Ernth Gears no Mask, Bows at no Suman Shrine, Seeks neither Place nor Applause: She only Joks a Bearing.

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JOHN C. BUNDY, EDITOR AND

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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 Ilim 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.

[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 im-

These gentlemen are in great fear for the future of our most holy and perfectly auhenticated 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 alternof worship. Here he of the faithful the god of the Chinaman, and here are his altars of worship. Here he tears up his places of paper; here he offers up his prayers, here he receives his religious consolations, and here is his road to the celestial land." That "Joso is located in a long, narrow room in a building in a back alley, upon a kind of altar;" that "he is a wooden linage, looking as much like an alligator as like a human being;" that the Chinese "think there is such a place as 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, flery eye-balls. About him are placed offerings of meat and other eatables—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 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 shineth in his strength."

as the sun shineth in his strength."

Certainly a large mouth filled with white teeth is preferable to one used as the scabbard of a sharp, two-edged sword. Why should these gentlemen object to a god with big flery 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

Is it not a little late in the day to object to people because they sacrifice meat and other catables 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: 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 bright the blood unto him. And he diluted his fingers in the blood and put it upon the horns of the sltar, 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 burst upon the altar, as the Lord commanded Moses, and the fiesh and the hide he burnt with fire without the camp. And he siew 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 pre-sented 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 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 "ordinary eatables" is simply preposterous. He has always asked for blood, and has always asserted that without the shedding of blood

there is ny 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

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 a 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 confact with people who love their enemies. They see that in a christian land men tell the truth; that they will not take advan-tage 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 country-men, but of the heatten 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.

RISING, WITH THE SUBJECT,

growing heated with a kind of holy indignajion, 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 abo 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 the the earliest opportunity, to inform these gentlemen composing a majori-

ty 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 hor disbelieve in a future state of reward and punishment; that it neither affirms nor dehles the existence of a "living God;" and that the bily 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 INVIDED GOVERN-MENT.

We have a constitution with man put in and God left out; and it is the glory of this 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 satisfied, that is sufficient. Our religion canonly be brought into contempt by the actions of these 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 Prove to them that what you heathens. 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 hu-

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 rede upon a cherub and did ily."
Why should you object to these people on account of their religion? Your objection has in it the spirit of hate and intelerance. Of that spirit the inquisition was both. 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 spinions 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 inindividual, 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 reake a pretext of religion. Do not

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

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 yiews, the members immediately betake themselves to philoso-

phy and prediction. Listen:
"The Chinese race and the American citizens, whether native bear 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 manthey are as wide apart as the poles of the two hemispheres. They can not now nor never [slc] 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 wiship 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 blest. In accordance with that belief missionaries have been sent to every land, and untold wealth has been ex-pended for what has been called the spread

of the gospel.
I am almost sure that I have read some where that "Christ died for all men," and that "God is no respecter of persons." It was once taught that it was the duty of ohristians 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 misthat an honest merchant was the best mis-sionary. 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 en-terprise, or investment that promises dividends only after the death of the stock-holders.

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 convictions, should still asset that the very religion in which they believe—and the only religion established by the living God, head of the American system—is not adapted to the aptritual needs of one third of the human coe. 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 civil-zation 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 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 pillow. 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, for-gets 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 cayes, gnawed bones, and worship-ed dried snakes, the infamous Chinese were reading these sublime sentences of Confu-cius. When the forefathers of these christian statesmen were hunting toads to get the jewels out of their heads, to be used as charins, 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. ouia it rgotten that thousands of years, the Chinese have honestly practiced the great principles known

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 seclud ed 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 oplum and Christ The infamy was regarded as another tri-umph 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

Treat China as you would England. Keep a treaty while it is in torce. Change it if you will, according to the laws of mations, 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 ethics involved in the question, and concerning which there appears to be a mark-ed difference of opinion between Mr. Underwood 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

My principal object in that lecture was to denounce and excoriate, as in duty bound, the detestable doctrine of free-lustism, commonly called "free-loveism," which has been foisted upon Spiritualism where it does not belong. I askerted that this doctrine came not from Spiritualism as such, but was foreign and indeed utterly repugnant to it, being "earthly, carnal, sensual and devillah, 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 My principal object in that lecture was

"Athelsm, materialism, infidelity, as we have before seen, has a footbold in the world.... What is its basis of argument? and how does it reason? Recognizing nothing above materiality, or at most nothing above unintelligent laws of which no voluntative 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 bistory of athelam, materialism, infidelity, as I hesitate not to affirm, has been the bistory of sensualism and so-called free-lovelsm; 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 civil laws, and the precepts of the prevailing religion under which these persons were born and brought up." material and carnal attractions in the commerce

Further along, I say, that sas Spiritualists, we have/no class sympathy or affiliation with atheists and free-lovers; that I consider it established, then, that the free loveism 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 Spiritualizes, 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 losseness 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. Itead 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 en-deavored to answer my positions so far as the sthics 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, there-fore, 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 denies that "mere greed, grossness and sensual gratification find any sanction in philosophic and scientific materialism." He says: "All its representative writers who hold, with Buechner, that 'in its 'present form and conception it is essentially a pro-duct of human culture; and with Strause, that it is necessary to resist caprice and uphoid 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 remark-able 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, for 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 belief 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 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 out-side of atheism and every other form of infidelity. Moreover, this proposed "enla. pe-ment" of the term "atheism" so as to in-clude 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 other wise; and secondly, because no one, be he atheist or theist, has a right to appropriate 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 the olegy. 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."

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."
"Ergs, Atheism does not inculcate any moral obligations; or in other words, it is totally destitute of all elements of a moral

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 effective of the subject is concerned.

Continued on Highth Page.

RELIGIO-PHILOSOPHICAL JOURNAL.

A REMARKABLE FORTHCOMING WORK.

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

BY WILLIAM EMMETTE COLEMAN.

One of the more common reproaches lev eled against Spiritualism, is the trashy character of the communication purporting 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 haracter though such is often predicated of them all by those cally partially acquainted with our 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

I have received advance sheets of the second volume, and I find them to be of deep interest and importance to every unbiased student of nature. After careful study of the whole range of spiritual literature, 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 medinmistic dictation, very much of the sarcasm and ridicule now heaped upon spirit messages, would fall 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 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 aws, 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 scigoes far beyond the present status of material science, correcting some of its mis takes (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 investiga-tion, under the guidance of still more advanced sages in spirit life, of the principles upon which the universe is built and developed, 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 involved in the principles discussed in these three volumes, astronomy, geology, biology, archeology, etc.; and I have no hesitation in saying that I doubt if a mind can be 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 have attached due importance to the ichings of material science ly criticised purported spiritual communi-cations; yet I am really sospiritualistic 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 connected, 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 Cometary 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 archeologists 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 satis-factory 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 acknowledged, both among Spiritualists and scientists; but the how of evolution, the modus operand by which types and species were originated on earth, through evolution, is still far from settled. That higher species were evolved from lower, through law, is now an established fact; but that "natural selection"—unquestionably one of the factors—was par excellence, the means by which evolution was brought about, is not so generally accepted. "Natural selection" alone fails to account for organic evolution. Dar. lution was brought about, is not so generally 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 infallibility of this or any other writing, material or spiritual,

King does not deem it or claim it to be. It is given simply for what it is worth—is addressed to the individual reason, claims no exemption from legitimate criticism 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 laws governing the evolution of the mineral kingdom from the elemental the vegetable from the mineral, the animal from the vegetable, and the human from the animal, including accounts of the "missing link," man's immediate progenitors; 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 their subsequent intermingling and peopling of the earth; the origin of language and languages, of religions, governments, civi-lizations, etc., the origin of the myth of the fall of man; the history 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 rami fications. 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 spirit-essence 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; in-struction and growth of children in the struction and growth or children in the spirit realm; laws governing animal life in the spheres, all these and many other points are lucidly explained, the work being a veritable encyclopedia of spiritual geography and history. It closes with the personal experiences in spirit-life of its author, John Adams, one of the most interesting portions

of the work.

Feeling assured that this work, as a whole, gives, in general, correct and truthful 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 de 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 American 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-

That Mr. Spear was conscientious and earnest, in no common degree, and that his mediumistic experiences were of an extraordinary type, no one, I think, who knew him as I did, an for a moment doubt. But at the same time, I 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 mere instrument or tool for the spirits 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 subse-quent history of this individual, and of others who have accepted a similar practiothers who have accepted a similar practi-

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 infallibility 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. Reing strictly a human production—one produced at second hand, under difficulties—it cannot be considered free from error; and such Mrs.

and perpetual, with a force amply adequate to do the work of the world. The all-pervading 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 medium-

I myself was made cognizant of the pro-cress 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 succes 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 mani fold mediumship. Especially have I wit-nessed in a great variety of instances the most perfect delineation of character given through him whilst in his deep trance con-dition. He was also an important help to us in our Harmony Hall spirit-dramatics de scribed 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-th 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 finally 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 in-strumentality, as having heard of her re-markable 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 un worthy 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. To be Continued.

"THE RESULT OF A PREVIOUS 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 Spiritual ism, I took occasion to introduce some stanzas which (as Miss Doten was some-times 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 principal object of the advent of Modern Spirit ualism, is to demonstrate to the world the reality of a future life—that whatever other) beneficent objects it has accomplished, 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 consideration 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 regardate the future had permeated to a greater of less extent the membership of every church in christendom.

I claimed that modern Spiritualism has

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 his-

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 circumstances to aid us materially, it is clearly wrong and illegitimate to make use of spirit mediums in stock-jobbing op.

erations, as some who claim to be Spirit-ualists have done in this city. Others seem to think that the spirits

should to detective duty for us, and give up to justice (?) the secret authors of the various crimes that are committed against so-clety. Now, while it would be easy to speculate upon the reasons why they do not do this, the fact that they have always par-

sistently refused to do it, shows conclusively 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 pres-

There are others who are laboring to make modern Spiritualism reaffirm the doctrine and dogmas of popular theology and thus make it acceptable to the so-called Evangel-ical 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 of referred to a class of Spirit-

Finally, I referred to a class of Spirit unlists who have become tired of the old forms of phenomenal manifestations and the everlasting commonications 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 in-stead of the loving communications that have cheered and conforted so many aching and breaking hearts, he wanted "communications from the sages and philosophers who have been for ages in spirit-life, giving us the results of their centuries of progress in philosophy, mience 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 willing 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 enti-

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 marvelous sounds overhead, Or by one of Jupiter's thunderbolts hurled, To waken earth's slumbering dead. But a quieter, holler errand is ours, 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 wonderful miracles done. That the mind of the doubter believes; But the forces that come in a gentle shower On the earth and the mind have the greatest power.

We come not to crown you with chaplets of fame,
Not to clothe you in garments of State,
Not to kee you a place and Tigh sounding name
Among those the world may call great.
But come we to seek and to succor the lost,
Who are ready to sink on Life's Ocean tossed.

We come to the drunkard, whose thirst for the bowl Has taken his reason away.

Whose passions have blinded the eyes of his soul,
And left him in darkness to stray.

We visit his home-ah, sad picture of life
Are those staving typics and that heart-broken
wife!

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 are never in valn.

We come to the mourner—who weeps for the dead,
The loved one she laid in the tomb.
And we linger around her desolate bed.
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, searing aloft, her rapt spirit is born
To those happy regions above,
And sees there the dear one that from her 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 plea 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 spoiler is cherished and loved as befor

O, where is the Angel of Pity that wept
At the grave of a Lazarus dead?
That summoned—and he that for four days had
slept.
Came forth as one rising from bed?
Speak once more, that the "dead in sin" that have

Much longer, may waken to virtue again! O, where is the love that can see no dark spot, Such 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 from charity's door.
To perish with hunger, 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 immorty life! New York, March, 1880. -

The Ruling Passion Strong in Death.

PARIS, March 27th.-Padro Ambrogio, a worthy Neapolitan monk, enjoyed a reputation as a clairvoyant. He was believed to be able to predict the winning number in lotteries, which are such an important faclotteries, which are such an important factor in Italian life. A month ago Father Ambrogio was waylaid by suspicious characters, 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 THE SPIRIT VOICE.

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

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. Haskins [or Hoskins.]

My name is John Crockett (no relative to Davy Crockett as I know of); I died in Chillicothe, Missouri. I 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 Crockett 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 lov-ing 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 myself 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 Elias 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 Philodelphia, who will, whink be glad to hear from me. Tell them all my anticipations in regard to this life are fully respized, and many them are the second to the sec 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 I 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 knew he was dead, I thought I must be dream-ing. Now I know it was really him, for he has told me so. Bless God that there is no

My name is Jennie Phillips. I died ever many months ago; I don't know how many. I think my papa will see this if 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 weet 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 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 affection of the heart. Didn't know I had changed worlds until my brother met me. Well, I knew he was dead, so I concluded that I was dead, too. Hal 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 twenty-six 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. 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 bated to leave my dear companion without I bated 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. I 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 I have so many nice things here, and such kind teachers. I was only three years old when I go dead. My name in Oliver Ribbola.

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 13,65, 87. At the next drawing all the numbers came out. In consequence the Naples lottery administration lost about \$1,000,000.—Toronto Globs.

A deep sense of life destroys the fear and almost the idea of death. Men fear death has children fear to go into the dark; and such 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 infant 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, tration lost about \$1,000,000.—Toronto Globs.

RELIGIO-PHILOSOPHICAL JOURNAL.

Woman and the Household.

BY HESTIEL M. POOLS. [Metuchen, New Jersey.]

Where'er one brighter, purer ray Of God's unerring wisdom shines,
I rear 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, absolute-ly refuses to act, and very likely a man will be elected in her place. The two contending parties united on the woman's ticket unwit-tingly, each having no hope of electing its own. The leading papers of the State in 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 ten-dency 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: "I looked 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, Cambridge, has obtained the highest position ever won by any lady student in the mathematical course, and it has rarely been attained by young men. She is twenty-two years of age, and has always had exception-al mathematical ability.

Esther Brown, a girl only eight years old, has been awarded a medal by the Royal Hu-mane 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 ith the other, never releasing her grip until 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 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. Holyoks. 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 cândidates, and in both instances were suc-

For twenty years the Infirmary medical work (the first one in this country, established in 1857) has been done by successive groups of women doctors. I cordially testify that it has been done as faithfully, steadily and perseveringly as it could have been done by men. I believe there has been few er days of absence from illness, less inter-ruption of service from ill health or other causes, than the average in other institu-tions. 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 he most severe in its requirements and thorough in its curriculum of any in this country.

Dr. Richardson, an eminent English phys-Dr. Richardson, an eminent English physician, 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 reformers 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 loose flowing gown over all, and girls will grow into women as vigorous, as healthy and as well formed in body as their companions 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 impade as a loometic. 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 truths
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 departments of housekeeping. These children gave such satisfaction to their mothers and employees as they entered service that this 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 weat 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 manuers at the table, and neatness 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 and strength, and introduces systems and habits in place of hap hazard and untrained 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. Published by H. W. Rokker, Springfield, Ill.; 8 vo 425 psges. Price, \$200; 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 heretics and doomed to persecution or mar-tyrdom, 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 Hrof Turner as a book decidedly adapted in everal respects to meet a very pressing need of the religious pub-lic in this transition era of the christian

church. The startling heretical articles now se common in the leading evangelical journals, written by the highest theological authorities, unmistakably indicate that the day for 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 up 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 fearless ly back of apostolic expositions of the gos pel to the original gospel as given by Christ himself.

Prof. Turner being not seemingly serious ly restricted by any rigid Protestant theory of infallible 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 chief ground of rationalistic criticism. Although 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 respect." This searching independent work will prope an invaluable aid and comforter to the year 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, inquirers after the primitive faith can with confident satisfaction appropriate the christian name, while they repudiate the dog-matic 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 religion from the keen criticisms of irrational, unauthorized scarian 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 impreg-

nable position that the scholars and theo logians of to-day, have the same authority to ecide 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 from the infinite labor of attempting to harmonize apsatolical 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 co fall of sectarian bias or unfairness, and co fall 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 chris-Sindom, which is forcing antagonistic sects unite on some common unassailable ba-of faith, must receive new impulse and 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 religious belief, whether inidels or timid conservative sectarians, will find time well spent in thoughtfully reading this suggestive book.

For Lake, Wis inspiration from the circulation of this bold

. Fox Lake, Wis.

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 Happy Bud; Getting Acquainted; Jack and Jill; The Farmer who became Drum Major; A Dead City; Childhood's Gold; What happened to Jahan; 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 10f 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 Illustrated, which add to the py Bud; Getting Acquainted; Jack and Jill the stories are Illustrated, which add to the Interest and beauty of this number.

Wide Awake, (D. Lothrop & Co., Boston.) Contents: Frontispiece, On Easter Morning; Billy's Hound; The True Story of a Storm: Brothers for Sale; Concord Picule Days; The Mice and the Egg; Song of Spring; Five Little Peppers; Our American Artists; Jamle 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; Professor 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; Meet ings of Medical Bodies; The Mirror.

The Herald of Health. (M. L. Holbrook, M. Ch., New York City.) Contents: The Secret of a Clear Head; How to Grow Old; The Hot Springs of Arkansas; Rice; Two Ways; Letter from Superintendent of Cook-ing School, Raleigh, N. C.; Getting Help from our Habits; Cold Water in Chronic Diarrhea; Rats; The Telegraphic Disease; How to Apply a Fomentation; A Wise Cook; Health Foods.

Psychische Studien. (Oswald Mutze, Leipzig, Germany.) This magazine is devoted to the spiritual philosophy and has able contributors.

Magazines for March Just Received.

The Southern Medical Record. (R. 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: Sloux 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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Fee or Gift?

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

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 dium between the seen and the unseen world, is too sacred to have a price set upon it; that a fixed fee tends 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 gut 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 calling 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.

Bo 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. 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 uprooting 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 nearesttheir own mental and moral plane. This is the secret of the financial success 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 soul may be

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

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. 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 injustice now suffered by these mediums through the carelessness of patrons who, having nothing to lose, frequently fait to keep their engagements. Let mediums be 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 honeatly earned and discreetly used it is as great a blessing to the professional medium as to any other

"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 Adeocate in the latter's attempt to kill off Spiritnalism 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 assertion 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

AN ARRANT 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 even-ing for the ex-rapist and champion fraud to appear before the public. He styled him-self on his bills as Foster-Fay of Boston, a residence which may be doubtful, as the Massachusetta State prison is not located at

The entertainment consisted of a series of alight-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 dexterity, and mystified those of whom such performances possessed the merit of novelty, there was nothing in the entire en d the merit of tertainment, 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

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.

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, dig-Not succeeding in finding their looked for gold, they again sent for the medium, who told them that it was owing to having talked while digging that kept them from obtaining it and consequently it had moved taining 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 pryst 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, prédicting 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 aprusing himself with jugglery and tricks witticisms, invariably vicumizing 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 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 car not fully overcome the influence of the Diakkar 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 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 semetime 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 theff 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 expect-

ed, the Tribune at one time said: "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 apearance. 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. Luck 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, that is they played according to his ad-—that is, they played according to his advice until they joined the glorious company of the bankrupts. Then the medium found his secupation gone, and the places that once knew him now know him no more for-

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 .- Ruchange.

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 cite ex-Rev. T. B. Taylor, "A. M." "M.D.," who belenged 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 postrum 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.

Illness of Dr. Spinnes

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 alast 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 unsellishly 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 far surpasses any system of torture practiced in any civilized country. Hanging is bad ehough; death affring from solitary confinement must be worse, while a life sentence to inhospitable Siberia, is only another stan 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 scoosding 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 exploration in Central Africa, gave his hearers a thrilling account of the mode in which capital punishment is inflicted upon criminals by the Al-Quadits, 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 heatof 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 torment 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.

Dr. H. P. Fairfield will lecture for the spiritual societies in Marshfield and West Duxbury, 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 chaff 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

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 opely entertained there by Lyceum No. 2. Mr. Colville favored them with an address at Parker Memorial 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 another 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 constitunte 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.

"Abominable Gloster! Guard thy head,

Por I intend to have it 'ere long."

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. A sample of similar "religion" is fun nished by a New York evange and 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 fowlived 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. C. Granville delivered an anniversary

address at Joplin, Mo. Dr. Samuel Watson lectured at Van Bu-

ren, 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 Work, 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. Williams, 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 '40 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 \$4 of the churches, the Baptists 24, the Latherans 24, the Methodists 19, the Presbyterians 18, and the Episcopalisns, 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.

· 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 Pittafield, 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."

Frethought 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 chuse 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

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! Brother or Sister, commune with us there; Brother or Sister, commune with us the re; Churches may cramp and co five you no 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 of high! Eniscours, value of your churchly attical. Episcopus, valo of your chur, hly attire! Or, Methodist, fleeleg from emlue: t fire! Meet with us -your heart felt conviction declare; 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), is 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 Theosophist conducted by Madame H. P. Blavatsky, Bombay, India, just came to hand. It has an interesting article on Zoroaster by Sorabji Jamaspil Padshah, F. T. 8. 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 steachings, 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 flour shed." The article is interesting through out. 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-pender eyer ats thought-laden paragraphs; we silentmeditate on its noble suggestions; we delightfully drink in its beautiful words; and, with increasing zest, we learn the many facts which carnest 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, "mere 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? Do we clap the hand and ring the loud hurran 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 read-

ing 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 ism which we all love. If the Sod 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 aws 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 apcarances and enter a world where we shall e 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 become, a tower of strength to humanity at large. I have read somewhere, that those parts of "Saint Reter's," at Rome, which are seen scarcely onde 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 at 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 soul-clevating 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) carth," 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 unex-pectedly impressed upon my mind a few years

AT YOUR PEET. Out in the world's great battle For duties you need not seek, 'Mid its dust, its din and its rattle, Wour voice can most carnestly speak.
By faithfully farming your freside.
In a circle or harmony sweet.
And at morn, or at noon, or at eve tide,
Culturing flowers that growers your feet.

Oh! a home with its loved ones all circling Oh! a nome with its loved ones all circling
In happiness round the dear hearth,
Where each little bee, is a workling,
Is a paradise sweet, upon earth.
Then culture the flowers in your pathway,
Nor seek in far countries to roam,
But culture them! culture them alway! Those blossoms that bud 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,
But you'll soar to the regions of bliss,
Leaving earth something purer and better,
Because, in humility-sweet,
You your fellows helped to unfetter,
Meeting duties that its at your feet.

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 Spirit-ualism 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. See 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

Tuttle.

Beautiful singing, which always creates harmony; a poem read—title, "The good Time Now," by Lizzie Doten; an essay written and 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 Emma Hardinge-Britten; also short speeches of interest, were among the notable events of the evening.

Mrs. Ann Shadle.

Ottokee, Ohio. .

Business Motices.

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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 30th .- Giles B. Stebbins, of Detroit,

May 7th .- Col. Wm. Hemstreet. May 14th.- "Mediumship and Mediums."

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There will be a spiritual meeting in the M. E. Church, in Ottokee, Fulton Co., Uhio, Sunday April 11th. Speakers: Hudson and Emma Tuttle. Speaking at 10-70 o'clock, a. M., and at 20 clock P. M. All are cordially invited to attend. ALLEN SHADLE.

Wisconsin Spiritual Conference.

The Northern Wisconsin Spiritual Conference will hold a three days' meeting in Spiritual Hall, Churo, April 16th, 17th and 18th, 1850. E. V. Wilson, the man who has given more jubile tests of spirit communice than any other-laying me dism, is engaged as speaker. He will give one of his scance on Saturday Spirit communice than any other-laying the which he will not in the Banday of R. M. at 2 o'clock, it which he will not include in people's lives, describe shirly friends and many other interesting things to investigators. Admission to scance, if cents. Other speakers in vited, and at sharp 10 o'clock Friday a. M. The Omno friends will entertain free to the extent of their billity. Usual rates at both Let there be a grand raily!

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HARMONIAL PHILOSOPHY. For the Religio Philosophical Journal. "Lisions of Boyhood's Home."

* BT J. G. J. The hary ray of the autumn morn,
Lays softly on field and wood,
As I pause amougst the ripened corn,
Where once my birth-place stood.

Scant restige 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 scothingly comes every murmur, That falls on the listening ear.

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

That horse-block where grandmother stood, (Peacefulness firm to avow:)
On the eve of Brandywide's battle, And preached to the soldiers of "Howe."

The fire that barned on the "andirons," In the room so cozy and bright, At bed-time covered with ashes; Uncovered at morsing light.

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

See the clock beside the book-case, Where ranged the volumes of Penp, Fox and Barciay 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, Like the Jackson's of old, as the' never, They knew "of old Adam the fall."

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

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

With lightsome feet so gay;
with lightsome feet so gay;
imply to skip in the sunshine, On flowery 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 founts'n, And quaffs a drink "to good;"— The fountain that comes from the hill-side, Through condult 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'rat in the distant years.

I see it again with its golden fruit. In the autumn's hery sir; With bag over shoulder I mount its boughs, To gather the apples fair.

The remnants left, for cider I shake: For Cider! 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;—
Ab! it was fun the "pumies" to squeeze,
And gather the flowing stream

What child is not fond of aweet 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 paimlest days, as I see them now,
In the passing shadows shown?

.

The fathers and mothers,—yes every and all The worthles that came to thy shrine? 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 eceded on earth—in the gardens of light
They grow to perennial bloom.

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

Ah! 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 waft me away from scenes
So beset with trouble and care,"
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. The strength to join with the argel bands Who are working the infinite will.

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

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.

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,

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

Brooklyn (N. Y.) Spiritual Fraternity

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 anniversary ex-ercises, seemed very dublous. 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 banners and flags, and the floral contributions banners and fisgs, and the floral contributions were very floe, 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 spiritual meetings in Brooklyn. This large hall was nearly filled with earnest men and women, many of them representative of the test thought and culture in Brooklyn. On our platform were Henry Kiddle, Dr. J. M. Peebles (the spiritual pligrips), 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 Coit, Col. Hemstreet, Judge Goode, Mrs. Jennie H. Foster, Mr. Keeler (the editor of Celestial City), and many others.

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 presided 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 associate capacity to commemorate one of the most important events in human history—the establishment of communication between two worlds—the world of spirit and the world of matter. It is not 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 mysterious rappings which took place in the humble home of Dath 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 averaged and the present sould be presented. phenomens, are aware that the excitement was very great, and the news apread from the little hamlet to town and city, and the annoyance to the family was very great. On the evening of March 31st, 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 lie still and keep quiet." The children had hardly got into bed before the disturbances began with more than usual loudness, and their father and mother had come into the room to see if they could not expecise the invisible tormentors that had disturbed this christian home, for the family were consistent members of the Methodist family were consistent members of the Methodist church. At length, Kate, the youngest child, who, in her gui eless innocence, had become fa-miliar with the invisible knocking, until she was more amused than alirmed at its presence, mer-rily snapped her fingers and called out, "Here, Mr. Splitfoot, do as I do." The effect was instant aneous; the invisible responded by imitating the number of her-movements. She then made a giv-en 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 succeeded 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 attempt to explain them on any other by every attempt to explain them on any other hypothesis then what they always and under all circumstances claim to be, the work of intelligent,
conscious beings who have passed on to another
life, has utterly failed. Mo manor woman who has
fairly examined the phenomena of modern Spiritualism, but has been forced to admit their genulanguage and the receiver theory can avoid the life. ineness, and that no other theory can explain their varied and multiplied manifestations, and the old question that has come to us from all the pas ages, "If a man die, shall he live again?" wered in the affirmative by the millions of loving messages that come to us from the land of the immortals. How many a mother's heart has wept for joy and sant up its prayers and tasnk offerings to the dear All Father 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 heavenl 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

rejoice—not mourn—that they have passed to a life continued and a love 'numorial.

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 creedist, "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 personal accountability, and that every man or woman who would be saved from ignorance and a sin. an who would be saved from ignorance and a sin-ful life, must work out their own salvation, and

ful 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, perliaps, received more general acceptance among cultured and religions people than have the phenomena. Rev. Henry Ward Brecher, in a recent sermon, said that he believed in the philosophy of Spirit, uslism, but when his old father came to him through a medium and told him that he must be more careful of his own persons health, he doubted if he were present. Would not this be the most natural admonition for a loving father to

through a medium and told him that he must be more careful of his own personal health, he doubted 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 awayed 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. "Hor 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 Jesus alone is risen, but millious of loved ones, not dead, are here with us, invisible to mortal sight, but still with us in spirit. "Spiritualism has passed from infancy to sturdy manbood, and it behooves all of us who are willing to be known as such to make its trachings 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 accepted by the world. If we are faithful to this great trust placed in our keeping, the angelle world will sustain, purify and bless us now and evermore."

evermore.'

Henry Kiddle said in substance as follows: "When we consider the iniversality of spirit communication, when we tonsider that spirit have always communicated with mortals, it would seem to be difficult to fix the date of the comseem to be difficult to fix the date of the commencement of the great movement. Thirty-two years ago the spirits announced themselves by rappings, but that was nothing new. Why, then, do we celebrate the advent of modern Spiritualism? We celebrate as the birthday of modern Spiritualism? 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 simply physical phenomenon, but an intelligent communication. We are now convinced not only that there is another world with living beings in it, but that we can, under proper conditions, communicate with them. This epoch, the epoch of the commencement of this great movement, will be one of the greatest epochs of the 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

now that the sun comes above the equator, arising 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 realizes what Spiritualism is. We are on the dawn that is to be succeeded by the risen sun. We shall see a new dispensation, for whenever men have been ready to receive the light, it has always come to them. The phenomena of Spiritualism are continuous; it he sheen exploded every vess—killed by very wise 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 dispensation has ever been received with out martyrdom

out 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 largely exceed in number previous years. I believe it is admitted that nething but earnest inquiry 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 Nazarens had. We can not rise above it in its simplicity and absolute truthfulness. 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 regret the whole past because we have something new in whole past because we have something new in the present. Let us blind 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 judiclously select our materi-als to erect the great coming spiritual temple."

Delay and Roste Howard, twin sisters, the children of Mr. Howard, and members of the Children's Progressive Lyceum, then sang "The Child's Wish," and were loudly app'auded.

Dr. J. M. Peebles, the spiritual pligrim, received

a very hearty greeting from our Fraternity and from the large audience who listened to his brief 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." Philosophpossible, but the truth at all hazard." Philosophically speaking, no truth is new, though our conception of it may be. That there is communication with the other world, is nothing new. Zorosater told the king of Persia that he communicated with the other world. The spostles were mediums and Wesley had spiritual communications in his house, but thirty two years ago the spirit-ual manifestations came to stay.

"I was a clergyman thirty two years ago, but I knew no better. We prayed to God to overthrow this last device of the evil one, but the work went right on, and Tsee here in the audience to night a lady who at that time-was a clair voyant 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 to the last acress. in the last seven years, and every where I have found mediums and controls; in Australia, New Zealand, India, Hindoostan, and Cape Town, Africa. 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 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 Christ-like. I am raised above the world as I hear the loving voices of those who have preceded us. Let us live up to our principles, and others will see them and embrace them."

Trofessor, 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

which struck out knowledge. It was the period of spiritual death, of despoilsm; a christianity that was an apostacy from the christianity of Jesus. The religion of Jesus was the religion of universal communication, but despoile popes and priests drove out the spiritual element. We reach the contract that the class the 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 natural and orderly that the Spiritworld should keep itself in communication with us, and that communication was shut out only temporsfrily by the dark ages. It was an eclipse of Spiritualism by political priestcraft. In restoring our spiritual faith we simply come out of the clouds that settled over our race. We are bringing about the universal sympathy of souls and faiths, the time of the common religion of spiritual communion and divine inspiration." (Prolonged applause.)

Charles Partridge was introduced to the audience as a battle scarred veteran, who visited the

uce as a battle scarred veteran, who visited the Fox family at Hydesville, and was converted, and his influence first brought the Fox children to 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 apite of his opposition he had to yield. He never had belonged to a church, but had slways attended one and he did not think it policy for Spiritualists to withdraw from the burches. 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 difference between the church and modern Spiritualism 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. oring the spiritual influences down_among us

(Applause.) Mrs. Hope Whipple said: "I miss here to night the guthusiasm 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 man history. I differ with Bro. Kiddle as to the martyrdom that is to come to us who accept Spiritualism as a truth. I believe the world is accepting 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 rongs, and Dr. J. V. Mansfield occupied the platform, giving tests of spirit presence. He sees the spirits and fells their names, many of which were given in full, rome to entire strangers to him, and who stated in the sudience that Dr. M. could have no means of knowing any of the fact. no means of knowing any of the facts. Among those who testified as to the fact, were Dr. Buchanan, 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. Probles 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 seedlence, as well as the transcendent power and eloquence of the speakers who kept the large. eloquence of the speakers who kept the large audience for three hours in rapt attention.

The outlook for our Fraternity and the great cause so dear-to us all, is fraught the coming year with great usefulness and activity, and we begin another year-of serive, carnest labor, with great hopes. May all who are in our bousehold of faith be guided by wisdom and divine love.

8. B. Nichola.

Brooklyn, N. Y. March 27th, 1880.

Thomas C. Armstrong, Sen., writes as follows from Sait Lake City, Utah: A spirit of inquiry is manifesting itself here and we are anticipating 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 Istely paid us a visit, and myself and others had the pleasure of an interview with him, and obtained convincing evidence of the continued existence of our loved ones and friends who had passed to the great beyond. Mr. Banks McKenze, the temperance advocate, has lately been here and as the result, we have a flourishing Temperance Reform Club in which all sects and parties are banded together to break down the drinking habits and customs of society.

The RELIGIO PHILOSOPHICAL JOURNAL, of Chicago, is the best paper we know of devoted to the spiritual philosophy and kindred topics. It is able, fearless, and a terrible foe to trickery and tricksters.—The Industrial Ers, South Bend, Ind.

Premonitions. 1-

BY HENRY MOON. To the Editor of the Religio-Philosophical Journal:

Although the spiritual 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 received the vision six hours previous to its occura severe fall, which resulted in his death. I received the vision six hours previous to its occurrence, beholding four persons coming towards my father's house carrying some one upon a sheet or blanket. I heard his greans as they were approaching me, which affected me so that I awokefrom my siumbers. This was between twelve and one o'clock in the morning. I then went to sleep and beheld the same scenesagain, precisely as before. The accident transpired at dividint the same morning. As soon as I received intelligence concerning the accident, I opened the gate leading into the street and beheld them doming just precisely as I saw them in the vision.

Once, when nearly thirty miles away, I dreamed 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 dailight appeared I prepared to start for home. In the dream I beheld a woman with whom I was acquainted; standing before the bed, having a towl 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 actors of the lead of the same person whom I saw in my dream, in the actors of the lead of the same person whom I saw in my dream, in the actors of the lead of the same person whom I saw in my dream, in the actors of the lead of the same person whom I saw in my dream, in the actors of the same person whom I saw in my dream, in the actors of the same person whom I saw in my dream, in the actors of the same person whom I saw in my dream, in the actors of the same person whom I saw in my dream, in the actors of the same person whom I saw in my dream, in the actors of the same person whom I saw in my dream, in the actors of the same person whom I saw in my dream, in the actors of the same person whom I saw in my dream, in the actors of the same person whom I saw in my dream in the same person whom I saw in my dream i

same person whom I saw in my dream, in the act of sprinkling water late the face of my wife, and then proceeded to fan her, just precisely as I be held in the dream.

then proceeded to fan her, just precisely as I be held in the dream.

Once while traveling upon the Missisippi river aboard the steamer (falena, Captain Lawton commanding, about these o'clock in the afternoon while standing neap 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 near me. Now, as this was repeated a number of times, I concluded to leave the boat at the next landing, and when she stopped at Wabashaw, Minnesota, I did so. Then, as my mind felt relieved, 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 again after I left her. Now, as I could not swim, I must have perished either by fire or water. There were

have perished either by fire or water. There were many who lost their lives by drowning and by being 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 heard.

While living in the County of Lacrosse, Wisconsin, I had three head of horses stolen. Though searching for them diligently and sending handpills in various directions, and being assisted by various persons all our search proved a fallure, 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 res

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. I 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 stolen, and saw the school house in which the stolen, 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

The first spirit manifestations which I ever wit The first spirit manifestations which I ever witnessed, came to me about I wo years after they commenced with the Fox family, by gentle raps upon the table and by doding my little daughter in a measure sleep. She, though only eight years of age, at once began to write a plain and intelligible hand, and also describe apirits and give general satisfaction to investigators of the phenomena, and that, too, previous to her learning to write. Not only were the above manifestaalso lay 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 aid while suffering pain and have healed me. All the above blessings came to us uncalled for, before we knew any thing the pages to the suffering pain and have healed me.

in regard to spirit circles.
As I had been a member of the close communion Baptist Church for many years, and never heard any thing taught in regard to these heaven 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 shadow of any evi-dence in relation to the truth of immortality, con-sequently 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 re-gret in regard to these divine blessings which so many have received from God and the loving nany have received from God and the loving many have received from God and the loving angels, and that we have not appreciated as we should. They are 16 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 lide and my dear earthly precentions 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 because they life I know is 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 butts of promise in the cold and ailent tomb, you will meet again. Husbands and wives who have lived loving and harmonious lives while on earth, will there be reunited to part no more. There are partings, however, on earth more cruel than death, and that caused by the want of love and true harmony. want of love and true harmony.

Humbugged Legislators.

To the Editor of the Religio-Philosophical Journal:

Every representative of State Legislatures who voted for the "Doctors' Law," has been most woted for the "Doctors' Law," has been most egregiously humburged and made the willing tool of selfish physicians whose district they represent. There is not a physician, regular or irregular, in existence, who knows how or what will cure the most simple disease when affecting different individuals. I am aware that this is a bold assertion, but I hold myself always in readiness to make good the change, hence the administration of so called remedial agents of whatever name dr nature, are wholly experimental. Medicine 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? Petitions sent to our legislatures for the repeal of this unjust and odious law, will have but little or no effect while they remain the dupos of their retitions sent to our legislatures for the repeal of this unjust and odious 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 vote 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 eclectic physicians had applied year after year for a charter for a medical 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 caucuses 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 polls; but both parties ignored my wishes. On the morning of the election I put up a candidate of my own relection and 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 twalve or sixteen votes and

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 saide their political preferences for the time being, there is enough in most every place to control an election and to send men, and not tools to our legislatures.

DANIEL WHITE, M. D. St. Louis, Mg.

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 veritable Mr. Verdaht Green," and was imposed upon 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 Mormons or their agents, even while traveling, and if one may justly becalled "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 observation and intercourse with persons of experience, intelligence and probity. I shall not object 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 informats to be given, Mr. Armstrong would think more than once before he would characterize their statements as felsehoods Armstrong would think more than once before he would characterize their statements as felsehoods and "Observer" would congratulate himself upon his foresight in concealing his identity.

One gentleman stated that his taxes, were trifting compared with those levied in other cities in this country of similar size and improvement, and unbesitatingly gave it as his opinion that Sait Lake

this country of similar size and improvement, and unhesitatingly gave it as his opinion that Salt Lake City was one of the best 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 shrewdest 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, consequently beyond the necessity of acting as a "Mormon agent."

The traveling party were not friends socially in

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

The latter portion of the letter complained of

The latter portion of the letter complained of, intimated a rigorous government of its members by the rulers of the Mormer church, but neither Armstrong nor "Observe" 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 wonderful in view of the many indignities which the Mormons have suffered at the hards of the petty officials of the United States government, if there had not been more or less attempts at retailation, but the weight of evidence divested of all interest and prejudice, seems to be in favor of the Mormons being udice, seems to be in favor of the Mormons being generally, a fanatically religious, meek, just, pros-perous and charitable people when left unintrad-ed upon, but capable of showing resentment, and like all mortals when aroused, have undoubtedly carried things to extremes at times, making themselves very much disliked by person who have forced themselves into society where by the ma-

ority they are not wanted

It is seldom that such results fall to follow such It is acidom that such results fail to follow such acts by any persons in any place, therefore it is just possible that if those who so loudly concemn the Mormous were to read the novel by Charles Reade, "Put Yourself in his Place," and actaupon the moral so plainly drawn from it, there would be less blitterness of feeling between Gentiles and Mormons in Utah, and the time be rapidly hastened when the practice of polygamy would be abandoned in courtesy to the opinions of the minority in Utah and of the residents of other territories and the States. When Spiritualists come to exarcise more charity toward their fellow morfals, 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.

San Erancisco, Cal.

Spiritualism-What is It?

"God give me years enough to attend one Spiritualist-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

Yokes and Bennetism, are not dragged in and persistently paraded tefore the public, as a part, if not the sine qua non, of Bpiritualism." Dr. J. M. Peebles in the JOURNAL of Nov. 22d, 1879.

Bubjects advertised for discussion at the Spiritualist and Liberalist Meeting in Detroit, November 23d, 1879.: "The Relation of the State to vember 23d, 1879.: "The Relation of the State to Sunday and Sumptusry Laws, the Postal Laws, the Currency, 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 mottoes upon out fag." Sujeitualism

Sex, are the mottoes upon our flag." Spiritualism with Spiritualism left out! In view of the above, I would ask Dr. Peebles how long he is willing to ablde in this mundane sphere for the desired opportunity; and would modestly suggest that instead of building expectamodestly suggest that instead of building expectations on hopes so fallacious, that we all do, as recommended by one of our greatest lights in the
deld of Spiritualism, viz: "To forget in our meetings 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 whatever it may be called, covers a wide extent, and
its ramifications are so numerous that the number
thereof no man can tell.

thereof no man can tell.

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

Notes and Extracts.

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

Blessed 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 an spotted is the world. Area Jameson.

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.—Lacos;

The last best fruit which comes to late perfec-tion, even in the kindlest soul, is tenderness to-ward the hard, forbearance toward the unforbear-ing, warmth of heart toward the cold, philanthro-py toward the misanthropic.—Nichter. Thou must content thyself to see the world as it is. Thou wilt never have any quiet if thou yexest 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.—Faller.

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5:00 a m Milwaukee Special (Sundays).
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5:80 p m* Winnetka Passenger.
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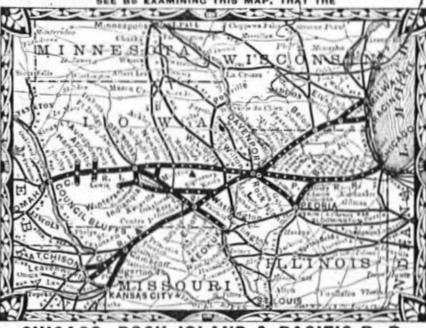
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Continued from First Page. fectually replied to himself; and has left the

statements and logic of my discourse en-tirely untouched except in the way of interential confirmation. And so far as Mr. U.'s arguments and admissions, when strictly analyzed, have any discoverable signifi-cance, they embolden me to re-affirm with more emphasis than ever, that atheism, as such, "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-lovelsm." And I as emphatically deny that in this confessedly broad assevera-tion, 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

Having thus, as I believe, covered, either directly or indirectly, all the points made by Mr. Underwood, 1 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 acquainted with Spiritualists, from the commencement of the modern manifestations 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-lovelam, yet of the very many I have known who have advocated and practiced the doctrine of free-lovelsm, scarcely one was not either an avowed atheist or an open scoffer and reviler of all forms of religion. Let him deny who can, that this is almost universally the case with free-levers. 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.

ares 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 tauntingly to a few contemporaneous ministers of christianity-perhaps some fifteen or twenty, but to make the number large enough, certainly not more than one hundred 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 he seems 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 forbide 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. 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 exempli-fied by the lite, 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

My dear Mr. Underwood, think at least twice, I beseech you, before you proceed to mason down your atheism as the corner stone of the fabric of human society in the

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
carcase 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 Anniversary of Modern Spiritualism in Leesville, Carrol County, O.

To the Editor of the Heligio Philosophical Journal

As had been previously announced in the papers of this and adjoining counties, a cele-oration of the Thirty-second Anniversary of Modern Spiritualism was held in Price's Hall last Wednesday evening. The hall was fes-tooned 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. Miss 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 Spiritualtion 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 Lizzic Doten, which was received with unbounded applause. B. W. Price was then called for, and re-

sponded 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 argu-ment, 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 performed, 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.

Eaner. body. He answered, that the corporeal man

SPIRITUALISM IN SAN FRANCISCO, CAL.

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

BY WILLIAM EMMETTE COLEMAN.

Arriving in San Francisco a few weeks since I was glad to see the interest and activity manifest in all matters pertaining to spiritual 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 séances, are engaged in giving private sittings to anx-ious 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 com-pletely, now full and accurate reports of her ectures 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 Deyel?" 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 question,-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. "First Spiritual Union," the regular Society of the city, meets thrice every Sunday in Brai Brith 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 scance 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 scance many announce publicly their having received good tests of identity from one or more of the mediums present. By these "free-grace" meetings, epen to all in-quirers, much good is done the cause; and other localities might do well to institute similar séances 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 mer ums and others, including Mrs. Lewis, Mrs. Hendee, and Mrs. Miller, and original poems given by Mrs. C. M. Stowe. By invi-

tation, 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 able part of the alternoon lead M. E. Morris, a most competent musical instructor, ably presiding at the plane at B'nai B'rith Hall. Materialization circles are held regularly, at their residences, by Mrs. Criedle and Mrs. Sawer, at which full forms are seen in the light, I am told; but as to the nature of tliese forms a wide divergence in opinion pre-vails 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. 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 con-ductor. Mrs. Laverne Mathews, who is undoubtedly the "right woman in the right place." She is devoted to its interest, an untiring, un selfish worker, and is ably assisted by her husband, Mrs. Scales and Mrs. Irvine (the guardians), Mr. Ryder (an active, effective worker alike in conference, scance, or lycoum, and whose genfal 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. I-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 elecution, vocal enunciation, is given by Froi. 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 increasing their utility and grace. An interesting feature of the lyceum is the publication of the Lyceum Monthly, conducted each monfi 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 lyocums would not saffer by establishing a similar feature. Excellent music for the calisthetic and other exercises is furnished. ished 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 scholars took part in the recitations, 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, resonant voice, sweet and clear. Some praise-worthy musical selections were given by Jennie Tuttle, Delia West, and others; Jennie Greenwood read one of Mrs. Candle's Curtain Lectures quite, effectively, and prominent among those giving recitations were Thomas average attendance is good; and its sessions

Wise and Charles Stern. The "Words of Wisdom," given by the children the other three Sundays of the month, consisting of maxims, proverbs, aphorisms, moral and didatic 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

A dramatic performance, for the benefit of the lyceum, given at Dashaway Hall, March 2d, was a decided success artistically and financially,—over \$80 being thus realized clear of all expenses. The comedy of Married Life was well sustained in most of its 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 Coddle; 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 gatherings, productive as they are of that fraternity and good fellowship so earnestly 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 Soclety 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, entitled, "Speculative and Practical Philosophic and Scientific Ideas and Facts;" Alfred Cridge, husband of Annie Denton Cridge, the famous psychometrist, lately deceased (their son, by he 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 outlining 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, aboutten 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 elequence, vigor, and beauty being universally recognized. This little work (price 75 cents) would be an 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 Spiritualism will be doubly celebrated in San Francisco. First, on March 30th, in Charter Oak Hall, under the direction of Mrs. Boye; 2 p. speeches, etc., by mediums and others: 7:30, the anniversary address by Mrs. Britten, 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, 1880.

Anniversary Exercises.

To the Editor of the Religio-Philosophical Journal The Thirty-second Anniversary of Modern Spiritualism was duly selebrated 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 Carter 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

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 surject the time the standard of the sunday evening and attending surject the standard of the sunday evening. ing, and attending services three times during the time and listening to them sing, "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

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 wil. 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 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 sudience looked very solemn.

ed very solemn.
At the hour appointed, Mrs. Ford, a trance

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 utmost 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 Atlam 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 tot 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 broadpast, 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 2:30 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 prousely 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 "clder brother," and to these other and later exemplars of inspirational and medium-

True, the inclemency of the weather prarented 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 . 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 wendrously beautiful, and her closing poem was as "noble music unto perfect She was followed by Dr. S. B. Britten. If Mrs. Brigham's address was like the flower scented breeze, laden with sweetest per-fume, 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 like a well aimed arrow the very heart of his 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 carnest 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 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 voice was heard in another song, after which Mr. Henry Kiddle, in a dignified, crudite 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.

Sana 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, published in this or any other country. 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 frauds.—Dodge County, (Minn.) Republican.

[From s well known citizen of Chicago.] 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 recommend 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.

1,401 Wabash avenue, near Twenty-ninth street

BENSON'S CAPCINE POROUS PLASTER.

Over 2000 Druggists have voluntarily offered their Signa tures to the following, which can be seen at our office

PHARMACEUTICAL CHEMISTS.

Porous finiters. Parsicians and the Punito prefer "Beason's Capoine Porous Pissier," to all others.

We consider them one of the very few reliable househ remedies worthy of confidence. They are superior to other Porous Plasters or medicines for external tas. Price 25 Cents. 4

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 Wm. F. Lyon. Price, \$2.00, poetage 19 cents. For sale, wholesale and retail, by the Religio-Philosoph ical Publishing House, Chicago.

MISTAKES AND PREJUDICE

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 a greater mistake by advertising some drunken whisky stuff, or nostrum, because it has some nice fancy deceptive name, ending with feine," "tine," printed on its label, when the bottle is filled with destruction, drunkenness and death. If these good journals would take the trouble to ascertain how many overworked clergy-men have had their lost perve-force, brain-waste and flagging energies restored by the use of Hop Bitters, en-abling 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 but know of the host 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 withat 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 bops 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 evil effects of beer), they would lay saids their fear and prejudice against the word "bit-

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 Christian work

What the Religious Press Says.

Chlongs, Nov. 18th, 1878.

Hop Bitters Mfg. Co., Rochester, N. Y .: Gentlemen-We do not allow anything in the line.of ditters to enter our paper that contains alcohol; but we are satisfied that your Bitters are free from that ingredient. We feel responsible for the good or bad that may be done to the families of our substribers 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, ladic and doctors use Hop Bitters, as they do not intoxical, but restore brain and nerve waste .- Temperance Times Brockport,

Not a Beverage. "They are not a beverage, but a medicine, with curative properties of the highest degree, containing no polsonous drugs. They do not tear down an already debilitated system, but build it up. One bottle contains more hope, that is, more real hop strength, than a barrel of ordinary beer. Every druggist in Rochester sells them, and the physicians prescribe them .- Rochester Keening 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.
Northern Christian Advocate, Syracuse, N. Y.
Examiner and Chronicle, N. Y.
Evangelical Messenger, Cleveland, O.
National Baptist, Philadelphia, Pa.

National Baptist, Prinadelphia, Pa.
Pilot, Boston, Mass.
Christian Standard, Cincinnati, O.
Home Journal, Detroit, Mich.
Methodist Protesiant, Baltimore, Md.
Sonthwestern Christian Advocate, New Orleans, La.
Christian Mirror, Portland, Md.
And over five hundred more Religious and Temper-

Fitsford, Mass., Sept. 28th, 1878.

Sirs-I have taken Hop Bitters and recommend the to others, as I found them very beneficial.

Mns. J. W. TULLER,

Bec'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. GREEN B. RAUM, U. 8. 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 drunkenness by the help of Hop Bitters. His is a wonderful 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. Washington, D. C., Sept. 4th, 1879.

Prejudice Kills.

"Eleven years our daughter suffered on a bed of misery 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 earnestly hope and pray that no one else will let heir sick suffer as we did, on account of predjudice against so good a medicine as Hop Bitters."—The Purmis—Good Templars.

Muton, Del., Feb. 10th, 1880, 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 mend it to any one as a truly tonic bitters.
Respectfully, Rev. Mrs. J. H. ELLGOOD.

I declined to insert your advertisement of Hop Bitters last year, because of then thought they might not be promotive of the cause of Temperance, but find they are, and a very valuable medicine, myself and wife having been greatly benefited by them. and I take great pleasure in making them known. Rev. JOHN SEAMAN.

Editor Home Sentinel, Afton, N. Y.

Reipio, N. Y., Dec. 1st, 1879.

Tam the Paster of the Baptist church here and an educated physician. I am not in practice, but am my sole family physician, and advise in many chronic cuses. Over a year ago I recommended your Hop Bitters to my invalid wife, who has been under medical treatment of Albany's best physicians several years. She has been greatly benefited and still uses the medicine, I believe she will become thoroughly cured of her various complicated diseases by their use. We both recommend them to our friends, many of whom have also been cured of their various allments by them.

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 appetite for liquor; made his nerves steady, and he has remained a sober and steady man for more than two yeras, and has no flesire to return to his caps, and I know of a number of others that have been cured of drinking by it."—From a leading R. R. Official, Chicago, Ill.

Wicked for Clergymen.

Wicked for Clergymen.

"I believe it to be all wrong and even wicked for clergymen or other public men to be led into giving teasi-montals to quack doctors or vite staffs called medicines, but when a really meritorious article is made upof 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 commend Hop Bitters for the good they have done me and
my friends, family believing they have no equal for
family use. I will not be without them. Hev.

A good Baptist clergyman of Bergen, N. Y., a strong
temperance man suffered with kidney trouble neuralgia
and distinces almost to blindness, over two years after
he was advised that Hop Bitters would cure him, because he was afraid of and prejudiced against the word
"bitters." Since his cure he says none need fear but
trust in Hop Bitters.

My wife and daughter were made healthy by the use

My wife and daughter were made healthy by the ese of Hop Bitters and I recommend them to my people.— Methodist Clergyman, Mexico, N. Y.

I had several attacks of Gravel and Kidney Trouble was unable to get any medicine or doctor to care me dull I used Hop Bitters, and they cared me in a short time A distinguished lawyer and jemperance orator of Wayne County, NAT.