

# RELIGIO PHILOSOPHICAL JOURNAL

PARTS, SCIENCES, LITERATURE, NOTES TO ALL PHILOSOPHERS, ROMANCE AND GENERAL REFORM

Truth Seeks no Mask, Shows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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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 Worshipped by the Heathen Chinese.—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. Ingersoll to the Defense Both of the God and His Worshipers.

## THE ONLY TRUE GOD

(Chicago Daily Times.)  
WASHINGTON, March 27.—To-day Messrs. Wright, Dickey, O'Connor, 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 authenticated 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 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 Chinamen 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 eatables—a sacrificial offering.

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 fanatic 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 paps with a golden girdle. His head and his hairs 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 out of his mouth went a sharp, two-edged sword; and his countenance was as the sun shined in his strength."

Certainly a large mouth filled with white teeth is preferable to one used as the seaboard of a sharp, two-edged sword. Why should these gentlemen object to a god with big fiery eyeballs, when their own Deity has 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 eatables 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 delighted in the perfume of fresh, warm blood.

The following account of the manner in which the "living God" desired that His chosen people should sacrifice, 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 flesh and the hide he burnt with fire without the camp. And he slew the burnt offering. And Aaron's sons presented unto him the blood

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 Aaron's sons presented unto him the blood which he sprinkled upon the altar round about, and the fat of the bullock and of the ram, the rump, and that which covereth the inward 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 worshipped the "living" God. The idea that the supreme head of the "American system of religion" can be placated with a little meat and "ordinary 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 gentlemen 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 religion" 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 somewhat dryer; thousands of Bibles are within 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 Christian people; but when the heathen come here they can see for themselves. What was simply a story becomes a demonstrated fact. They come in 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 Confucius do not unto others anything that they would not that others should do unto them. Surely, such peoples ought to live together in perfect peace.

RISE WITH THE SUBJECT, growing heated with a kind of holy indignation, these Christian representatives of a Christian people most solemnly declare that: "Any one who is really endowed with a correct knowledge of our religious system, which acknowledges the existence of a living God and an accountability to Him, and 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 abolished, 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 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 protects 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 GOVERNMENT.

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. Why should we object to their worshipping 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 satisfied, 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

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 cheub and did fly." Why should you object to these people on account 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 religion of the people. Its members are not responsible to God for the opinions of their constituents, and it may tend to the happiness of the constituents for me to state that they are in no way responsible for the religion of the members. Religion is an 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.

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 detestable. 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 pretence 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 BELIEVERS.

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 they 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 accepted 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 blessed. 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 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 enterprise, or investment that promises dividends only after the death of the stockholders.

But

I AM A SHAKED that four Christian statesmen, four members of congress in the last quarter of the nineteenth century, who seriously object to people on account of their religious convictions, should still assert that the very religion in which they believe—and the very 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 that it is wholly inadequate for the civilization of mankind; that the light of the cross can never penetrate the darkness of China; that all the labors of the missionary, the example of the good, the exalted

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 system" 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 favorably with the best passages of their report:

"My doctrine is that man must be true to the principles of his nature, and the benevolent exercise of them toward others. With coarse rice to eat, with water to drink, and with my bended arm for a pillow, I still have joy. Riches and honors 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: Reciprocity is that word."

When the ancestors of the four Christian congressmen were barbarians, when they lived in caves, gnawed bones, and worshipped dried snakes, the infamous Chinese were reading these sublime sentences of Confucius. When the forefathers of these Christian statesmen were hunting for a god to get the jewels out of their heads, to be used as charms, the wretched Chinese were calculating eclipses, and measuring the circumference of the earth. When the progenitors of these representatives of the "American 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 honestly practiced the great principles known as

CIVIL 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 shores. 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 prophets.

Treat China as you would England. Keep a treaty while it is in force. Change it if you will, according to the laws of nations, 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 FISHERBOUGH.

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 ethics involved in the question, and concerning which there appears to be a marked difference of opinion between Mr. Underwood and myself, remain yet to be more critically examined from the position assumed in my lecture published in the JOURNAL of August 2d, 1879, and to which Mr. Underwood and others have taken so many exceptions.

My principal object in that lecture was to denounce and excoriate, as in duty bound, the detestable doctrine of free-lovism, commonly called "free-lovism" which has been foisted upon Spiritualism where it does not belong. I asserted that this doctrine 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 materiality, or at most nothing above unalloyed laws of which no volitive and hence moral attributes can be

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

Further along, I say, that "as Spiritualists, we have no class sympathy or affiliation with atheists and free-lovers; that I consider it established, then, that the free-lovism of this country and generation is, with very slight and unimportant exceptions, the legitimate outcome, not of Spiritualism 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 lecture, Mr. Underwood (undesignedly, as I am 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 reputable 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 8th 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 declares that "more greed, grossness and sensual gratification find any sanction in philosophic and scientific materialism." He says: "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 Strauss, that 'it is necessary to resist caprice and uphold marriage.'" Again, in reply to my challenge to show that D. M. B., whose conduct has been exposed in this JOURNAL, has not, considered simply as an atheist, given a practical illustration of his doctrine, he evasively puts forth this remarkable saying, "If the meaning of the word atheist be enlarged so as to include the 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 system of philosophy and belief (on other subjects) of those who do not believe in a personal God, it will furnish a foundation for every virtue as firm and secure, and inducements to 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 "enlargement" of the term "atheism" so as to include the system of ethics which Mr. Underwood elsewhere upholds, and so as to represent 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 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. B. considered simply as an atheist, is one who denies or disbelieves in a personal and Intelligent Deity;" and when he said, just before 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 atheist is simply one who denies a God."

Second, "Moral obligations can have no foundation in the denial of a God."

Third, "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 atheism 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 concerned, then, it is a sufficient reply to Mr. Underwood to show that he has most of

Continued on Eighth Page.





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JOHN C. BUNDY, Editor. J. R. FRANCIS, Associate Editor

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CHICAGO, ILL., April 10, 1880.

Fee or Gift? The laborer is worthy of his hire. Because its blessings are abused, Must gold be censured, cursed, censured?

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.

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 calling to selfish and unholy purposes can not be successfully denied.

So long as there is a demand for public mediums, 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.

The intercommunication of spirits and mortals is too precious a matter to be held lightly, and its use should be sought with earnest, reverent feelings only.

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.

therefore more sensitive to spirit control. 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.

"Huntoon" Again Heard From.

Our readers will doubtless recall the exploits of "Dr." Taylor, alias White, alias Blanchard, alias Huntoon, who figured as a materializing medium and excelled in various other manifestations some three years since.

AN ABRAM 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.

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, Bliz, and the scores of so-called wizards who have perambulated the country from time to time.

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.

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.

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.

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.

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.

There are without doubt as many deals made on the strength of spiritual manifestations as on any other superstitious basis. Last fall, Exchange alley and the Tivoli were daily haunted by a quiet, inoffensive man of a very peculiar and eccentric appearance.

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.

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.

Illness 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.

Dr. Spinney has devoted himself unremittently and most unselfishly to the work of uniting the Spiritualists and Materialists of Michigan in one organic working body.

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 far surpasses any system of torture practiced in any civilized country.

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."

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.

Dr. H. P. Fairfield will lecture for the spiritual societies in Marshallfield and West Duxbury, Mass., on the 9th, 10th and Sunday the 11th.

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 chaff from the wheat.

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.

At the public reception at Amory Hall, addresses were delivered by George A. Bacon, Charles Dawbarn, Dr. Samuel Grover, Mr. Wetherbee and others.

Painful Pandering to (Christian) Prejudice.

"Aominable Ghost! 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 foe when the bishop struggled for power over the person of Henry the VI.

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.

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 Wauson, O., writes: "The Spiritualists of Ottokes 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. WILKES, 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 disgraced because as they aver, the Morgans have never been willing to give test sances and by their refusal have given just cause for distrust.

Last Sunday Dr. Alice B. Stockham lectured at a Union Temperance meeting at Griggsville, Ill., where she will remain during the week.

The Theosophist says: The soul works by physical agents, and its power is limited by mechanism.

Freethought is the name of a monthly journal devoted to Psychology, Metaphysics, Spiritualism, etc., and published at Sydney, New South Wales.

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.

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.

Under the date of March 26th, the Portland Argus says: "Yesterday the death of Henry R. Thaxter was announced."

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.

Open, our platform; free as the air! Brother or Sister, commune with us there; Churches may camp and coo to you no more, Ours is the Spirit that rests at the door;

Von Friedrich Mueller, in his treatise on "Universal Ethnography," strongly maintains that the distinctions of the various human races are permanent.

LIGHT, MEER LIGHT (Light, more Light), is the significant title of a weekly paper devoted to Spiritualism and cognate subjects.

The March number of the Theosophist, conducted by Madame H. P. Blavatsky, Bombay, India, just came to hand.

The spirit works by physical agents, and its power is limited by mechanism.

Is It All a Smoke of Words?

BY G. 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 toilers?

"Now You See It"—Gilt-Edge Butter Maker takes the "witches out of the churn" and furnishes, unsatisfactory churning into gratifying success.

DR. P. KAYNOR, the oldest Medical Seer now in the field, can be consulted daily for Clairvoyant examinations and prescriptions, from 9 to 11 and 2 to 4 at Room 33, Merchants' Building, N. W. Cor. La Salle and Washington Sts., Chicago, Ill.

CLAIRVOYANT EXAMINATIONS FROM LOOK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure.

Brooklyn (N.Y.) Spiritual Fraternity, Fraternity Hall, Cor. Fulton St. and Gallatin Place.

These meetings are held every Friday evening, at half-past seven. The themes selected thus far are as follows: April 9th.—"Evolution in Religions and Governments, and their Prophecies for the Future."

AT YOUR FEET. Out in the world's great battle For duties you need not seek, 'Mid its dust, its heat and its rattle, Your way can never be weak.

REPORT OF ANNUARY MEETING. 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.

There will be a spiritual meeting in the M. E. Church, in Ottokee, Fulton Co., Ohio, Sunday, April 13th.

WISCONSIN SPIRITUAL CONFERENCE. The Northern Wisconsin Spiritual Conference will hold a three days' meeting in Spirit Hall, Omro, April 13th, 14th, 15th.

THE WONDERFUL HEALER AND CLAIRVOYANT Mrs. C. M. MORRISON, M. D.—Thousands acknowledge Mrs. Morrison's unparalleled success in giving diagnosis by look of hair, and thousands have been cured with magnified remedies prescribed by her Medical Band.

Business Notices. Mrs. D. JOHNSON, Artist, 165 Farwell Ave., Milwaukee, Wis. Water Color Portraits a specialty.

MULTITUDES of people require an alternative to restore the healthy action of their system and correct the derangements that creep into it.

THROAT DISEASES OFTEN COMMENCE with a Cold, Cough, or unusual exertion of the voice.

SHALD LETTERS answered by R. W. Flint, 25 E. 14th street, N. Y.

A GREAT DISCOVERY BY A GREAT MAN.—This, primarily, is what Warner's Safe Nervine is.

"Now You See It"—Gilt-Edge Butter Maker takes the "witches out of the churn" and furnishes, unsatisfactory churning into gratifying success.

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

Read, 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.

DR. P. KAYNOR, the oldest Medical Seer now in the field, can be consulted daily for Clairvoyant examinations and prescriptions, from 9 to 11 and 2 to 4 at Room 33, Merchants' Building, N. W. Cor. La Salle and Washington Sts., Chicago, Ill.

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New Advertisements.

MRS. C. E. MAYO, SPIRIT MEDIUM, 25 O'FARRELL ST. SAN FRANCISCO.

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IMPROVE Your Long Evenings. Make Money and Beautify Your Homes. A Scroll Saw

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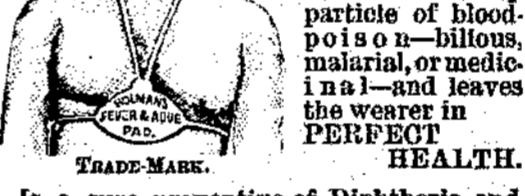
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"NATURE'S" GREAT TONIC AND BLOOD PURIFIER. THE BEST LIVER, STOMACH AND KIDNEY DOCTOR IN THE WORLD.



Is a safe preventive of Diphtheria and Scarlet Fever.

Regular Pad—\$1.00; Incontinent Diseases of the stomach and liver, etc. etc. etc.

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MISTAKES OF INGERSOLL, AS SHOWN BY PROF. SWING, BISHOP O'BRIEN, W. H. HYPER, D. D., BROOKLYN, N. Y., BROOK HERFORD, D. D., REV. W. F. CRAFFT, J. HONBLE. JAMES M. DICKSON, D. D., REV. COLLEBY D. D., RABBI VIKER, FRED. PHIPPS, D.D., AND OTHERS.

INGERSOLL'S ANSWERS. PROF. SWING, BROOK HERFORD, D. D., W. H. HYPER, D. D., DR. H. W. THOMAS, ROSE COLEMAN, D. D., DR. ROELLES, And other Critics.

"MISTAKES OF MOSES" AND "SKULLS." And His Funeral Oration at his Brother's Grave.

Incidents in My Life. SECOND SERIES. We have in stock several hundred copies of this work, By D. D. HOME, the Medium.

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Use Starting Chemical Wick in lamps and all lamps. Cheap, brilliant, no dirt or soot. 24 Cts

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