...

But when she was so suddenly taken from me my heart sank, and my great question...

I shall continue to gather facts for my own information and study, and if you deem them of any benefit to your readers...

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 orthodox should 'seek for a sign'...

Thoughtful people, wherever their creed, will ponder upon the question, and long for light upon it...

She died on the 14th of July. The cause of her death was an aneurism of the brain...

MARIA M. KING.

How Bogus Spirits are Manufactured for the Benefit of the Quillib. To the Editor of the Religio-Philosophical Journal:

I have lately attended three seances for materializations, two in Boston and one in New York...

Well, week after week in Boston, to a seance given by Mrs. Bliss...

I had been told wonderful things about Mrs. Beste and her illuminations...

Now, then, let me get at once to my experience here in New York...

In due time everything was ready for the materializations, and the forms were not slow in appearing...

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...

When De Witt was crawling around in guise of the departed, he was not in a room, but in the air...

The Edinburgh Standard writes up as follows: The audience is requested to sit in parallel rows...

I have used rather severe language, it may be, in writing of these people...

MARIA M. KING.

forms in the middle of the floor. Hough comes out from under the table and the faithful mother stands close by...

Church and State.

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

Arbitrary power, in whatever disguise, must be overthrown, and reason must do it.

The attention of the American people is to be called, not to the danger that menaces the future of our country...

Lookout Mountain Camp Meeting Association of Spiritualists.

The above association was organized at Chattanooga, Tenn., on October 23rd, 1883...

The purchased property is noted for its pure fountains and chalybeate waters...

Prayer.

Prayer, Victoria does not like long prayers. In her last book she says that Campbell's prayer at the unveiling of the Albert statue in Aberdeen...

Notes from Philadelphia.

To the Editor of the Religio-Philosophical Journal: I see you have not grown weary in well doing...

Each day now beholds more grain in Chicago than there ever was in one city before.

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...

Adulteration. The New York Board of Health has experimented on some adulterated mustard sold in that market...

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

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

A snowslide lately swept away the concentrating works of the Sanson Mining Company, near Silverton, Col., entailing a loss of \$50,000.

The only witness against a girl charged with stealing in Owego, N. Y., recently, was a boy 4 years old.

When a boy receives a long lecture in Sunday-school on the evils of smoking, and then meets the Superintendent Monday morning with a cigar in his mouth...

Slavery still exists in China. The female slaves are by far the most numerous.

The New York Board of Health has experimented on some adulterated mustard sold in that market...

The Gasket, the organ of the undertakers, complains of depression in the coffin industry...

A valuable chrono-peddler, who was bragging of his acquaintance with prominent men...

"Do you think your horse has a soul?" a Somerville phillippist asked a brother hippologist...

A good deal of agitation is taking place in Texas over a proposition on the part of some of the citizens of that State...

Teacher—"Who reigned after Saul?" "Solomon—David." "Who came after David?" "Solomon."

A critic in the Russian Invalid asserts that seventy miles a day may be continuously done by Russian cavalry...

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...

Since the great floods there has been much talk of raising the grade of Cincinnati above the high water mark...

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Peace and Love.

There are two Angels, messengers of light, Both born of God, who yet are bitter foes— No human breast their dual presence knows— As violently opposed as Wrong and Right.

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, ill the grave unites them, still apart.

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.

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.

When Minnie Beam was modelling her statue of Farragut the Admiral's old boatwain visited her studio. She asked him to look while she worked, and tell her if there was anything he liked.

Pre-historic Americans. H. R. Hazleton recently opened the large Indian mound near Carverville, Ga. A layer of very heavy flagstone covered a deep vault in which was found the skeleton of a man 6 feet 2 inches in height, surrounded by seven other skeletons.

A Japanese Student. A good deal was said about Asken Kabayama, the Japanese student, when he united with the Methodist Church at Wilkes-Barre, Pa. It was reported that his father had disinherited him.

It Wouldn't Work. G. F. Stoddard, of Providence, being grievously pestered with rats, caught a large rat and put a bell on it. This has always been accounted a sure means of driving the pests away.

The tendency among the negroes is to draw the line between those of pure blood and mulattoes. They have to a large extent in Egypt, and it crops out in the South to a greater or less extent during every political campaign.

Dr. Joseph Fryer, an English medical gentleman of considerable repute, declares that fretful children ought in England, as in India, to be induced to sleep by being put in a trough, into which a constant stream of water should flow, falling on the vertex of the cranium.

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."

Advantages. DO NOT BURN THE HAND. DETACHABLE WALNUT HANDLE. DOUBLE PRINTED IRON BOTH WAYS. BEST IN USE AND CHEAP. THREE IRONS. ONE HANDLE AND A STAND TO SET FOR SALE BY THE HARDWARE TRADE.

FREE GIFT! A copy of my Medical Treatise will be sent to any person who will send me a name and address with six cent postage. It is elegantly printed and illustrated; 144 pages, 12mo, 1879. It has been the means of saving many valuable lives. Send name and post-office address with six cent postage for mailing. The book is invaluable to persons suffering with any disease of the Nose, Throat or Lungs. Address Dr. E. W. WOOD, Cincinnati, Ohio. State the paper in which you saw this advertisement.

SIX YEARS OF HISTORY.

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."

A Remarkable Invention of Incalculable Value

to suffering humanity, and destined to banish such diseases as catarrh, bronchitis and lung trouble. A method based on reason, common sense and logic.

Why do people who are sick with nasal catarrh, throat or lung trouble, go to Colorado? For change of air, and because the dry air of that region has been found beneficial to diseased lungs and air passages.

It is a well recognized fact that air poisoned with sewer-gas, or decaying matter, if breathed for a continuous period, will impregnate the body with disease. Hence come diphtheria, typhoid fever, etc.

Does this seem too great a thing? For three years it has been going on all over America. It is a cure for Catarrh and Consumption. There is no space here to tell a tenth part of what it is, and what it does, or to introduce testimonials of cure from persons who were hopeless and expecting death.

The age of miracles has not passed. A Burlington mother has miraculously cured her youngest child of smoking by the laying on of hands.

Brown's Bronchial Trochies will relieve Bronchitis, Asthma, Catarrh, Consumption and Throat Diseases. They are used always with good success.

Fashion is Queen. East, brilliant and fashionable are the Diamond Dye colors. One package colors 1 to 4 lbs. of goods in 15, for any color.

Every place is safe to him who lives with justice Plato.

Wilbor's Compound of Pure Cod Liver Oil and Lime. That pleasant and active agent in the cure of all consumptive symptoms.

Samaritan Nerve. IS UNFAILING AND INFALLIBLE IN CURING Epileptic Fits, Spasm, Falling Sickness, Convulsion, St. Vitus Dance, Alcoholism, Opium Eating, Scrofula, and all Nervous and Blood Diseases.

Mrs. Pott's Sad Iron. BEST IN USE AND CHEAP. ONE HANDLE AND A STAND TO SET FOR SALE BY THE HARDWARE TRADE.

THE GOLDEN ARGOSY. A WEEKLY PAPER FOR THE FATHER, THE MOTHER, THE CHILD, THE YOUTH, THE MAN, THE WOMAN, THE HOME, THE CHURCH, THE WORLD.

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GOLDEN PRAISE Ayer's Sarsaparilla

By People who Have Proven its Benign Effects.

WARREN LELAND, New York: "There is no medicine in the world equal to AYER'S SARSAPARILLA." [Cured by it of Rheumatism.]

REV. W. E. PENNINGTON, Central South Hampton, N. D.: "AYER'S SARSAPARILLA has made a new man of me." [Cured by it of General Debility.]

JOHN J. RYAN, Athletic B. C. C. Philadelphia, Pa.: "AYER'S SARSAPARILLA cured me." [Cured by it of Rheumatism.]

ORLANDO SNELL, Lowell, Mass.: "I enjoy better health than ever before, due solely to the use of AYER'S SARSAPARILLA." [Cured by it of Carbuncles and Debility.]

NATHAN S. CLEVELAND, Boston, Mass.: "A most valuable remedy for the lassitude and debility incident to the spring season." [His daughter cured by AYER'S SARSAPARILLA of Headaches, Dizziness, Indigestion, and General Debility.]

MILTON FOX, Dracut, Mass.: "The one I would recommend above all others as a blood purifier." [Cured by AYER'S SARSAPARILLA of Scrofulous Humor and Dyspepsia.]

SEELY CAMERON, Nashville, Tenn.: "My system seemed saturated with Scrofula, but AYER'S SARSAPARILLA cured me."

HON. FRANCIS JEWETT, Lowell, Mass.: "AYER'S SARSAPARILLA is the only preparation that seems to do me any real, lasting good." [Cured by it of Blood Impurities.]

MRS. E. B. TOMPKINS, Brooklyn, N. Y.: "AYER'S SARSAPARILLA has done me untold good. Nothing else has been so efficacious." [Cured by it of Feminine Ailments.]

FRANK M. GRIFFIN, Long Point, Texas: "Has worked like a charm; no medicine could have accomplished more." [His child cured by AYER'S SARSAPARILLA of Scrofulous Sores.]

MRS. H. MCKAY, Lowell, Mass.: "I can recommend AYER'S SARSAPARILLA to all afflicted by it of Scrofulous Swellings, Dizziness, and Internal Fever."

GEO. ANDREWS, Lowell, Mass.: "No doubt whatever that I owe my recovery to AYER'S SARSAPARILLA." [Cured by it of Salt Rheum.]

HENRY J. CHAPMAN, Nashua, N. H.: "AYER'S SARSAPARILLA is a perfect blood purifier." [Cured by it of long standing and severe Scrofulous Humors and Dyspepsia.]

MRS. LORENZO S. RUGGLES, Auburn, Me.: "AYER'S SARSAPARILLA has proved its superiority to all others." [Cured by it of Feminine Weaknesses.]

Almost all the ill that flesh is heir to" spring from, or are intensified by, impurities in the blood, the result of hereditary taint or of a wrong manner of living.

Dr. J. C. AYER & CO., [Analytical Chemists] LOWELL, MASS Sold by all druggists; price \$1; six bottles for \$5.

BUY NORTHERN GROWN SEEDS. Produce by all Flowers, Vegetables and crops. Sent for new Catalogue, containing everything for garden, market and durable goods.

OUR \$10.00 BIBLE FOR \$4.50. We are filling orders for elegant Family Bibles at less than one-half former retail prices.

ILLUSTRATED CIRCULAR SENT FREE. AGENTS \$100 PER MONTH MANNING'S STOCK-BOOK. Selling 100,000 already sold.

THE BEST ELECTRIC BELT EVER MADE ONLY \$1. Having obtained the sole right to sell the German Electro-Galvanic Belt in America...

A CHANGE OF A LIFETIME! This Offer HOLDS GOOD UNTIL JUNE 10TH ONLY. \$40,000 IN PRESENTS, GIVEN AWAY. EVERY SUBSCRIBER GETS A PRESENT.

BARNES' Patent Foot and Steam Power Machinery. Catalogue and Price List on application.

DR. SOMERS' Turkish, Russian, Electric, Sulphur, Mercurial, Roman, and other Medicinal Baths, the FINEST in the country.

ALBERT LEA ROUTE. A New and Direct Line, via Seneca and Kankakee, has recently been opened between Richmond, Illinois, and Kansas City, Missouri.

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ALBERT LEA ROUTE. A New and Direct Line, via Seneca and Kankakee, has recently been opened between Richmond, Illinois, and Kansas City, Missouri.

Massey quotes as a "genuine Jewish tradition," an account that affirms that "that man was a disciple of Jehoshua 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 traditions 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 a 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" 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 Jesu." About the twelfth century A. D. two books, each called *Sepher Toledoth Jesu*, 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 authorities they are unworthy of notice. The eminent Jewish historian Graetz, in his *History of the Jews*, iii. 243, calls them "miserable" productions. These wretched collections of blunders and falsehoods, scorned alike by Jewish, Christian and Rationalist scholars (the latter including Strauss, Keim, etc.), have alas! been adopted by two recent anti-Christian writers as furnishing valuable historic 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 Wagensell version, in its first chapter, tells us that in the days of Alexander Jannæi, 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 Jannæi, as this version of the *Toledoth* says; but according to the Huldreich 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 returned 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 Perachia, Joshua ben Levi, who lived A. D. 230, Akiba (A. D. 135), and Eleazar (A. D. 60). It is seen how unhistorical and anachronistic the work is.

mother of King Mumbasius, called Hyreanus, who was killed by Herod. Queen Alexandra had a son Hyreanus who was killed by Herod, but Oleina and Mumbasius were entirely different persons. Oleina 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. 81, 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 Found*, 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 authoritativeness for his statements concerning Salome-Alexandra, Mr. Massey names "Josephus, *Ant. b. xiii. ch. 1, ch. xiii, 5; ch. xiv, 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 explanation of this series of misstatements.

On page fifty-seven of Baring-Gould is found the following: "Learned Jewish writers have emphatically denied that the Jeschu of the Talmud is the Jesus of the Gospels. In the 'Disputation' of the Rabbi Jehiel with Nicolas, 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-note. Eisenmenger: *Neuentdecktes 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 [sic] and the Jesus of the gospels. This, observes Rabbi Techiels, which has been related of Jehoshua ben Perachia and his pupil, contains 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. 1, 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 Zevi is changed with asserting that the Christ of the gospels is mythical, not historical. This last assertion Mr. Massey adds on his 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 Talmudic 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 Israelite*, and one of our best Talmudists, has illustrated 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 Raphael 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 preposterous a conclusion.

Mr. Massey quotes from the Babylonian Gemara, *Sabbath*, fol. 67, the following: "There exists a tradition that on the rest-day before the Sabbath they crucified Jehoshua [sic], on the rest-day of the Passah (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 rest-day 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. e., the day before the Passover)'. The parenthetical concluding 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 the Talmud this quotation is found, and Mr. Massey wishing to state in his book the pre-

else place in the Talmud in which found, as indicative perhaps of his "prolonged researches" 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. *Sanhedrin* 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* Jesus, 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, Thaddæus, 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 protested against "as an impossibility," all the Jewish scholars of the world to-day accept as truth.

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 thereabout of Mr. Gerald Massey.

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 séance 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 McVain; his next appearance was as a female dressed in white, and a fierce struggle ensued. Roberts was thrown to the floor; his mother came to the rescue and threatened to kill Richardson if 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 most 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, Simulations, 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 dispelling the miasma generated from the Hazard camp. 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 Maude Underhill; 5, Duet by the Babcock sisters; 6, Ten minute speeches; 7, Hymn; 8, Recitation by Mamie Fellows; 9, Song, by Olive 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 Socials.
 - 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 morning and evening services are exclusively for mediums.

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 Duet, 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 1,358 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.

Pope 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 Sedgewick county, Kansas, to the Ohio Valley food-sufferers.

The spirit "Joey," a control of Mr. Eglington, 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 I 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. It was supported by Senators Garland, Blair and Jones (Pa.), 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 3,379, 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 the home for treatment.

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 visited 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 (5) 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 press speak in high terms of them.

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