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#### A WOODEN GOD.

Exhibited by Hendrick B. Wright's Committee as "the Cause of the Present Depression in Labor."-He is Located Up a Back Alley in San Francisco, and is Worshiped by the Heathen Chines .-- And the Committee Think He is Liable To Be Dangerous to "the American System of Religion."-So They Conclude to Hold Him Responsible for All the Trouble They Did Not Find .- All of Which Leads Col. Ingersoli to the Defense Both of the God and His Worshipers.

which he sprinkled round about the altar. .... And he brought the meat offering and took a handful thereof and burnt upon the altar ... He slew also the bullock and the ram for a sacrifice of a peace offering which was for the people. And Asron's sons pre-sented unto him the blood which hesprinkled upon the altar round about, and the fat of the bullock and of the ram, the rump, and that which covereth the inwards and the kidneys, and the caul above the liver, and they put the fat upon the breasts and he burnt the fat upon the altar. And the breast and the right shoulder Aaron waved for a wave offering before the Lord, as Moses had commanded."

If the Chinese only did something like this, we would know that they worshiped the "living" God. The idea that the supreme head of the "American system of religion" can be placated with a little meat and "ordi-nary estables" is simply proposition. He nary eatables" is simply preposterous. He has always asked for blood, and has always asserted that without the shedding of blood there is no remission of sin.

The world is also informed by these gen-tlemen that "the idolatry of the Chinese produces

#### A DEMORALIZING EFFECT UPON OUR AMERICAN YOUTH

by bringing sacred things into disrespect, and making religion a theme of disgust and contempt.

In San Francisco there are some three hundred thousand people. Is it possible that a few chinese can bring our "holy re-ligion" into disgust and contempt? In that city there are fifty times as many churches as Joss-houses. Scores of sermons are uttered every week; religious books and papers are plentiful as leaves in autumn, and some what dryer; thousands of Bibles are with-in the reach of all. And there, too, is the example of a christian city. Why should we send missionaries to China

if we can not convert the heathen when they come here? When missionaries go to a foreign land, the poor, benighted people have to take their word for the blessings showered upon achristian people; but when the heathen come here they can see for themselves. What was simply a story pe-comes a demonstrated fact. They come in contest with monle who love their members contact with people who love their enemies They see that in a christian land men tell the truth; that they will not take advantage of strangers; that they are just and patient, kind and tender; that they never resort to force; that they have no prejudice on account of color, race, or religion; that they look upon mankind as brethren; that they speak of God as a universal Father, and are willing to work, and even to suffer for the good not only of their own countrymen, but of the heathen as well. All this the Chinese see and know, and why they still cling to the religion of their country is to me a matter of amazement. We all know that the disciples of Jesus do unto others as they would that others should do unto them, and that those of Con-fucius do not unto others anything that they would not that others should do unto them. Surely, such peoples ought to live together

with the value of your religion, of what you are pleased to call "The American system," show them that Christians are better than heathens. Prove to them that what you are pleased to call the "living God" teaches higher and holier things, a grander and purer code of morals than can be found upon pagan pages. Excel these wretches in industry, in honesty, in reverence for parents, in cleanliness, in frugality; and above all by advocating the absolute liberty of human thought.

Do not trample upon these people because they have a different conception of things about which even this committee knows nothing.

Give them the same privilege you enjoy of making a God after their own fashion, And let them describe him as they will. Would you be willing to have them remain, if one of their race, thousands of years ago, had pretended to have seen God and had written of him as follows: "There went up a smoke out of his nostrils, and fire out of his mouth devoured; coals were kindled by it,..., and he rode upon a cherub and did fly." Why should you object to these people on ac-count of their religion? Your objection has in it the spirit of hate and intolerance. Of that spirit the inquisition was born. That spirit lighted the fagot, made the thumb-screw, put chains upon the limbs, and lashes upon the backs of men. The same spirit bought and sold, captured and kidnapped human beings; sold babes, and justified all

the horrors of slavery. Congress has nothing to do with the re-ligion of the people. Its members are not responsible to God for the opinions of their constituents, and it may tend to the hap-piness of the constituents for me to state that they are in no way responsible for the religion of the members. Religion is an in-individual, not a national, matter. And where the nation interferes with the right of conscience, the liberties of the people are devoured by the monster superstition.

character of our civilization, make no impression upon the Pagan life of the Chinese;" and that even the report of this committee will not tend to elevate, refine and christianize the yellow heathen of the Pacific coast. In the name of religion these gentlemen have denied its power and mocked at the enthusiasm of its founder. Worse than this, they have predicted for the Chinese a future of ignorance and idolatry in this world, and if the "American sys-tem" of religion is true, hell-fire in the next.

For the benefit of these four philosophers and prophets I will give

#### A FEW EXTRACTS FROM THE WRITINGS OF CONFUCIUS,

that will, in my judgment, compare favor-ably with the best passages of their re-port:

"My doctrine is that man must be true to the principles of his nature, and the be-nevolent exercise of them toward others.

"With coarse rice to eat, with water to drink, and with my bended arm for a pil-low. I still have joy. "Riches and honor acquired by injustice are to me but floating clouds.

"The man who, in view of gain, thinks of righteousness; who, in view of danger, forgets life, and who remembers an old agreement, however far back it extends, such a man may be reckoned a complete man. "Recompense injury with justice, and kindness with kindness.

"There is one word which may serve as a rule of practice for all one's life: Reciproc ity is that word."

When the ancestors of the four christian congressmen were barbarians, when they lived in caves, gnawed bones, and worship. ed dried anakes, the infamous Chinese were reading these sublime sentences of Confu-cius. When the forefathers of these christian statesmen were hunting toads to get a contra charms, the wretched Chinese were calculating collpses, and measuring the circum-ference of the earth. When the progenitors of these representatives of the "Ameri can system of religion" were burning women charged with nursing devils, the people "incapable of being influenced by the exalted character of our civilization. were building asylums for the insane. Neither should it be forgotten that, for thousands of years, the Chinese have hon-estly practiced the great principles known

predicated, it therefore recognizes nothing above material and carnal attractions in the commerce material and carnal attractions in the commerce of the sexes.... Hence, as a general fact, the history of athelam, materialism, infidelity, as I healtate not to affirm, has been the history of sensualism and so-called free-loveism; and if there have been individual exceptions to this rule, as I admit there have been many, they have grown out of the re-straining influence of a public moral sense, in-culcated by civil laws, and the precepts of the prevailing religion under which these persons were born and brought up."

Further along, I say, that "as Spiritual-ists, we have no class sympathy or affilia-tion with atheists and free-lovers; that I consider it established, then, that the free-lowed of this country and comparation is consider it estationaler, then, that the free lovelsm of this country and generation is, with very slight and unimportant excep-tions, the legitimate outcome, not of Spirit-ualism as such, but of atheism, materialism or some other form of infidelity. Spirit, spirituality, or any thing which may come under the head of Spiritualism, has nothing to do with it except to condemn and discourage it."

In quoting from these parts of my lec-ture, Mr. Underwood (undesignedly, as Iam willing to believe,) leaves out just enough of my words and sentences to render my position a little indefinite, and then charges me with "great looseness of thought," and with "glaring injustice to a large and re-putable class of thinkers." I might say to Mr. Underwood, and to all who have read him. "Read my lecture again; ponder it in every word and sentence, and find in it a sufficient and almost complete reply to all he and others have said against it.

In his several articles published in the JOURNAL of August 30th and Sept. 6th, 1879, and Jan. 3d, 1880, Mr. Underwood has endeavored to answer my positions so far as the ethics of atheism are concerned. In these several efforts a sufficient amount of ingenuity is displayed to entitle them to be considered as embodying the best logic of his side of the question, set forth in its most plausible form. In replying to him, therefore, I shall feel that I am replying to the most approved arguments of atheists as a body, in respect to the points involved. How, then, does Mr. Underwood attempt to meet the positions taken in my lecture? He draiss that "mere greed, grossness and sensual gratification find any sanction in philosophic and scientific materialism." He ays: "All its representative writers who have touched on marriage, so far as I know, hold, with Buechner, that 'in its present form and conception it is essentially a product of human culture;' and with Strause, that 'it is necessary to resist caprice and uphold marriage,'' Again, in reply to my challenge to show that D. M. B., whose conchallenge to show that D. M. B., whose con-duct has been exposed in this JOURNAL, has not, considered simply as an atheist, given a practical illustration of his doc-trine, he evasively puts forth this remark-able saying. "If the meaning of the word atheist be enlarged so as to include the atheist of metariolism them I are amphatia ethics of materialism, then I say emphatically that Mr. B----'s conduct, far from being an illustration of atheism, is plainly condemned by it;" and just before that he says: "If atheism be permitted to represent the entire philosophy and beliet of those who do not believe in a personal (lod, it will furnish a foundation for every virtue as firm and secure, and inducements to a moral life as effective, as those afforded by the best system of religion.' " Now it will be observed, that in the above quotations from Buechner and Strauss, it is taught that marriage should be upheld, not because this is a precept or corollary of atheism, but because it is proved to be proper and expedient by conditions entirely outside of atheism and every other form of infidelity. Moreover, this proposed "enla. ge-ment" of the term "atheism" so as to in-clude the system of ethics which Mr. Underclude the system of etnics which Mr. Under-wood elsewhere upholds, and so as "to rep-resent the *entire* system of philosophy and belief (on other subjects) of those who do not believe in a personal God"—is plainly what can not possibly be allowed,—*first*, because a man who in one field of thought may be an man who in one field of thought may be an atheist, may, in another field, have many very sensible ideas which have no possible connection with atheism, ethical or otherwise; and secondly, because no one, be he atheist or theist, has a right to appropriate to himself or his class as exclusive property, ideas which he holds in common with those of opposite beliefs in respect to theology. Mr. Underwood confessed as much as this himself when he said: "Mr. Bconsidered simply as an atheist, is one who denies or disbelieves in a personal and intelligent Deity;" and when he said, just be-fore that, "Certainly no one claims that moral obligations can have a foundation on the bare denial or disbelief in a God." Let us then, for clearness, state these admitted propositions in syllogistic form: First, "An athelst is simply one who denies a God." Second. "Moral obligations can have no foundation in the denial of a God." "*Hrgo*, Atheism does not inculcate any moral obligations; or in other words, it is totally destitute of all elements of a moral life. Consequently my ingenious opponent is compelled to resort to considerations of policy, expediency and utility which lie entirely outside of his athelam as such, and which have no logical connection with it whatsoever, in order to prove that a man does any thing wrong in a case such as that referred to. So far as this branch of the subject is con-cerned, then, it is a sufficient reply to Mr. Underwood to show that he has most ef-

#### [Chicago Daily Times.]

WASHINGTON, March 27.-To-day Messrs. Wright, Dickey, O'Conner, and Murch, of the select committee on the causes of the present depression of labor, presented the majority special report upon Chinese immigration.

These gentlemen are in great fear for the future of our most holy and perfectly an-thenticsted religion, and have, like faithful watchmen, from the walls and towers of Zion, hastened to give the alarm. They have informed Congress that "Joss has his temple of worship in the Chinese quarters, in San Francisco. Within the walls of a dilapidated structure is exposed to the view of the faithful the god of the Chinaman, and here are his altars of worship. Here he tears up his pieces of paper; here he offers up his prayers; here he receives his religious consolations and here is his road to the celestial land." That "Joss is located in a long, narrow room in a building in a back alley, upon a kind of altar;" that "he is a wooden image, looking as much like an alligator as like a human being;" that the Chinese "think there is such a place as heaven;" that "all classes of Chinamon worship idols;" that "the temple is open every day at all hours;" that "the Chinese have no Sunday," that this heathen God has "huge jaws, a big red tongue, large white teeth, a half-dozen arms, and big, fiery eyeballs. About him are placed offerings of meat and other estables—a sacrificial offer-

No wonder that these members of the committee were shocked at such an image of God, knowing as they did that

#### THE ONLY TRUE GOD

was correctly described by the inspired lu-natic of Patmos in the following words: "And there sat in the midst of the seven

golden candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the pape with a golden girdle. His head and his bairs were white like wool as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and dut of his mouth went a sharp. two-edged sword: and his countenance was as the sun shineth in his strength."

Certainly a large mouth filled with white teeth is preferable to one used as the scab-bard of a sharp, two-edged sword. Why should these gentlemen object to a god with big fiery cyclails, when their own Delty has over like a forme of fire? eyes like a flame of fire?

Is it not a little late in the day to object to people because they sacrifice meat and other estables to their god? We all know that for thousands of years the "real" God was exceedingly fond of roasted meat; that He loved the savor of burning flesh, and de-lighted in the perfume of fresh, warm blood.

The following account of the manner in which the "living God" desired that His chosen people should secrifice, tends to show the degradation and religious blindness of the Chinese:

"Aaron therefore went unto the altar and slew the calf of the sin offering which was for himself. And the sons of Aaron brought the blood unto him. And he dipped his fingers in the blood and put it upon the horns of the altar, and poured out the blood at the bottom of the altar; but the fat and the kidneys and the caul above the liver of the sin offering he burnt upon the altar, as the Lord commanded Moses, and the desh and the hide he burnt with fire without the camp. And he slow the burnt offering. And Aaron's sons presented unto him the blood

RISING WITH THE SUBJECT,

in perfect peace.

growing heated with a kind of holy indigna-tion, these christian representatives of a christian people most solomnly declare that: "Any one who is really endowed with a correct knowledge of our religious system, which acknowledges the existence of a liv-ing God and an accountability to Him, and a future state of reward and munishment. a future state of reward and punishment who feels that he has an apology for this abominable pagan worship is not a fit person to be ranked as a good citizen of the American union. It is absurd to make any apology for its toleration. It must be abol ished, and the sooner the decree goes forth by the power of this government the better it will be for the interests of this land."

I take this, the earliest opportunity, to inform these gentlemen composing a majority of the committee that we have in the United States no "religious system;" that this is a secular government. That it has no religious creed; that it does not believe nor disbelieve in a future state of reward nor disbelieve in a future state of reward and punishment; that it neither affirms nor denies the existence of a "living God;" and that the only god, so far as this government is concerned, is the legally expressed will of a majority of the people. Under our flag the Chinese have the same right to worship a wooden god that you have to worship any other. The Constitution pro-tects equally the church of Jeboyah and the tects equally the church of Jehovah and the house of Joss. Whatever their relative positions may be in heaven, they stand upon a perfect equality in the United States.

THIS GOVERNMENT IS AN INFIDEL GOVERN MENT.

We have a constitution with man put in and God left out; and it is the glory of this country that we have such a constitution. It may be surprising to you that I have

an apology for pagan worship, yet I have. And it is the same one that I have for the writers of this report. I account for both by the word *superstition*. Why should we object to their worshiping God as they please? If the worship is improper, the protestation should come not from a committee of congress, but from God himself. If He is satiafied, that is sufficient. Our religion can only be brought into contempt by the actions of those who profess to be governed by its teachings. This report will do more in that direction than millions of Chinese could do by burning pieces of paper before a wooden image. If you wish to impress the Chinese

If you wish to drive out the Chinese, do not make a pretext of religion. Do not pretend that you are trying to do God a favor. Injustice in His name is doubly de-testable. The assassin can not sanctify his dagger by falling on his knees, and it does not help a falsehood if it be uttered as a prayer. Religion used to intensify the hatred of men toward men under the precence of pleasing God has cursed this world.

A portion of this most remarkable report is intensely religious. There is in it almost the odor of sanctity; and when reading it, one is impressed with the living piety of its authors. But on the twenty-fifth page there are a few passages that

#### MUST PAIN THE HEARTS OF TRUE BE-LIEVERS.

Leaving their religious views, the members immediately betake themselves to philosophy and prediction. Listen:

"The Chinese race and the American citizens, whether native-born or who is eligible to our naturalization laws and becomes a citizen, are in a state of antagonism. They can not, nor will not ever meet upon common ground, and occupy together the same social level. This is impossible. The pagan and the christian travel different paths. This one believes in a living God; that one in the type of monsters and worship of wood and stone. Thus in the religion of the two races of man they are as wide apart as the poles of the two hemispheres. They can not now nor never [sic] will approach the same religious altar. The christian will not recede to barbarism, nor will the Chinese advance to the enlightened belt [whatever it is] of civilization....He can not be converted to those modern ideas of religious worship which have been accept-ed by Europe and which crown the American system."

Christians used to believe that through their religion all the nations of the earth were finally to be blest. In accordance with that belief missionaries have been sent to every land, and untold wealth has been expended for what has been called the spread of the gospel

I am almost sure that I have read somewhere that "Christ died for all men," and that "God is no respecter of persons." It was once taught that it was the duty of christians to tell to all people the "tidings of great joy." I have never believed these things myself, but have always contended that an honest merchant was the best missionary. Commerce makes friends, religion makes enemies; the one enriches, and the makes enemies; the one enriches, and the other impoverishes; the one thrives best where the truth is told, the other where falsehoods are believed. For myself, I have but little confidence in any business, or en-terprise, or investment that promises dividends only after the death of the stock-holders. holders.

But

I AM ASHAMED that four christian statemen, four members of congress in the last quarter of the nineteenth century, who seriously object to people on account of their religious convic-tions, should still assert that the very re-ligion in which they believe and the only religion established by the living God, head of the American system-is not adapted to the spiritual needs of one third of the human race. It is amazing that these four gentlemen have, in the defense of the christian religion, announced the discovery christian religion, andounced the discovery that it is wholly inadequate for the civil-zation of mankind; that the light of the cross can never penetrate the darkness of China; "that all the labors of the mission-ary, the example of the good, the exalted

#### OIVIL SERVICE REFORM,

a something that even the administration of Mr. Hayes has reached only through the proxy of promise.

If we wish to prevent the immigration of the Chinese, let us reform our treaties with the vast empire from whence they came. For thousands of years the Chinese secluded themselves from the rest of the world. They did not deem the christian nations fit to, associate with. We forced ourselves upon them. We called, not with cards, but with cannon. The English battered down the door in the names of opium and Christ. The infamy was regarded as another triumph for the gospel. At last, in self-defense, the Chinese allowed christians to touch their shoes. Their wise men, their philosophers protested, and prophesied that time would show that christians could not be trusted. This report proves that the wise men were not only philosophers but pophets.

Treat China as you would England. Keep a treaty while it is in force. Change it if you will, according to the laws of na tions, but on no account excuse a breach of national faith by pretending that we are dishonest for God's sake.

ROBERT G. INGERSOLL.

### THE ETHICS OF ATHEISM.

## A. Reply to Prof. B. F. Underwood.

#### BY WILLIAM FISHBOUGH.

So far as the question of truth or untruth is concerned, respecting the doctrines of pantheism and atheism, on the one hand, and of theism on the other, I have, perhaps, said enough in a direct way in my article published in the JOURNAL of April 3d. The published in the JOURNAL of April 3d. The ethics involved in the question, and con-cerning which there appears to be a mark-ed difference of opinion between Mr. Under-wood and myself, remain yet to be more critically examined from the position as-sumed in my lecture published in the Jour-NAL of August 2d, 1879, and to which Mr. Underwood and others have taken so many exceptions. exceptions.

My principal object in that lecture was to denounce and excoriste, as in duty bound. the detestable doctrine of free-lustism, com monly called "free-lovelsm," which has been foisted upon Spiritualism where it does not belong. I asserted that this doc-trine came not from Spiritualism as such, but was foreign and indeed utterly repugnant to it, being "earthly, carnal, sensual and devilish, and not spiritual. I asserted, therefore, that when it appears among Spiritualists it appears as a stranger and a foreigner;" and in seeking an answer to the question, Whence comes this intruder? I use the following language:

"Atheism, materialism, infidelity, as we have before seen, has a foothold in the world..... What is its basis of argument? and how does it reason? Recognizing nothing above uniteriality, or at most nothing above unintelligent laws of which no voluntative and hence moral attributes can be

Continued on Babils Pane.

A REMARKABLE FORTHCOMING WORK.

#### Volumes Two and Three of Mrs. Maria X. King's "Principles of Nature."

### BY WILLIAM EMMETTE COLEMAN.

One of the more common reproaches leveled against Spiritualism, is the trashy character of the communication purporting to emanate from the wise and gifted in spirit-life; and we are sorry to say, there is much foundation for this reproach. All spirit productions, however, are not of this character though such is often predicated of them all by those only partially acquainted withour voluminous spiritual literature. At times we get something worthy of its asserted spiritual source, and of which Spiritualism need not be ashamed. Of this standard, among others, are the works given through Mrs. Maria M. King, particularly her great work, the Principles of Nature, the first volume of which was issued in 1866, the second and third being now in DTess

I have received advance sheets of the second volume, and 1 find them to be of deep interest and importance to every unbiased student of nature. After careful study of the whole range of spiritual lit-erature, from that of 1848 to the present time, in my judgment we have received nothing from the Spirit-world comparable in excellence of subject matter, profundity and breath of scope, and comprehensiveness of treatment, to these three volumes. Their issue forms an epoch in our literature; and were more works of this character produced through mediumistic dictation, very much of the sarcasm and ridicule now heaped upon spirit messages, would fail to the ground from lack of an object upon which to vent itself. Profoundly thankful ought we to be to the Spirit-world, in that it has been able, through a course of devol it has been able, through a course of development and culture extending over many years, to produce one medium, at least, through whom some of the highest and grandest truths of the universe could be revealed to man; for this is emphatically a revelation in the true meaning of the term. Laws, principles and modes of action of nature's forces, are herein revealed to man in the flesh for the first time in our planet's history. Recognizing all the truths of science, it goes far beyond the present status of material science, correcting some of its mistakes (due to the imperfect knowledge of present day science) and supplements known truth by those grander and higher.

I honestly and conscientiously commend this remarkable work to all Spiritualists and spiritual investigators. I feel convinced that it really is what it purports to be; I have not a doubt but that it comes from a most exalted spirit-intelligence, who, as he tells us, has qualified himself to be a teacher by years of careful study and investigation, under the guidance of still more advanced sages in spirit life, of the principles upon which the universe is built and de-veloped, both in material and spiritual realms of being. I have a comprehensive acquaintance with the literature of the world, whether in science, philosophy, or belies-letters, and I have considerable knowledge of the branches of science in-volved in the principles discussed in these three volumes, astronomy, geology, biology, archaulogy, etc.; and I have no hesitation in saying that I doubt if a mind can be the work. found on earth capable of the production of these volumes, particularly volume one, of which I have been a close student for a dozen years. These volumes comprehend the whole scheme of creation, spiritual and material, begining with the material and culminating in the third volume, with the spiritual universe. I have been called materialistic, because I have attached due importance to the revelations. teachings of material science, and have freely criticised purported spiritual communi cations: yet I am really so spiritualistic that the wealth of ideas and store-house of new truths, unknown to the science of the day. gathered by me from the first volume of Principles of Nature, is and has been for years deemed by me of more value than all the gold and silver of earth. Millions and billions of dollars are as nothing compared with the wealth of principles, of facts garnered from this to me, priceless vol-Although the three volumes are connect. ed, following each other in regular sequence, still each may be read, independently and understandingly, covering, as they do, dif-ferent phases of universal being. Volume one gives the history of the development of the material universe, in the present order of creation, as follows: Chapter one, The Infinite Universe; chapter two, The Finite Universe of Which We Are a Part; chapter three, The Solar System ; chapter four, The Evolution of the Earth in its Twelve Come tary Stages or Eras. Volume two begins with the history of our earth in its first planetary era, the time when the first solid crust began to form in pre-geologic ages, and gives a summary of the principles govern-ing the whole circuit of earth's unfoldment from that time to the historic period, writ-ten in the light of spiritual principles, and explaining the modes of operation of spirit-itual forces co-operative with material in earth's development. Geolegists and archaologists tell us much of the material side of earth's former history; but here we have presented the spiritual side, coeval with the material and explaining in a clear and satisfactory manner principles and modes of formative action never before fully sensed by the world. The paramount question in physical science now is, the origin of species. Evolution is now almost universally acknowledgtion is now almost universally acknowledg-ed, both among Spiritualists and scientists; but the how of evolution, the modus oper-andi by which types and species were origi-nated on earth, through evolution, is still far from settled. That higher species were evolved from lower, through law, is now an established from to be the through law, is now an established fact; but that "natural selec-tion"-unquestionably one of the factorswas par excellence, the means by which evolution was brought about, is not so gener-ally accepted. "Natural selection" alone fails to account for organic evolution, Darwin now admitting that he claimed too much for that principle in the early editions of his great work. This whole question is fully treated in Mrs. King's second volume, a large portion of which is devoted to the presentation of the laws and principles under which evolution went forward, from Azoic times to the advent of the human race. Without predicating mailibility of this or any other writing, material or spiritual, I yet believe that upon this point, as upon nearly all the other questions involved in these three volumes, we find in them a closer approximation to the truth than is any where else contained. Being strictly a human production-one produced at second hand, under difficulties-it cannot be conhand, under difficulties it cannot be con- especially upon the discovery of a new mo-sidered free from error; and such Mrs. i tive power that should be self-sustaining

King does not deem it or claim it to be. It is given simply for what it is worth ad-dressed to the individual reason, claims no exemption from legitimate criticiam on account of its spiritual origin. No one should accept any thing found in it, or in any other book that does not accord with his highest reason and judgment, no matter whence it purports to come.

Among the many subjects of interest explained in the second volume may be mentioned, the lawsgoverning the evolution of the mineral kingdom from the elemental, the vegetable from the mineral, the animal regetable from the inmeral, the animal from the vegetable, and the human from the animal, including accounts of the "missing link," man's immediate progeni-tors; the causes and uses of the glacial epoch and of the semi-mythical Noachian deluge; the law of man's immortality; the proper use and abuse of the procreative functions, and the ends subserved in nature thereby in addition to the continuance of the race; the nature of unconscious cerebration, clarivoyance, trance, etc.; the history of the first races of man on earth, and the localities in which they were evolved, with the intermination of the origin of the myth of the fall of man; the history of mankind during the problem of the bistory of mankind during the prehistoric and fabulous eras, etc., etc. The key note of this unique production is

found in the sentence, "Mind is the moving power of nature," the true offices of spirit in the universe of matter being clearly and cogently set forth; and as a sample of the grand and novel truths to be gleaned from its pages, attention is invited to the following pregnant sentence: "Matter Inheres with spirit on every plane of the spiritual universe, as spirit inheres with matter on every plane of the material universe." A. rich intellectual and spiritual treat awaits all its readers, and we hope all the JOURNAL readers will avail themselves of the opportunity thus presented to inform themselves concerning the laws and principles regnant in universal nature.

The greatest treat of all, however, to the Spiritualists generally, I think, will be the third volume, which is devoted exclusively to the spiritual universe in its varied ramifications. When I shall have received the advance sheets of that volume, I shall be better prepared to indicate the full nature of its contents. Suffice it to say that it will contain an exposition of the nature of spirit in all its grades, from the lowest spiritessence permeating the first crystalline rock in pre-geologic times, to the perfected spirit entering into the constitution of the Divine mind. The nature of Deity and the deific attributes of mankind are here more clearly presented than in any other work. The mode of evolution of spiritual spheres and circles, and their precise location in space; full descriptions of the different circles in the second sphere (or first spiritual world); the laws governing the lives of spirits, their food, clothing, houses, occupations, modes of communication with earth; the transformations undergone by the spirit in its passage from sphere to sphere; courtship and marriage in spirit-life; instruction and growth of children in the spirit realm; laws governing animal life in the spheres, all these and many other points are incidly explained, the work being a veritable encyclopedia of spiritual geogra-phy and history. It closes with the personal experiences in spirit-life of its author, John Adams, one of the most interesting portions

and perpetual, with a force amply adequate to do the work of the world. The all-per-vading electric forces of nature were to be tamed and harnessed into machinery for this purpose; this was the leading idea at the bottom of the speculations and experi-ments made through Mr. Spear's mediumship.

in the second

1 myself was made cognizant of the pro-gress of affairs, and was sometimes invited to attend the lectures; and on one occasion took notes and wrote out the substance of what was given; and I have no hesitation in affirming that the mental acumen and power thus displayed through Mr. Spear, were of a character to deeply interest and astonish the unbiased listener and observer. These lectures were eventually published in a large octavo volume-A. E. Newton being editor, entitled "The Educator," from a candid examination of which almost any competent person must be forced to the conclusion that—whatever else may be of a doubtful character—there can be no doubt but that a mental power is therein displayed far beyond the normal capacity of the medium.

But there was a hitch somewhere in the experiments of these unseen theorizers; for when at length, under their minute and constant direction, the "electric motor" was announced as completed; and in company with some ten or twelve others invited ones, I went to the High Rock Tower, at Lynn, to witness the culminating success of the wonderful enterprize, the thing did not move excepting in a slight vibration of some pendant balls, easily accounted for, considering the elevated and somewhat frail position occupied, and the natural effect of the winds and other disturbing forces. In short-notwithstanding certain efforts made to cover up the defeat-there was a decided failure; spirits, as well as mortals, of all stages of the world's history, have not succeeded in finding the philosopher's stone of inventors.

But Mr. Spear's mediumship was by no means confined to this one channel of expression; on the contrary his was a manifold mediumship. Especially have I witnessed in a great variety of instances the most perfect delineation of character given through him whilst in his deep trance condition. He was also an important help to us in our Harmony Hallspirit-dramatics described in a previous paper. What was most frequently assigned to him by the spirit managers, was to represent some "Evangel ical" minister, or deacon of the old school and with his elongated and solemnized features, he was certainly most admirably fitted for a life-like fulfillment of his part. His daughter Sophronia - who was almost always with him in those days-was also highly and beautifully mediumistic; to her it was often given to act the part of an angelic spirit, gliding gently and invisibly around among the visible ones, whispering words of love and wisdom to each in turn, as occasion should seem to require.

#### OTHER MEDIUMS OF THE TIME.

I have thus given a brief sketch of a few of the mediums of Boston and vicinity in whom I myself became more especially interested during my occupancy of Harmony Hall as a head-quarters for Spiritualists. But there were many others nearly, if not equally worthy of special notice, did time and space permit. Of mediums for rapping and other physical demonstration there were Miss Rachael Ellis and George A, Redman; also D. D. Hume, then in the early stages of his wonderful career, occasionally made us a visit. Of public trance-lecturers Miss Emma Frances Jay (afterwards Mrs. Bullene) occupied the most prominent position until flually she went on a mission to England, at about the time I gave up my position. During this time, Miss A. W. Sprague, from Vermont, made her first appearance as a lecturer before the Boston Spiritualists, and mainly through my instrumentality, as having heard of her remarkable history and great promise, whilst on a visit to that State, I took an early opportunity of preparing the way for her en gagement in Boston. Also Miss Fanny Burbank (afterwards Mrs. Felton) was just beginning her active career in mediumship. There were still others of more or less promise, whose names I do not now recall, who were by no means unworthy of mention. Taken as a whole, the mediumistic force of that time and vicinity, was of remarkable excellence, as there was scarcely an unworthy member to be found in it.

erations, as some who claim to be Spirit-

erations, as some who claim to be spirit-uslists have done in this city. Others seem to think that the spirits should do detective duty for us, and give up to justice (?) the secret authors of the vari-ons crimes that are committed against so-ciety. Now, while it would be easy to speculate upon the reasons why they do not do this, the fact that they have always persistently refused to do it, shows conclu-sively that this is no part of their mission. Others again will accept Spiritualism only so far as it can be made to endorse their peculiar ideas of reform, forgetting that the spirits in their superior wisdom may be able to see that if these very ideas were fully carried out society would be in a much worse condition than it is at present.

There are others who are laboring to make modern Spiritualism reaffirm the doctrines and dogmas of popular theology and thus make it acceptable to the so-called Evangelical churches. Their inquiry is not what is the truth, but "are the spirits orthodox in their teachings ?" Those who have studied the subject need not be told that it is no part of the mission of the spirits to endorse old creeds and dogmas, or to promulgate new ones, and I regard it as a sign of progress that the number of so-called "Christian Spiritualists" is becoming "smaller by degrees and beautifully less.

Finally, I referred to a class of Spirit-ualists who have become tired of the old forms of phenomenal manifestations and the everlasting communications of friends and relatives, telling us that they live and love us still. Only a few weeks since one of this class appeared on our platform. He was "sick and weary" of the old and want-ed "new and startling phenomena," and instead of the loving communications that have cheered and conforted somany aching and breaking hearts, he wanted "communications from the sages and philosophers who have been for ages in spirit-life, giv-ing us the results of their centuries of progress in philosophy, science and the arts," thus opening up to us a royal road to knowledge and saving us from the drudgery by which they have gained the serene hights of wisdom which they now enjoy. I endeavored to show that, while this would be as impossible as it would be to open up the mysteries of the higher problems in the limitless science of Mathematics to the comprehension of the young tyro in arithmetic, still it is possible for every one will ling to abandon a sensuous life, and purify and garnish the temple of his intellectual and spiritual nature, to come into communication with spirits both able and willing to aid him essentially in those progressive steps by which a true intellectual and spiritual eminence may be gained. Here followed the stanzas which may be entitleđ

THE MISSION OF THE SPIRIT,

Our mission is not to dazzle mankind

By wondrous displays of our knowledge, or to Learning's grand temple a short road to find, And save you from going to college. For the truths that you draw from the depths of the

We know that naught ever will tempt you to sell.

Nor is it our mission to startle the world By maryclous sounds overhead, Or by one of Jupiter's thunderbolts hurled, \_ To waken earth's shumbering dead.

To strew the sad mourner's pathway with flowers.

"Tis not by a surfeit of rain or of sun That the earth its refreshing receives, And 'tis not by wonderfal miracles dono, That the mind of the doubter believes;

# APRIL 10, 1880.

#### Mossages Heard Clairaudiently by Mrs. Clara A. Robinson, 49 Twenty-Second St., Chicago.

THE SPIRIT VOICE.

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I passed away from Fond du Lac, Wis., I think in September last. Tell Frank that his father and grandmother were the first to meet me when I reached this shore. Since then I have met many other dear ones. My name is Mrs. D. E. Baskins [or Hoskins.]

My name is John Crockett (no relative to Davy Crockett as I know of); I died in Chillicothe, Missouri, 1 had not lived there long, however. I moved from Quincy, Ill., about a year before. I was well known there. Any one will tell who John Crock-ett is. I don't know just what disease sent me to this side, but suppose it was something about my kidneys, as they troubled me for years. Well, no matter-all I have got to say, I think I made a good exchange in coming here, though I had some severe lessons to learn since I left your side.

Myname is Mrs. G. S. Ingraham. I passed away from a lovely home, in one of the beautiful suburbs of your city. I was a great sufferer for years, and when I became conscious that my spirit was gradually ridding itself from the poor worn out body, I was glad, although sorry to part with a loving and devoted companion, as well as oth-er dear friends. Often do I visit my old home and see there the dear companion and sisters I so loved; but never do I wish my. self back again into my poor suffering body. I have proved what I once doubted, that we can return after what is called death. I wish that I had looked into the matter more when I was in earth life, as I should not have so much to learn now. My dear son who passed on before me, was the first to take me by the hand and welcome me to the New Jerusalem. He sends love to his wife and little one.

My name is Eilas Shaw. I passed away from Philadelphia. Tell my friends there, that I am engaged in the lyceum in this life, just as I was when on earth. I love children, and when I am teaching them, I am always happy. I left many dear friends in Philadelphia, who will, I think, be glad to hear from me. Tell them all my anticipa-tions in regard to this life are fully realized, and more, too, though I find I have many and more, too, though I find I have many errors to rectify before I shall be permitted to enter into a really happy state here, yet I am satisfied to work my way up to that condition.

Excuse me. my friend, if my voice is low and weak. When 1 come back to earth, I take on somewhat earth conditions. I died of consumption in Milwaukee, several years since. My name is Mrs. Charles E. Storms. Before 1 died, I often used to see my dear father stand by my bed, side, but as I know father stand by my bed side, but as I knew he! was dead, I thought I must be dreaming. Now I know it was really him, for he has told me so. Bless God that there is no death.

My name is Jennie Phillips. I died ever so many months ago; I don't know how

Feeling assured that this work, as a whole, gives, in general, correct and truth-ful conceptions of the universe, both in material and spiritual realms, we most unhesitatingly and earnestly recommend it to all. It is scarcely necessary to state, that I have no interest in it in any manner, except that deep felt-interest experienced in the truths it contains, and a fervent desire that the world may receive the benefit of its sublime San Francisco, Cal., March 11th, 1880.

### LIFE WITH THE SPIRITS.

### By Ex-Clericus.

### [Continued from last Number.]

#### JOHN M. SPEAR AS A MEDIUM.

I do not propose to give anything like a full description of this man's mediumship. and the results that came of it. To do this would of itself require volumes, and besides. limited effort of the kind has already been made in Emma Hardinge's "Modern Ameri-can Spiritualism." I think, however, that the account there given is somewhat overdrawn, and to Mr. Spear's discredit. What I myself propose now to give, is what came under my personal observation during the particular period of which I am , now writ-

ing. That Mr. Spear was conscientious and earnest, in no common degree, and that his mediumistic experiences were of an extra ordinary type, no one, I think, who knew him as I did, can for a moment doubt. But at the same time, 1 have always had serious doubts as to the wisdom and desirableness of that kind of mediumship of which he was the most perfect representative I have ever seen, and often have I discussed this matter with him personally. His position was that having proved to his own satisfaction that wise and good spirits were seeking his instrumentality for important and beneficent ends, as to man's earthly welfare, it was his reasonable duty im plicitly to submit himself to their control and guidance, thus as far as possible, com-pletely abnegating his own individuality, becoming a more instrument or tool for the soirits to work with. Hence through all his long life as a medium, he has ever held him-self ready, with unquestioning credulity, to obey the beck and call of his spirits, rather glorying in the fact that he himself was in a state of blindness as to the ends in view, or the steps to be taken to reach them. As to the soundness and practical wisdom of such views of mediumship, probably the nearest approach to a just decision may be reached by an impartial observation of the subsequent history of this individual, and of others who have accepted a similar practical use of their capacity.

Those who have made much progress in their knowledge of the Spirit-world and its relations to the earthly life, can well understand with what avidity a certain class of spirits would seize hold upon such an op-portunity to experiment still further upon certain favorite theories of their earthly lives, as for instance the realization of a perpetual motion. It was under a spirit control like this that Mr. Spear seemed to be at the time of my most intimate acquaintance with him in Boston. A course of elaborate and able lectures was then in progress through him, bearing more or less directly upon various important themes, but more

To be Continued.

#### **"THE RESULT OF A PBEVIOUS INSPIRATION."**

#### Mr. Farnsworth Talks Sound Sense and Grows Poetic.

To the Editor of the Religio-Philosophical Journal.

Several Sundays since, in speaking before the New York Spiritual Conference, on the subject of the Mission of Modern Spiritualism, I took occasion to introduce some stanzas which (as Miss Doten was sometimes accustomed to say), were "the result of a previous inspiration." I do not think they possess much, if any, poetic merit and they are certainly faulty in rythm, but they were pertinent to the occasion and some of the members of the conference expressed a wish that they should be published, so I send them to you with a brief abstract of my remarks on that occasion to show their connection, and you can dispose of the whole as you choose.

I gave it as my opinion that the princi-pal object of the advent of Modern Spirit-ualism, is to demonstrate to the world the reality of a future life-that whatever oth-er beneficent objects it has accomplished, or is destined to accomplish, this is the primary and central idea of its mission. I endeavored to show that, taking into con-sideration the condition of the world at the time of its advent, the importance of this object can scarcely be overestimated. The great majority of the deepest thinkers of every country, were either materialists, or tending in that direction, while skepticism in regard to the future had permeated to a greater or less extent the membership of every church in christendom.

I claimed that modern Spiritualism has already done more in the way of proving the truth of a future life and showing the true character of that life, than all the religious systems that have been introduced into the world since the beginning of its history.

I then spoke of the efforts of certain persons to divert Spiritualism, and especially mediumistic gifts, to illegitimate uses. The only good that some persons can appreciate must be of a material character, and if Spiritualism will not assist them in the accumulation of wealth they want none of it. I gave it as my opinion that, while it may be possible and legitimate for spirits under some cifcumstances to aid us materially, it is clearly wrong and illegitimate to make use of spirit mediums in stock-jobbing op. But the forces that come in a gentic shower, On the earth and the mind have the greatest power.

We come not to crown you with chaplets of fame. Nor to clothe you in garments of State. Nor to give you a place and high sounding name Among those the world may call great. But come we to seek and to saccor the lost, Who are ready to sink on Life's Ocean toesed.

We come to the drunkerd, whose thirst for the bowl We visit his home -ah, sai picture of life Are those starving bables and that heart-broken wilet

We speak to the father in dreams of the night, And we paint on his feverish brain A vision of beauty—his wife smiling bright, And his children all happy again! The dry earth drinks in the sweet gentle rain, And such visits of love ate never in vain.

We come to the mourner who weeps for the dead, The loved one sho laid in the tomb, And we linger around her desolate bed To live to me the state of the closent. To lighten her heart of its gloom; And there in the silence of night's dreary hour, We whisper of worlds where death has no power,

'Till, soaring aloft, her rapt spirit is born To those happy regions above, And sees there the dear one that from hor was torn, And feels the embrace of his love. Then lighter henceforth is her burden of clay, While she waits for the angels to call her away.

We come with a ples for the daughters of woe, To crime and to misery wed, Whose hearts human kindness and love never knew, Whose mothers are weeping or dead. For the lost one returns to her home never more, While the spoller is cherlshed and loved as before.

O, where is the Angel of Pity that wept At the grave of a Lazarns dead? That enmoned—and he that for four days had

stept, Came forth as one rising from bed? Speak once more, that the "dead in sin" that have lain

Much longer, may waken to virtue again !

O, where is the love that can see no dark spot, Buch as Christ to humanity bore, When he said to the erring, "I censure thee not, Go, daughter, in peace, sin no more!" We come to lift up the weak ones that fall, And throw a broad mantle of love over all

We plead for the friendless forsaken and old, Who are driven your charity's door. To periah with hunker, disease or with cold, And for them your compassion implore. "Cast thy bread on the waters" of trouble below, And wait for the harvest in heaven to grow.

Our "Gospel of Love to the whole world is free, Our elect are the whole of mankind, This fountain is opened for humanity, And all full salvation may find. Come, all who are thirsty and weary of strife, And drink of the waters of immortal life!

New York, March, 1880.

## The Ruling Passion Strong in Death,

PARIS, March 27th.-Padro Ambrogio, a worthy Neapolitan monk, enjoyed a reputa-tion as a clairvoyant. He was believed to be able to predict the winning number in lotteries, which are such an important fac-tor in Italian life. A month ago Father Ambrogio was waylaid by suspicious char-acters, who beat him and shut him up because he refused to risk a prophecy about the Naples lottery. At last, to save his life, he consented. He named the numbers haphazard, which did not win. His persecutors, being furious, beat him again, and finally left him dying at the house of a friend, who transferred him to the hospital, Here he shortly after died. Before his death he was consulted by an acquaintance, who was also desirous of a tip about a lottery. Ambrogio advised him to play 18,65, 87. At the next drawing all the numbers came out. In consequence the Naples lottery adminis-tration lost about \$1,000,000.—Toronto Globs.

you send it to the paper, and will recognize his little daughter. Tell him if he does, he must write a letter to this good lady, and tell her so, and tell that nice gentleman that prints the paper so, too, because that will encourage them both to give us a chance to come back if we want to. Oh! Papa I wish you was here-it is so nice; flowers and sweet music, and I am so happy that I would not come back for any thing.

Well, my friend, this is new business to me, but I hear you are the spiritual postme, out I hear you are the spiritual post-mistress, so I will just drop a word here, hoping my friends will see it. My name is David Hawes. I lived in Urbana, Ohio. I was not sick long. Don't know what was the matter of me, but think it was some af-fection of the heart. Didn't know I had changed worlds until my brother met changed worlds until my brother met me. Well, I knew he was dead, so I concluded that I was dead, too. Hat hal dead, did I say? Not much! We both live yet, thank God.

I passed away from Dixon, Ill. Was comparatively a young man, only twentysix years old. I never was more surprised than when I found myself on this side. Then there was another surprise for me, when I found I could come back to earth again, and look in upon my old home. The third surprise for me was, that I was able to telegraph back through this medium to my friends; could actually make her hear the voice that my friends think is forever silenced by death. My name is John K. Hine. My father's name is Edwin. My people are not Spiritualists. I wish they would look into the matter, for it is true.

I lived in your city, on the North side, No. 288 Illinois street, if I remember the number right. I died with fever; was delirious a part of the time. My name is J. Gregory. Life was very sweet to me, and I felt sorry to find myself on the other side; though I found many friends there, yet, I hated to leave my dear companion without a protector. I often return to earth; but am glad now that the change is made.

Dear Lady, I have been here before; but you did not get my name right; it was Timothy Pappan. I passed away from St. Louis. My father is a physician, and I was named after him. 1 always lived in St. Louis, and have a great many friends and schoolmates there, some of whom I hope this message will reach. I was about 18 years old when I died. What makes people talk of death ?--there is no death except of the body. I still live.

I'm am a little boy. I died much time ago. I leave my mother and my father on the earth, in your city. I don't wan't to come back to stay for 1 have so many nice things here, and such kind teachers. I was only three years' old when I go dead. My name is Oliver Ribbola.

A deep sense of life destroys the fear and almost the idea of death. Men fear death as children fear to go into the dark; and as that natural fear in children is increased with tales, so is the other.... It is as natural to die as to be born; and to a little in-fant perhaps the one is as painful as the other. He that dies in an earnest pursuit is like one who is wounded in hot blood, who, for the time, source feels the burt --Bacon's Assays.

A CALL AND A

### **APRIL** 10, 1880.

# RELIGIO-PHILOSOPHICAL JOURNAL.

# Woman and the Bousehold.

#### BY MEETIN M. POOLS. [Metuchen, New Jersey.]

Where'er one brighter, purer ray Of God's unerring wisdom shines, I rest a shrine, and on it lay The sweetest flowers, and fruits and wines Of every harvest whence I glean Whate'er my Lord and master leaves On vineyard slope, or valley green, Of purple grapes or golden sheaves, [MRS. F: O. HYZER,

#### GENERAL NOTES.

Mrs. Marion Dudley is a lady who has re-cently made an address on Woman Suffrage before a Committee of the Wisconsin Legislature. It was so well liked that the legisture ordered a thousand copies of the speech to be printed for the use of its members.

The second town in which voting by women for school officers in the State of New York occurred, was in Middletown. The first in Rochester, it will be remembered, was a failure, but this was eminently successful. Owing to a variety of circumstances, five leading women out of a board of nine were elected, giving into their hands the balance of power. One, however, absolutely refuses to act, and very likely a man will be elected in her place. The two contending parties united on the woman's ticket unwittingly, each having no hope of electing its own. The leading papers of the State, in-cluding the New York Herald, advocate woman's place in education with a greater or less amount of energy; seeing the tendency of the times, they are preparing for the change. A few believe in her vote upon the liquor question.

In one town in Massachusetts, women voted for the first time who were from eighty to ninety-five years of age. One woman writes to the Newburyport Herald : "Ilooked in vain for anything disagreeable or dan-gerous; the town-meeting was pleasant as a party and soft as a prayer-meeting."

There are in Massachusetts 63,000 more women than men. Out of the entire number of 794,000, more than 510,000 have some occupation by which they support them-selves, entirely or in part. Among that number are those engaged in all kinds of manufactories and machinery, such as pistol, nail and screw making, types and hardware goods, as well as in more delicate employment. They overflow into printing establishments, leather work, upholstery, basket and picture frame, glass and sewing machine manufactories. And these half a million are not supposed to have need or qualification for a voice in making the laws which govern this major part of the popu-lation, although they need to be, and are, qualified for self-support.

Charlotte A. Scott, of Girton College, Cam-bridge, has obtained the highest position ever won by any lady student in the math-ematical course, and it has rarely been attained by young men. She is twenty-two years of age, and has always had exceptional mathematical ability.

Esther Brown, a girl only eight years old, has been awarded a medal by the Royal Humane Society. Returning from school with her governess, in Devonshire, England, the teacher became giddy and fell into a pond of deep water beside the road. In trying to rescue her, the child herself fell into the water and sank to the bottom; on rising to the surface, she grasped the unconscious governess with one hand and some bushes with the other, never releasing her grip un-til some minutes after, when help came in answer to her cries. The child came out of the water quite unconcerned. Dr. Emily Blackwell writes to the Woman's Journal, that of the forty-six graduates of the Woman's Medical College of New York, "Five were the wives of physicians who are now all engaged in practice with their husbands; three were daughters of physi-cians and are in practice with their fathers, and four have gone abroad as missionaries. One of these has succeeded in establishing a hospital for women in China, through which, she is exerting a wide spread influence. Sixteen have engaged in hospital work as resident physicians, or in large Woman's Colleges as Vassar and Mt. Holyoke. Seven have gone abroad and continued their studies at European universities. Two applied for positions given by competitive examinations-the first instances of such women candidates, and in both instances were successful. For twenty years the Infirmary medical work (the firstone in this country, established in 1857) has been done by successive groups of women doctors. I cordially testi-fy that it has been done as faithfully, steadily and perseveringly as it could have been done by men. I believe there has been fewer days of absence from illness, less inter-ruption of service from ill health or other causes, than the average in other institutions. They have almost invariably supported themselves by their profession, and in many instances have made good incomes and accumulated an independence. Medicine is one of the most remunerative careers open for women, and it is certain they will never give it up." It remains to be said, that the Woman's Medical College, of which the two Dr. Blackwells were the founders, is one of the most severe in its requirements and thorough in its curriculum of any in this country. Dr. Richardson, an eminent English phys-ician, has been giving a series of lectures on Hygiene in which he strongly advocates such changes in woman's dress as practically agree with those made by dress reform-ers of this country. While believing that women should attire themselves, becomingly, he denounces corsets, waistbands, garters and tight shoes. The dress should be loose, and the weight of it borne by the shoulders. He continues, "Let mothers clothe girls precisely as they clothe boys, permitting knockerbockers if they like, and let them add the one distinguishing mark of a light loose flowing gown over all, and girls will grow into women as vigorous, as healthy and as well formed in body as their com-panions of the sterner sex." This is just what has been advocated by all reformers, save that they believe, also, in more active and unrestrained exercise, a great deal of it to be taken out of doors, and in a walking suit not too long to impede easy locomotion. Now that regular physicians advocate a change, perhaps it may be brought about. The great public will only swallow truth when it is doled out to them in the true orthodox fashion. In the year 1876, Miss Huntington, who was interested in mission schools, and had long conceived that children under her care could be taught housework by rule, began a Kitchen Garden in the Industrial School for Girls in St. Marks Place, New York City. The system was slowly devel-

oped by experience, and promised so well that the next winter thirty five young ladies volunteered to the work, by which means two hundred poor children were trained to order, neatness and celerity in various de-partments of housekeeping. These children gave such satisfaction to their mothers and employees as they entered service, that this unique method of teaching was called for widely. There are now eleven classes in the city and more are to be established. The plan has even been put in operation as far west as in Kansas, and has been introduced into Ireland. Mothers are using the "Kitchen Garden Book" among their little ones, who never weary of the songs and games by which they learn the management of the most important departments of home. But its primary aim is to elevate the home life of the poor by introducing order and good manners at the table, and neatness and intelligence in the performance of all household duties. They are taught in unison as they sing songs descriptive of their work, to set the table, sweep, dust, make beds, wash and various other things, by the aid of toy implements and table sets. It assists not only in dignifying labor and home life, but gives a hope of better service from domestics. It promotes economy of time and strength, and introduces systems and habits in place of hap hazard and untrained work. In many cases, the teachers themby which they learn the management of

work. In many cases the teachers them-selves confess that they have been taught, for too frequently accomplished women have been taught a smattering of every science under the sun but that which relates to housework.

#### BOOK REVIEWS.

CHRIST'S WORDS, as Related to Science, Law, Government, History, Philosophy, Religion and Universal Human Experience. By Prof. J. B. Turner, Jacksonville, Ill. Pablished by H. W. Rokker, Springfield, Ill.; 8 vo. 425 pages. Price, \$2.00; postage, 15 cents. Chicago: For sale by the Religio-Philosophical Publishing House.

This recent contribution to progressive theological literature, by Prof. Turner, is one of the few fortunate books that come into the world at the right time to attract attention, and to be appreciated by the age in which they appear. The pioneers in radical religious reforms are usually so much in advance of general society around them, that they are usually regarded as them, that they are usually regarded as heretics and doomed to persecution or martyrdom, and are only fully comprehended and justly valued by after generations, but all who take an intelligent outlook at the actual condition and tendency of religious thought to-day, must regard this singularly original work of Brof Turner as a book decidedly adapted in several respects to meet a very pressing need of the religious public in this transition era of the christian church.

The startling heretical articles now so common in the leading evangelical journals, written by the highest theological authorities, unmistakably indicate that the day for narrow denominational strife over doctrines narrow denominational strife over doctrines that depend for their support on refined verbal criticism of disputed scripture texts, is fast passing away, and plainly show that the directing minds in the churches are anxiously seeking for some common and explicit standard of faith upon which all can unite. Many of these prominent divines somewhat cautiously intimate that the quickest and surest road to general uni-ty of faith is to be found by going fearlessty of faith is to be found by going fearless-ly back of apostolic expositions of the gospel to the original gospel as given by Christ himself Prof. Turner being not seemingly seriously restricted by any rigid Protestant theory of infailible inspiration, boldly takes the position which they evidently desire to take, and makes the words of Christ as reported in the four gospels the basis of a reasonable theology, divested of most of the metaphysical dogmas of the medieval creeds, which form in recent times the chief ground of rationalistic criticism. Al though the book was not designed as a treatise upon the evidences of christianity, it is doubtless far better adapted to confirm a rational faith in the christian religion than most of the elaborate historical works on the subject. The author finds ample proof from Christ's own words that he had given the world a perfect gospel as he re-ceived it from his Father, and says: "Had it been possible for the noble men who commenced our Protestant reformation to have followed their greatest and truest leader (Zwinglius) in his idea of rejecting all other words but Christ's as the only divinely given rule of faith and practice, there would not probably have been a man on the globe to day who did not clearly know what the real gospel of Christ is, and very few who did not treat it with most profound re-spect." This searching independent work will prove an invaluable aid and comforter to the vast body of thoughtful christians who are devoutly attached to the principles of genuine christianity, but have outgrown their respect for childish forms and creeds. By the support afforded by this volume, in-quirers after the primitive faith can with confident satisfaction appropriate the christian name, while they repudiate the dogmatic excrescences of popular theology which have overgrown the true revelation. A better book can not be put into the hands of superficial skeptical people who have gathered their notions of the christian re-ligion from the keen criticisms of irrational, unauthorized sectarian dogmas. The honest skeptic can scarcely fail to see that he has mistaken an absurd caricature of christianity for its true image. Divinity students and clergymen will find many original thoughts in this untrammeled author, which have apparently never occurred to theological writers who have felt obliged to confine their thinking within the pre-scribed limits of some accepted creed. Prof. Turner takes the seemingly impregnable position that the scholars and theologians of to-day, have the same authority to decide upon the inspiration and canonicity of ancient literature as the people of any former age, and by regarding Christ's words as concentrating the essential truths of all revelations, he is relieved fron the infinite labor of attempting to harmonize apostolical commentaries and Jewish theology, with the new and independent system taught by Christ. It is truly refreshing to find a theological work so free from the suspicion of sectarian bias or unfairness, and so full of spontaneous original thoughts bearing upon the questions that are now everywhere agitating the christian church. The grand intellectual movement in christendom, which is forcing antagonistic sects to unite on some common unassailable basis of faith, must receive new impulse and inspiration from the circulation of this bold, yet reverent attack upon corrupted christianity. The volume is evidently the work of a truly original and happily cultivated mind, and all seeking an intelligent reig-ious belief, whether infidels or timid conservalive sectarians, will find time well spent in thoughtfully reading this suggestive book. 8. L. T.

#### Magazines for April, Not Before Mentioned.

St. Nicholas. (Scribner & Co., New York.) Contents: Frontispiece-A Burial at Sea; An Adventure on an Egg--Var; The Hap-py Bud; Getting Acquainted; Jack and Jill; The Farmer who became Drum-Major; A Desd City. Childboods Hold, What here The Farmer who became Drum-Major; A Dead City; Childhood's Gold; What happen-ed to Janan; Easter Card; The Bell-Buoy; The Dear little Deer; Spring Time; The Major's Big-Talk Stories; How Bopeep's Sheep were found; Easter in Rome; Daffy-Down-Dilley; Kitty's Mother; Napoleon and the Young Egyptian; The Game of Kite-Cutting; St. George and the Dragon; A Burial at Sea; How Johnny amused the Baby; Among the Lakes; For Very Little Folks; Jack-in-the Pulpit; Our Music Page; The Letter-Box; The Riddle-Box. Most of the stories are Hiustrated, which add to the Interest and beauty of this number.

Wide Awake. (D. Lothrop & Co., Boston.) Contents: Frontispiece, On Easter Morn-ing; Billy's Hound; The True Story of a ing; Billy's Hound; The True Story of a Storm; Brothers for Sale; Concord Pienic Days; The Mice and the Egg; Song of Spring; Five Little Peppers; Our American Artists; Jamie the Gentleman; Nursery Tiles; A Ride on a Centaur; Baby Talk; Two Young Homesteaders; Pussy Willow and the South Wind; Little Sister and Her Puppets; A Fond Mother; Jennie finds out how Dishes are made: How Amy visited the School; Pro. Fond Mother; Jennie ands out now Disness are made; How Amy visited the School; Pro-fessor M. P. Paul; April Fool; Bunny's Lunch; Spotty; The Cow that went to Sea; Tangles; Post Office Department; Music. This number is filled with interesting stories and most of them are illustrated.

The Medical Tribune. (Alex. Wilder, M D., F. A. S., and Robert A. Gunn, M. D., New York city.) Contents: Jurisprudence of the Human Will; Regulation Doctors; The Alumni Association; Treatment of Syphilis; Arsenic and its Elimination from the System; Androgynia, or Double-Sex; Body-Snatching at Bellevue Hospital; Meetings of Medical Bodies; The Mirror.

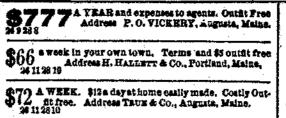
The Hot Springs of Arkansas; Rice; Two Ways; Letter from Superintendent of Cook-ing School, Raleigh, N. C.; Getting Heip from our Habits; Cold Water in Chronic Diarrhea; Rats; The Telegraphic Disease; How to Apply a Fomentation; A Wise Cook; Health Foods.

zig, Germany.) This magazine is devoted to the spiritual philosophy and has able contributors.

### Magazines for March Just Received.

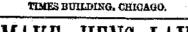
The Southern Medical Record. (R. C. Word, M. D., Atlanta, Ga.) A monthly Jour-nal of Practical Medicine. This number contains interesting articles under the following heads: Original and Selected Artiles: Abstracts and Gleanings; Scientific Items; Practical Notes and Formulæ; Editorial and Miscellaneous.

The Western Magazine. (The Western Magazine Co., Chicago.) Contents: Sioux Falls; Manitoba; The Old Dimple; Romance of the Village of Vinci; The Days are growing long again ; Darcy Elliott's Dark Hour : The Lament; Editorial; Literary Notes; The Home: Are we losing our Eyesight? For the Children; Fra Angelico; Richard; Science and Art.



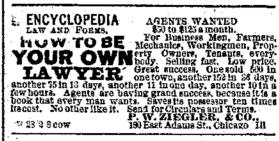
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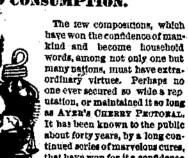
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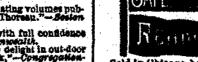


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### Fee or Gift? The laborer is worthy of his hire. Because its blessings are abused.

Mustgold be consured, careed, accused? -- Gay.

There is quite a numerous class among Spiritualists, especially in England, who look with disfavor upon the practice of mediums in demanding a fee for their services. This class allege that the occupation of one who acts as a medium between the seen and the unseen world, is too sacred to have a price set upon it; that a fixed fee tonds to demoralize the taker and to render him mercenary and less trustworthy, leading to deception and illegitimate practices. Those who thus hold, claim that the medium should put his "trust in his spirit friends," "in the angel world," "in the wise spirits who are directing the great spiritual movement," and ask no fee but take whatever the sitter is moved to bestow.

These sentiments are also held by a large proportion of non-Spiritualists and inquirers. That there are among professional mediums those who practice deception is true; that some are prostituting their call-

#### Some will argue that if no 'manifestations are had then the medium has not given an equivalent for their money, forgetting that the very word medium is significant of the fact that they can not apply the same rules as in buying merchandise or consulting a lawyer and that the medium, if thoroughly honest and conscientious, will only give what the spirits have to offer. Genuine spiric intercourse and physical phenomena can not be had at all times for the asking; each sitting is an experiment and it is unfair to ask the medium to donate an hour wholly in the interest of the sitter even though the experiment has been barren of results. If payment for time was in all cases demanded mediums would find themselves with more time for rest and recreation, and thus be in better condition for the exercise of their mediumistic gifts: so that they would with far less strain upon their vitality find their occupation more profitable than at present. Again, mediums, and there are many of them, whose time is so occupied that sitters have to come at a stated hour by previous appointment should insist upon payment at the time the hour is assigned, and the fee should be forfeited by the sitter who fails to keep the appointment. This would prevent great

therefore more sensitive to spirit control.

injustice now suffered by these mediums through the carelessness of patrons who, having nothing to lose, frequently fail to keep their engagements. Let mediums he highly developed for some one phase of mediumship before attempting to sit for the public, then establish regular hours, and make a rule to have one or two days each week in which they will not give sittings, let them fix a fair price per hour for their time; then devote themselves conscientiously and heartily to their work, living up to the best light they have and seeking for higher. When they will all follow this advice, many are now doing so, and when inquirers heed and act upon what we have said, we shall have no occasion to discuss the question of paid mediumship; then there will be no doubt but "the laborer is worthy of his hire," and those who now blame gold will find that honestly earned and discreetly used it is as great a blessing to the professional medium as to any other mortal.

# "Huntoon" Again Heard From.

Our readers will doubtless recall the exploits of "Dr." Taylor, alias White, alias Blanchard, alias Huntoon, who figured as a materalizing medium and excelled in various other manifestations some three years since. It will also be remembered that after having thoroughly befooled a number of prominent citizens who, against the warnings of the JOURNAL, persisted in sitting like idiots and wonderingly viewing their departed relatives as they were deftly resurrected from a hole in the wall where he had them stowed away, Huntoon joined hands with Rev. Arthur Edwards, D. D., editor of the Northwestern Christian Advocate in the latter's attempt to kill off Spiritualism and a prominent Methodist divine. Mr. Edwards finding he had for once undertaken a larger job than he could accomplish discreetly retired from the contest, after the JOURNAL offered to prove independent slate writing a fact and challenged him to the trial. Although the editor of our Methodist contemporary treated his friend Huntoon shabbily, yet we feel sure he will be interested to learn of his progress and to find that he is rapidly growing in grace and will soon be worthy of a place on the staff of his old-time partner in the exposure business. Especially should Dr. Edwards be anxious for Huntoon's assistance now that Rev. Joseph Cook positively contradicts his Methodist brother's assortion that independent slate writing is all a trick. Therefore as a matter of professional courtesy we herewith print for Dr. Edward's benefit the latest information we have of his old and reliable co-worker. We find the following in a late issue of a St. Paul .paper under the title of

#### Deluded.

Inspired and directed by a lady medium of the city of Rochester, three gentlemen of Barre have been led to dig for gold that was supposed to have been buried near the swamp in that town many years ago. These devotees of the faith have been actively engaged in their labors all winter on a farm located about six miles from Albion, digging over one and one-half acres of ground Not succeeding in finding their looked for gold, they again sent for the medium, who told them that it was owing to having talk ed while digging that kept them from obtaining it, and consequently it had moved elsewhere. She again located it, this time about two miles from Albion, and they are again industrious.y at work to find it. They seem somewhat encouraged, as they affirm that one bright summer day they saw the box containing the gold, and was about to pry it when one of their number sneezed, and it immediately disappeared from their sight. They still have increased faith in their undertaking, and look forward to a day of wealth and ease.-Rochester Demo-

The Diakkas, it is said, play important parts in treasure hunting, stock gambling, predicting the rise and fall of the grain market, or the lucky figures in a lottery, and are ever seeking ingress into some apartment of poor weak human nature. where they can amuse their frolicsome dispositions and enjoy themselves at the expense of others. A. J. Davis, the Seer, vividly portrays the character of the Diakka. According to his-lucid views on this important subject, "A Diakka is an unbalanced, not an evil person; he wanders in his own congenial forest, never resting, never satisfied with life, often amusing himself with jugglery and tricky witticisms, invariably victimizing others, secretly tormenting mediums, causing them to exaggerate in speech, and to falsify by facts; unlocking and unbolting the street doors of your bosom and memory, and pointing your feet into wrong paths."

The very fact that mediums are often deceived and induced by their controls to engage in a wild-goose chase after buried treasures, or engage in disreputable transactions, adds great weight to the opinions of Mr. Davis. The remedy, however, for the prevalent evil, is a very plain one, and is presented by him in unequivocal language: "The remedy consists in knowledge. Remove the mystery of spiritual intercourse, and you remove the danger. No person of ordinary judgment, with will enough to draw a pail of water, or to walk a mile up hill, need complain that he can not fully overcome the influence of the Diakka. They at most can do nothing more than confuse your thoughts, break up the lines of your memory, mingle their inclinations with your own, and psychologize your nervous and muscular systems. If you yield in your moments of curiosity, or when morally weak, you can not escape legitimate punishment. If you walk one mile with your

#### Hiness of Dr. Spinney.

It is with the most profound sorrow that we inform our readers of the sudden and violent attack of insanity, which has come upon the worthy and efficient President of the Michigan State Association of Spiritualists and Liberalists. With a strong, perfect physique and temperate habits he was capable of enormous labor, and worked himself to the utmost limit of endurance. The late meeting at Battle Creek was fraught with issues of grave importance, and Dr. Spinney laboring with untiring zeal to harmonize the conflicting interests succeeded beyond all expectation; but alas! at what a cost. We saw much of him during the three days we spent at the meeting and never saw his unusually active mind so wrought up; his intellectual and spiritual faculties were wondrously acute, and he was the admiration of all his friends, evidenced in his reelection as President by an overwhelming majority. Yet during our entire stay we were deeply impressed of the danger he was in and warned him repeatedly of his precarious condition; but for the seeming impossibility of being obeyed we should have interdicted further labor and ordered him home on Sunday the 28th ult.

Dr. Spinney has devoted himself unremittingly and most unselfishly to the work of uniting the Spiritualists and Materialists of Michigan in one organic working body. This effort brought together two antagonistic elements, agreeing only in a few negations and at eternal war upon all positive issues. The chaotic confusion and interminable friction arising from such a collision of minds is more than any sensitive spiritual nature can endure with impunity. Let us hope, however, that this stalwart champion of Spiritualism may conquer the disease which now beclouds his reason, and let us all earnestly invoke our spirit friends to aid in his early restoration. We know the earnest sympathies of every Spiritualist will go out to the noble woman who has so faithfully and efficiently aided her husband in his public labors, and who is called upon to bear the grievous burden which his assiduity and devotion to his profession and to Spiritualism has brought upon her and an interesting family of children. Let her be made aware of the deep, warm interest flowing from our hearts in her behalf and may she be given strength to enable her to watch and care for her husband as only a loving, devoted wife can.

### Roasted to Death by the Sun.

In the central portion of Africa the natives have adopted a method of punishing offenders, which for extreme cruelty fai surpasses any system of torture practiced in any civilized country. Hanging is bad enough: death arising from solitary confinement must be worse, while a life sentence to inhospitable Siberia, is only another plan of cruel punishment that sooner or later terminates one's existence as effectually as a rifle shot would, and the sum total of the pains endured is a hundred times greater. The Al-Quadjis, of Africa, however, bring into requisition as an instrument of torture, the sun, from which according to a scientific writer, arises "all the mechanical power which comes from the combustion of fuel, and all the muscular force of the animal kingdom, each being but the transmutation of solar energy through the mediumship of plant life." making us, as he claims, "children of the sun." Notwithstanding that, it becomes under certain circumstances an instrument for the production of pain. It appears from the London Telegraph that Dr. Schweinfurth. in a lecture which he recently delivered at the Berlin Geographical Society on the subject of his latest explorations in Central Africa, gave his hearers a thrilling account of the mode in which capital punishment is inflicted upon criminals by the Al-Quadjis, a small tributary offshoot of the great and powerful Djour people. The malefactor condemned to die is bound to a post in an open place where no trees afford a shade, and is there slowly roasted to death by the natural heat of the sun's rays as they reach our earth in its equatorial regions. To protract his sufferings the ingenious Al-Quadjis cover their erring compatriot's head with fresh green leaves, which effectually shield his brain. No such protection is, however, accorded to his body, which gradually dries up, shrinks together, and ultimately becomes carbonized. One chance of salvation is open to the roasting man. If a cloud pass between the sun and his place of terment he is at once cast loose from his post and becomes the object of popular reverence, as a mighty magician in whose behalf the supernatural powers have deigned directly to intervene. The pain arising from such a death must be terrible indeed, unless it be true that the action of the sun's rays have a stupefying effect upon the nervous system, rendering death therefrom as painless as that caused by freezing. The two extremes of cold and heat may be equally merciful. Let us hope that they are.

hear from you, if you would like again my mediumistic services, address me at Greenwich Village, Mass.

### The Children's Progressive Lyceum,

The Children's Progressive Lyceums of New York and Brooklyn, lately paid a visit to Boston, and were finely entertained there by Lyceum No. 2. Mr. Colville favored them with an address at Parker Memo. rial Hall, on the subject: "The Trinity," the Brooklyn "Spiritual Culture," and the Boston "True Friendship." 'He urged his hearers engaged in the lyceum work to exhibit the benefits derivable from these useful institutions in their lives and heartsso that their examples should be guiding lights for others to follow. He would have officers, pupils and schools strive for excellence with a friendly rivalry-not that one or an other might be thought more proficient or gifted in any particular branch of duty or achievement, but in loving desire that the organizations to which they were attached might derive immediate benefit from their labors, and that the lyceum cause generally might be also benefited by the harmonious development of its constituate parts.

At the public reception at Amory Hall, addresses were delivered by George A. Bacon, Charles Dawbarn, Dr. Samuel Grover, Mr. Wetherbee and others. The children of the respective lyceums will long remember the pleasant scenes afforded by this visit and kindly reception.

### Painful Pandering to (Christian) Prejudice.

"Ahominable Gloster! Guard thy head, For I intend to have it 'ere long," -Henry VI.

Such was the "religion" of the Bishop of Winchester as portrayed by Shakespeare. Such his "religious" exclamation against his political for when the histor stangehold

his political foe when the bishop struggled for power over the person of Henry the VI. A sample of similar "religion" is furnished by a New York evangelical christian newspaper which boldly proclaims itself to be "the best family secular and religious newspaper." In an article last week commending the United States Senate for adjourning over "good" Friday it says:

"Infidelity and secularism may object, but we think the time will never come when the Senate will adjourn in honor of T. Paine or any of his admirers."

This mean and lowlived fling at the memory and friends of a dead patriot, who, next to Washington, did more for American independence than any other man, is only worthy of a money catching "religious" paper which in its columns joins church and state, as it does, also, in its politics.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

ing to selfish and unholy purposes can not be successfully denied; that the vending of spiritual manifestations promiscuously to every applicant, regardless of his moral or mental fitness, is liable to react to the detriment of the medium, is very clear. But mediums as a class will compare favorably with any other class and have among them no more, if so many, villains and tricksters. And the proposition for mediums to give their time and strength free of charge, depending upon the generosity of their patrons, as is suggested by those who oppose paid mediumship, is simply preposterous. Instead of lessening in the slightest degree, the corruption which now exists would increase a thousand fold. If the certainty of food and clothing for a medium were subject to the whims and caprices of his patrons, the inexorable law of necessity would drive him, unconsciously maybe, to a desire to please by offering only such messages or manifestations as would be most likely to loosen the purse strings, and this condition would as inevitably attract a low and mischievous class of influences. Thus the remedy of "unpaid mediumship" would only aggravate the evils now so justly deplored.

So long as there is a demand for public medium's, just so long will the supply continue, and the average character of these mediums will grade about the same as the character of the general average of those patronizing them. Spiritualism, in its narrow and restricted sense-i. e., the knowledge of a continuous life and ability to return and communicate, is elastic and pliable, adapting itself to the condition of the possessor; it does not of necessity make him better and sometimes makes him worse. The upropting and destruction of time honored beliefs which have acted as deterrents from evil practices rather than as incentives to pure and noble living, must of necessity result in temporary demoralization to such natures, and such people seeking public mediums carry this influence with them and of choice seek mediums nearest their own mental and moral plane. This is the secret of the financial anccess of some mediums notoriously dishonest and immoral.

The intercommunion of spirits and mortals is too precious a matter to be held lightly, and its use should be sought with earnest, reverent feelings only. Inquirers must learn not to seek it for selfish worldly gain or for amusement, but only for intellectual and spiritual profit. When this lesson is learned inquirers will seek only those mediums whose pure and perfect lives attract good and enlightened spirits, by whose beneficent aid both body and sont may be benefited.

Mediums who devote their services to the public should, we believe, charge their patrons for the time given to each and not for the manifestations obtained. This course would render the medium less anxious and AN ABRANT IMPOSITION.

Dr. C. H. Taylor, who recently spent six months in the county jail on the charge of rape, but escaped punishment through the kindheartedness of a grand jury, entertained a large audience at the Opera house last night. Sunday night was an excellent evening for the ex-rapist and champion fraud to appear before the public. He styled himself on his bills as Foster-Fay of Boston, a residence which may be doubtful, as the Massachusetts State prison is not located at the "Hub."

The entertainment consisted of a series of slight-of-hand tricks, of the sort made familiar to the public for the past half century by Anderson, Blitz, and the scores of so-called wizards who have perambulated the country from time to time. While assuming to be an expose of Spiritualism, it was nothing of the sort, the tricks being only those that have been explained time and again. While he exhibited considerable dextarity, and mystified those of whom such performances possessed the merit of novelty, there was nothing in the entire entertainment, if such it could be called, that merited particular notice. The bills had announced that a small admission fee would be charged at the door to defray expenses, but when the people arrived they found that they were called upon for half a dollar. The result is that the "doctor" will be flush of cash for the next few weeks, and those who attended will be constrained to remark in meditative mood, "The fools are not all dead."

Mrs. Maria M. King writes us that she will come west at an early date and would like lecture engagements for May and June in Kansas, and during the summer months in Colorado. Her lectures are of a high order and we hope her time will be occupied fully. She may be addressed at Hammonton, New Jersey.

enemy, he will try to force you to go twain. Beware of the first false step."

Those who are engaged in following the advice of this Rochester medium, will emerge from the ordeal through which they are passing, much richer in those experiences that sometime seem necessary for certain individuals, who, being too lazy to work at regular manual labor for a reasonable remuneration, and too imbecile in mind to attain eminence in the domain of science or philosophy, seek the assistance of spirits, expecting that they will supply the great desideratum or wish of their lives -wealth! The Diakkas always find such characters their most desirable victims. for "they delight themselves." Mr. Davis says "in making magnificent promises to fortune seekers, who prompted by the evils of their selfishness interrogate mediums for private gain. Some of these amazing promises are accompanied with the most satisfactory evidences of spiritual intercourse."

Speaking of a medium who attempted to predict the markets in this city, and who signally failed, as might have been expected, the *Tribune* at one time said:

"There are without doubt as many deals made on the strength of spiritual manifest-ations as on any other superstitious basis. Last fall, Exchange alley and the Tivoli were daily baunted by a quiet, inoffensive man of a very peculiar and eccentric ap-earance. \* \* \* He vibrated between the curb and the "ticker" in the Tivoli. His foreseeing powers, it was evident, were frequently called into requisition. Quite a number of the curbstone operators were his clients, and for a while he was tolerably successful in his prognostications. Luch favored him at the start, and his clients were happy. But it was only of short duration. His prophecies turned out vain delusions; his customers stuck unto the last his occupation gone, and the places that once knew him now know him no more forever.'

#### Methodist Methods.

The Rev. T. B. Miller, of Philadelphia, was expelled from the Conference a few days ago, on being convicted of having an active interest in a bogus college, called the University of Philadelphia. His partner, the Rev. William Major, was suspended for one year.—*Kachange*.

The action of the Methodist Conference as above set forth was timely and just, and the only course compatible with honor to itself and safety to the public. Spiritualists have no Conference, Synod or Presbytery before which to elice ar-Rev. T. B. Taylor, "A. M." "M.D.," who belonged to the same gang, but nevertheless he can be spotted and his sinuous record borne in mind. On his first attempt to stand upon a Spiritualist rostrum and instruct the people, let him be invited to take a back seat among the probationers until he has shown by his deeds that he has experienced a change of heart. Justice is the greatest charity.

Dr. H. P. Fairfield will lecture for the spiritual societies in Marshfield and West Durbury, Mass., April the 9th, 10th and Sunday the 11th. He writes to us as follows:

"Having labored in the east for a number of years in spreading Spiritualism, I am now ready to turn my face westward to unite with those intellectual powers and forces which have been successful in separating the ghaff from the wheat. In the West, too, I hope to renew some long cherished friendship with the truthful and faithful reformers, to shake the friendly hands of those who are inquiring and seeking after the truth. Come, friends of the West, let me

Mrs. Corwin, the test medium, has visited Kirksville, Mo.

A. J. Fishback has been lecturing lately at Kirksville, Mo.

Next Sunday Bishop A. Beals speaks at South Haven, Michigan.

E. G. Granville delivered an anniversary address at Joplin, Mo.

Dr. Samuel Watson lectured at Van Buren, Arkansas, April 10th.

Col. Eldridge and his estimable wife are at Galveston, Texas. Mrs. E. is an excellent slate writing medium.

Mr. P. E. Farnsworth, of New York, gives "The Result of a Previous Inspiration," on the second page of the JOURNAL.

Bro. D. Noteman, of Wauseon, O., writes: "The Spiritualists of Ottokee intend to organize Sunday April 11th. Bro. Tuttle will be there."

A Louisville paper recently gave a list of churches in that place, attaching a very low valuation. The amount ran up to more than \$2,000,000.

"Is It All a Smoke of Words?" such is the title of an article in another column which is deserving of being treasured in the hearts of our readers.

The two last Sundays of April, J. Frank Baxter will lecture at Vineland, N. J., the week evenings between being partially taken by Vineland and Scranton, Pa.

Our occasional contributor, Dr. N. B. Wolfe, having spent several weeks very enjoyably in Florida, has gone to Nassau, the capital of the Bahamas, for a brief stay. He will return to Cincinnati about the 15th.

It is said that Gov. Wilkins, of Indiana exacts a pledge of total abstinence from each convict pardoned by him, and any violation of this pledge renders the pardoned person liable to arrest and confinement for the unexpired term of his sentence.

Victor Hugo contributes a superstitious example to the literature of "Thirteen at Table." His son died soon after attending a dinner party at which the fateful number sat down; and in '49 he gave a dinner party at which there were thirteen persons, and more than half of them, it is related, died before the close of the year.

Chicago has 213 churches, besides 20 mission chapels and 11 Adventist and Spiritualist societies. The Catholics have 84 of the churches, the Baptists 24, the Lutherans 24, the Methodists 19, the Presbyterians 18, and the Episcopalians, Congregationalists and Hebrews, 10 each.

John Morgan and wife, with their spirit personator, Laura. have withdrawn from the "materialization" business and gone to keeping a boarding house at Denver. The good friends who aided them in getting to Denver are reported to be disgusted because' as they aver, the Morgans have never been willing to give test scances and by their re fusal have given just cause for distrust.

## APRIL 10, 1880.

# RELIGIO-PHILOSOPHICAL JOURNAL.

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#### Last Sunday Dr. Alice B. Stockham lectured at a Union Temperance meeting at Griggsville, Ill., where she will remain during the week. Next week she will visit Pittsfield, Ill. Wherever she lectures she is greeted with large audiences.

The Theosophist says: The soul works by physical agents, and its power is limited by mechanism. The spirit works by will, and its powers are limited by physical law. The soul accumulates and remembers facts; the spirit sees and knows all things."

Freethought is the name of a monthly journal devoted to Psychology, Metaphysics, Spiritualism, etc., and published at Sydney. New South Wales. The first number contains an excellent likeness of the medium Dr. Slade, and its articles are varied and interesting. We hope it will meet with abundant success.

Dr. C. P. Sanford recently spoke at Oswego and near Neodesha, and is engaged at Fredonia, Elmdale, Cottonwood, Newton, Cottonwood Falls and Wellsville, Kansas, during April. He is well received. This visit will be the fourth at some of these places during the past four months. He reports the cause prospering. His permanent address is Minneapolis, Kansas,

A missionary tour around the world was some time ago undertaken by two members of the Society of Friends in England, Mr. Isaac Sharp and Mr. Langley Kitching, who have successfully completed their mission in Africa, and almost as fully in Madagascar, and the latter gentleman has just returned to England. Mr. Sharp proposes, after a short stay at Madagascar, to proceed to Australia, and thence return home by way of America.

Under the date of March 26th, the Portland Argus says:

"Yesterday the death of Henry R. Thaxter was announced. His motherdied a few weeks ago, and before her decease stated that if she could only take her son with her she should be happy. Monday afternoon young Thaxter and his father were sitting in their room, when a distinct rap was heard at the door. Henry opened it to admit the supposed visitor, when no one was found there. He remarked to his father that his mother was calling him, and Wednesday he was dead.

There is a spiritual conference at Republican Hall, 55 East Thirty-third street, New York, on Sunday afternoons from 2.30 to 5 P. M. Under the head "Come let us reason together," the members thereof send out the following printed on a card:

Open, our platform; free as the air! Open, our platform; free as the air! Brother or Sister, commune with us there; Churches may examp and coeffice you do more, Ours is the Spirit that rests at the door; Fain would she enter, to preach and to pray, But, grimly exclusive, they drive her away; With dew in the eye, and a weight at the heart, The heavenly visitor, Truth, must depart, Oh, Romanist, scarlet with mystical dye! Oh, Presbyter, blue as the azure on high! Episcopus, vain of your churchly aftire!

Or, Methodist, fleeing from eminest fire! Meet with us—your heart felt conviction declarg Who speaks from the heart, does but wrestle in And Oh, would you help human souls to aspire, Let Love, and not Bigotry, kindle the fire. Von Friedrich Mueller, in his treatise on "Universal Ethnography," strongly maintains that the distinctions of the various human races are permanent, citing in support of his opinion the evidence afforded by the most ancient of the Egyptian monuments, where the negro is represented with all of those characteristic physical traits he possesses to day, after the lapse of from 4,-000 to 5,000 years. All research has afforded no countenance whatever to the hypothesis that the negro and the European descended from the same parents. Yet those who hold that view, somehow or other based on misinterpreted revelation, insist with a curious logical confusion that the structural similarity of the modern domestic animals of Egypt and of their ancient progenitors proves irresistibly the invariability of species. LICHT, MEHR LICHT (Light, more Light), ls the significant title of a weekly paper de voted to Spiritualism and cognate subjects, printed in the German language-though in English letters-at Waltershausen, near Gotha, and published at No. 41 Rue de Trevise, Paris. Editors: Chr. Reimers, of London, England, and C. Von Rappard, Paris. The German mind, we know, is philosophic and acute; and this periodical, devoted both to philosophy and phenomena, contains in each number several valuable papers, ably written, from scholarly thinkers; attention being paid to the more remarkable manifestations of psychic power in various parts of the world. We notice in the several numbers received, many quotations and references to A.J. Davis-who confessedly ranks high among German Spiritualists-including Hudson Tuttle's biographical sketch of Bro. Davis, as published in the JOURNAL. We wish the new venture much success. The March number of the The Theosoph ist, conducted by Madame H. P. Blavatsky, Bombay, India, just came to hand. It has ap interesting article on Zoroaster by Serabji Jamaspji Padshah, F. T. S. The writer claims "that Zoroaster and Buddha stand without the slightest breath of slander sullying their fair fame. However modern thinkers may quarrel with their teachings, it has never been denied that they had a mission to accomplish-a great, a divine mission, which they accomplished remarkably well. That they were great reformers, and appeared when their presence was most needed to counteract the vices of the respective climes and times in which they flourshed." The article is interesting throughout. C. C. Massey, F. T. S., gives his views in the same number on "True and False Personality." Other able writers present their thoughts, making this number particularly interesting to the student of oriental literature. Copies for sale at this office; price lifty cents.

### Is It All a Smoke of Words?

#### BY C. W. COOK.

Week by week, month by month, and year by year, thousands of us are delighted by a perusal of the JOURNAL. We deeply ponder over its thought-laden paragraphs; we silently meditate on its noble suggestions; we delightfully drink in its beautiful words; and, with increasing zest, we learn the many facts which earnest workers in the fields of nature have culled for our instruction.

Do we stop here, content to feast ourselves, with no thought of our fellows? Are we, too, "more hearers of the word?" Do we bow down, and with our lips, worship the toil of others, or in our lives do we emulate the world's toilors? Do we clap the hand and ring the loud hurrah of praise at the noble achievements of others while our own field, humble though it be, is left a desert? In short, are we doing for others, as well as reading and hearing what others have done for us?

These are grave questions, and upon their proper answer by the labor of each one of us, more than upon anything else, depends the beauty, the use, the power of that Spiritual 1sm which we all love. If the food we have eaten from the golden fields, and the water we have tasted from the living fountains of Spiritualism are really nourishing a diviner humanity in us, it is apparent in our lives. It has been remarked: "The only way you can discover a Christian is by ascertaining whether or not he be a member of some church; his life don't distinguish him from other men." Is this true of Spiritualists? Let us look around ourselves and within ourselves and see. Certainly a philosophy based on the unchanging laws of cause and effect, a religion based on doing good to others instead of on a vicarious atonement, ought to result in much earnestloving and wise effort among its votaries. Seeing that we so soon must drop all outward ap. pearances and enter a world where we shall be known as we are, with no veil to hide our imperfections and no "blood" to wash them from us, does it not behoove us to "be and not seem, to do and not dream ?" as Lizzie Doten expresses it. Instead of making Spiritualism "a barren jumble of curiosities," let us make it indeed the revealer of eternal life with all its boundless possibilities and weighty responsibilities.

As the family is the unit of government, so is the individual the unit of humanity. Every person, therefore, no matter how humble be his walk in life, who worships God by manifesting the love principle, in wisdom, has be-come a tower of strength to humanity at large. I have read somewhere, that those parts of "Saint Peter's," at Rome, which are seen scarcely once in a century, are finished with as great care, labor, beauty and fidelity, as are the parts beheld daily by thousands. So let each individual of our race culture himself, and what a glorious temple of humanity, divine indeed, will be reared upon this earth It is for Spiritualists to carry forward this work. We need not think it necessary to go to New York, London and Paris, to mount the rostrum, or to sway the press, the plow, the hammer, the spade and the spindle of toil have need of as much integrity, virtue and nobility of character as any of the other fields of human labor. In the valleys of humility oft bloom sweeter flowers than on the mountain tops of fame. The world had as much need of the poor carpenter and his wife as of Jesus, of the poor shoemaker and his wife as of Davis. It has as much need of you and I, the humblest of to-day, as it has of the greatest. Let us then, guided by this sublime philosophy-this divine religion-whose soulelevating light has faintly beamed upon our inner vision, do what in our power lies to bring the republic of heaven upon (at least one little spot of) earth," and angels from the bending skies will be near to strengthen and aid us in our work. I can not close this article better than by giving a few verses which were most unexpectedly impressed upon nfy mind a few years 8g0.

MULTITUDES of people require an alterative to restore the healthy action of their system and correct the derangements that creep into it. Ar-BR's SARSAPARILLA tones and vitalizes the bloed, and restores the vigor of health.

THROAT DISEASES OFTEN COMMENCE with a Cold. Cough, or unusual exertion of the voice. These incipient symptoms are allayed by the use of "Brown's Bronchial Troches," which if neglected often result in a chronic trouble of the Throat,

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## "Now You She IT."-Gilt-Edge Batter Maker takes the "witches out of the churn" and turns tedious, unsatisfactory churning into gratifying success. Sold everywhere.

HAMBURG, N. Y., May 28th, 1879. JOHN E. PIERCE, Sec'y World's Dispensary Medical Association, Buffalo, N. Y.:

Dear Sir-Yours asking as to reputation of "Gilt Edge Butter Maker" received. We have never kept it until lately. Have sold one case (3 doz. boxes) and it has given the best of satisfaction. Yours respectfully, T. L. BUNTING T. L. BUNTING.

Reader, the price of my book, The Truths of Spiritualism, 400 pages of startling facts together with my photo, a fine one, is only two dollars. You need the book and photo. We need the money Come and help us in our hour of trial. Remit us two dollars, post office order on Chicago, Ill., and we will mail the book and photo at once. Direct to me, box 64, Lombard, Dupage county, Ills. E. V. WILSON.

Dr. D. P. Kayner, the oldest Medical Seer new in the field, can be consulted daily for Clairvoyant examinations and prescriptions, from 9 to 11 and 2 to 4, at Room 52, Merchant's Building, N. W. cor. Le Salle and Washington Sts., Chicago, Exami-nations made in percent or by a lock of the patient's hair. Magnetic, Electric, Medicinal or Surgical treatment directed and applied as the case de-mands. See advertisement in another column.

CLAIRVOTANT EXAMINATIONS FROM LOCK OF HAIR .- Dr. Butterfield will write you a elcar, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body, Enclose One Dollar, with name and age. Address E.F. Butterfield, M. D., Syracuse, N. Y. CURES EVERY CASE OF PILES. 27-18



These meetings are held every Friday evening, at half-past seven. The themes selected thus far are as follows:

April 9th.-"Evolutions in Religions and Governments, and their Prophecies for the Future." Dr. Wm. Fishbough.

April 16th.-An Experience Meeting. April 23th.—"The Religions of the East."

Mrs. Imogen C. Fales. April Soth .-- Giles B. Stebbins, of Detroit,

Mich. May 7th.-Col. Wm. Hemstreet.

May 14th .--- "Mediumship and Mediums."



## AT YOUR FEET.

Out in the world's great battle For duties you need not seek. "Mid its dust, its din and its rattle, Your voice can most carnestly speak By faithfully forming your freeside

In a circle of harmony sweet, And at morn, or at noon, or at eve tide, Culturing flowers that grow at your feet.

Ohi a home with its loved ones all circling In happiness round the dear hearth, Where each little bee is a workling,

Is a paradise sweet, upon carth. Then calture the flowers in your pathway, Nor seek in far countries to rosm,

But culture them! culture them alway! Those blossoms that bad at your home

Then, when the death angel shall call you To a world that is fairer than this, No chain to the earth shall enthrall you, Bot you'll soar to the regions of blies, Leaving earth something purer and better, Because, in humility sweet, You your fellows helped to unfetter,

Yon your fellows helped to unfetter, Meeting duties that lie at your fest.

Ottawa, Ill., Feb. 29; 1880.

### Report of Anniversary Meeting.

To the Editor of the Religio-Philosophical Journal: According to previous arrangement, the Thirty-second Anniversary of Modern Spiritualism was celebrated in our little town by perfecting an organization, named the Ottokee Association of Spiritualists. Much care had been taken to draft declarations of principles and resolutions by which to be governed, which were well received and unanimously adopted, a copy of which will be sent to you for publication. The election of officers and a plan of work for the ensuing year was disposed of, and arrangements completed for the coming visit, April 11th, of Brother and Sister Tattle.

Beautiful singing, which always creates harmony; a poem read-title, "The good Time by Lizzie Doten; an essay written and Now.' read by the writer of this, giving details of the birth, growth and beauties of Spiritualism (a copy of which was voted should be sent to you for publication); reading by O. B. Verity, from the pen of Emms Hardinge-Britten; also short speeches of interest, were among the notable events of the evening.

MRS. ANN SHADLE. Ottokee, Ohio.

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Spiritualist's and Medium' Meetings.

A Spiritualist's and medium's meeting will be held by Dr. Wm Wiggin, Sundays, at S P. K., at 506 West Madison sirect. There will be trance speaking, tests,

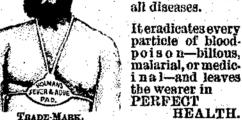
### Ohlo Spiritual Meeting.

There will be a spiritual meeting in the M. E. Church, in Dickee, Fulton Co., Uhio, Sunday April 11th. Speakers: Rudson and Emma Tuttle. Speaking at 10:30 o'clock, A. M., and at 20 clock P. M. All are coralally invited to attend. ALLEN SHADLE.

Wisconsin Spiritual Conference.

The Northern Wisconsin Spiritual Conference will hold a three days' meeting in Spiritual Hall, Omro, April 18th, 12th acd 98th, 1850. E. V. Wilson, the max who has given more public tests of spirit communion than any other living me-dium, is engaged as speaker. He will give one of his seances on Ssiturday evening and one Spaday F. M. at 3 o'clock, in which he will give indicents in people's lives, describe spirit friends and many other intervating things to investigators. Admission to seance, 25 cents. Other speakers invited, and axpected to perioriste. The meeting will be called to order as sharp 19 o'clock Friday A. M. The Omroffiends will en-tertain free to the sutent of their bility Usual rates at hotel. Let there be a grand rally? <u>COTAR R. PHILLIPS, Ser.</u> CORA R. PHILLIPS, Ser. B. LOOK WOOD, Prest.

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For the Religio Philosophical Journal. "Visions of Boykood's Home."

BY J. G. J.

The hazy ray of the autumn morn, Lays softly on field and wood, As I pause amongst the ripened corn, Where once my birth-place stood.

Scant vestige remains of the homestead; Save mould where the corn roots feed And the ashes from off its hearthstone, Give strength to the rankling weed.

The beautiful Indian summer Presages the dying year; And scotbingly comes every murmur, That fails on the listening car.

A fitting time for the visions, That open to inward sight, As I nestle beside the corn shock And close my eyes to their light.

I see the house and all things near, That greeted my childish eye; When the home of father and mother, Seemed like a castle high.

But wherefore recks it to name them? Recalling each feature true? We will only watch them in passing, And paint but a favored few.

See the field below the garden, Now laid with an Iron band; That curves through the beautiful valley, Departing on either hand.

For the valley of old Hockessin, Once so peaceful and still, Now rings to the neigh of the iran horse, As he pants up the graded hill.

The "horse-block" beside the gate-way, Capped with the broad flat stone, Where fathers and mothers, together, Mounted in times long gone

Carriage, nor "gig," nor "chair" they knew, Old home! in thy earlier day: With saddle and pillion, behold they mount And ride on their quiet way.

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That horse-block where grandmother stord, (Peacefulness firm to avow:) On the eve of Brandywine's battle,

And preached to the soldiers of "Howe." \* The fire that burned on the "andirons,"

In the room so cozy and bright, At bed-time covered with ashes; Uncovered at morning light.

Scant matches were then to enkindle, Each "mansion's twinklingstar;" If the embers died out in the ashes Fresh coals must be carried from far.

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See the clock beside the book-case, Where ranged the volumes of Penn, For and Barclay and Pennington,-Read and reverenced then.

The clock, so solemnly dropping The moments, steady yet fast, Through the vanishing vell of the present, Into the limitless past.

The good old clock, ever standing Upright and plain and tall, IAEs the Jackson's of old, as the' never, (They knew "of old Adam the fall." The visions of thee are fading, old home! In the mists of two hundred years, With the happy thoughts of by gone times, We must mingle our farewell tears.

If true, then, as wise ones tall us, That "nothing we love shall die;" I'll see thee again, my boyhood's home, In some valley beyond the sky;

With thy orchard and sparkling fountain, Thy grass forever green; Thy waving grain and cornfields, Beneath more golden sheen.

Adien then! home of my "Forbears /" The visions have passed from view; "Till a greeting again is permitted In lands of the leal and true.

#### Brooklyn (N. Y.) Spiritual Frateraliy.

ANNIVERSARY EXERCISES IN REPUBLICAN HALL, SATURDAY EVENING, MARCH 27TH.

The heavens were opened and the rain descend ed and covered the whole earth, might be truly said to day. All day long it poured down con-tinuously, and as night came on it seemed to in-crease in force and volume, and the prospect for even a fair attendance upon our auniversary exeven a fair attendance upon our auniversary ex-ercises, seemed very dubious. The ladies of our Fioral Committee, Mrs. W. H. Rymes, Mrs. S. B. Nichols and Miss Kate Manning, were at the hall during the afternoon, decorating the platform with bauners and flags, and the floral contributions were very fine, artistically covering the platform with their beauty and, fragrance. Republican Hall is centrally located, and will hold double the number of people of any other hall used for spirit-ual meetings in Brooklyp. This large hall was nearly filed with earnest men and women, many nearly filled with earnest men and women, many of them representative of the best thought and of them representative of the best thought and culture in Brooklyn. On our platform were Henry Kiddle, Dr. J. M. Peebles (the spiritual pilgrim), Mrs. Hope Whipple, Prof. J. R. Buchanan, Charles Partridge and J. V. Mansfield, and among the audience were Col. Eaton, of Kansas; Mr. and Mrs. John Young, Mr. and Mrs. Dr. Lines, W. R. Tice, Judge Colt, Col. Hemetreet, Judge Goode, Mrs. Jennie H. Foster, Mr. Keeler, (the editor of Mrs. Jennie H. Foster, Mr. Keeler (the editor of

Celestial City), and many others. The singing for the evening was under the charge of Descon D. M. Cole, whose daughter pre-sided at the organ very acceptably. The President of the Fraternity, Mr. S. B. Nichols, made a very brief opening address as follows: "We have assembled here to night in our as-

sociate capacity to commemorate one of the most important events in human history—the establish-ment of communication between two worlds—the world of spirit and the world of matter. It is not necessary for me to speak in detail of the mysteri-ous rappings which took place in the humble home of David Fox, at Hydesville, near Rochester, during the winter of 1847 and 1848. Spiritualists and those of you who are familiar with the earlier phenomens, are aware that the excitement was phenomens, are aware that the excitement was very great, and the news spread from the little hamlet to town and city, and the annoyance to the family was very great. On the evening of March Bist, 1848, the two youngest children, Kate and Margaret, in whose room the sounds occurred, were sent carly to bed and enjoined by their mother "To he still and keep quiet." The chil-dren had hardly got into bed before the disturb-ances began with more than usual loudness, and their father and mother had come into the room to their father and mother had come into the room to eee if they could not exercise the invisible torment-ors that had disturbed this christian home, for the family were consistent members of the Methodist church. At length, Kate, the youngest child, who, in her gui'eless innccence, had become fa-miliar with the invisible knocking, until she was more amused than alarmed at its presence, mer-rily snapped her fingers and called out, "Here, Mr. Splitfoot, do as I do." The effect was instantaneous; the invisible responded by imitating the number of her movements. She then made a given number of motions with her finger, and her astonishment and childish delight was redoubled to find that it could see as well as hear.

In how many millions of homes in the last thirty two years have these tiny raps been heard, from this simple beginning, and succeded by every phase of phenomena, even to the full-form materialization of the spirit? In every land, among all people, have these rappings been heard, and every sitempt to explain them on any other hypothesis than what they slways and under all cir-cumstances claim to be, the work of intelligent, conscious beings who have passed on to another life, has utterly failed. No man or woman who has fairly examined the phenomens of modern Spirit-ualism, but has been forced to admit their genuineness, and that no other theory can explain their varied and multiplied manifestations, and the old question that has come to us from all the past sges, "If a man die, shall he live again?" is an-swered in the affirmative by the millions of lov-ing messages that come to us from the land of the immortals. How many a mother's heart has wept for joy and sent up its prayers and thank offerings to the dear All Fainer for this blessing. "The greatest of all the many blessings that have marked the new dispensation, has been that of removing the fear of death; and the old ideas of death as a grim archer, have vanished before the new revelation, and we now know that the change from the visible to the unseen and eternal world, can only be a blessing; for God, our heavenly Father, your Father and mine in the economy of nature, has wisely ordered that it should be, and in the coming time when we and our own loved ones are summoned to the Spirit-world, we will rejoice-not mourn-that they have passed to a life continued and a love immortal. Spiritualism in the last thirty years has very much modified current theology, and to day we hear much less of the old cry of the creedict, "Believe or be damned," for our faith teaches and insists that a mere belief in any person, dogma or creed can not save or damn any one. Our faith insists upon a personal responsibility and a per-fonal accountability, and that every man or wom-an who would be asved from ignorance and a sinful life, must work out their own salvation, and that living a noble, pure life is the best service we can give to humanity and to God. The philosophy of Spiritualism has, perhaps, received more general acceptance among cultured and religious people than have the phenomena. Rev. Henry Ward Beecher, in a recent cormon said that he believed in the philosophy of Spirit-usliam, but when his old father came to him through a medium and told him that he must be more careful of his own personal health, he doubt-ed if he were present. Would not this be the most natural admonition for a loving father to give a son whose public life and teachings had swayed and molded so many people? "The Apostle Paul said: "If Christ be not risen, then is our preaching vain." Throughout all of the christian churches—Greek, Roman Catholic and Protestant—the Easter bells, will ring out their glad anthems to morrow. "For Christ our Lord is risen to day," will be the spirit of their songs. In the same spirit we send out our thank offerings-not that Jeeus alone is risen, but mil ilons of loved ones, not dead, are here with us, in-visible to mortal sight, but still with us in spirit. "Spiritualism has passed from infancy to sturdy manhood, and it behooves all of us who are willing to be known as such to make its frachings practical in the life that now is. We claim that it is the grandest philosophy evolved from all the ages, and that its truths are to become generally ac-cepted by the world. If we are faithful to this great trust placed in our keeping, the angelic world will sustain, purify and bless us now and evermore."

now that the sun comes above the equator, aris-ing to us above the great circle and bringing to us fruit and flowers. There is significance in this which affords food for contemplation. I don't suppose that anybody fully realises what Spirit-ualism is. We are on the dawn that is to be suc-ceeded by the risen sun. We shall see a new dis-pensation, for whenever men have been ready to penalton, for whenever man have been ready to receive the light, it has always come to them. The phenomens of Spiritualism are continuous; it h s been exploded every year-killed by very wise people, but it is a very lively corpse. But we have not encountered much opposition or trial yet. The opposition has not been developed. When it is, then will be the time for martyrs to the truth, for no new dispension been were been received with. no new dispensation has ever been received without martyrdom. "The indirect influence of Spiritualism has been

vast; it has influenced the churches. I have no doubt that the converts to Spiritualism last year doubt that the converts to Spiritualism last year largely exceed in number previous years. I be-lieve it is admitted that nothing but earnest in-quiry is the forerunner of conversion. We must have the same standard that our brothers of the christian churches have. We can have no higher standard than the Nazarene had. We can not rise above it in its simplicity and absolute truth-fulness. We may expand it, but we can not rise above it. Many of the converts to Spiritualism have become too iconoclastic. The old and the new are bound together. We must not ragret the new are bound together. We must not regret the new are cound together. We must not regret the whole past because we have something new in the present. Let us bind with the new what is good in the old. I see already a movement in that direction, but the edifice has yet got to be built, and we have got to judiciously select our materi-als to eract the great coming emission for the select our material the great coming emission for the select our material the great the great select our material to the great the great the great select our material to the select our select our material to the select our material to the select our sele als to erect the great coming spiritual temple."

(Applause.) Daisy and Rosie Howard, twin sisters, the chil-dren of Mr. Howard, and members of the Chil-dren's Progressive Lyceum, then sang "The Child's Wish," and were loudly applauded. Dr. J. M. Peebles, the spiritual pilgrim, received a very hearty greeting from our Fraternity and from the large audience who listened to his brief address. He spiritual pilgreet.

address. He said in substance: "This celebrating the anniversary of modern Spiritualism, is truly a momentous occasion, and I am reminded of what Luther said: "Peace, if possible, but the truth at all hazard." Fhilosophically speaking, no truth is new, though our conception of it may be. That there is communica-tion with the other world, is nothing new. Zoro-aster told the king of Persia that he communicated with the other world. The apostles were me-diums, and Wesley had spiritual communications in his house, but thirty-two years sgo the spirit-ual manifestations came to stay.

"I was a clergyman thirty two years ago, but 1 knew no better. We prayed to God to overthrow this last device of the evil one, but the work went right on, and I see here in the audience to night a lady who at that time was a clairvoyant and a medium. The spirits said that it should progress till man shall know that he is immortal. I have been all over the world twice—around the world in the last seven years, and every where I have foură mediums and controls; la Australia, New Zealand, India, Hindoostan, and Cape Town, Africa. All the combined powers of darkness can not stop All the combined powers of darkness can not stop us. We have a positive proof that we live beyond the grave. We have more than faith, more than hope; we have positive knowledge. We have proof at Mr. Hatch's house in Astoria. I saw last week fifteen spirits clothed in white; the spirit daughter clasped in the father's arms, a sight robbing death of its terrors and presenting us an inducement to live honest, pure and Ohrist-like. I am raised above the world as I hear the loving volces of those who have preceded us. Let us volces of those who have preceded us. Let u live up to our principles, and others will see them and embrace them."

Professor J. R. Buchanan was the next speaker He said: "We are commemorating not the dawn, but the renewal of Spiritualism. The dark ages were the period of the rule of the christian church which struck out knowledge. It was the period of spiritual death, of despotism; a christianity that was an apostacy from the christianity of Jesus. The religion of Jesus was the religion of universal communication, but despotic popes and priests drove out the spiritual element. We reach out our hands above the Church to clasp the hands of Socrates and Piato. It was the truth of the oracles that compelled the Romans to believe, and there were critical and skeptical men as now It is strictly vatural and orderly that the Spirit world should keep itself in communication with us, and that communication was shut out only temporsrily by the dark sges. It was an eclipse of Spiritualism by political priesteraft. In restoring our spiritual faith we simply come out of the clouds that settled over our race. We are bring, ing about the universal sympathy of souls and faiths, the time of the common religion of spiritual communion and divine inspiration." (Pro longed applause.) Charles Partridge was introduced to the audience as a battle scarred veteran, who visited the Fox family at Hydesville, and was converted, and his influence first brought the Fox children to New York City. He said that at one time he was determined not to believe in Spiritualism, but in spite of his opposition he had to yield. He never had belonged to a church, but had always attend-ed one and he did not think it policy for Spirit-nalists to withdraw from the churches. There is the place for us to work. Don't fail to come here but go into the churches, too. We can do a great good by keeping up our associations. The differ-ence between the church and modern Spiritual-ism is this: The former says, "Have faith," and the latter says, "Have knowledge." We believe that the spiritual will benefit us, and we must bring the spiritual influences, down among us (Applause.) Mrs. Hope Whipple said: "I miss here to night the enthusiasm that should characterize the meet-ing, celebrating as we do this great event in hu-man history. I differ with Bro. Kiddle as to the martyrdom that is to come to us who accept Spir-itualism as a truth. I believe the world is accept. ing its grand truths. The times demand a grand universality of thought and purpose, and Spirit-ualism and the spiritual influences from the invisible world, are to mould and lift humanity s step higher. The Howard sisters sang one of their spiritual congs, and Dr. J. V. Mausheld occupied the platform, giving tests of spirit presence. He sees the spirits and tells their names, many of which were given in full, some to entire strangers to him, and who stated in the audience that Dr. M. could have no means of knowing any of the facts. Among those who testified as to the fact, were Dr. Buch anan, Dr. Peebles, Charles Partridge, S. B. Nichols Henry Kiddle, Wm. R. Tice, Dr. Olmstead and many others. Prof. F. R. Backus by special request, sang "When the Mists Have Cleared Away," with great pathos and power, and received a prolonged ovation at its conclusion. The doxology was sung by the large audience standing, and Bro. J. M. Peebles pronounced the benediction, and this closed one of the most important and successful meetings, considering the unfavorable condition of the weather, ever held in Brocklyn, both as to the moral, spiritual and religious character of the audience, as well as the transcendent power and eloquence of the speakers who kept the large audience for three hours in rapt altention. The outlock for our Fraternity and the great cauce so dear to us all, is fraught the coming year with great usefulness and activity, and we begin another year of active, earnest labor, with great hopes. May all who are in our household of faith be guided by wisdom and divine love.

#### Premenitions.

## BY HENRY MOON.

To the Editor of the Religio-Philosophical Journal: Although the splittual manifestations are said (by some) to be produced by legerdemain or some occult cause, I will give a sketch of my experience. When about twelve years of age, I received a vision of an accident which occurred to a dear uncle, by a severe fall, which resulted in his death. I re-ceived the vision six hours previous to its occurrence, beholding four perious coming towards rence, beholding four perions coming towards my father's house carrying some one upon a sheet or blanket. I heard his groans as they were ap-proaching me, which affected me so that I awoke from my slumbers. This was between twelve and one o'clock in the morning. I then went to sleep and beheld the same scene scain, precisely as be-fore. The accident transpired at daylight the same morning. As soon as I received intelligence concerning the accident. I onened the case lead.

concerning the accident, I opened the gate lead-ing into the street and beheld them coming just precisely as I saw them in the vision.

Once, when nearly thirty miles away, I dream-ed that my wife was dangerously sick; the dream made such a strong impression upon my mind that I could not sleep, and as soon as daylight ap-peared I prepared to start for home. In the dream I beheld a woman with whom I was acquainted, standing before the bed, having a howl of water in one hard and a fan in the other. She would throw water into her face and then proceed to fan her, to keep her from fainting. When I arrived at home, just as I entered the house, I beheld the same person whom I saw in my dream, in the act of sprinkling water into the face of my wife, and then proceeded to fan her, just precisely as I be-held in the dream.

Once while traveling upon the Mississippi river aboard the steamer Galena, Captain Lawton com-manding, about three o'clock in the afternoon while standing near the bow of the boat. I felt some one lay his hand upon my shoulder. I turned to see what was wanted, but I saw no one turned to see what was wanted, nut i saw no one near me. Now, as this was repeated a number of times, I concluded to leave the boat at the next lauding, and when she stopped at Wabashaw, Minnesota, I did so. Then, as my mind feit reliev-ed, I was meditating upon the act, and made up my mind to go aboard again, as I had paid my passage some forty miles further up the river, to Redwing. As I attempted to go aboard again I felt the impression and warning. I then concluded to remain at Wabashaw, being satisfied there was something wrong. In the morning, while standing at the wharf, the steamer Itaska landed and gave the intelligence of the burning of the Galena. She never landed sgain after I left her. Now, as I could not swim. I must have perished either by fire or water. There were many who lost their lives by drowning and by be-ing burned. Some have asked me the question, "Why were not others warned as well as you?" The only answer I give is, "I came near not giving heed to the premonition and who would have known of the warning given me to leave the boat?" I must have perished had I remained on board.

While living in the County of Lacrosse, Wisconsin, I had three head of horses stolen. Though and, I had three head of horses stolen. Hough scarching for them diligently and sending hand-bills in various directions, and being assisted by various persons all our search proved a failure, so far as finding them was concerned. Now, after giving up all hope of ever seeing them again, my dear sister who had been in the Spirit-world some four years, came to me while I was entranced, and gave me information which resulted in the restoration of my property. Now, I had not the least expectation of aid from

such a source. She came and spoke to me, and told me that I must ask God for aid. Her presence nearly overcame me with feelings of gratitude. obeyed the heavenly mandate. Then in a vision I beheld my horses and the thief riding the same one he was on when captured. I followed them In vision one hundred miles from where they were etolen, and saw the school house in which the thief received his preliminary trial. The house appeared to be filled with people, and in the south-west corner of the room I beheld two justices sitting with writing material upon the table before them, ready for action in trying the case. The above subsequently proved true, or was fulfilled

continued to gain until elected by thirty majority By this concerted action by even a minority, the college was duly chartered at the meeting of the next legislature. If the friends of freedom will but lay aside their political preferences for the time being, there is enough in most every place to control an election and to send men, and not tool to our legislatures.

DANISL WHITE, M. D. St. Louis, Mo.

"Rolling Stone" Replies to his Critics.

To the Editor of the Religio-Philosophical Journal:

In recent issues I have not overlooked the communications from Sa't Lake City, characterizing the statement made in my letter in issue of Feb. 28th last, as "false trash," and volunteering the information that the writer hereof is "the verita-ble Mr. Verdant Green," and was imposed upon by a "Mormon agent," etc.

by a "Mormon agent," etc. Allow me to say briefly in reply that "Rolling Stone" is not a Mormon in practice, having but one wife, nor in belief, having no desire for the love of but one woman in all the earth, nor has he ever associated with Mormone or their agents, even while traveling, and if one may justly be call-ed "green" who looks upon things as they exist, and not in the light of interest or prejudice, and confines his statements to facts gleaned from ob-servation and intercourse with persons of experiservation and intercourse with persons of experi-ence, intelligence and probity, I shall not object to the cognomen. It must be remembered that to the cognomen: It must be remembered that the offending letter expressly states the source of information to have been "citizens of Salt Lake City" and "Gentiles," and I here assert that were the names, of those informants to be given. Mr. Armstrong would think more than once before he would characterize their statements as falsehoods and "Observer" would congratulate hinself upon his foresight in concealing his identity. One gentleman stated that his taxes were 'trill-ing compared with those levied in other cities in

ing compared with those levied in other cities in Ing compared with those levies in other cates in this country of similar size and improvement, and unhesitatingly gave it as his opinion that Salt Lake City was one of the hest governed cities in the world, and was almost invariably given a wide berth by loose and desperate characters.

This gentleman is one of the oldest and shrewd-est of Utah's Gentile citizens, residing in Salt Lake City, and has brought up his family there, and whose business interests are more extensive than most, and equalled by few in that territory, con-sequently beyond the necessity of acting as a "Mormon agent."

The traveling party were not friends socially in Salt Lake City, but well known to each other, and unanimously spreed that in the management of the municipal government the Mormons were eminently just toward the Gentiles. Suppose the majority was reversed; could we in the light of our experience expect such a statement from the Mormons?

The latter portion of the letter complained of, Intimated a rigorous government of its members by the raiers of the Mormon church, but neither. Armstrong nor "Observer" have dared to devy any of the statements in detail, nor offered any evidence to controvert our positive assertions. It is not improbable that there are two sides to

the question---indeed it would be wonderfal in view of the many indignities which the Mormons have suffered at the hands of the petty officials of the United States government, if there had not been more or less attempts at retaliation, but the weight of evidence divested of all interest and preudice, seems to be in favor of the Mormons being Judice, seems to be in favor of the Mormons being generally, a fanatically religious, meek, just, pros-perous and charitable people when left unintrud-ed upon, but capable of showing resentment, and like all mortals when aroused, have undoubtedly carried things to extremes at times, making them-selves very much disliked by persons who have forced themselves into society where by the ma-iority they are not wanted

fority they are not wanted. It is seldom that such results fail to follow such acts by any persons in any place, therefore it is ist possible that if those who so loudly concern the Mormons were to read the novel by Charles Reade, "Put Yourself in his Place," and set upon the moral so plainly drawn from it, there would be less bitterness of feeling between Gentiles and Mormons in Utah, and the time bo rapidly hastened when the practice of polygamy would be aban-doned in courtesy to the opinions of the minority in Utah and of the residents of other territories and the States. When Spiritualists come to exercise more charity toward their fellow mortals, they will receive a better recognition among thinking people who are now violently opposed to what they have little if any knowledge about. ROLLING STONE.

On cornering disks there was written, "Time"-"Passeth"-"Swiftly"-"Away;" Thus chiding us all to be doing The duty becoming the day.

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Ah! here is the old barn coming, With many a crib and stall; Haymows and hens-nests for seeking, With merry laugh and call.

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The time, too, has come to "go bare-foot" With lightsome feet so gay; Nimbly to skip in the sunshine, On Dowery carpets of May.

Oh! song of birds and shimmer of sun: How glad to the boyish heart: The throbbing life is warm in his veins As the bounding pulses start.

He runs to the flowing fountain, And quality a drink 'so good;' The fountain that comes from the hill-side. Through conduit pipes of wood.

Oh! yonder's the dear old orchard!--In the outward no vestige appears: But I see its snowy bloom of May. As e'rst in the distant years.

I see it sgain with its golden fruit, In the autumn's hazyair; With bag overshoulder I mount its boughs, To gather the apples fair.

The remnants left, for cider I shake: For Ciderf O there is the press ! The glee of the cider-making, Each farmer's boy can guess

The groan of the old "nuts" crunching;-The glant screws and beam;-Ahi it was fun the "pumies" to squeeze, And gather the flowing stream

What child is not fond of sweet cider? Such one the old times never saw: Amid wasps and bees at the "bung-hole"

They sucked the rich juice through a straw. \*

The visions deepen :- Ah! where are they That trod o'er thy threshold stone, In thy palmiest days, as I see them now, In the passing shadows shown?

The fathers and mothers, -- yes every and all The worthies that came to thy shrine f They all have gone on, in their endless way, In accordance with will Divine.

From weakness and dimness to clearer life They passed the gate of the tomb: Plants seeded on earth -in the gardens of light They grow to perennial bloom.

They live and progress in that boundless world The moopened eye never saw! They reap their joy and gather their strength, In the sunshine of Love and of Law!

Ab! mother confirm us, if true indeed, As thy spirit voice hath said: "A beautiful home is preparing for thee," In that world of the risen "dead."

That thou longest "to walt me away from scenes \_ So beset with trouble and cars," To live and rest in that "Summer-land" God made so enchantingly fair.

I'll meet there, my mother! thy joyous guest, When the fuliness of time shall come! By "waters still" and "in pastures green" We will seek for that "beautiful home."

Yes! mother, but well thou rememberest now, That "rest" is for gathering still, I'he sirength to join with the angel hands Who are working the infinite will.

If a ray of the Infinite shines in our hearie. "As sparkles the sunlight in drops of dew," Not long will we joy in a sluggard rest; But seek that infinite will to do.

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Henry Kiddle said in substance as follows: "When we consider the universality of spirit communication, when we consider that spirite communication, when we consider that spirits have always communicated with mortals, it would seem to be difficult to fix the date of the com-mencement of the great movement. Thirty-two years ago the spirits announced themseives by rappings, but that was nothing new. Why, then, do we celebrate the advent of modern Spiritual-ism? We celebrate as the birthday of modern Spiritualism, March Sist, because of the discovery on that day of the month, 1848, that the rappings were not sumity obvalcal phenomenon, but an inwere not simply physical phenomenon, but an in telligent communication. give are now convinced not only that there is another world with living beings in it, but that we can, under proper condi-tions, communicate with them. This epoch, the epoch of the commencement of this great move-ment, will be one of the greatest epochs of the world. It is singular at this time that christians telligent communication. We are now convinced

S. B. NICHOLA. Brooklyn, N. Y. March 27th, 1880.

Thomas C. Armstrong, Son., writes as follows from Sait Lake City, Utah: A spirit of in-quiry is manifesting itself here and we are antici-pating a treat next month in the person of that celebrated medium, Mrs. Emma Hardinge-Britten who purposes stopping here on her way East. Mr. Slade lately paid us a visit, and myself and others had the pleasure of an interview with him, and obtained convincing evidence of the continued ex-istence of our loved ones and friends who had passed to the great beyond. Mr. Banks McKenzie, the temperance advocate, has lately been here and as the result, we have a flourishing Temper-ance Beform Club in which all sects and parties are bauded together to break down the drinking habits and customs of society.

The RELIGIO PHILOSOPHICAL JOURNAL, of Chi world. It is singular at this time that christians should be commemorating the commencement of what has since been called christianity. The Jews are also celebrating the Passover to.day, and it is

the letter

The first spirit manifestations which I ever wit nessed, came to me about two years after they commenced with the Fox family, by gentle raps upon the table and by finding my little daughter in a meameric sleep. She, though only eight years of age, at once began to write a plain and intelligible hand, and also describe spirits and give general satisfaction to investigators of the phenomena, and that, too, provious to her learn-ing to write. Not only were the above manifestations given through her organism, but she would also hy her little hands upon myself and others when suffering from sickness and pain, and we would instantly be relieved. For many years the dear angels have come to my sid while suffering pain and have healed me. All the above blessings came to us uncalled for, before we knew any thing in regard to spirit circles. As I had been a member of the close commun-

ion Baptist Church for many years, and never heard any thing taught in regard to these heaven-born blessings, you may well imagine my surprise in receiving this heavenly boon. While in the church I never received the shedow of any evi-dence in relation to the truth of immortality, cousequently in my spiritual need, it was as comfort ing to me as an oasis would be to a weary and thirsty traveler upon a sandy desert. Oh! my brothers and sisters! I have but one thing to rebrothers and sizers! I have but one thing to re-gret in regard to these divine blessings which so many have received from God and the loving augels, and that we have not appreciated as we should. They are to me the pearl of great price. God and angels forbid that I should ever be ashamed of these heavenly blessings, since it has been mathematically demonstrated that there is no death, but that life exists forever. I feel to thank God and my dear earthly progenitors for my existence. Yes, I know they still live, and bemy existence. Yes, I know they still live, and be-cause they live I know 1 shall live also. I have beheld my dear mother in my vision and clasped her in my arms. So will you, dear parents, who have laid the buds of promise in the cold and silent tomb, you will meet again. Husbands and wives who have lived loying and harmonious lives while on earth, will there be reunited to part no more. There are payings, however, on earth more. There are partings, however, on earth more cruci than death, and that caused by the want of love and true harmony.

#### Humbugged Legislators.

To the Editor of the Religio-Philosophical Journal: Every representative of State Legislatures who Every representative of State Legislatures who voted for the "Doctors' Law," has been most egregiously humbugged and made the willing tool of selfish physicians whose district they rep-resent. There is not a physician, regular or in-regular, in existence, who knows how or what will cure the most simple disease when affecting different individuals. I am aware that this is a hold according but i hold musafe always in acad bold assertion, but I hold myself always in readi-ness to make good the charge, hence the admin-istration of so called remedial agents of whatever name or nature, are wholly experimental. Medi-cine is not, nor never can be reduced to a science, as long as no two individuals are constituted alike in every respect. And why grant a monopoly in Petitions sent to our legislatures for the repeal of this unjust and odlous law, will have but little or no effect while they remain the dupes of their family doctors. The only way to correct the evil is not to yote for any man in future for representative unless he pledges himself to vote for its repeal. In this connection I will relate an incident which occurred upwards of thirty years ago in Massachusetts. The celectic physicians had ap-plied year after year for a charter for a medical college without success. Finally, the friends of the enterprise resolved not to yots for any man college without success. Finally, the friends of the enterprise resolved not to vote for any man for representative unless; he pledged himself to vote for the charter. Being liberal as now, in my views, and residing and practicing medicine in a small town where both political parties were pretty evenly divided. I attended the cancuess of both parties, and informed its leaders, if they did not put up candidates in favor of the charter I would oppose them at the polis; but both parties ignored my wishes. On the morning of the elec-tion I put up a candidate of my own relection and obtained tut aix votes on the first ballot, as most obtained but six votes on the first ballot, as most politicians were pledged to vote for their own nominations. These six votes were sufficient to defeat the other candidates. The second ballot, my candidate gained twelve or sixteen votes and

San Francisco, Cal.

#### Spiritualism-What is It?

57 "God give me years enough to attend one Spir-'God give hie years enough to attend one spin-itualist convention or camp meeting where, 'wo-man's rights,' Indian rights,' Chinese migration,' 'greenback currency,' 'social freedom' Cupid's Yokes and Bennetism,' are not dragged in and persistently paraded before the public, as a part, if not the size qua non, of Spiritualism." Dr. J. M. Deablas in the formation of Nor 204 1970 Peebles in the JOURNAL of Nov. 22d, 1879.

Subjects advertised for discussion at the Spir-itualist and Liberalist Meeting in Detroit, Noitualist and Liberalist Meeting in Detroit, No-vember 23d, 1879.: "The Belation of the State to Sunday and Sumptuary Laws, the Postal Laws, the Ourrency, and Social and Economical Ques-tions," etc.; and now comes a circular issued by the officers of the State Association of Spiritual-ists and Liberalists of Michigan, in which they state that, "Free Rostrum, Free Speech, Free Press, Secular and Compulsory Education, Church Taxation and Equal Rights Without Regard to Sex, are the motoces upon our flag." Spiritualism with Spiritualism left out! with Spiritualism left out!

In view of the above, I would ask Dr. Peebles how long he is willing to abide in this mundane sphere for the desired opportunity; and would modestly suggest that instead of building expecta-tions on hopes so fallacious, that we all do, as recommended by one of our greatest lights in the field of Spiritualism, viz: "To forget in our meet-ings that we are Spiritualists or Liberalists." I think when we shall have succeeded in this, that almost any subject may be discussed with benefit, provided the information comes to us in small doses and the subject be graded to the little capacities we may have left for understanding.

But, verily, this matter of Spiritualism or what-ever it may be called, covers a wide extent, and its ramifications are so numerous that the number thereof no man can tell. Charlotte, Mich.

Mrs. Zella S. Hastings, of Bartonsville, Vt., the inspirational speaker, writes: We have a good hall in this place and many veterane in the cause of human progression and spiritual im-provement, and it is evident that this State is keeping pace with sister States in our great world-wide movement. Ill health has kept me from constant labor in the field for a number of years, but I think I will resume my place soon among the workers.

#### Notes and Extracts.

Let friendship creep gently to a height; if it rushes to it, it may soon run itself out of breath. We is not only idle who does nothing, but he is idle who might be better employed.-Socrates.

Let him who regrets the loss of time make proper use of that which is to come in the future. The superiority of some men is merely local. They are great because their associations are lit-

**Biessed** is the memory of those who have kept themselves unspotted from the world. Yet more blessed and more dear the memory of those who have kept themselves unsyotted in the world. Mrs. Ja

Times of general calamity and confusion have ever been productive of the greatest minds. The purest ore is produced from the hottest furnace, and the brightest thunderbolt is elicited from the darkest storm .-- Lacon.

The last best fruit which comes to late perfection, even in the kindliest soul, is fenderness to-ward the hard, forbearance toward the unforbear-ing, warmth of heart toward the cold, philanthro-py toward the misanthropio.--Richter.

Thom must content thyself to see the world as it is. Thou wilt never have any quiet if thou ver-est thyself because thou canst not bring mankind to that exact notion of things, and rule of life, which thou hast formed in thy own mind. -- Julier.

### **APRIL** 10, 1880.

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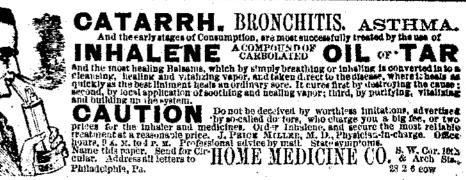
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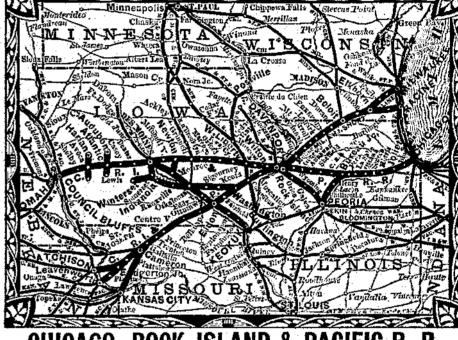




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fectually replied to himself, and has left the ats and logic of my discourse entirely untonched except in the way of in-terential confirmation. And so far as Mr. U.'s arguments and admissions, when strictly analysed, have any discoverable signifi-cance, they embolden me to re-affirm with more emphasis than ever, that atheism, as "recognizes nothing above material and carnal attractions in the commerce of the sexes;" and hence, "as a general, fact, the history of atheism, materialism, infidelity, has been the history of sensualism and so-called free-loveism." And I as emphatically deny that in this confessedly broad asseveration, I committed, or do now commit, any injustice whatsoever "against a large and reputable class of thinkers as Mr. U. charges -especially as I was careful to add as the close of the same sentence that contained my charge, that "if there have been individual exceptions to this rule, as I admit there have been many, they have grown out of influences" other than those furnished by atheism, etc.

Having thus, as I believe, covered, either Having thus, as i believe, covered, either directly or indirectly, all the points made by Mr. Underwood, I am now prepared to go farther, and, using all plainness of speech, will wield, for a moment, the *argumentum a posteriori*. I have been extensively ac-quainted with Spiritualists, from the com-mencement of the modern manifestations to the present time; and while I am happy to the present time; and while I am happy to affirm that the great majority of those whom I have known, and indeed all the better classes of them, have been sternly opposed to free-lovelsm, yet of the very many I have known who have advocated and practiced the doctrine of free-loveism, scarcely one was not either an arowed atheist or an open scoffer and reviler of all forms of religion. Let him dony who can, that this is almost universally the case with free-lovers. If it can not be denied, then it is a fact of deep significance; and the time has fully arrived for this fact to be fearlessly proclaimed to the world, regardless of the abuse that will be likely to fall upon the one who dares to proclaim it.

But to offset this, those who will consider themselves assailed by our simple statement of fact will, with one voice, refer us taunt-ingly to a few contemporaneous ministers of christianity-perhaps some fifteen or twenty, but to make the number large enough, certainly not more than one hun-dred out of the many tens of thousands---who are now under the discipline of their various churches, for sexual licentiousness. I answer, first, The argument, "your another," is a fallacy and hence no argument; secondly, These ministers have transgressed their own doctrine as well as mine, which if they had obeyed, they would not now be under condemnation. Condemn their conduct, therefore, but do not condemn their doctrine which forbade that conduct. Atheists who do the same things, do nothing which is forbidden, but rather that which is encouraged by their doctrine. Do not condemn them, but condemn their doctrine which licensed their conduct. And do not lose sight of the fact that it is doctrines and not men that are now on trial,

Once more: I demand of my opponents that they show me the proof that atheism (of course considered as such-always remember that) has ever done the least particle of good in the world. On the other hand, I demand the proof that true religion as such-the religion, for instance, taught in the philosophy and precepts, and exempliin the philosophy and precepts, and exempli-fied by the life, of Jesus, has ever done the least particle of harm. Now do learn to make distinctions, and do not cite us the conduct of ignorant men who while they have professed christianity—with evident-ly a very low interpretation of its teachings, have at the same time professed many false and practiced many naughty things with which christianity had absolutely nothing to do unless to condemn them. My dear Mr. Underwood, think at least

#### SPIRITUALISM IN SAN PRANCISCO, CAL.

Mediumistic Activity-Mrs. Emma Hardiago-Britten and Mrs. Foye-Children's Progressive Lyceum-Lectures and Test Seances-The Thirty-Second Anniversary, Etc., Etc.

### BY WILLIAM REMETTE COLEMAN.

Arriving in San Francisco a few weeks since, I was glad to see the interest and activity manifest in all matters pertaining to spiritualism. Private circles are being held constant-ly all over the city, while the daily journals contain regularly notices of a dozen or more public circles being held three or four times a week, with probably a dozen more well-known mediums, besides those holding public scances, are engaged in giving private sittings to anx. lous inquirers day after day.

Mrs. Emma Hardinge-Britten lectures to overflowing houses every Sunday; and though, upon her previous visit to San Francisco prior to her departure to Australia, the city newspapers ignored her and her work completely, now full and 'accurate reports of her lectures are published in the daily journals,great change in public sentiment toward Spiritualism being thus evidenced. Several of Mrs. Britten's recent lectures have been quite remarkable, particularly one on "Why does not God kill the Devil" and one on the Astronomic perihelion, in which she predicted many startling changes, physical, intellectual religious, and moral, resulting to our earth and its inhabitants and institutions from the

great planetary conjunction. At the termination of each Sunday evening lecture of Mrs. Britten, Mrs. Ada Foye holds a ballot test scance, including the phases of seeing, hearing, writing, and rapping. Hear-ing it stated by skeptics that her manifestations were due to fraud and jugglery, I carefully and analytically investigated their character, both in the public hall and at her residence: and I am convinced that the hypothesis of trick and juggling is entirely out of the ques-tion,-that remarkable genuine "psychic" or spiritual phenomena occur in her presence, and seemingly as well in an overcrowded public hall as in a private parlor, excellent tests. being given in both places.

The "First Spiritual Union," the regular Society of the city, meets thrice every Sunday in B'nai B'rith Hall. Mr. C. M. Plumb has spoken for the Society during March, his lectures being scholarly and well digested, and well received. A conference and seance is held, under the auspices of the society, every Sunday afternoon, in which six to ten mediums participate. Any person present is privileged to have a sitting with any of the mediums, and many investigators avail themselves of the opportunity to test the phenomena. At each seance many announce publicly their having received good tests of identity from one or more of the mediums present. By these "free-grace" meetings, open to all in-quirers, much good is done the cause; and other localities might do well to institute similar scances at their Sunday afternoon gatherings. Among those helping on the good work in giving these free test scances I recall the names of the following mediums: Mrs. Clark, Mrs. Breed, Mrs. Babbit, Mrs. Aitkin, Mrs. Scales. Mrs. Miller, Mr. and Mrs. A. Barton Hill, Mr. Davis, and Mrs. Winslow. Short speeches are also made, at intervals, by and othe Mrs. Hendee, and Mrs. Miller, and original poems given by Mrs. C. M. Stowe. By invilation, your correspondent gave a few remarks last Sunday. At Social Hall, a somewhat similar meeting is held Sunday afternoon, at which Mrs. Crindle and other mediums give mental tests. At both these gatherings, delightful music, vocal and instrumental, forms an enjoyable part of the afternoon feast, Mrs. M. E. Morris, a most competent musical in-structor, ably presiding at the plano at B'nai B'rith Hall. Materialization circles are held regularly, at their residences. by Mrs. Crindle and Mrs. Sawer, at which full forms are seen in the light, I am told; but as to the nature of these forms a wide divergence in opinion prevails among Spiritualists. Many leading Spiritualists are not slow in denouncing vigorously the materializations as fraudulent. the work of confederates; while others warmly champion their genuineness. I propose, at no distant day, to personally investigate their character for myself; then 'I shall be better qualified to report concerning them.

Wise and Charles Stern. The "Words of Wisdom," given by the children the other three Sundays of the month, consisting of maxima, proverbs, aphorisms, moral and di-datic verses, and the like, are generally aptly chosen, pointed and pertinent - some of the selections being admirable. In all respects San Francisco may well be proud of her lyceum.

A dramatic performance, for the benefit of the lyceum, given at Dashaway Hall, March 2d, was a decided success artistically and financially, --over \$90 being thus realized clear of all expenses. The comedy of Mar-ried Life was well sustained in most of its characters. Miss Clara E. Mayo a young and characters. Miss Clara E. Mayo, a young and promising medium, was especially good in the arduous part of Mrs. Lynx; Prof. Van De Mark, manager of the entertainment, was, of course, au fait as Ccddle; while the parts of Mr. and Mrs. Younghusband were both capitally sustained by two of the lyceum scholars, aged about fifteen, Thomas Wise and Delia West,-whom we hope to see hereafter in other roles, as they should cultivate the talents with which nature has endowed them.

Mrs. Hardinge-Britten holds a bi-monthly reception every alternate Tuesday evening, for social converse, music, inspirational speaking, etc., in the parlors of Albert Morton, No. 11 O' Farrell street; and, after her departure, it is in contemplation to continue these social satherings, productive as they are of that fraternity and good fellowship so carnestly to be desired among Spiritualists and all others. Since my arrival here, it has been my good

fortune to meet a number of the good brethren and sisters prominent in the faith, and whose names are familiar to the JOURNAL readers; among them are Dr. Albert Morton and wife, long resident in Boston, the Doctor being Secretary of the American Liberal Tract Society there, and both worthy mediums doing a good work in their quiet unostentatious way Dr. J. Wilmshurst, author of "Philosophic Ideas," a gentleman of culture and judgment, and who is just completing a new work, deemed by him superior to his previous effort, en-"Speculative and Practical Philosophic titled. and Scientific Ideas and Facts;" Alfred Cridge, husband of Annie Denton Cridge, the famous psychometrist, lately deceased (their son, by the way, has recently been discovered by Prof. Denton, his uncle, to possess remarkable psy-chometric power),---Mr. Cridge being now preparing a work showing the defects of all our system of representative government, and out lining what he deems a perfect system of representation. I must not forget Bro. Herman Snow and his good lady, at whose residence in Berkeley, near the California University, about ten miles from my San Francisco home I recently passed a very enjoyable evening. Bro. Snow has been an active Spiritualist for about thirty years; and he and Mrs. Snow seem overflowing with amity and concord, with that "milk of human kindness," the deficiency of which in many leads to those acrimonious contentions and zealous rivalries found alike in Spiritualism as in all other human movements.

My thanks are due Mrs. Hardinge Britten for a copy of her latest work, published in Australia, "The Faiths, Facts, and Frauds of Religious History," in which, in ten sections she treats of the ancient astronomical religions and their relation to modern faiths; the secrets of cabalism and the explanation of the sphynx, the Apocalypse, and ancient mysteries; the parallelism between the theologies and myths of India and those of Christendom, and other similar topics. It were a work of superero. gation in me to recommend Mrs. Britten's writings to Spiritualists, their eloquence, vigor, and beauty being universally recognized. This little work (price 75 cents) would be an even in the second excellent one to loan to your Christian friends, giving them much valuable information of which now they have no conception. The thirty-second anniversary of Spiritual-ism will be doubly celebrated in San Fran-cisco. First, on March 30th, in Charter Oak Hall, under the direction of Mrs. Foye; 2 p. m., speeches, etc., by mediums and others: 7:30, the anniversary address by Mrs. Britten, followed by a test rapping scance by Mrs. Fritten, Followed by a test rapping scance by Mrs. Foye. Secondly, on Sunday, April 4th, under the auspices of the Society, 10 a. m., Lyceum Exhibition Day; 2 and 7 p. m., addresses by nearly all the public advocates of the cause in San Francisco. Presidio of San Francisco, Cal., March 26, 1850.

speaker from Oregon, Wis., gave the regular address, in which the control applied spiritual love poultices to the inflamed parts of creedists, that had been somewhat chafed during the conference, and the contrast makes our meetings more interesting.

In the Sunday afternoon conference, Cox, Bump, Perry and others participated, giving reasons why they were Spiritualists, after which the writer gave the regular address, in which the control compared Church and Bible sayings with the statements and doings of spirits.

Sunday evening the hall was packed to its atmost capacity. Conference was opened by Bro. Perry. He said that he believed in a personal God, and one that answered prayer. This brought some of the Adam to the surface, and we had a little tilt at arms, after which Mrs. Ford took the stand to give the opening address. Owing to the closeness of the room and the disturbed elements, she could not be controlled to finish her speech, so it fell to the lot of the writer to give the closing address, the control answering the query, Why are some things done in the dark? Thus ended a most happy and enjoyable meeting. Good has been done, and truth has been sown broadcast. for Bro. Kent scattered the hundred "loaves" you sent him, upon the waters.

The meetings were interspersed with instrumental and vocal music. We parted, feeling that our cause has been strengthened and good has been done. J. L. POTTER.

### Wonewoc, Wis., April 1, 1880.

### Anniversary Exercises in New York.

To the Editor of the Religio Philosophical Journal; The Thirty-second Anniversary of Modern Spiritualism was held by the First Society of Spiritualists of this city, at Trenor Hall, 1267 Broadway, at 2:80 p. m. In spite of a dull, leaden sky and clouds heavy with rain, a large audience assembled to hear the most full and interesting programme fully carried out. The hall was tastefully and profusely decorated with the most beautiful flowers of the season, arranged by tender and skillful hands. To many, these were commemorative of Easter, as well, and from their "voiceless cups, ye living teachers," there floated incense to the memory of the "elder brother," and to these other and later exemplars of inspirational and mediumistic powers.

True, the inclemency of the weather pre-vented a brilliant display of tollets, had any wished to vie with the fashions and elegance which distinguish our churches on that day, but the kindly and fraternal feeling of the audience made these external conditions, the rain and the wind forgotten. The meeting was opened by the President, Mr. Henry J. Newton, who in a terse and happy vein spoke a few moments and then introduced Mrs. Nellie J. T. Brigham. As these speeches were all taken down by a phonographer, it will be use. less for me to elaborate. I will only say that her leading thought was the reconciliation of Spiritualism with the Easter festival; that her similes were wondrously beautiful, and her closing poem was as "noble music unto perfect words.' She was followed by Dr. S. B. Brit. ten. If Mrs. Brigham's address was like the flower scented breeze, laden with sweetest perfume, Dr. Britten's was like the blare of a martial trumpet, calling us to a joyous quick-step with the spirit of the age. He was at his best, scholarly, eloquent, and full of noble imagery.

A. J. Davis came next and his brief-pointed, pungent and humorous remarks, each reaching 16**815 of** 116

### MISTAKES AND PREJUDICE

14 - year - a star - andre and antigras. As many starting a series

Of Religious and Temperance Journals.

Some good Religious and Temperance journals are making the mistake of declining to advertise a most valuable anti-intoxicating medicine, simply because it is called "Bitters," while the same journals are making s greater mistake by advertising some drunken whisky stuff, or nostrum, because it has some nice fancy deceptive name, ending with "eine," "tine," printed on its abel, when the bottle is filled with destruction, drankmass and death. If these good journals would take the trouble to ascertain how many overworked clergymen have had their lost nerve-force, brain-waste and flagging energies restored by the use of Hop Bitters, enabling them to perform their arduous pastoral duties and preach the good sermons that they would have been totally unable to do but for this valuable medicine, and did these journals bat know of the hest of good Christian Temperance women who rely on them for their family medicines, and how many invalid homes they could make happy and what glad tidings they would send to every neighborhood by publishing the merits of Hop Bitters, they would advertise them without money and without price. And did these journals but know how many have been and may be saved from forming intemperate habits by doctors prescribing Hop Bitters, instead of beer, where the use of hope are needed (there being more actual hop strength in one bottle, of Hop Bitters than in a barrel of beer, without any of the intoxicating or evil effects of beer), they would lay saids their fear and prejudice sgainst the word "bitters."

A few of the many witnesses from religious and temperance sources are given below, who use, recommend and advertise Hop Bitters.

The President and Manager of Hop Bitters Mfg. Co. is a veteran Temperance advocate and worker of fortyeight years' service; every man in the Company is an active Temperance worker, and the Company spends thousands of dollars annually in Temperance and Chris. tian work

#### What the Religious Press Says. Chicago, Nov. 18th, 1878.

Hop Bitters Mfg. Co., Rochester, N. Y .:

Gentlemen-We do not allow anything in the line of Bitters to enfer our paper that contains alcohol, but we are satiafied that your Bitters are free from that ingredi" ent. We feel responsible for the good or bad that may be done to the families of our subscribers that are affected by our advertisements. Therefore our discrimination in your favor, and we trust that our very low rates will meet your approval and that we may hear from you. "THE LIVING CHURCH."

Temperance clergymen, lawyers, ladies and doctors uso Hop Bitters, as they do not intoxicate, but restore brain and nerve waste .- Temperance Times, Brockport, N. Y.

"They are not a beverage, but a medicine, with curative properties of the highest degree, containing no poleonous drugs. They do not tear down an siready debilitated system, but build it up. One bottle contains more hops, that is, more real hop strength, than a barrel of ordinary beer. Every druggist in Rochester sells them, and the physicians prescribe them .- Rochester Evening Express on Hop Bitters.

We are not in the habit of making editorial mention of patent medicines, but in case of Hop Bitters, feel free to do so, because their merits deserve to be known. -New York Independent. -New York Independent. Northern Christian Advocate, Syracuse, N. Y. Examiner and Chronicle, N. Y Evangelical Messenger, Cleveland, O. National Baptist, Philadelphia, Pa. Phot. Boston, Mass. Christian Standard, Cincinnati, O. Home Journal, Detroit, Mich. Methodist Protestant, Baltimore, Md. Southwestern Christian Advocate, New Orleans, La. Christian Mirror, Portland, Md.

ristian Mirror, Portland, M And over five hundred more Religious and Temper-

twice, I beseech you, before you proceed to mason down your atheism as the corner stone of the fabric of human society in the new age.

It was my intention to examine that other and totally distinct doctrine which Mr. Underwood swathes, as a web of fine linen, around the morally dead and mummified carcass of atheism to enlarge it, and give it a respectable appearance; but as this article is already long enough, I reserve this supplementary work for some future time.

#### Celebration of the 32d Analversary of Modern Spiritualism in Leesville, Carrol County, O.

To the Editor of the Beligio-Philosophical Journal:

As had been previously announced in the papers of this and adjoining counties, a celebration of the Thirty-second Anniversary of Modern Spiritualism was held in Price's Hall last Wednesday evening. The hall was festooned with evergreens, and flags were draped from the windows; a mammoth flag extending along the entire length of the gallery, reaching nearly to the floor.

The meeting was organized by calling J. M. Holmes, Esq., of Mastersville, to the chair. Mies Ermina Can, a talented and accomplished young lady, delivered a beautiful invocation in very impressive and effective style. The choir then sang an appropriate song, while Miss Can played the organ accompaniment. The president then introduced Major C. H. Matthews, the able editor of the Ohio Democrat, published at New Philadelphia, Ohio, as the speaker of the evening. For one hour Mr. M. held the attention of the intelligent audience, as he gave a most glowing descrip-tion of the origin and progress of Spiritualism, and its constantly increasing success, amid the opposition with which if has had to contend. His arguments were illustrated by incidents from his own personal experience. and that of his immediate friends, and he became quite eloquent as he painted in the most vivid and carnest language, the scenes which occur, when from day to day he holds sweet communion with friends , who have passed on to the higher life. After closing his address, the speaker, who is a fine elocutionist, repeated the poem, "To Be, or Not To Be," by Lizzie Doten, which was received with unbounded applause.

B. W. Price was then called for, and responded in his usual effective style.

The audience being desirous to hear from Dr. Burr, who is one of our most prominent citizens, he was called to the floor, and in response made an elaborate and logical argument, distinguishing mind from matter and setting forth the relative positions of each to the other. A voice in the audience asked his views with regard to the resurrection of the body. He answered, that the corporeal man never did good nor evil; hence was not entitled to a place in heaven nor in hell. That all that we see, do and know, is through and by the spirit, and the spirit alone must live and be responsible for the good or evil per-formed, and must be rewarded according to the works and progression thereof,

A vote of thanks was returned to Major Matthews, after which the meeting adjourned. ERNOT.

THE CHILDREN'S PROGRESSIVE LYCEUM.

I was very glad to meet with an excellent Lyceum here, in fact one of the best I have ever seen. It has an efficient band of zealous workers guiding its cause, headed by the conductor, Mrs. Laverne Mathews, who is undoubtedly the "right woman in the right place." She is devoted to its interest, an untiring, unselfish worker, and is ably assisted by her husband, Mrs. Scales and Mrs. Irvine (the guardians), Mr. Ryder (an active, effective worker alike in conference, seance, or lyceum, and whose genial face ever beams upon us wherever there is good work to be done), Mr. Lyons, Mr. Wadsworth, and others whose name I have not yet learned.

f notice some valuable additional features in the lyceum exercises. The school is often opened with Indian-club exercises, in which all participate who desire. A lesson in elocu-tion, vocal enuncistion, is given by Prof. Van De Mark, than whom a more competent instructor could scarcely be found. (By the way, Prof. Van De Mark, formerly a Universalist minister, has of late identified himself with the Spiritualists, and for some months lectured for the Society quite acceptably. He has opened a school of oratory, in which I learn he is very successful. He is a welcome addition to the spiritual ranks.) Modifications and additions are made, in the lyceum, in aid to the calisthenic exercises, including the practice of breathing exercises,-thereby increas. ing their utility and grace. An interesting feature of the lyceum is the publication of the Lyceum Monthly, conducted each month by some volunteer editor from the higher groups, and read to the school by the editor the third Sunday of the month. It consists of original and selected articles in prose and poetry; and other lyoeums would not suffer by establishing a similar feature. Excellent music for the calisthenic and other exercises is furnshed every Sunday by Miss Frankie Robinson,

The lyceum has about 125 scholars, and the average attendance is good; and its sessions last two and half to three hours, so varied are its exercises. Upon last exhibition day (or convention of groups), the first Sunday in March, I was surprised to see what a large proportion of the scholarstook part in the rec. itations, musical selections, etc. The little ones all acquitted themselves very creditably: the gem of the occasion was, I think, the singing of little Annie Perkins, seemingly aged about ten, who possesses a full, rich, reaonant voice, sweet and clear. Some praiseworthy musical selections were given by Jen-nic Tuttle, Delia West, and others; Jennis Greenwood read one of Mrs. Caudie's Curtain Lectures quite effectively, and prominent among those giving recitations were Thomas

## Anniversary Exercises.

### To the Editor of the Religio-Philosophical Journal.

The Thirty-second Anniversary of Modern Spiritualism was duly celebrated per an-nouncement in the Spiritual Hall of Wonewoc, and participated in by friends from ad-joining towns. The meeting was called to order Friday evening, and Mr. A Carrer was elected President. After preliminaries the writer gave the first lecture to a fair audience, in which the control explained why we celebrate the thirty-first day of March.

Saturday morning the Rain-God kept us all in doors, but in the afternoon the hall was well filled, and was addressed by the writer, comparing Spiritualism of to day with the ancient-asking each to choose for himself or herself that which is best adapted to present wants

Saturday evening opened with a conference in which some of the friends from abroad participated, giving reasons why they were Spiritualists. A Mr. Bump, of Binghamton, N. Y., told us why he left the Methodist Church; among other reasons he said that after being kept in subjection from sundown Saturday evening until sundown Sunday evening, and attending services three times during the time and listening to them slag," Where congregations ne'er break up and Sabbaths never end," he thought if it was going to be on the other side anything like the meetings he was in the habit of attending there, he begged to be excused from participating in them.

At the time appointed, Bro. Buckner, of Ontario, gave the regular lecture, the control questioning the wisdom of God in making man so he could fall, and the cursing him for falling; he also questioned his wisdom if he did not know at first that man would do just as he did when he ate the fruit that opened his eyes to good and evil. He contrasted the most vital points upon which the creedist builds his hopes, and when compared with spiritual truth, they looked dark indeed.

Sunday morning opened with conference, and the hour passed pleasantly. Mr. E. Cox, of Rudd's Mills, gave a fine speech in which he compared Spiritualism to the science of making sugar. The church members said that Spiritualism was of the devil; then he was a follower of the devil, for he was a Spiritualist, He had seen spirits materialize those he knew on earth; thus he believed. At first he said the wise ones stated, "You can not make sugar out of sorghum," but, says he, "We do make sugar out of sorghum and corn stalks, too, which no Christian supposed to be of any earthly use only to be converted into milk for the use of Christian babes whose mental stomachs were too weak for spiritual meat," Some of the more pious of the audience looked very solemn. At the hour appointed, Mrs. Ford, a trance

subject, was well calculated to shed a joyous and serene cheer upon the audience. At its close he called on Mrs. M. F. Davis, who, on declining to speak, presented Mr. A. E. Giles, of Boston, in her place. At his earnest request, this gentleman was finally excused, but not so Mrs. Davis. The assembly knew too well what manner of spirit dwells in that mortal body, to ever lose any expression of it, when opportunity offers. She was fairly constrained to speak, and in such manner that all rejoiced in the compulsion. Mrs. Davis considered the topics naturally suggested by the day, in connection with woman, and treated them from the womanly standpoint.

the womanly standpoint, Before Mrs. Davis's remarks, we were de-lighted by a flute solo, by Mr. I. G. Withers; a recitation,—Bungay's "Creed of the Bells"— by Miss Lily Runals, and a delightful song by Mrs. Pauline A. Wieland, from "Mignon." Again, after Mrs. Davis's speech, Miss Runal's fine rough was heard in another song after fine voice was heard in another song, after which Mr. Henry Kiddle, in a dignified, erudite and polished manner, discoursed in his usual vein. Mr. Giles again called for .made a few remarks, and Dr. J. R. Buchanan closed the delightful exercises by a discourse connecting Christ and the Apostles with Modern Spiritualism.

SARA L. VAN HORN, Cor. Sec. New York City, March 30, 1880.

The RELIGIO .- PHILOSOPHICAL JOURNAL of Chicago, comes regularly to our table. It is one of the best papers of its class, pub-lished in this or any other country. The articles are well prepared, earnest, logical, and have the ring of honesty. The editor plies the lash, without stint to charlatans and is sharp in exposing fronds. and is sharp in exposing frauds .-- Dodge County, (Minn.) Republican.

[From a well-known citizen of Chicago.]

CHIOAGO, Ill., Jan. 1, 1880. H. H. Warner & Co., Rochester, N. Y.: GENTLEMEN: I have used Warner's Safe Kidney and Liver Cure with the greatest satisfaction. It and Liver Cure with the greatest satisfaction. It is the only remedy I have ever used that I can re-commend to my friends, as it has cured me of Bright's Disease of long standing, after having visited the White Sulphur Springs of Virginia, and trying innumerable so called "remedies" of the day. Having resided here for forty-seven years, my friends will be glad to see this statement. The discoverer is, indeed, a public benefactor. WILLIAM H. PATTERSON.

WILLIAM H. PATTERSON. 1,491 Wabash avenue, near Twenty-ninth street.

2856

## ABENSON'S CAPCINE POROUS PLASTER. Over 2000 Druggista have voluntarily offered their Signatures to the following, which can be seen at our office.

Measrs, Seabury & Johnson PHARMACEUTICAL CHRMISTS.

"For the past few years we have sold various brands of Porous Plasters. Paysiciaws and the PUBLIC prefor "Benson's Capelne Porous Plaster," to all others.

We consider them one of the very few reliable honsehold remoties worthy of confidence. They are superior to all other Porous Fissters or medicines for external net.

Price 35 Cents. 283455

# THE HOLLOW GLOBE; THE WORLD'S AGITATOR AND RECONCILER.

A Treatise on the Physical Conformation of the Earth Presented through the organism of M. L. Sherman, M. D., and written by W.n. F. Lyon. Frice, Et.St. postage 10 cans. \* For alle, wholeasis and rstall, by the Beligio-Philosoph ical Publishing House, Chicago,

Pl'tsford, Mass., Sept. 28th, 1878. Sirs - I have taken Hop Bitters and recommend them to others, as I found them very beneficial. MRS. J. W. TULLER, Sec'y Women's Christian Temperance Union.

A MEDICINE, NOT A DRINK!

### High Authority.

Hop Bitters is not, in any sense, an alcoholic beverage or liquor, and could not be sold, for use, except to per-sons desirous of obtaining medicinal bitters. GREAN B. RAUM, U. S. Com'r Internal Rev.

Washington, D. C., Sept. 4th, 1879. Dear Sir-Why den't you get a certificate from Col. W. H. W., of Baltimore, showing how he cured himself of drankenuess by the help of Hop Hitters. His is a wonderial case. He is well known in Rochester, N. Y., by all the drinking people there. He is known in this city, Cincinnati, New Orleans, New York; in fact, all over the country, as he has spent thousands of dollars for rum. I honestly believe his card would be worth thousands of dollars to you in this city and Baltimore alone, and make thousands of sober men by Inducting the use of your bitters. J. A. W.

#### Prejudice Kills.

"Eleven years our daughter suffered on a bed of mis-ery under the care of several of the best physicians, who gave her disease various names but no relief, and now she is restored to us in good health by Hop Bitters, that we had poohed at two years before using it. We earn-estly hope and pray that no one else will let their sick suffer as we did, on account of predjudice against so good a medicine as Hop Bitters."—The Parents-Good Templare.

Muton, Del., Feb. 10th, 1860, Having used Hop Bitters, the noted remedy for debi-lity, nervousness, indigestion, etc., I have no hesitation in saying that it is indeed an excellent medicine, and recommend it to any one as a truly tonic bitters. Respectfully, Rev. Mrs. J. H. ELLGOOD.

I declined to insert your advertisement of Hop Blitters last year, because I then thought they might not be pro-motive of the cause of Temperance, but find they are, and a vory valuable medicine, myself and wife having been greatly benefited by them, and I take great pleas-ure in making them known. Rev. JOHN SEAMAN, Editor Home Sentinel, Afton, N. Y.

Scipio, N. F., Dec. 1st, 1875. I am the Pastor of the Baptist church here and an ed-ucated physician. I am not in practice, but am my sole family physician. snd advise in many chronic cas-es. Over a year ago I recommended your Hop Biltters to my Invalud wife, who has been under medicai treat-ment of Albany's best physicians several years. Sine has been greatly henefited and still uses the medicine. I believe she will become thoroughly cured of her vari-ous complicated diseases by their use. We both recom-mend them to our friends, many of whom have also been cured of their various aliments by them. Rev. E. R. WARBEN. Rev. E. R. WARREN.

### Cured of Drinking.

"A young friend of mine was cured of an insatiable thirst for liquor that had so prostrated his system that he was unable to do any business. He was entirely cured by the use of Hop Bitters. It allayed all that burning thirst; took away the appelite for liquor; made his nerves steady, and he has remained a sober and steady man for more than two yeras, and has no desire to return to his cups, and I know of a number of others that have been cured of drinking by it."-From a lead-ing R. R. Official, Chicago, III.

### Wicked for Clorgymen.

Wicked for Clorgymen. "I believe it to be all wrong and even wicked for clergymen or other public ment to be led into giving tea-bimonials to quack doctors or vile stuffs called medi-cines, but when a really meritorious article is made up of common valuable remedies known to all, and that all physicians use and trust in daily, we should freely commend it. I therefore cheerfully and heartily com-mend Hop Bitters for the good they have done me and my friends, firmly believing they have done me and family use. I will not be without them. Rev. "." A good Baptist clergyman of Bergen, N. T., a strong temperance man, suffered with kidney trouble, neuralists and dizziness almest to blindness, over two years after he was advised that Hop Bitters would cure him, be-cause be was afraid of and prejudiced against the word "hitters." Since his cure he says none need four but trust in Hop Bitters.

I had several attacks of Gravel and Kidney Trouble; was unable to get any modicine or doctor to care me na-til I ased Hop Bittera, and they cared me in a short fing. A distinguished lawyer and temperance orator of Wayne County, N-37. 28 6 8