

# RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

THE ARTS, SCIENCES, LITERATURE

VOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM.

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

VOL. XXVIII.

JOHN C. BUNDY, EDITOR AND PUBLISHER.

CHICAGO, APRIL 10, 1880.

\$2.50 IN ADVANCE. SINGLE COPIES FIVE CENTS.

NO. 6

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## A WOODEN GOD.

Exhibited by Hendrick B. Wright's Committee as "the Cause of the Present Depression in Labor."—He is Located Up a Back Alley in San Francisco, and is Worshipped by the Heathen Chinese.—And the Committee Think He is Liable To Be Dangerous to the American System of Religion.—So They Conclude to Hold Him Responsible for All the Trouble They Did Not Find.—All of Which. Led to 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 immigration.

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

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

## THE ONLY TRUE GOD

was correctly described by the inspired fanatic of Patmos in the following words: "And there sat in the midst of the seven golden candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp, two-edged sword; and his countenance was as the sun 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 fiery eyeballs, when their own Deity has eyes like a flame of fire?

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

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

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

which he sprinkled round about the altar. . . . And he brought the meat offering and took a handful thereof and burnt upon the altar. . . . He slew also the bullock and the ram for a sacrifice of a peace offering which was for the people. And Aaron's sons presented unto him the blood which he sprinkled upon the altar round about, and the fat of the bullock and of the ram, the rump, and that which covereth the 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 worshipped the "living" God. The idea that the supreme head of the "American system of religion" can be placated with a little meat and "ordinary eatables" is simply preposterous. He has always asked for blood, and has always asserted that without the shedding of blood there is no remission of sin.

The world is also informed by these gentlemen that "the idolatry of the Chinese produces

## A DEMORALIZING EFFECT UPON OUR AMERICAN YOUTH

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

In San Francisco there are some three hundred thousand people. Is it possible that a few Chinese can bring our "holy religion" into disgust and contempt? In that city there are fifty times as many churches as Joss-houses. Scores of sermons are uttered every week; religious books and papers are plentiful as leaves in autumn, and somewhat dryer; thousands of Bibles are within the reach of all. And there, too, is the example of a Christian city.

Why should we send missionaries to China if we can not convert the heathen when they come here? When missionaries go to a foreign land, the poor, benighted people have to take their word for the blessings showered upon a Christian people; but when the heathen come here they can see for themselves. What was simply a story become a demonstrated fact. They come in contact with people who love their enemies. They see that in a Christian land men tell the truth; that they will not take advantage of strangers; that they are just and patient, kind and tender; that they never resort to force; that they have no prejudice on account of color, race, or religion; that they look upon mankind as brethren; that they speak of God as a universal Father, and are willing to work, and even to suffer, for the good not only of their own countrymen, but of the heathen as well. All this the Chinese see and know, and why they still cling to the religion of their country is to me a matter of amazement.

We all know that the disciples of Jesus do unto others as they would that others should do unto them, and that those of Confucius do not unto others anything that they would not that others should do unto them. Surely, such peoples ought to live together in perfect peace.

## RIISING WITH THE SUBJECT,

growing heated with a kind of holy indignation, these Christian representatives of a Christian people most solemnly declare that:

"Any one who is really endowed with a correct knowledge of our religious system, which acknowledges the existence of a living God and an accountability to Him, and a future state of reward and punishment, who feels that he has an apology for this abominable pagan worship is not a fit person to be ranked as a good citizen of the American Union. It is absurd to make any apology for its toleration. It must be abolished, and the sooner the decree goes forth by the power of this government the better it will be for the interests of this land."

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

## THIS GOVERNMENT IS AN INFIDEL GOVERNMENT.

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

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

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

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

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

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

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

## MUST PAIN THE HEARTS OF TRUE BELIEVERS.

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

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

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

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

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

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

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

## A FEW EXTRACTS FROM THE WRITINGS OF CONFUCIUS,

that will, in my judgment, compare favorably with the best passages of their report:

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

"With coarse rice to eat, with water to drink, and with my bended arm for a pillow, I still have joy.

"Riches and honor, acquired by injustice are to me but floating clouds.

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

"Recompense injury with justice, and kindness with kindness.

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

When the ancestors of the four Christian congressmen were barbarians, when they lived in caves, gnawed bones, and worshipped dried snakes, the infamous Chinese were reading these sublime sentences of Confucius. When the forefathers of these Christian statesmen were hunting toads to get the jewels out of their heads, to be used as charms, the wretched Chinese were calculating eclipses, and measuring the circumference of the earth. When the progenitors of these representatives of the "American system of religion" were burning women charged with nursing devils, the people "incapable of being influenced by the exalted character of our civilization," were building asylums for the insane.

Neither should it be forgotten that, for thousands of years, the Chinese have honestly practiced the great principles known as

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

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

Treat China as you would England. Keep a treaty while it is in force. Change it if you will, according to the laws of nations, but on no account expunge 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 *States* involved in the question, and concerning which there appears to be a marked difference of opinion between Mr. Underwood and myself, remain yet to be more critically examined from the position assumed in my lecture published in the JOURNAL of August 2d, 1879, and to which Mr. Underwood and others have taken so many exceptions.

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

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

predicated, it therefore recognizes nothing above material and carnal attractions in the commerce of the sexes. . . . Hence, as a general fact, the history of atheism, materialism, infidelity, as I hesitate not to affirm, has been the history of sensualism and so-called free-lovelism; 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."

Further along, I say, that "as Spiritualists, we have no class sympathy or affiliation with atheists and free-lovers; that I consider it established, then, that the free-lovelism of this country and generation is, with very slight and unimportant exceptions, the legitimate outcome, not of Spiritualism as such, but of atheism, materialism or some other form of infidelity. Spirit, spirituality, or any thing which may come under the head of Spirituality, has nothing to do with it except to condemn and discourage it."

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

In his several articles, published in the JOURNAL of August 30th and Sept. 6th, 1879, and Jan. 3d, 1880, Mr. Underwood has endeavored to answer my positions so far as the ethics of atheism are concerned. In these several efforts a sufficient amount of ingenuity is displayed to entitle them to be considered as embodying the best logic of his side of the question, set forth in its most plausible form. In replying to him, therefore, I shall feel that I am replying to the most approved arguments of atheists as a body, in respect to the points involved.

How, then, does Mr. Underwood attempt to meet the positions taken in my lecture? He denies that "mere greed, grossness and sensual gratification find any sanction in philosophic and scientific materialism." He says: "All its representative writers who have touched on marriage, so far as I know, hold, with Buechner, that 'in its present form and conception it is essentially a product of human culture,' and with Strauss, that 'it is necessary to resist caprice and uphold marriage.'" Again, in reply to my challenge to show that D. M. B., whose conduct has been exposed in this JOURNAL, has not, considered simply as an atheist, given a practical illustration of his doctrine, he evasively puts forth this remarkable saying: "If the meaning of the word atheist be enlarged so as to include the ethics of materialism, then I say emphatically that Mr. B.'s conduct, far from being an illustration of atheism, is plainly condemned by it;" and just before that he says: "If atheism be permitted to represent the entire 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 outside of atheism and every other form of infidelity. Moreover, this proposed enlargement of the term "atheism" so as to include the system of ethics which Mr. Underwood elsewhere upholds, and so as to represent the entire system of philosophy and belief (on other subjects) of those who do not believe in a personal God—is plainly what can not possibly be allowed.—First, because a man who in one field of thought may be an atheist, may, in another field, have many very sensible ideas which have no possible connection with atheism, ethical or otherwise; and secondly, because no one, be he atheist or theist, has a right to appropriate, to himself or his class as exclusive property, ideas which he holds in common with those of opposite beliefs in respect to theology. Mr. Underwood confessed as much as this himself when he said: "Mr. B. considered simply as an atheist, is one who denies or disbelieves in a personal and intelligent Deity;" and when he said, just before that, "Certainly no one claims that moral obligations can have a foundation on the bare denial or disbelief in a God."

Let us then, for clearness, state these admitted propositions in syllogistic form:

First, "An atheist is simply one who denies a God."

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

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

Consequently my ingenious opponent is compelled to resort to considerations of policy, expediency and utility which lie entirely outside of his atheism as such, and which have no logical connection with it whatsoever, in order to prove that a man does any thing wrong in a case such as that referred to.

So far as this branch of the subject is concerned, then, it is a sufficient reply to Mr. Underwood to show that he has most of

Continued on Eighth Page.



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 leveled against Spiritualism, is the trashy character of the communication purporting to emanate from the wise and gifted in spirit-life; and we are sorry to say, there is much foundation for this reproach.

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.

I honestly and conscientiously commend this remarkable work to all Spiritualists and spiritual investigators. I feel convinced that it really is what it purports to be; I have not a doubt but that it comes from a most exalted spirit-intelligence, who, as he tells us, has qualified himself to be a teacher by years of careful study and investigation, under the guidance of still more advanced sages in spirit life, of the principles upon which the universe is built and developed, both in material and spiritual realms of being.

I have been called materialistic, because I have attached due importance to the teachings of material science, and have freely criticised purported spiritual communications; yet I am really so spiritualistic that the wealth of ideas and store-house of new truths, unknown to the science of the day, gathered by me from the first volume of Principles of Nature, is and has been for years deemed by me of more value than all the gold and silver of earth.

Although the three volumes are connected, following each other in regular sequence, still each may be read, independently and understandingly, covering, as they do, different 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.

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 operandi by which types and species were originated on earth, through evolution, is still far from settled.

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 obtained.

King does not deem it or claim it to be. It is given simply for what it is worth—as addressed to the individual reason, claims no exemption from legitimate criticism on account of its spiritual origin.

Among the many subjects of interest mentioned 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, clairvoyance, 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, civilizations, 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."

The greatest treat of all, however, to the Spiritualists generally, I think, will be the third volume, which is devoted exclusively to the spiritual universe in its varied ramifications. When I shall have received the advance sheets of that volume, I shall be better prepared to indicate the full nature of its contents. Suffice it to say that it will contain an exposition of the nature of spirit in all its grades, from the lowest 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.

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 revelations.

San Francisco, Cal., March 11th, 1880.

LIFE WITH THE SPIRITS.

By Ex-Clericus.

[Continued from last Number.]

JOHN M. SPEAR AS A MEDIUM.

I do not propose to give anything like a full description of this man's mediumship, and the results that came of it. To do this would itself require volumes, and besides, limited effort of the kind has already been made in Emma Hardinge's "Modern American Spiritualism."

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, can 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.

Those who have made much progress in their knowledge of the Spirit-world and its relations to the earthly life, can well understand with what avidity a certain class of spirits would seize hold upon such an opportunity to experiment still further upon certain favorite theories of their earthly lives, as for instance the realization of a perpetual motion. It was under a spirit control like this that Mr. Spear seemed to be at the time of my most intimate acquaintance with him in Boston.

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 experiments made through Mr. Spear's mediumship.

I myself was made cognizant of the progress 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 Lock Tower, at Lynn, to witness the culminating success of the wonderful enterprise, the thing did not move excepting in a slight vibration of some pendant balls, easily accounted for, considering the elevated and somewhat frail position occupied, and the natural effect of the winds and other disturbing forces. In short—notwithstanding certain efforts made to cover up the defeat—there was a decided failure; spirits, as well as mortals, of all stages of the world's history, have not succeeded in finding the philosopher's stone of inventors.

But Mr. Spear's mediumship was by no means confined to this one channel of expression; on the contrary his was a manifold mediumship. Especially have I witnessed in a great variety of instances the most perfect delineation of character given through him whilst in his deep trance condition. He was also an important help to us in our Harmony Hall spirit-dramatics described in a previous paper.

OTHER MEDIUMS OF THE TIME.

I have thus given a brief sketch of a few of the mediums of Boston and vicinity in whole. I myself became more especially interested during my occupancy of Harmony Hall as a head-quarters for Spiritualists. But there were many others nearby, 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 instrumentalities, as having heard of her remarkable history and great promise, whilst on a visit to that State, I took an early opportunity of preparing the way for her engagement in Boston.

"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 Spiritualism, I took occasion to introduce some stanzas which (as Miss Doten was sometimes accustomed to say), were "the result of a previous inspiration."

I gave it as my opinion that the principal object of the advent of Modern Spiritualism, is to demonstrate to the world the reality of a future life—that whatever other 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.

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

I then spoke of the efforts of certain persons to divert Spiritualism, and especially mediumistic gifts, to illegitimate uses. The only good that some persons can appreciate must be of a material character, and if Spiritualism will not assist them in the accumulation of wealth they want none of it. I gave it as my opinion that, while it may be possible and legitimate for spirits under some 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 Spiritualists have done in this city.

Others seem to think that the spirits should do detective duty for us, and give up to justice (?) the secret authors of the various crimes that are committed against society. Now, while it would be easy to speculate upon the reasons why they do not do this, the fact that they have always persistently refused to do it, shows 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 present.

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

Finally, I referred to a class of Spiritualists who have become tired of the old forms of phenomenal manifestations and the everlasting communications of friends and relatives, telling us that they live and love us still. Only a few weeks since one of this class appeared on our platform. He was "sick and weary" of the old and wanted "new and startling phenomena," and instead of the loving communications that have cheered and comforted 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, science and the arts," thus opening up to us a royal road to knowledge and saving us from the drudgery by which they have gained the serene heights 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 entitled

THE MISSION OF THE SPIRIT.

Our mission is not to dazzle mankind By wondrous displays of our knowledge, or to lead you to the temple of a god, And save you from going to college; For the truths that you draw from the depths of the well, 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 awaken earth's slumbering dead. But a quieter, holier errand is ours, To strew the sad mourner's pathway with flowers.

'Tis not by a surfeit of rapt 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, Nor to clothe you in garments of state, Nor to give you a place and a high 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 staring, brown, and that heart-broken wife!

We speak to the father in dreams of the night, And we paint on his forehead a gleam of light, 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 vain.

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, soaring 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 his home never more, While the spoiler is cherished and loved as before.

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 lain Much longer, may waken to virtue again!

O, where is the love that can see no dark spot, Such as Christ's humanity bore, When he said to the erring, "I ensure thee not, (O, daughter, in peace, sin no more!)" We come to lift up the weak ones that fall, And throw a begonny 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 compassionate implore, "Car't ye 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 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 Immortality!" 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 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 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, 55, 57. At the next drawing all the numbers came out. In consequence the Naples lottery administration lost about \$1,000,000.—Toronto Globe.

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 you 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.

My name 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 riding itself from the poor worn out body, I was glad, although sorry to part with a loving and devoted companion, as well as other 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 Philadelphia, who will, I think, be glad to hear from me. Tell them all my anticipations in regard to this life are fully realized, 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 I 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 dreaming. Now I know it was really him, for he has told me so. Bless God that there is no death.

My name is Jennie Phillips. I died ever so many months ago; I don't know how 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 sweet music, and I am so happy that I would not come back for anything.

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. The third surprise for me was, that I was able to telegraph back through this medium to my friends; could actually make her hear the voice that my friends think is forever silenced by death. My name is John K. Hine. My father's name is Edwin. My people are not Spiritualists. I wish they would look into the matter, for it is true.

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

Dear Lady, I have been here before; but you did not get my name right; it was Timothy Pappan. I passed away from St. Louis. My father is a physician, and I was named after him. 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 a little boy. I died much time ago. I leave my mother and my father on the earth, in your city. I don't want 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 is Oliver Ribbola.

A deep sense of life destroys the fear and almost the idea of death. Men fear death as children fear to go into the dark; and as that natural fear in children is increased with tales, so is the other. It is as natural to die as to be born; and to a little 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, who, for the time, scarce feels the hurt.—Bacon's Essays.



Woman and the Household.

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

Where'er one brighter, purer ray Of God's unerring wisdom shines, I read a shrine, and on it lay The sweetest flowers, and fruits and vines Of every harvest whence I glean...

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

The second town in which voting by women for school officers in the State of New York occurred, was in Middletown. The first in Rochester, it will be remembered, was a failure, but this was eminently successful. Owing to a variety of circumstances, five leading women out of a board of nine were elected, giving into their hands the balance of power. One, however, absolutely refuses to act, and very likely a man will be elected in her place.

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 dangerous; 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 themselves, entirely or in part. Among that number are those engaged in all kinds of manufactures and machinery, such as piano, 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 population, 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 exceptional mathematical ability.

Ester Brown, a girl only eight years old, has been awarded a medal by the Royal Humane Society. Returning from school with her governess, in Devonshire, England, the teacher became giddy and fell into a pond of deep water beside the road. In trying to rescue her, the child herself fell into the water and sank to the bottom; on rising to the surface, she grasped the unconscious governess with one hand and some bushes with the other, never releasing her grip 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 Journal, that of the forty-six graduates of the Woman's Medical College of New York, "Five were the wives of physicians who are now all engaged in practice with their husbands; three were daughters of physicians 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 Women's Colleges as Vassar and Mt. Holyoke. Seven have gone abroad and continued their studies at European universities. Two applied for positions given by competitive examinations—the first instances of such women candidates, and in both instances were successful.

For twenty years the Infirmary medical work (the first one in this country, established in 1857) has been done by successive groups of women doctors. 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 fewer days of absence from illness, less interruption of service from ill health or other causes, than the average in other institutions. They have almost invariably supported themselves by their profession, and in many instances have made good incomes and accumulated an independence. Medicine is one of the most remunerative careers open for women, and it is certain they will never give it up." It remains to be said, that the Woman's Medical College, of which the two Dr. Blackwells were the founders, is one of the most severe in its requirements and thorough in its curriculum of any in this country.

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 employers as they entered service, that this unique method of teaching was called for widely. There are now eleven classes in the city and more are to be established. The plan has even been put in operation as far west as in Kansas, and has been introduced into Ireland. Mothers are using the "Kitchen Garden Book" among their little ones, who never weary of the songs and games by which they learn the management of the most important departments of home. But its primary aim is to elevate the home life of the poor by introducing order and good manners at the table, and neatness and intelligence in the performance of all household duties. They are taught in unison as they sing songs descriptive of their work, to set the table, sweep, dust, make beds, wash and various other things, by the aid of toy implements and table sets. It assists not only in dignifying labor and home life, but gives a hope of better service from domestics. It promotes economy of time and strength, and introduces systems and habits in place of haphazard and untrained work. In many cases the teachers themselves 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 pages. Price, \$2.00; postage, 15 cents. Chicago: For sale by the Religio-Philosophical Publishing House.

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

The startling heretical articles now so common in the leading evangelical journals, written by the highest theological authorities, unmistakably indicate that the day for narrow denominational strife over doctrines that depend for their support on refined verbal criticism of disputed scripture texts, is fast passing away, and plainly show that the directing minds in the churches are anxiously seeking for some common and explicit standard of faith upon which all can unite. Many of these prominent divines somewhat cautiously intimate that the quickest and surest road to general unity of faith is to be found by going fearlessly back of apostolic expositions of the gospel to the original gospel as given by Christ himself.

Prof. Turner being not seemingly seriously restricted by any rigid Protestant theory of 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 reasonable theology, divested of most of the metaphysical dogmas of the medieval creeds, which form in recent times the 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 received 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 prove an invaluable aid and comforter to the vast body of thoughtful Christians who are devoutly attached to the principles of genuine christianity, but have outgrown their respect for childish forms and creeds. By the support afforded by this volume, inquirers after the primitive faith can with confident satisfaction appropriate the Christian name, while they repudiate the dogmatic excrescences of popular theology which have overgrown the true revelation. A better book can not be put into the hands of superficial skeptical people who have gathered their notions of the Christian religion from the keen criticisms of irrational, unauthorized sectarian dogmas. The honest skeptic can scarcely fail to see that he has mistaken an absurd caricature of christianity for its true image. Divinity students and clergymen will find many original thoughts in this untrammelled author, which have apparently never occurred to theological writers who have felt obliged to confine their thinking within the prescribed limits of some accepted creed.

Prof. Turner takes the seemingly impregnable position that the scholars and theologians of to-day, have the same authority to decide upon the inspiration and canonicity of ancient literature as the people of any former age, and by regarding Christ's words as concentrating the essential truths of all revelations, he is relieved from the infinite labor of attempting to harmonize apostolic commentaries and Jewish theology, with the New and independent systems taught by Christ. It is truly refreshing to find a theological work so free from the suspicion of sectarian bias or unfairness, and so full of spontaneous original thoughts bearing upon the questions that are now everywhere agitating the Christian church. The grand intellectual movement in Christendom, which is forcing antagonistic sects to unite on some common unassailable basis of faith, must receive new impulse and inspiration from the circulation of this bold, yet reverent attack upon corrupted christianity. The volume is evidently the work of a truly original and happily cultivated mind, and all seeking an intelligent religious belief, whether infidels or timid conservative sectarians, will find time well spent in thoughtfully reading this suggestive book.

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-

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 Janan; Easter Card; The Bell-Buoy; The Dear little Deer; Spring Time; The Major's Big-Talk Stories; How Boopsey's Sheep were found; Easter in Rome; Daffy-Down-Dilly; Kitty's Mother; Napoleon and the Young Egyptian; The Game of Kite-Cutting; St. George and the Dragon; A Burial at Sea; How Johnny amused the Baby; Among the Lakes; For Very Little Folks; Jack-in-the-Pulpit; Our Music Page; The Letter-Box; The Riddle-Box. Most of the stories are 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 Picnic Days; The Mice and the Egg; Song of Spring; Five Little Peppers; Our American Artists; Jamie the Gentleman; Nursery Tiles; A Ride on a Centaur; Baby Talk; Two Young Homesteaders; Pussy Willow and the South Wind; Little Sister and Her Puppets; A Fond Mother; Jennie finds out how Dishes are made; How Amy visited the School; 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., N. Y. 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; Meekings of Medical Bodies; The Mirror.

The Herald of Health. (M. L. Holbrook, M. D., 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 Cooking 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. C. Word, M. D., Atlanta, Ga.) A monthly Journal of Practical Medicine. This number contains interesting articles under the following heads: Original and Selected Articles; Abstracts and Gleanings; Scientific Items; Practical Notes and Formulae; Editorial and Miscellaneous.

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

New Music.

From Arthur P. Schmidt, Boston: Little's Musical World. A Monthly Magazine of New Compositions for the Piano Forte. Price: each number 25 cents. Per annum, \$2.50, postage paid.

Young Harvard Waltz, by E. Doremy; price, 20 cents.

Arlington Waltzes, by A. E. Warren.

Our Loved One Far Away, Song and Chorus, by J. P. Skelly. Price, 30 cents.

Life Beyond the Grave, Described by a Spirit Through a Writing-Medium.

The future life as described in detail by a spirit through a writing medium, has been given in this volume. There is so much in it that every reader ought to be free, that its recital by a disembodied spirit, with all the necessary circumstances, is sufficient to bring conviction.

Published from English sheets, and bound in cloth. Price, \$1.00. For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

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Religio-Philosophical Journal

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

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Entered at the postoffice at Chicago, Ill., as second class matter.

LOCATION: 93 and 94 LaSalle St., Northwest corner of LaSalle and Washington Sts.

CHICAGO, ILL., April 10, 1880.

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

There is quite a numerous class among Spiritualists, especially in England, who look with disfavor upon the practice of mediums in demanding a fee for their services.

These sentiments are also held by a large proportion of non-Spiritualists and inquirers. That there are among professional mediums those who practice deception is true; that some are prostituting their calling to selfish and unholy purposes can not be successfully denied.

So long as there is a demand for public mediums, just so long will the supply continue, and the average character of these mediums will grade about the same as the character of the general average of those patronizing them.

The 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.

Mediums who devote their services to the public should, we believe, charge their patrons for the time given to each and not for the manifestations obtained.

therefore more sensitive to spirit control. Some will argue that if no manifestations are had then the medium has not given an equivalent for their money, forgetting that the very word medium is significant of the fact that they can not apply the same rules as in buying merchandise or consulting a lawyer and that the medium, if thoroughly honest and conscientious, will only give what the spirits have to offer.

"Huntoon" Again Heard From.

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

AN 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 kindness of a grand jury, entertained a large audience at the Opera house last night.

The entertainment consisted of a series of all-hand tricks, of the sort made familiar to the public by the scores of so-called wizards who have perambulated the country from time to time.

Mrs. Maria M. King writes us that she will come west at an early date and would like lecture engagements for May and June in Kansas, and during the summer months in Colorado.

Deluded. Inspired and directed by a lady medium of the city of Rochester, three gentlemen of Barre have been led to dig for gold that was supposed to have been buried near the swamp in that town many years ago.

The Diakkas, it is said, play important parts in treasure hunting, stock gambling, predicting the rise and fall of the grain market, or the lucky figures in a lottery, and are ever seeking ingress into some apartment of poor weak human nature, where they can amuse their frolicsome dispositions and enjoy themselves at the expense of others.

The very fact that mediums are often deceived and induced by their controls to engage in a wild-goose chase after buried treasures, or engage in disreputable transactions, adds great weight to the opinions of Mr. Davis.

Those who are engaged in following the advice of this Rochester medium, will emerge from the ordeal through which they are passing, much richer in those experiences that sometime seem necessary for certain individuals, who, being too lazy to work at regular manual labor for a reasonable remuneration, and too imbecile in mind to attain eminence in the domain of science or philosophy, seek the assistance of spirits, expecting that they will supply the great desideratum or wish of their lives—wealth!

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

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

Methodist Methods.

The Rev. T. B. Miller, of Philadelphia, was expelled from the Conference a few days ago, on being convicted of having an active interest in a bogus college, called the University of Philadelphia.

The action of the Methodist Conference as above set forth was timely and just, and the only course compatible with honor to itself and safety to the public.

Illness of Dr. Spinney.

It is with the most profound sorrow that we inform our readers of the sudden and violent attack of insanity, which has come upon the worthy and efficient President of the Michigan State Association of Spiritualists and Liberalists.

Dr. Spinney has devoted himself unremittently and most unselfishly to the work of uniting the Spiritualists and Materialists of Michigan in one organic working body. This effort brought together two antagonistic elements, agreeing only in a few negations and at eternal war upon all positive issues.

Roasted to Death by the Sun.

In the central portion of Africa the natives have adopted a method of punishing offenders, which for extreme cruelty far surpasses any system of torture practiced in any civilized country.

The Al-Quadjis of Africa, however, bring into requisition as an instrument of torture, the sun, from which, according to a scientific writer, arises "all the mechanical power which comes from the combustion of fuel, and all the muscular force of the animal kingdom, each being but the transmutation of solar energy through the mediumship of plant life."

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-Quadjis, a small tributary offshoot of the great and powerful Djous people.

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 Rev. 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.

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 highly 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.'"

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

Painful Pandering to (Christian) Prejudice.

"Abominable Glorifier! Guard thy head, For I intend to have it 'ere long." —Henry VI.

Such was the "religion" of the Bishop of Winchester as portrayed by Shakespeare. Such his "religious" exclamation against his political foe when the bishop struggled for power over the person of Henry the VI.

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

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

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

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

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

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

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

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

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

Bro. D. Noteman, of Wauseon, O., writes: "The Spiritualists of Ottokoe 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 '49 he gave a dinner party at which there were thirteen persons, and more than half of them, it is related, died before the close of the year.

Chicago has 213 churches, besides 20-mission chapels and 11 Adventist and Spiritualist societies. The Catholics have 84 of the churches, the Baptists 54, the Lutherans 24, the Methodists 19, the Presbyterians 18, and the Episcopalians, Congregationalists and Hebrews, 10 each.

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







Voices from the People. AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

For the Religio-Philosophical Journal. "Visions of Boyhood's Home." BY J. O. J.

The happy ray of the autumn morn, Lays softly on field and wood, As I pause amongst the ripened corn, Where once my birth-place stood. Scant vestige remains of the homestead; Save mother's wren the corn roots feed, And the ashes from off its hearthstone, Give strength to the rankling weed.

The visions of thee are fading, old home! In the mist of the hundred years, With the happy thoughts of by-gone times, We must mingle our farewell tears. If true, then, as wise ones tell us, That "nothing we love shall die," I'll see thee again, my boyhood's home, In some valley beyond the sky;

With thy orchard and sparkling fountain, Thy grass forever green; Thy waving grain and cornfields, Beneath more golden sheen. Adieu then! home of my "Furbies!" The visions have passed from view; Till a greeting again is permitted In lands of the leaf and tree.

Brooklyn (N. Y.) Spiritual Fraternity.

ANNIVERSARY EXERCISES IN REPUBLICAN HALL, SATURDAY EVENING, MARCH 27TH. The heavens were opened and the rain descended and covered the whole earth, might be truly said to-day. All day long it poured down continuously, and as night came on it seemed to increase in force, and volume, the prospect for even a fair attendance upon our anniversary exercises, seemed very dubious. The ladies of our Floral 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 were very fine, artistically covering the platform with their beauty and fragrance. Republican Hall is centrally located, and will hold double the number of people of any other hall used for spiritual meetings in Brooklyn. This large hall was nearly filled with earnest men and women, many of them representative of the best thought and culture in Brooklyn. On the platform were Henry Kiddle, Dr. J. M. Peebles (the spiritual pilgrim), Mrs. Hope Whipple, Prof. J. R. Buchanan, Charles Partridge and J. V. Mansfield, and among the audience were Col. Eaton, of Kansas; Mr. and Mrs. John Young, Mr. and Mrs. Dr. Lines, W. R. Tice, Judge Colt, Col. Hemstreet, Judge Goode, Mrs. Jennie H. Foster, Mr. Keeler (the editor of Coloford (N.Y.)), and many others.

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, whenever men have been ready to receive the light, but it will come to them. The phenomena of Spiritualism are continuous; it has 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 without martyrdom.

The indirect influence of Spiritualism has been vast; it has influenced the churches. I have no doubt that the converts to Spiritualism last year largely exceed in number previous years. I believe that admitted that nothing 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 Nazarene's. 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 more iconoclastic. The old and the new are bound together. We must not regret the whole past because we have something new in the present. Let us bind with the new what is good in the old. I see already a movement in that direction, but the edifice has yet got to be built, and we have got to judiciously select our materials to erect the great coming spiritual temple." (Applause.)

Daisy and Reola 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 applauded. Dr. J. M. Peebles, the spiritual pilgrim, received a very hearty greeting of approval 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 hazards.' Philosophical inquiry is growing, and though our conception of it may be, that there is a communication with the other world, is nothing new. Zoroaster told the story of Uferah that he communicated with the other world. The apostles were mediums and Wesley had spiritual communications in his house, but thirty-two years ago the spirit world was opened to the world. It is now a very common thing to see a clairvoyant and a medium. The spirit said that it should progress in the world, but it is not yet. There have been all over the world twice-around the world 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 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 slight robbing death of its terrors and presenting us an inducement to live honest, pure and Christ-like. I am raised above the world. I have the living proof of those who have preceded us. Let us live up to our principles, and others will see them and embrace them."

Professor J. R. Buchanan was the next speaker. He said: "We are commemorating not the dawn, but the renewal of Spiritualism. The dark ages were the period of the Christian church. The church had belonged to a church, but had the spirit of spiritual death, of despotism; a Christianity that was an apostasy from the Christianity of Jesus. The religion of Jesus was the religion of universal communication, but despotic popes and priests drove out the spiritual element. We reach our hands above the Church to class the church as a political institution. It is the church that expelled the Romans to believe, and there were critical and skeptical men as now. It is strictly natural and orderly that the Spirit-world should keep itself in communication with us, and that communication was shut out only temporarily by the dark ages. It was an eclipse of Spiritualism by political priests. 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 Fox family at Hydeville, and was converted, and his influence first brought the Fox children to New York City. He said that at one time he was determined not to believe in Spiritualism, but in spite of his opposition he had to yield. He never belonged to a church, but had the spirit of spiritual death, of despotism; a Christianity that was an apostasy from the Christianity of Jesus. The religion of Jesus was the religion of universal communication, but despotic popes and priests drove out the spiritual element. We reach our hands above the Church to class the church as a political institution. It is the church that expelled the Romans to believe, and there were critical and skeptical men as now. It is strictly natural and orderly that the Spirit-world should keep itself in communication with us, and that communication was shut out only temporarily by the dark ages. It was an eclipse of Spiritualism by political priests. 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.)

Mrs. Hope Whipple said: "I miss here to-night the enthusiasm that should characterize the meeting, celebrating as we do this great event in human history. I differ with Bro. Kiddle as to the martyrdom of the spirit world. I 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 Spiritualism and the spiritual influences from the invisible world, are to mould and lift humanity a step higher. The Howard sisters sang one of their spiritual songs, Dr. J. V. Mansfield occupied the platform, giving the spirit presence. He sees the spirits and tells their names, many of which were given in full, come to entire strangers to him, and who stated in the audience that Dr. M. could have no means of knowing any of the facts. Among those who testified as to the fact, were Dr. 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. Peebles pronounced the benediction, and this closed one of the most important and sacred meetings, considering the unfavorable conditions of the weather, ever held in Brooklyn, both as to the moral, spiritual and religious character of the audience, as well as the transcendent power and eloquence of the speakers who kept the large audience for three hours in rapt attention. The outlook for our Fraternity and the great cause so dear to us all, is bright the coming year with good news and glad tidings, and we begin another year of selfless, earnest labor with great hopes. May all who are in our household of faith be guided by wisdom and divine love. S. B. NICHOLS. Brooklyn, N. Y. March 27th, 1880.

Premonitions. BY HENRY MOON.

To the Editor of the Religio-Philosophical Journal: Although the spiritual manifestations are said (by some) to be produced by legions of 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 occurrence, beholding four persons coming towards my father's house carrying some one upon a sheet or blanket. I heard his groans as they were approaching me, which affected me so that I awoke from my slumbers. This was between twelve and one o'clock in the morning, and I went to sleep and beheld the same scene again, precisely as before. The accident transpired at eight o'clock the same morning. As soon as I received intelligence concerning the accident, I opened the gate leading into the street and beheld them coming just precisely as I saw them in the vision. Once, when nearly asleep, 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 daylight 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 bowl of water to one hand and a fan in the other. She would throw water into her face and then proceed to fan her, to keep her from fainting. When I arrived at home, just as I entered the house, I beheld the same person whom I saw in my dream, in the act of sprinkling water into the face of my wife, and then proceeded to fan her, just precisely as I beheld in the dream.

Once while traveling upon the Mississippi river aboard the steamer Galena, Captain Lawton commanding, about three o'clock in the afternoon while standing near the bow of the boat, I felt some one lay his hand upon my shoulder. I turned to see what was wanted, but I saw no one there. Now and then I 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 Fort Snelling. I stepped on board again I felt the impression of the morning. I then concluded to remain at Wabashaw, being satisfied there was something wrong. In the morning, while standing at the wharf, the steamer Alaska landed and gave the intelligence of the burning of the Galena. She never landed again after that. Now, as I could not swim, I must have perished either 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 never had known of the warning given me to leave the boat." I must have perished had I remained on board.

While living in the County of Lacrosse, Wisconsin, I had three head of horses stolen. Though searching for them diligently and sending handbills in various directions, and being assisted by various persons all our search proved a failure, so far as finding them was concerned. Now, after giving up all hope of ever seeing them again, my dear sister who had been in the Spirit-world some four years, came to me while I was entranced, and gave me information which resulted in the restoration of my property. Now, I had not the least expectation of aid from such a source. She came and spoke to me, and told me that I must ask God for aid. Her presence nearly overcame me with feelings of gratitude. 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 thief received his criminal trial. The house appeared to be filled with people, and in the southwest 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 to the letter.

The first spirit manifestations which I ever witnessed, came to me about two years after they commenced with the Fox family, by gentle raps upon the table and by guiding my little daughter in a mesmeric sleep. She, though only eight years of age, at once began to write a plain and intelligible hand, and also describe the spirits and give general satisfaction in revealing the nature of the phenomena, and that, too, previous to her learning to write. Not only were the above manifestations given through her organism, but she would also lay her little hands upon myself and others who were suffering from sickness and pain, and we would instantly be relieved. For many years the dear angels have continued to visit me, who suffering pain and have healed me. All the above blessings came to me uncalled for, before we knew any thing in regard to spirit circles.

As I had been a member of the clove communion Baptist church for many years, and never heard any thing taught in regard to these heavenly blessings, you may well imagine my surprise in receiving this heavenly boon. While in the church I never received the shadow of any evidence in relation to the truth of immortality, consequently in my spiritual need, it was as comforting to me as an oasis would be to a weary and thirsty traveler upon a sandy desert. Oh! my brothers and sisters, do not have but one thing to regret in regard to these divine blessings, which so many have received from God and the loving angels, and that we have not appreciated as we should. They are 16 the pearl of great price. God and angels forbid that I should ever be ashamed of these heavenly blessings, since it has been mathematically demonstrated that there is no death, but that life exists forever. I feel to thank God and my dear earthly progenitors for my existence. Yes, I know they still live, and because they live I know I shall live also. I have beheld my dear mother in my vision, and clasped her in my arms. Do you will, dear parents, who have laid the bodies of your loved ones in cold and silent 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.

Humbugged Legislators.

To the Editor of the Religio-Philosophical Journal: Every representative of State Legislatures who voted for the "Doctors' Law," has been most egregiously humbugged and made the willing tool of selfish physicians whose district they 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 charge, hence the administration of so called remedial agents of whatever name or 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 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 reading and practicing medicine in a small town where both political parties were pretty evenly divided; I attended the caucus of both parties, and informed its leaders, if they did not put up candidates in favor of the charter I would oppose them as well as they. But both parties ignored my wishes. On the morning of the election I put up a candidate of my own selection 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 twenty or sixteen votes and

continued to gain until elected by thirty majority by this concerted action by even a minority, the college was duly organized at the issue of the next legislature. If the friends of freedom will but lay aside their political preferences for the time being, there is enough in most every place to control an election and to send men, add not foot to our legislatures. DANIEL WHITE, M. D. St. Louis, Mo.

"Rolling Stone" Replies to his Critics.

To the Editor of the Religio-Philosophical Journal: In recent issues I have not overlooked the communications from Salt Lake City, characterizing the statements made in my letter in issue of Feb. 28th last, as "false trash," and "outraging the information that the writer hereof is 'the veritable Mr. Verdant 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 be called "green" who looks upon things as they exist, and not in the light of interest or prejudice, and who observes and intercourses 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 name of those informants to be given, Mr. Armstrong would think that persons of experience would characterize their statements as falsehoods and "observers" would congratulate himself upon his foresight in concealing his identity. One gentleman stated that his taxes were trifling compared with those levied in other cities in this part of the world, and improvement, and unobtainable goods in 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 is to trade in goods, and is the 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 Salt Lake City, but well known to each other, and had mutually agreed that in the management of the municipalities of the Mormon church, but as Gentiles just toward the Gentiles. Suppose the majority was reversed; could we in the light of our experience expect such a statement from the Mormons? The latter portion of the letter complained of, in making a rigorous government of its members by the rulers of the Mormon church, but as Mr. Armstrong nor "Observer" have dared to deny 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, in the hands of the petty officials of the United States government, if they had not been more or less attempts at retaliation, but the weight of evidence divided of all interest and prejudice, seems to be in favor of the Mormons being generally, a fanatically religious, meek, just, prosperous and charitable people when left untroubled, but caparisoned showing resentment, and like all mortals when aroused have undoubtedly carried things to extremes at times, making themselves very much disliked by persons who have forced themselves into society where by the majority they are not wanted. It is a claim that such results fall to follow such acts by any persons in any place, therefore it is just possible that if those who so loudly condemn the Mormons were to read the novel by Charles Reade, "Put Yourself in his Place," and act upon the moral so plainly drawn from it, there would be less bitterness of feeling between Gentiles and Mormons in Utah, and the time be rapidly hastened when the practice of polygamy would be abandoned in conformity to the opinions of the majority in Utah and of the residents of other territories and the States. When Spiritualists come to exercise more charity toward their fellow mortals, they will receive a better recognition among thinking people who are now violently opposed to what they have little if any knowledge about. San Francisco, Cal. ROLLING STONE.

Spiritualism—What is It?

"God give me years enough to attend one Spiritualist-convention or camp meeting where, 'women's rights,' 'Indian rights,' 'Chinese migration,' 'greenback currency,' 'social freedom,' 'Capitol,' 'Yokes and Bennetism,' are not dragged in and persistently paraded before the public, as a part, if not the sine qua non, of Spiritualism." Dr. J. M. Peebles in the JOURNAL of Nov. 23d, 1879. Subjects advertised for discussion at the Spiritualist and Liberalist Meeting in Detroit, on November 23d, 1879: "The Relation of the State to Sunday and Sumptuary Laws, the Postal Law, the Currency, and Social and Economical Questions," etc.; and now comes a circular issued by the officers of the State Association of Spiritualists and Liberalists of Michigan, in which they state that, "Free nostrum, Free Speech, Free Press, Secular and Communist, Free Religion, Church Taxation and Equal Rights Without Regard to 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 abide in this mundane sphere for the desired opportunity; and would modestly suggest that instead of building expectations on hopes so fallacious, that we all do, as recommended by one of our greatest lights in the field of Spiritualism, viz: "To forget in our 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, and that 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. Charlotte, Mich.

Mrs. Zella S. Hastings, of Bartonville, Vt., the inspirational speaker, writes: We have a good hall in this place and many veterans in the cause of human progression and spiritual improvement, and it is evident that this State is keeping pace with sister States in our great world-wide movement for the most part.

constant labor in the field for a number of years, but I think I will resume my place soon among the workers.

Notes and Extracts.

Let friendship creep gently to a height; if it rushes to it, it may soon run itself out of breath. He is not only idle who does nothing, but he is idle who might be better employed.—Socrates. Let him who regrets the loss of time make proper use of that which is to come in the future. The superiority of some men is merely local. They are great because their associations are little. 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 unspotted in the world.—Mrs. 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.—Lycen. The last best fruit which comes to late perfection, even in the kindest soul, is tenderness toward the hard, forbearance toward the unforbearing, warmth of heart toward the cold, philanthropy toward the misanthropic.—Nichter. Thou must content thyself to see the world as it is. Thou wilt never have any quiet if thou wrest thyself because thou canst not bring mankind to that exact notion of things and things, which thou hast formed in thy own mind.—Pater.







SPIRITUALISM IN SAN FRANCISCO, CAL.

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

BY WILLIAM EMMETT COLEMAN.

Arriving in San Francisco a few weeks since, I was glad to see the interest and activity manifest in all matters pertaining to spiritualism.

Mrs. Emma Hardinge-Britten lectures to overflowing houses every Sunday; and though upon her previous visit to San Francisco, prior to her departure to Australia, the city newspapers ignored her and her work completely, now full and accurate reports of her lectures are published in the daily journals.

At the termination of each Sunday evening lecture of Mrs. Britten, Mrs. Ada Foye holds a ballot-test seance, including the phases of seeing, hearing, writing, and rapping.

The "First Spiritual Union," the regular Society of the city, meets three every Sunday in B'nai Brith Hall; Mr. C. M. Plumb has spoken for the Society during March, his lectures being scholarly and well digested, and well received.

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 parallels between theologies and myths of India and those of Christendom, and other similar topics.

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

Celebration of the 32d Anniversary of Modern Spiritualism in Leesville, Carroll County, O.

As had been previously announced in the papers of this and adjoining counties, a celebration of the Thirty-second Anniversary of Modern Spiritualism was held in Price's Hall last Wednesday evening.

The meeting was organized by calling J. M. Holmes, Esq., of Mansfield, to the chair. Miss Emma Can, a talented and accomplished young lady, delivered a beautiful invocation in very impressive and effective style.

The audience being desirous to hear from Dr. Burr, who is one of our most prominent citizens, he was called to the floor, and in response made an elaborate and logical argument, distinguishing mind from matter and setting forth the relative positions of each to the other.

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 didactic verses, and the like, are generally aptly chosen, pointed, and pertinent, some of the selections being admirable.

A dramatic performance, for the benefit of the lyceum, given at Dashaway Hall, March 23, was a decided success artistically and financially, over \$80 being thus realized clear of all expenses.

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 Society there, and both worthy mediums doing a good work in their quiet unostentatious way; Dr. J. Wilmsburst, author of "Philosophical 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 Criddle, husband of Annie Denton Criddle, the famous psychometrist, lately deceased (their son, by the way, has recently been discovered by Prof. Denton, his uncle, to possess remarkable psychometric power); Mr. Criddle being now preparing a work showing the defects of all our systems of representative government, and outlining what he deems a perfect system of representation.

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 parallels between theologies and myths of India and those of Christendom, and other similar topics.

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. Foye; 2 p. m. speeches, etc., by mediums and others; 7:30, the anniversary address by Mrs. Britten, followed by a test rapping seance 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 20, 1880.

Anniversary Exercises.

The Thirty-second Anniversary of Modern Spiritualism was duly celebrated per announcement in the Spiritual Hall of Waukegan, and participated in by friends from adjoining towns.

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

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

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

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 Adam to the surface, and we had a little tilt at arms, after which Mrs. Ford took the stand to give the opening address: Owing to the closeness of the room and the disturbed elements, she could not be controlled to finish her speech, so it fell to the lot of the writer to give the closing address, the control answering the query, "Why are some things done in the dark?" Thus ended a most happy and enjoyable meeting. Good had been done, and truth has been sown broadcast, for Bro. Kent scattered the hundred "loaves" you sent him, upon the waters.

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

Waukegan, 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 Trener 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 profusely decorated with the most beautiful flowers of the season, arranged by tender and skillful hands. To many, these were commemorative of Easter, as well, and from their "voiceless cups, ye living teachers," there floated incense to the memory of the "elder brother," and to these other and later exemplars of inspirational and mediumistic powers.

True, the inclemency of the weather prevented a brilliant display of tolls, had any wished to vie with the fashions and elegance which distinguish our churches on that day, but the kindly and fraternal feeling of the audience made these external conditions, the rain and the wind forgotten. The meeting was opened by the President, Mr. Henry J. Newton, who in a terse and happy vein spoke a few moments and then introduced Mrs. Nellie J. T. Brigham. As these speeches were all taken down by a phonographer, it will be useless for me to elaborate. I will only say that her leading thought was the reconciliation of Spiritualism with the Easter festival; that her similes were wondrously beautiful, and her closing poem was as "noble music unto perfect words." She was followed by Dr. S. B. Britten. If Mrs. Brigham's address was like the flower scented breeze, laden with sweetest perfume, Dr. Britten's was like the blare of a martial trumpet, calling us to a joyous quickstep 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 earnest request, this gentleman was finally excused, but not so Mrs. Davis. The assembly knew too well what manner of spirit dwells in that mortal body, to ever lose any expression of it, when opportunity offers. She was fairly constrained to speak, and in such manner that all rejoiced in the compulsion. Mrs. Davis considered the topics naturally suggested by the day, in connection with woman, and treated them from the womanly standpoint.

Before Mrs. Davis's remarks, we were delighted by a flute solo, by Mr. L. 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, erudite and polished manner, discoursed in his usual vein. Mr. Giles again called for, made a few remarks, and Dr. J. R. Buchanan closed the delightful exercises by a discourse connecting Christ and the Apostles with Modern Spiritualism.

SAMUEL 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. The articles are well-prepared, earnest, logical, and have the ring of honesty. The editor plies the lash without stint to charlatans and is sharp in exposing frauds.—Dodge County, (Minn.) Republican.

[From a well known citizen of Chicago.] CHICAGO, Ill., Jan. 1, 1880.

H. H. Warner & Co., Rochester, N. Y.: GENTLEMEN: I have used Warner's Safe Kidney and Liver Cure with the greatest satisfaction. It 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. 1401 Wabash avenue, near Twenty-ninth street. 28 5 6

BENSON'S CAPSICINE POROUS PLASTER.

Over 2000 Druggists have voluntarily offered their signatures to the following, which can be seen at our office. Messrs. Seabury & Johnson. PHARMACEUTICAL CHEMISTS. "For the past few years we have sold various brands of Porous Plasters, PATENTED and the PUBLIC prefer "Benson's Capsicine Porous Plaster." to all others.

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

THE HOLLOW GLOBE;

THE WORLD'S AGITATOR AND RECONCILER.

A Treatise on the Physical Confirmation of the Earth Presented through the organism of M. L. Sherman, M. D. Price, \$2.00, wholesale 10 cents. For sale, wholesale and retail, by the Religio-Philosophical 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 descriptive name, ending with "sine," "tine," printed on its label, when the bottle is filled with distraction, drunkenness and death. If these good Journals would take the trouble to ascertain how many overworked clergymen have had their lost nerve-force, brain-waste and flagging energies restored by the use of Hop-Bitters, enabling them to perform their arduous pastoral duties and preach the good sermons that they would have been totally unable to do but for this valuable medicine, and did these Journals 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 without money and without price. And did these Journals but know how many have been and may be saved from forming intemperate habits by doctors prescribing Hop Bitters, instead of beer, where the use of hops 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 aside their fear and prejudice against the word "bitters."

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

The President and Manager of Hop Bitters Mfg. Co. is a veteran Temperance advocate and worker of forty-eight 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.

Chicago, Nov. 18th, 1878. Hop Bitters Mfg. Co., Rochester, N. Y.: Gentlemen—We do not allow anything in the line of Bitters 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 subscribers that are affected by our advertisements. Therefore our discrimination in your favor; and we trust that our very low rates will meet your approval and that we may hear from you. "THE LIVING COURIER."

Temperance clergymen, lawyers, ladies and doctors use Hop Bitters, as they do not intoxicate, but restore brain and nerve waste.—Temperance Times, Brooklyn, N. Y.

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

We are not in the habit of making editorial mention of patent medicines, but in case of Hop Bitters, feel free to do so, because their merits deserve to be known.

New York Independent. Northern Christian Advocate, Syracuse, N. Y. Examiner and Chronicle, N. Y. Evangelical Messenger, Cleveland, O. National Baptist, Philadelphia, Pa. Pilot, Boston, Mass. Christian Standard, Cincinnati, O. Home Journal, Detroit, Mich. Methodist Protestant, Baltimore, Md. Southwestern Christian Advocate, New Orleans, La. Christian Mirror, Portland, Md. And over five hundred more Religious and Temperance papers.

Pittsford, Mass., Sept. 25th, 1878. Sir—I have taken Hop Bitters and recommend them to others, as I found them very beneficial. Mrs. J. W. TULLER. Sec'y Women's Christian Temperance Union.

A MEDICINE, NOT A DRINK.

Hop Bitters is not, in any sense, an alcoholic beverage or liquor, and could not be sold, for use, except to persons desirous of obtaining medicinal benefits. GLENN R. HAUM, U. S. Com'r Internal Rev.

Washington, D. C., Sept. 4th, 1879. Dear Sir—Why don't you get a certificate from Col. W. H. W., of Baltimore, showing how he cured himself of malaria 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 inducing the use of your bitters. J. A. W.

Prejudice Killed.

"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, and that we earnestly hope and pray that no one else will let their sick suffer as we did, on account of prejudice against so good a medicine as Hop Bitters.—The Parents—Good Templars.

Milton, Del., Feb. 10th, 1880. Having used Hop Bitters, the noted remedy for debility, nervousness, indigestion, etc., I have no hesitation in saying that it is indeed an excellent medicine, and recommend it to any one as a truly tonic bitters. Respectfully, Rev. Mrs. J. H. ELLGOOD.

I declined to insert your advertisement of Hop Bitters last year, because I then thought they might do me more harm than good, as I was suffering from a very valuable medicine, myself and wife having been greatly benefited by them, and I take great pleasure in making them known. Rev. JOHN SHAMAN, Editor Home Sentinel, Decatur, N. Y.

Scipio, N. Y., Dec. 1st, 1879. I am the Pastor of the Baptist church here and an educated physician. I am not in practice, but am my sole family physician, and advise many chronic cases. 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 ailments 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 him more steady, and he has remained a sober and steady man for more than two years, and has no desire to return to his cups, and I know of a number of others that have been cured of drinking by it.—From a leading R. H. Official, Chicago, Ill.

Wicked for Clergymen. "I believe it to be all wrong and even wicked for clergymen or other public men to be led into giving testimonials to quack doctors or vile stuffs called medicines, but when a really meritorious article is made up of common valuable remedies known to all, and that all physicians use and trust in daily, we should freely commend it. "Therefore cheerfully and heartily commend Hop Bitters for the good they have done me and my friends, firmly believing they have no equal for family use. I will not be without them." Washington, D. C.

A good Baptist clergyman of Bergen, N. Y., a strong temperance man, suffered with kidney trouble, neuralgia and dizziness almost to blindness, over two years ago. 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 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 cure me until I used Hop Bitters, and they cured me in a short time. A distinguished lawyer and temperance orator of Wayne County, N. Y.