

RELIGIO PHILOSOPHICAL JOURNAL

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ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM

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

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communication, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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Progress in Cincinnati.

The Union Spiritualists in Odd Fellow's Hall.—A Victory for Spiritualism through Dr. Sour.—Dr. Peebles.—Prof. Wingard.—Dr. Dennis.

BY EDWIN D. BABBITT, M. D., D. M.

To the Editor of the Religio-Philosophical Journal:

The wave is rising higher constantly and banners of victory are gradually moving forward and being planted on the enemy's ramparts. Our society of Union Spiritualists seems to be in full running order and lectures are given at 11 and 7½ o'clock each Sunday, at Odd Fellow's Hall. We have already had eloquent speakers, like the Hon. E. H. Green, Cephas B. Lynn, O. P. Kellogg and the Rev. J. H. Harter. The latter speaker is now ending up a two weeks course of delightful, practical lectures, and as he proposes to spend several weeks in the West, I trust he may be employed by some of our societies and kept in the field, especially as his charges are moderate.

Many of our eminent doctors, lawyers, judges and cultured people are espousing the cause of Spiritualism, especially as we have several remarkable mediums in our midst. A noted victory was achieved last evening (May 13th), at the rooms of our principal literary club by Dr. R. W. Sour. This club is composed of judges, lawyers, doctors and literati, including some of the most eminent men of the city. Fourteen of its members constituted the jury before whom Mr. Sour's mediumship was tested and most of these were skeptics of the severest kind. They would not have a single friend of Mr. Sour's present for fear some collusion might take place and demanded that he should be entirely stripped before and after the séance and that he should wear the suit furnished by themselves. This was a severe way to treat a person so well known as having a high sense of honor, but these gentlemen ridiculed the very possibility of spiritual manifestations and it was well that Dr. Sour thus "stooped to conquer." To atone for this sacrifice they were to contribute \$50 to pay for a new suit of clothes in case of success, or rather one prominent gentleman alone promised to shoulder the bill if the manifestations did not occur. When people demand humiliating sacrifices of a medium, let them offer a compensation for the same in like honorable manner. Dr. Sour then went behind curtains which they had put up, became entranced and in a little while full length female and other forms came out in the light before the surprised witnesses, and in one case held the curtain aside so as to show the medium at the same time. I say these forms came out in the light because the ordinary semi-shadow condition of the room was denied him. When the manifestations were completed the society admitted that he had carried his point and handed him the \$50 to pay for his elegant new suit. This of course was a grand triumph for the cause of Spiritualism and for the medium who thus courageously met the lion on his own terms and in compliance with the severest test conditions.

On May 21st, Dr. Peebles commences with us and for a month is to feast us on the rich things which he has gathered in his repeated journeys around the world, and in his pilgrimage over the valleys and mountain heights of spiritual experience.

Prof. Wingard, from New Orleans, a gentleman who was laid out to be buried and declared to be dead by two eminent physicians of that city, is now spending a little time in

Cincinnati. While in the death-like trance that so deceived all parties, he was laid out in the coffin, and he went close up to his mother, then to his sister, telling them, "I'm not dead, don't let them bury me." He so impressed them that they interfered with the burial and after a while he arose in the coffin and put his arms around his sister's neck. Mr. Wingard invented through spiritual impression, the famous Gatlin gun, but being on the wrong side of the lines during the war, although himself a Union man, could not get a genuine patent on it, and so Gatlin, coming to New Orleans got hold of the wonderful machine which could be fired a hundred times a minute, afterward patented it in Washington, and is said to have made more than a million dollars on it. History shows that mighty instruments of war are really great peacemakers. But I am constantly hearing of cases in which the benevolent denizens of the wiser world have taught us poor blundering mortals how to do things. Dr. Dennis, an eminent dentist here, was shown in a vision how to cap teeth, save the nerves and prevent immediately that excruciating pain of tooth ache, which drives many people almost wild. I have talked with several skilled dentists who have learned the method of him, and they say it is far in advance of anything before known.

"Quasi-Respectable"—The Manifesto—Mr. Kiddle—The Hulls.

To the Editor of the Religio-Philosophical Journal:

Since the publication of Mr. Henry Kiddle's communication headed "Martial music vs. Harmonialism," I have been asked by one of the signers of the manifesto that called out that article, to explain exactly what I meant by the term "quasi-respectable," which seems to have so irritated our friend that he repeats it in no less than five times in his communication. Before doing so, however, it may be best to set Mr. Kiddle right in regard to the manifesto itself. Had he known that it emanated from so humble an individual as myself, he might possibly have passed it by in silence, and the distinguished author of the Harmonial Philosophy would thus have been spared such a dreadful exhortation! However, I presume he will survive it, and that it will trouble him about as much as the fly did the ox on whose horn he chanced to alight, as recorded in the fable.

In conversation with some friends who approve the independent course of the JOURNAL, especially in its efforts to eliminate fraud from mediumship, it was suggested that it might be of service to Spiritualism and the JOURNAL to publicly express our approval of its course. Acting on this suggestion, I rather hurriedly wrote out the document and sent a copy of it to Mr. W. R. Rice of Brooklyn. The Brooklyn names, as I understand, were obtained at a single session of the Fraternity Conference, and the New York names, with the exception of that of Mr. Davis, at a single session of the Harvard Rooms Conference. Had there been a prolonged and persistent effort to obtain signatures, instead of the forty, some hundreds might have been procured. For the "Metropolitan martial music," and the other head lines I am not responsible, but you, Mr. Editor, probably know who is.

It is true that every one who signed the manifesto became, in a measure, at least, responsible for its significance, but had Mr. Davis prepared it personally, it is hardly probable that the offensive term "quasi-respectable" would have been used, and as I am alone responsible for that, I will endeavor to explain it for the satisfaction of my inquiring friend. No scholar needs to be told that quasi is from the Latin, and that its original meaning is "as if." The word has been Anglicized, however, and can be found in Webster's Dictionary, where it is defined: "As if; in a manner; in a certain sense or degree." Now to endorse as genuine and true, persons who have been proven by the most positive sworn evidence to be false and fraudulent, is not a respectable thing to do, and the individuals doing it, however respectable they may be in every other respect, "sense or degree," so far as that act goes are not so. I did not use the word carelessly, and on further reflection can think of no other that so exactly conveys the meaning I wished to express. In my address in Republican Hall on the occasion of the celebration of the 34th anniversary of the advent of modern Spiritualism in speaking of the same class of persons I used the words "comparatively respectable." I did not, on further reflection, think that a good characterization, as it may be a nice ethical question, which is the more or less respectable, the perpetrator of a fraud, or the apologist and endorser of the same.

Mr. Kiddle asks, near the beginning of his paper, with a good deal of apparent naivete, "Who are these pretended mediums assailed in this paper; and who are the quasi-respectable Spiritualists who have endorsed and encouraged them?" Further on he shows that the question was entirely superfluous and that he is himself perfectly well acquainted with the same, at least, of both classes.

The fact that there have been monstrous frauds perpetrated in the name of Spiritualism has been just as clearly and positively proven as that there ever was a murder or theft committed. The other fact that the perpetrators of these frauds have found apologists and indorsers among professed Spiritualists has been equally well proven, but there is no occasion for any one not implicated to be in the least troubled, or irritated by anything in the manifesto signed by Mr. Davis and the "forty."

Indeed, impositions are so common by professed mediums that Mr. Kiddle thinks it necessary to find "some explanation" other than a coarse allegation of fraud on their part. It seems to me that Mrs. A. L. Hatch, in her letter to Mrs. Dunham, in a single sentence expressed all that was necessary for a full understanding of the cause for the fraud in the "Hull" case as well as in nearly all others. "But the greed of gain of her husband overbalanced their better judgment and you see the result." The crime of theft is very common in this community, but I have never heard of any philosopher seeking for any other explanation of it than this same "greed of gain." The old book says that "the love of money is the root of all evil."

The weak attempt to shift the responsibility for fraud from the perpetrator of it to the spirits, and from them to the investigators is too puerile and absurd to merit a moment's consideration. If an honest desire on the part of the investigator to protect himself from fraud and imposition induces such conditions that evil spirits come in and force the medium to perform the part of a swindler against his or her will, we had better relegate the whole subject to the devil and his imps and have done with it. Prove such a theory correct and Spiritualism is dead henceforth and forever. But happily we know that it can not be done. The false insinuation that Mr. Davis has "repudiated mediumship" is hardly worthy of the ex-superintendent of public schools, the president of a "Spiritual Alliance," and a Christian Spiritualist. Will he kindly mention the time, place, or book in which Mr. Davis has done this?

The fling at Mr. Davis's "handful of followers" was not very dignified and might stir up strife if it were worthy of notice. Mr. Kiddle ought to know that modern Spiritualism has developed no leaders, and hence that there are no followers. Every one does, or should stand upon his own individuality and follow only "the truth as he sees it."

I am not even a member of the Harmonial Association and very few of the "Forty" are; yet I have known Mr. Davis somewhat intimately for twenty years or more, and highly respect him as a man, love him as a friend and brother and revere him as an inspired thinker. It is, furthermore, my firm belief that his works will be studied in many languages and be better understood and appreciated than now, long centuries after the world shall have forgotten that such common place people as his calumniators and critics usually are, ever lived. This is "the truth as I see it."

P. E. FARNSWORTH.
19 Park Place, New York City.

From the Spirit-World.

(The Great West.)

The messages from the spirit-life in the Land of the Dead, which we present from week to week in *The Great West*, come to us through the mediumship of A. C. Towner, of Buffalo Creek, Colo., who, in his mountain home, far removed from the rushing, crushing, clashing, racing, conflicting business interests, receives communications which are very interesting, the genuineness of which we doubt not. They are promised to us each week, and form a very entertaining and interesting feature of this paper, and if preserved in some book form will be at the end of the year worth more than the cost of the paper for a year.

May 7th.—Well, here we are again. All perfectly jolly. I believe these séances are doing us all good. I know that we look forward to the circle evenings with fully as much satisfaction as you, and possibly more, for we are so intensely gratified to have these opportunities of proving our continual existence and our own identity.

I will now give place to a fine looking man, whose name is Mr. Jones.

MESSAGE.

MY DEAR PEOPLE: Although I have never before met you, I am satisfied that we are old friends. I may say brothers and sisters, for all our hearts are together in this glorious work of proving the truth of the doctrine of continued immortality, the grandest and most sublime doctrine yet ever preached.

I am now going to address my remarks partly to you, but more especially to my many friends everywhere; and my co-laborers in this grand work, and particularly to the editors and publisher of my beloved paper, the RELIGIO-PHILOSOPHICAL JOURNAL, a copy of which I see on this table at which I am writing.

I am proud of the paper now. It was for many years while in the earth life of my life of my eyes and the great comfort of my life. Upon it I lavished all of the best energies of my nature. I thought of it all the day and dreamed of it by night, and my very life was bound up in it. And at the time of my sudden and untimely taking off, I was contemplating changes and improvements that should make my dearer beloved paper a power in the land, and a leading exponent of pure Spiritualism. I am proud and happy to say that in its management, in its bold and earnest stand in favor of Spiritualism, pure and undefiled, and its vigorous and determined warfare upon fraud and knavery of all kinds, its exposure of humbugs and tricksters, and its determination to keep out the tares and the chaff and have nothing but pure wheat, it exceeds my most sanguine expectations.

Tell Mr. Bundy not to suppose that because I am out of sight, I am out of mind, as far as my love for my dear old paper is concerned. On the contrary, my love for my dear old sheet, that I was once proud to be the manager of, only increases as time goes on, and so long as he and his co-adjustors maintain their bold stand for a pure, manly, and womanly Spiritualism, so long will they find

me at their right hand, cheering and sustaining them in their by no means light labors.

To my friends and co-workers I will say press on, press on, with renewed vigor, in your chosen work. Whatever may be the nature of your gifts, do not hesitate to cultivate them. It is even now as it was in the days of Jesus, when he said: "The harvest truly is ready, but the reapers are few."

The time is propitious for a grand outpouring of the spirit. Another pentecostal day is at hand. Never in the history of the human race has there been such a wide-spread, universal longing for more light, more knowledge. The activity, the vigor of the research after science, in all its branches, is unprecedented. And such a commotion, such a rattling of the dry bones, is now taking place as the world never before witnessed. And amid all this waking up, this resurrection from the lethargic sleep of ignorance and bigotry Spiritualists must be wide awake.

It behooves us to be up and doing, to take a front rank in the grand army of progress. And we must be exceedingly wide awake, too. The world at large is growing daily more and more scientific and accurate. In every department of knowledge a higher standard of excellence is being demanded and obtained, and we need not expect that our science can obtain a hearing without the most rigorous and searching investigation. This is as it should be. Our glorious science needs no bolstering up, no revelations, no "Thus saith the Lord," to give it stability. It stands on its own merits. If only needs that we, its exponents, both in the spirit-life and in the earth-life, should be firm and true to our principles. To shrink now from the severest test, that honorable, fair-minded investigating skepticism can apply. In fact, we should court investigation, for it is only in this manner that the truth of our doctrines can be established.

The eyes of the whole world are being turned toward the standard bearers of this glorious and comparatively new science. How often they have been disgusted and wearied by the treachery and greed of some who set themselves up as bright and shining lights, but who proved to be only ignes fatui, can hardly be told. But we say it with sorrow and shame, many a time has the trumpet given forth only an uncertain sound and the mighty host been forced to stand supinely in their ranks, unprepared for the battle. But we say again with pride and joy that the defection and the detection of some who were but stragglers and camp robbers had, on the whole, no injurious effect on our noble rank and file. It will only have the effect to knit more firmly together our brave soldiers, the true and tried ones, the heroes and the victors of many a hard fought battle.

Therefore I say, let all those who intend to act in any capacity, whether as speakers, writers, healers, clairvoyants, or in whatever line of action, set up a high standard of excellence, and continually strive to reach it. Don't be afraid of getting too high. You cannot attain to perfection, either in this life or through all the long, endless ages of eternity, for perfection implies a stopping point somewhere, and that point can or will never be reached.

There will never be a period when we can learn no more, and therefore perfection, or a stopping point will never be gained. But we can all of us, men and women, co-operate in this, the grandest enterprise the world ever saw—the regeneration of a race. We can all, I say, so conduct ourselves in our public and private relations, that we shall testify before men of the truth and the sincerity of the doctrines we advocate. And humanity as a whole will sustain us. We come before the world as the advocates of a new and infinitely glorious and transcendent truth, the continued immortality of the soul. And we bring proofs in abundance, in overwhelming profusion, that cannot be gained or successfully refuted, and the most stubborn are compelled to believe these evidences of an everlasting life.

From all quarters the clouds of witnesses are rolling up, and the dim and unsubstantial hope of fifty years ago is now being displaced by the bright and shining certainty. Let those, then, who have been chosen as the standard bearers in this grandest of all armies—the Army of Immortal Progress—take fresh heart and buckle on anew their armor, sound clear and distinct the trumpet note of "death, eternal death, to bigotry and ignorance. Light, more light to them that sit in darkness, and in the deathly shadow of superstition and error," and go forth conquering and to conquer. Very truly,
S. S. JONES.

Prof. E. Wolny insists that the quality of grain is best when the plants stand sparsely in root crops, also, the roots or tubers are, within certain limits, larger the larger the space allotted to their growth; and in general the production of plants increases with the size of the space, because abundance of room implies enough of light, heat, moisture, and such a healthy condition of the plant that it is capable of resisting parasites.

One of the hardest woods in existence is that of the desert iron-wood tree, which grows in the dry wastes along the line of the Southern Pacific Railroad. Its specific gravity is nearly the same as that of lignum-vite, and it has a black heart so hard, when well seasoned, that it will turn the edge of an axe, and can scarcely be cut by a well-tempered saw. In burning it gives out an intense heat.

More about the Hulls.

Continuation of their Trickery—How they Move after a Fraud is Discovered—A Sample of what they Manufacture for Spirit Veils for Exhibition at the Journal's Office—Pretended Spirits—Needlework.

To the Editor of the Religio-Philosophical Journal:

When Mrs. Hull had been seized attempting to perorate, before a young sweet and trusting girl, the spirit of that young girl's mother, at the house of Mrs. Dunham in this city, the man Hull, after pocketing what he could of the tarletan veil spotted over with the cretione flowers sewed upon it, next turned his attention to cover up the fraud. After exclaiming, "I admit that is my wife [Dr. Collins had seized the pseudo-spirit] but you do not understand the laws that govern this thing; it is a clear case of transfiguration," Hull then proposed to give, at a future day, another, as a test séance. At this there was a general exclamation of repugnance from the audience, saying, "No! once a fraud, always a fraud." When the guests had retired, the man Hull renewed his proposal, begging Mrs. D., in apparent sincerity, to allow Mrs. Hull to demonstrate at a "test" séance. Thus urged Mrs. D. consented. Hull assured Mrs. D. that she should, at that séance, strip all of Mrs. Hull's clothing from her and put on her own, and so make the test complete. We will see what has become of this his "test" séance.

When Mrs. D. had consented to allow a test séance, in the supposition Hull really intended to give one, Hull said that as soon as Mrs. Hull had recovered from "the shock," he would fix the time for it, and would let Mrs. Dunham know the day set. On the third day Hull called on Mrs. D. It was then that he wished to know what paraphernalia had been seized, and that he told how that stuff he, himself had pocketed and had taken home, had been "dematerialized." He then wound up his visit by promising to give notice when Mrs. Hull should be "able" to give the "test" séance.

For nearly three weeks after that nothing was heard from Hull. Then a letter dated April 13th, was received from him, saying: "It is our intention to do as I promised you," and saying that Mrs. Hull had been confined to her room most of the time; that they would be happy to have Mrs. D. call and arrange for the test séance. Mrs. D. soon called and the two Hulls agreed that in about two weeks they would come to Mrs. Dunham's and give the "test" séance; and that of this they would give two days' notice by letter. They wished Mrs. Dunham to have none present other than her own family, while they would bring there "Mr. Kiddle and Col. Eaton perhaps—would see"—some of Hull's friends any way. But he said he preferred not any of Mrs. D.'s friends this time—"perhaps some other time." And so that interview ended. It is worthy of note that there are no men in Mrs. D.'s family at present, her son being in Mexico.

On the first day of May Mrs. D. sent to Brooklyn a messenger who discovered that the Hulls had vacated their residence there, and the inmates of the house could give no information as to their whereabouts. Mrs. D. has seen neither of them since. It is not likely either of them will put in an appearance.

On May 13th Mrs. Dunham called on Dr. and Mrs. J. Rhodes Buchanan. There she learned that Mr. Thomas R. Hazard had just informed them that Mrs. Hull "was very well indeed—never better in her life"—was at the St. Denis Hotel in New York—had been shopping, and was about to go with him, Mr. Hazard, to Rhode Island.

On the 18th of May Mrs. Dunham received the subjoined letter from the man Hull:

SOUTH PORTSMOUTH, R. I.

MRS. DUNHAM, MY DEAR MADAM: I very much regret that Mrs. H. was not able to come at your home before leaving N. Y. The following Thursday after you called she was taken very ill, being in an unconscious state for 42 hours. Her attending physician, J. Montrose Harris, called twice a day. She was in a very weak condition almost up to the time of leaving N. Y. Dr. Harris said she needed absolute rest for some time. Mr. Hazard being in N.Y., she came on with him. I hope at some future time (if you desire) that we may be able to meet you as I proposed. Mrs. H. joins me in kind regards.
Yours very truly,
R. I. HULL.

The letter was not dated but was postmarked 17th. The facts are now before the public. They can judge what sort of "tests" these people give, or intend to give, when they promise. At the home of Mr. Thomas R. Hazard in Rhode Island, there will be a fine field for success in their line. I enclose you with this a sample of the tarletan or lace veil worn by Mrs. Hull when seized personating the spirit of that young girl's mother. Some of your visitors may recognize it as an old acquaintance if they were at the Hull's séances in Brooklyn or elsewhere. Examine how "spirits" sew the cretione flowers to the tarletan. Poor seamstresses! At its earlier using this veil had coppery stars of paper over it. Later the cretione flowers were sewed on. You will see where the latter are covered over the former. The evidence is complete.
BRONSON MURRAY.
New York.

MEDIUMSHIP.

A Chapter of Experiences.

BY MRS. MARIA M. KING.

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CONTINUED.

Thus, when of an age to enter society, I was battling for bread, and debarred from the privilege of association with circles where wealth and refinement go hand in hand, and into whose charmed precincts it is seldom that any without the "guinea's stamp" can enter, unless they have more assurance than I was possessed of. It was in my nature to shrink from possible contact with what might hurt more than poverty and isolation, and I continued to be the recluse I had always been, preferring my own society and that of books to association with an uncongenial circle.

Circumstances mastered me, and prevented my following the course an unfettered inclination might have prompted; proving the tyrant which bound me to a course of life little in consonance with youthful tastes and desires, and yet so much in harmony with my own nature that I seldom repined at my lot. All this discipline of early life, through which, in some respects, I was a serious loser, served me thus: I was thrown upon my own resources for mental improvement early; and the habit of studying independent teachers, that was formed from necessity, was a means of unfolding of mental power that was of great value, but which I took little note of at the time. More than this: I was prevented from forming youthful associations that might have served to divert my mind from thoughtful pursuits, and created more of a propensity to frivolity than was natural; and thus would have proved contaminating. I was saved from what happens to so many, and without my own conscious consent. And what was of great importance as a means of leading up to my future development as a medium for mental manifestations, I was kept isolated in a great degree from the magnetic influences that would have affected my whole being unfavorably, and would have proved a great obstacle to development. Thus far, in respect to what has been detailed, my path led directly towards this goal; and also in other respects.

If trial is a means of spiritualizing, I was peculiarly favored from my youth up by the application of this means. However, I struggled against adverse fortune successfully, I may say, for I learned enough, as already stated, to become self-supporting as a teacher; following this occupation for some time previous to my marriage.

I now turn to my early religious experience, which I regard particularly as preparatory to my development, which commenced in earnest soon after my conversion to the faith of spirit communion. It is in this that now I trace plainly the power that impelled me on in my after career; firmly believing that the same mind that inducted me into the mysteries of spiritual unfoldment after the order revealed by the New Dispensation, was concerned in promoting the development of my religious nature, and in prompting my zeal as a Christian, seeking to grow up into the Christian virtues and graces. This point I regard as of particular importance to be noted, since it reveals so much to prove the identity of spiritual manifestations in the Christian church and all other religious orders with those of Modern Spiritualism. Christianity, in its highest manifestation, was the forerunner of the New Dispensation, as the Jewish was of that; and manifestations of spirit power, of Divine intervention in the affairs of men and in individual unfoldment, are, in all ages and dispensations, after the one plan forever operative among men, which exhibits itself the more distinctly as the race progresses in spirituality.

I have already, in some published articles, referred to some episodes in my Christian career, and drawn the parallel between them and some in my later spiritual experience. To make the treatment of my subject complete in this connection, I must repeat here the main circumstances heretofore stated.

First, as preliminary to what relates especially to my early religious experience, it will be appropriate to analyze the phenomenon known as conversion, among Christians, and applied by them to what is claimed to be a saving change, effected through spiritual agency. What is the significance of the experience of multitudes, who claim that regenerating grace has been applied to them individually, on special occasions, which has been a power to change them in heart and purpose, and give them an impetus in the direction of a holy life—a life fraught with works indicative of love to God and man? To deny the reality of these special interventions of spirit power, though it may serve the idea of Materialism, does not serve that of Spiritualism, which is in accord with Christianity so far as the latter recognizes the regenerating power of individual effort, coupled with seeking unto Spiritual sources for the arousing of the dormant energies of spirit, and the impelling to the use of the means which shall spiritualize and awake to newness of life the higher nature.

The weak subterfuge of denial of what is to some Christians as much a fact as that they must have some basis whereon to found their faith, will prove to Materialists and materialistic Spiritualists a poor foundation stone in the basis of their system of philosophy—one that will crumble at the first attempt at analysis. The assumption on the part of unbelievers in the "supernatural," which attributes to the power of the imagination, to hallucination, psychic force, etc., all spiritual experiences whatever, is only equalled by the credulity of Christians who claim such to be miraculous interventions invoked by the power of faith, or that of the class of Spiritualists who regard all occult phenomena savoring of the spiritual as genuine manifestations of intelligence from the Spirit-world. "Great is the mystery of godliness"—is the sentiment that has mystified the multitude; and philosophers have lost sight of the truth in this regard in the attempt to disentangle mankind from the web of priestcraft and superstition that has bound so many fast for the ages—a truth as transcendently grand and glorious as it is perfect in its adaptation to humanity.

Philosophy has explored the realm of the metaphysical, and explained phenomena kindred to that of so-called conversion; making it plain that spiritual states, either of depression or exaltation, induced by any mode of preparation, are kindred to mental states induced by preparatory mental exercise, or by a dormant or diseased state of the mind. To explain: A student applies himself to the solution of a problem, bringing to bear all the acumen he is master of, and by this exercise unfolds power to grasp principles hitherto inaccessible to his intellect; and the realization of the object of his research, or an approach to it, is the quickening of his mental powers, the elevation of the status of his intellect. The influx of light into the intellect on subjects that have taxed to the extreme the mental powers, often comes like the lightning's flash, arousing emotions more or less overpowering, according to the intensity of the light—to the vividness with which principles suddenly break upon the mind. It is recorded of the great Archimedes that he was in an ecstasy of joy when a great

discovery, for which he had long labored, flashed upon his mind while bathing; he was actually beside himself through the intensity of his emotions. So with Newton; he was overcome by the grandeur of the truth that suddenly burst upon his mental vision, after years of profound thought—preparation of his intellect for this blossoming time, when the aroma of his powers should spread far and wide over the world and into future ages. Preparation was what brought about this consummation. The climax so devoutly wished and earnestly labored for was reached by the gradual opening up of the mind to the conception of the one grand, effulgent law that was the keystone of the structure which had been growing up under the master hand of this mighty intellect, which could only be placed when its niche was ready. The full effect of the completed whole burst upon the mind of the philosopher like a revelation of dazzling glory—a vision of truth brought out so clear and vivid as to at once establish its reality beyond doubt or cavil. The flower bursts into bloom at just the moment when its forces have prepared it for this consummation. Premature opening of its petals is not blossoming, and eventuates in premature decay. So its perfume is withheld until the full maturity of the bud forces expansion into the full flower, which, then, drawing stimulus from the sun's magnetic beam piercing into the recesses of its cup, sends out its aroma, a sweet incense to Nature, its fostering mother.

The parallel is perfect between this exalted mental state and spiritual exaltation induced by the preparatory process of prayer or earnest aspiration. It will be understood that what is to be said relative to spiritual states has no reference to that spurious spirituality or conversion which is the result of psychological influence, an excitement fostered into a mania, which is ephemeral, and is periodically induced by revivalists. Spirituality, in its true significance, means sensitiveness to spiriforce—the qualification to draw on spiriforce for the stimulation of the whole being. It is an attribute of all humanity, the same as power of the human system to appropriate material elements for its support; yet it is more fully developed in some than in others; and this makes the difference in individuals, spiritually. Some are spiritual or sensitive as relates to the material forces, having the capacity to draw readily upon spiriforce and material magnetic forces of the quality to stimulate these, and unspiriforce as regards the higher man. Another class are less sensitive by nature in respect to the outer, but draw readily upon the spiriforce elements that go to elevate the mental and moral status. Of the former class are the media for physical manifestations solely; and of the latter are apt to be those for mental manifestations more exclusively; while there is an intermediate class that, by peculiar adaptation of the whole nature, stand between the heavens and the earth, and with both material and mental readily seize upon the forces handed down to mortals through the instrumentality of this natural attribute, when appropriately prepared by development to do this—always provided, however, that this natural attribute does not amount to that sensitiveness that nullifies the spiriforce gift. I may not dwell on the subjects suggested by these latter statements, although they are very rich in important facts and principles.

TO BE CONTINUED.

An Australian in America.

To the Editor of the Religio-Philosophical Journal:

My sojourn in Salt Lake City, extending from the beginning of March to the middle of May, has been one of much comfort and satisfaction to myself, and, I trust, not altogether profitless to the community. Its immediate result is the formation of an association under the title of the "Utah Free Thought Union," whose prominent members consist of ladies and gentlemen of position and influence, and of varying shades of liberal opinion. For my own part, I cannot conceive why Rationalists, whether they be of spiritualistic or materialistic views, should not combine in opposition to theological dogma and bigotry, and in furtherance of the great cause of human freedom and enlightenment. It is evidence touching facts and phenomena which must determine an individual's position in relation to spiritualism and materialism. The materialist of to-day, let him encounter the necessary testimony, may become the Spiritualist of to-morrow. In the meantime he is, or ought to be, an advocate for complete freedom of thought, the same as the Spiritualist; and hence upon that platform, the two, if they be rational, can fight shoulder to shoulder. I have found it so in Australia, and can see no reason why it should be different in this country. The common foe of all who believe that nature comprehends the universe, that you cannot outstep the natural, and that science must be its ultimate and authoritative interpreter, is religious dogma—dogma which asserts itself as superior to reason, assumes to dictate to humanity in the name of an invisible power, and seeks to elude investigation under the pretence of sanctity. Until this foe is subdued, and the claims of reason acknowledged to be paramount, free thinkers have not far to look for a sufficient field of labor. I should be sorry to see Spiritualism, or any other "ism," shrink into sectarian proportions, and aim rather at the advancement of its own position than at the liberation and brotherhood of humanity.

As a cult, Spiritualism has, of course, its own special work to do in presenting its phenomena and philosophy for the world's acceptance, but to my mind this must always appear as a subsidiary task to the great human labor of the age—the spreading abroad of that knowledge which will destroy bigotry and superstition. A foolish person does not appear to undergo much change when he becomes convinced of the truth of spiriforce facts. If he was a fool previously, I do not see what else you could call him, with accuracy, afterwards. He stands just as powerfully in need of culture and knowledge as ever he did, with, if anything, added proclivities of mischief. The present chaos, called society, will not be helped into higher and nobler developments by persons of this description.

At the same time, far be it from me to underrate the valuable work which is being performed to-day by all conscientious mediums and competent spiriforce investigators. They are pioneers in a realm of nature which has been too long abandoned to the futile fancies and pernicious assertions of supernaturalists, thaumaturgists and priests. The conditions of spiriforce communion are so strange and subtle that those who have had the most extensive and varied experience of the phenomena will be the readiest to admit the difficulties which as yet beset the way of the careful and conscientious observer. Beyond the central facts of death being a beneficent transformation, not an annihilation, and of their being natural notes of communication between the two phases of existence commonly termed the material and the spiriforce, how little can be regarded as convincingly established to the satisfaction of the rational Spiriforce. In referring, therefore, from time to time, to sittings which I may have with different mediums, I must be taken as merely chronicle facts and not necessarily advancing any theories founded thereon.

In Salt-Lake City I have been present at several sittings with a medium remarkable in many respects, Mrs. M. S. Hunt. The sittings in each instance have been, besides the medium, her daughter, Ella, Mr. D. F. Walker, and myself. Mrs. Hunt has a highly sensitive nervous organization, whose mediumistic power is readily affected by the influences from the circle. Hence the manifestations through her are variable. Under good conditions, when one of the sitters writes a name on a slate, which is placed face downwards upon the table, with the hands of the circle upon it, she is before long controlled to reveal the name and to give a communication purporting to come from the individual indicated. One of the clearest and most satisfactory instances of this power which

I witnessed was after I wrote the name of a dear relative of my own, when the fact was correctly stated, and a very beautiful and inspiring communication delivered, in the course of which the communicating intelligence mentioned a circumstance which happened the same day and was known only to myself. On another occasion, when I placed the name of "Epes Sargent" on the slate, it was given not by the medium, but under strong impression by friend Walker, who, although a member of one of the largest mercantile firms in Utah, with his time pretty fully occupied, is gradually developing clairvoyant powers of a very pronounced character. Mrs. Hunt's clairvoyance enables her to describe the appearance of departed friends frequently with great accuracy. Of this capacity I had several illustrations. In San Francisco, through Mrs. Winchester's control, I had been told of two historical characters who were said to have taken me under their guardianship and to be interested in my work. I had not mentioned this fact, but at one of the sittings with Mrs. Hunt the names of the same characters were given under similar relations. In the course of her career, both before and since her abandonment of Mormonism, I am informed, Mrs. Hunt has been used as a magnetic and curative agent with most astonishing results.

On the morning of May 10th I parted with much reluctance from the many friends it had been my happiness to make in Salt Lake City, and took the cars en route for Chicago. Mrs. Stearns, who preceded me on the lecture platform in the Mormon town, had gone to Colorado Springs, and had spoken of me in such kindly terms to the friends there that I received a very cordial invitation to visit them, which I was compelled by the engagement I had entered into here for the present to decline. I remain in hopes, however, of paying a visit to that section of the country on my return trip. The train conveyed me in the course of nearly four days through Northern Utah, Wyoming, Nebraska, Iowa and Illinois to this marvelous metropolis. As I passed through desert and prairie, by mines and manufactories, freehold farms and agricultural holdings, over sparkling streams and vast rivers, through canyons and tunnels, villages and towns, now comfortably reclining in my berth, and anon seated at the flying table enjoying a repast which would have done honor to a French café, I could not help reflecting that the whole of the vast distance I was under the protection of one flag; I was amidst a nation of fifty millions, who, whatever might be the defects of their governmental system (and there are many palpable ones), owned no masters of mere birth, paid court to no fool who might happen to be born earl or duke. In such a nation I saw clearly much has been gained and a valuable lesson set to the world at large. But how much yet remains to be done in sweeping away corruption, injustice and giant monopoly before this great republic can truthfully assert, "Our declaration of independence and human brotherhood is something more than a State paper—it is a realized fact." CHARLES BRIGHT.

Chicago, May 18.

Spiritualism; the Real, the Phenomenal, the Materializational and the Fraudulent.

BY THOMAS BARLOW.

To the Editor of the Religio-Philosophical Journal:

We are existing and abiding, as living sentient entities in the midst of what is of the omnipotence and omniscience of the wondrous creative and governing power in supremacy over all things. The attributes of that which is thus in supremacy are infinite, capable of accomplishing any thing and all things prompted by its own pleasure, yet only as devised or dictated by its own wisdom. It yields to nothing inconsistent with its own will and pleasure. It in nowise compromises its will, wisdom or power. Its laws are as universal as its own existence, and are identified with its own nature and character. Its will is defined by the inspired, in harmony with science as a spirit, as light, and as truth. "Thy word," says the inspired, "is truth." Again, his "law is truth." We may and probably should say, there are no special laws, or any thing we call law; as every thing pertaining to the power in the ascendant over all things is an operative wisdom appearing in many of its manifestations as special providences, where all is flowing unity, acting to one grand, sublime, transcendently glorious final ultimate, in despite of the pleasure or displeasure of any and all other powers, physical, moral or spiriforce. Such is the reign of the ascendant spiriforce in supremacy over the universe of matter, mind and spirit. All is subordinate to that divinity, that parental and governmental power ruling in earth and in heaven.

True religion is based upon this philosophy and theology. It is the recognition and conscious influence of this truth, a truth that is to make all who see and become conscious of it, free, happy and joyous of spiriforce, both at present and in prospect.

No fabricated theories can fill its place or afford its joys. It is a resultant state of rich fruit bearing harmony, consent upon a spiriforce adjustment to truth, truth, real and divine, not a fanciful, imaginary or speculative. When seen and received, all tangible ceases, and peace is reached. "We who believe (not will hereafter) do enter into rest." There is rest, "rest for the people of God," not of a sectarian orthodox faith or fraternity, but those who by spiriforce adjustment are assimilated to the divine and become of an affliating unity. Jesus, the great teacher, taught the practicability of a divine unity of his disciples with him, and they all with God, by an adjusted, interflowing spiriforce in matter of fact relationship—a status to be realized even on earth. And what was possible and practicable with him and others in his day, is the same with us in this, our day, by the proper and legitimate adjustment. Allow me to say, that the nature, character and teachings of Jesus are far from being seen and understood by the world. They are far ahead of the world in depth, purity and wisdom. The orthodox world and the Church are as far from an understanding of him, and of a truthful teaching of him, as the cloud of midnight floating in the heavens is in displaying the glories of the earth that the noonday sun brings forth to our minds and our eyes. Inflated by a superstitious view of him, he is blown up or distended to the mythical of a nondescript deity, dissipated and destroyed of every thing practical, useful and humane.

It is a most horrible disfigurement and ruin of his character, tearing him from his place as a great power in the moral and spiriforce spheres; he is tortured into a son of the lowliest nature of an avenging God, and whilst the embodiment of celestial innocence, he is crucified as for the concentrated guilt of a wicked world, in the boldest conflict with justice as the Bible itself teaches, which is, that the guilty be punished, and the innocent enjoy the sweet rewards of peace and rest. To deity men has been a superstitious desire of ages. The ancients had their chambers of deified humanity. Alexander solicited this higher honor that he might fill a niche in the temple of divinity. Jesus never aspired to such a distinction, but some two centuries after his death, superstition sought to confer the exalted honor; and tradition has brought it down as an entailment from generation to generation, even to this day, though gradually fading out.

But to return from my digression. Jesus taught that whilst he did great things, his followers could do even greater; and he recognized all as followers who pursued the course of life he pursued, of good works, irrespective of any particular religious faith. Jesus prayed, not only for his disciples but for all who should believe through their word; "that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us." Here is spiriforce unity by adjustment through the word, or truthful view of things. But are all to be gods because harmonized into a common unity of fellowship? I know the disposition of the orthodox world to monopolize the claims of spiriforce unity; but they may as well also claim the exclusive enjoyment of the light of the sunbeams through a smoked glass, as the truths of heaven through their faith or sectrines. The spiriforce sovereignty is the source of all spiriforce light and life, and its blessings are for all enjoyment of a common humanity, as the brotherhood of the world. The field of divine thought is not parceled or farmed out to a select few, but is of a common heritage to be

enjoyed by all without respect to persons, as is the ocean of sunlight to all who will open their eyes to the flowing beams in which they are unconsciously bathing. The spiriforce is the power over the material and physical of the universe. It moulds the inorganic into the infinite diversity of the organic worlds; vegetable as well as animal.

It materializes the divine ideals into the tangible and visible, clothes them in recognizable forms, by ways and means to us incomprehensible yet none the less glorious; that ideal being the grand, original and ever-existent incense, in the background of all that is manifested or manifestable to us. Moses had an idea of this philosophy when he spoke of God having made the earth and the heavens, saying, also, "every plant of the field before it was in the earth, and every herb of the field before it grew."

Thus existed things in the realm of the wisdom of God, as the realities of his works, before manifested on earth by or through organic materializations, and this pre-existence is the predicate of the hopeful certainty of an eternal existence.

If we withdraw our minds from the boundless realms of thought in the contemplation of the works of God and displays of the spiriforce, we are in danger of doing great injustice to the subject we would dwell upon as well as to ourselves. In overlooking or rather not recognizing divine spiriforce supremacy, we are in danger of engendering a superstition rather than discovering and appropriating the truths of a sound theology.

We give existence to evil where none exists, and install in power a co-ordinate evil deity, and a duality of gods, of good and evil, above a monotheism embracing all pertaining to the attributes of the one, and only true Jehovah, as was sought to be done by the superstitious ancients whom the prophets would rebuke and correct of their understanding of the divinity that should be sought out and worshipped.

It is hard to control the superstitious mind as against the convictions of existent evils in the works of nature and evil agencies, as among the spiritualities of the unseen world. It is difficult to make the world see that error is evil; that to depart from the wise and the good is to assume the sinful, satanic or devilish. Could all things (as they will be) be adjusted to the rightful, the legitimate and the good, there would be no error, no sin, no evil; as a result, no devil, no cloven footed orthodox God, our ignorance we distort every thing. Blind to truth, we see no difference between light and darkness; as it is a knowledge of truths that makes things manifest, so truth is called light because "it makes manifest." It is a woful condition to be in, though when unconsciously in it, our conceit makes us bold and confident as are the children of light. "But (says the prophet) woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter—wise in their own eyes, and prudent in their own sight." All this results from the want of a knowledge of truth. As to a pure monotheism and the change or recognition of evil in the universe of the works of God as the superstitions of old assumed, the prophet makes God to say, "I am the Lord and there is none beside me; there is none else; I form light, and create darkness; I make peace and create evil. I the Lord do all these things." Thus is divine supremacy declared by the inspired and taught by truthful theological science.

Whilst we recognize spiriforce supremacy over all things, we must be careful about recognizing all activities and manifestations as of direct, legitimate, spiriforce agency. We must test the manifestations—"test the spiriforce." Every form materialization is not of direct spiriforce agency. Materialization is but another name for crystallization, which though prompted by innate spiriforce power it does not embody or make manifest an indwelling spiriforce. "There is a spirit in the plant (said the great Aristotle), but it sleepeth and we cannot awaken it." The diamond and the infant are equally materialized forms, but of variant embodiments. All that is apparent is not always real, partaking of a substantiality. We may seem to recognize by sight, that which is not visible to the eye of the mind or body as substantially existent. The mere emotional may seem to be real when it is simply a figure of the prolific emotion. We must not consider every influence of power over the mental vision as of divine affluence. It is a great mistake to suppose that the senses alone are the best proofs of great, spiriforce truths. Spiriforce bears evidence with spiriforce, of spiriforce existence. The intuitional cannot be safely ignored nor superseded by more sense of the outward through the organs of the material. To do this is to open the door to fraud and imposture to any extent.

The spiriforce of our essential being has its tests of the intuitional, which may be fortified, it is true, by the evidences of the senses; but the senses without the intuitional, can never happily convince and convict of divine or spiriforce truth. Intuition is what was to be brought to bear in the test recommended by the great teacher; a test in the bosom and heart of every rational, living soul. It was not a test of the senses, nor any school of divinity or creed, or speculative doctrine. The Creator never made a man without this monitor of the heart and holiest aspiration of the soul for the sacred and good, planted in his very nature.

To seek to proselyte by mere mediumistic manifestations to the senses, will never give a triumph to pure Spiriforce, any more than creeds, ceremonies and the stake will convert to pure Christianity. The intuitional, innate spiriforce of the immortal is to be recognized as existent, and is to be touched and enlightened of man's aspirations, hopes and prospective destiny by a course awakening the intuitive within him as of the elements of life and higher nature on its onward and upward progress to the divine and eternal. We must not be forgetful of the effects upon our minds of the education and traditional impressions of the old school doctrines of superstitious theology, stamping their pernicious errors upon the very soul, superseding practical religion and divine truths by ostentatious forms and ceremonies. It is the greatest victory of life to rid the mind of those errors, and restore it to its normal purity and elasticity, essential to its ability for impartial investigations and freedom of thought.

I would not denounce nor deny the realities of true, mediumistic manifestations. They belong to the legitimate activities of progressive, living nature. The danger lies in the deception and the cunning of the selfish and designing. The unenlightened mind is as aspiring for life as the enlightened and even more ardent, and is grasping in its credulity, of the apparent, as well as real, without a disposition or capability of testing truth. Thus superstition and imposture find support and take advantage of the confiding and credulous. Let us become schooled in the philosophy of things, the psychological field of thought as well as of the works of wisdom that surround us; teaching us the harmony we must observe through fidelity to the truthful and good as the foundation of a lively hope; and then secondarily super-add, with care and caution, the evidence presented by, and available through, the manifestations of the spiriforce. Then we can grow and be carried into that atmosphere of existence, happyfying of the present, and gloriously promising of the future. To base a spiriforce religion upon the phenomenal of mediumistic manifestations, merely, would be as hopeless as groundless; beside opening a way to an indulgence in the most superstitious speculations. There would be an uncertainty of proof of the pure and truthful; and would alienate the mind from the morally practical and enjoyable. Moral duty would be estranged as it now is by the endorsing of a sectarian faith, the essential saving power and virtue of the life of a Christian and would damn the unbelieving good Samaritan. Every appeal of moral philosophy, as well as of the great teacher of Judea is to the indwelling, conscientious monitor of the inner man, the intuition of the living soul. All moral duty, moral law, the golden rule and greatest of the commandments are addressed to the intuitive of man's highest nature. And if the world could be taught living obedience to the legitimate promptings of human nature, and non-submission to passion and lust, the prayer would be answered, "Thy kingdom come, and thy will be done on earth as it is in heaven." For such would be the triumph of the spiriforce and heavenly over the carnal and worldly. It would be as the prebation of the interflowing spiriforce of the future happier life;

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Woman and the Household.

BY HESTER M. POOLE. (Metuchen, New Jersey.)

THE SWEDISH WIFE.

In the State House at Augusta, Me., is a bunch of cedar shingles made by a Swedish woman, the wife of one of the earliest settlers of New Sweden...

The morning sun shines bright and clear, Clear and cold, for winter is near-- Winter the chill and dread-- And the fire burns bright in the hearth's home...

Fair and soft are her braided locks, And the light in her blue eyes merrily mocks The shadow of want and fear; As deftly with fingers supple and strong, She draws the glittering shawl along...

Neatly and close are the shingles laid, Bound in a bunch--then, undiscovered, The Swedish wife arose; "Be patient, my darlings," she blithely said, "I go to the town and you shall have bread, Ere the day has reached its close."

Eight miles she trudged--'twas a weary way; The road was rough and the sky grew gray With the snow that sifted down; Bent were her shoulders beneath their load, But high was her heart, for love was the good That urged her on to the town.

Ere the sun went down was her promise kept, The little ones feasted before they slept; While the father sick in bed, Prayed softly, with tears and murmurs low, That his household duties might never know A lack of their daily bread.

—Mrs. H. G. ROICE, in Youth's Companion.

NEW VOCATIONS FOR WOMEN.

The Woman's Institute of Technical Design in New York City, conducted by Mrs. Cory and Miss Denmore, at 339 West 34th street, has held one term, with a goodly number of pupils. The course includes drawing and painting as specially applied to design...

Mrs. Ina B. Campbousen of San Francisco, has secured contracts for carrying the mails on several routes in Idaho, but sub-lets the routes to those who do the work. Mrs. Rundlet of Salem, Ore., has the contract for carrying the mails from Salem to Dallas, and also to Silverton. She owns the stock and coaches, hires drivers and superintends the routes...

FLOWERS AND MOSAICS.

The Youth's Companion has this account of ingenuity and desire for independence on the part of two young girls: "The daughter of a poor mountaineer, coming down to the hotels of the Warm Springs, saw the ladies with their pretty dresses and quiet manners, and wished to be like them. But how? Money is necessary for education, and money is a thing almost unknown in the mountains. She had nothing to sell, and no trade by which to earn it. Now, on almost every height in that range there is a mica mine, and outside of it heaps of the rejected silvery scale. These the girl split until they were as thin as paper. Then she curled and made them into flowers, decorating pasteboard picture-frames, boxes, etc., with them. The visitors at the Springs bought these trinkets eagerly, year after year, and with the proceeds the mica girl had paid for her schooling."

THE CARE OF HONEY-BEES.

is another avocation in which women are successful. Mrs. Tupper of Minnesota, was for many years an accepted authority on all matters connected with bees and honey-making; she furnished one or more articles on the subject for the report published by the Commissioner of Agriculture some years ago. Mrs. Harrison of Peoria, Ill., is another successful manager of bees. In regard to the most powerful argument in favor of the suitability of bee-keeping for women is this: it is something she can do at home and not interfere with domestic duties. It embraces the performance of many little things which require skill and gentleness more than muscle. The hand of woman from nature, habit and education has acquired an ease of motion which is agreeable to the sensibilities of bees, and her breath is seldom offensive to their olfactory by reason of tobacco or beer."

One bee-keeper writing in the "Gleanings" of his success, naively confesses "my wife has charge of my apiary at home, about 100 colonies of bees, beside her work and the care of four children, so you see she has something to do." With all the care required in a modern apiary, one would think she had enough to do. A young woman within three miles of this present writing, has entire charge of about fifty hives of bees, and works among them as coolly as a veteran, yet with great enthusiasm and intelligence. Her sister has charge of several hundred hives, raising early chickens for market by means of an incubator kept in the cellar. The third sister takes care of the dairy. The father, a man of great worth and intelligence—one of the first and leading grangers of the State, says with just satisfaction, "My daughters are self-supporting and can take care of themselves in any emergency."

THE SILK-WORM

is opening another avenue to modest independence. Out of \$35,000,000 worth of silk used in this country, \$50,000,000 is woven here, mostly from imported cocoons. We have already mentioned the Association for Silk-worm Culture in Philadelphia, and have now the satisfaction of stating that a new exchange is to be opened in New York, exhibiting every stage of the process of the growth of the worm and the manufacture of silk. A few years will see this most interesting industry thriving, as women learn the durability and beauty of American manufactured silk. It is not weighted and weakened with dyes like foreign silk, which splits or looks greasy by use.

In the city of Paterson, N. J., are fully 8,000 girls employed in silk mills, about one-eighth the entire population. Many of them are the daughters of farmers, shy, gentle and unspoiled; some are of great intelligence and personal worth. Their wages average from ten to fifteen dollars weekly. They are the best part of the population of the busy manufacturing city; their earnings in great measure are invested in bank or sent home for safe keeping. The Herald had recently this account of one family of thrift among them: "In Straight street, in Paterson, near the centre of the silk manufacturing industry, reside five sisters who have worked in the mill for about five years. They live in the third story of a stylish house, but the house belongs to them and was put up by their earnings. Their income from the rent of the two lower floors is \$30 per month, and besides this they have money out at interest. They still work in the mill every day, taking turns at keeping the house in order and doing the cooking. In another part of the city stands a silk mill which was built with money which a girl got as pay for weeks' wages at weaving, and the books in the savings institution show handsome balances in favor of many of the girls."

We note with pain and astonishment that Gov. Cornell has vetoed the bill which enables women to be managers of public charitable institutions of which women and children are inmates. This is a political act calculated to secure the votes of the lowest class in cities, and it should be made to react so as to cause his defeat.

In the full light of to-day, the Governor knew this act to be one of rank injustice; one which fosters crime and breeds vice. He must be familiar with noble work done by Josephine Shaw Lowell of New York, in uncovering and reforming abuses in public institutions. She and other women engaged in the State Charities Aid Association, have snatched from corruption poor miserable women, exposed to the vicious influences of male keepers and assistants, whose fatal and terrible power over their victims the outside world does not know or is too apathetic to heed. None but women will reach and save these women, and prevent the perpetuation of hideous evils—evils too foul to mention. No man can be so stupid as to be oblivious to the crying need and right of the unfortunate, or criminals, to have near her some of her own sex. On the other hand, a woman and her assistants—their names are not now at hand—have been appointed to visit the different police stations of New York at any hour they choose. Women of refinement are sometimes carried to them after accidents, or sudden illness, and find themselves confronted with men, to do all such offices as may be required. Sometimes they are arrested on suspicion, and finally, even those guilty of crime have a right to the counsel and kindness of women. In any way we look at it, the innovation is one which should never have been needed—it should always have been conceded as a natural right.

Continued from Second Page.

where all are assimilated to the divine. Let there be no schools of the spiritualistic faith sought after to teach as ex-cathedra, assumed truths as based upon any formulated view of things, or system of manifestations. The field is too broad, too full, too sublime and too glorious to become sectarianized or creedalized by any man or set of men. The teachings of the seers and inspired of old have been befogged, perverted, tortured and in fact libelled, so long that truth should be allowed to run its free course in its own unobstructed channels without the interposition of human speculations, "and be glorified."

The cause of the Scriptures themselves, if it is ever to triumph, depends upon the success or ascendancy of truth over error as embodied in, and taught by the psychological philosophy manifested and shining through the works of the one and only true God, the Jehovah of Israel, and the spirit in supremacy over all worlds. Those who would invoke the manifestations and unseen powers of the spiritual, should know that there must be legitimate adaptations to the ends to be accomplished and the call legitimate, or effects may be produced by the good that will rebound to what we call evil. A Collins felt as confident and capable to call down the lightnings from the clouds as a Franklin; and not heeding the caution of that philosopher he received in his presumptuous ignorance, a visitation that prostrated him senseless to the earth. The divine is not to be trifled with nor mocked. Good may of necessity manifest what we term evil, and angels assimilate by displays of power in the relation of things what we are pleased to call devils, or evil spirits. But this in novissae makes the Spirit-world to be a motley mixture of powers good and evil. Evil is perverted good, as error is perverted truth. It will do for a believer in a personal God and a personal Satan to believe they hold social, friendly, counselling colloquy together on the subject of this perfection, tests of integrity and afflictions of a Job, and a willing submission of that faithful servant of God to the hands and pleasure of Satan. For the faith of that school of divinity is consistent with that outrage upon all rational theology. But spiritualistic philosophy and divine truth spurn and repudiate it and make the one God what an Isaiah declares the author and maker of all in the universe of his power to be; though benighted man may declare and divide the subjects of his kingdom into the distinguishing relations of good and evil.

"Whether we live, we live unto the Lord; and whether we die, we die unto the Lord. Whether we live, therefore, or die, we are the Lord's," the devil, pope, priest or layman to the contrary notwithstanding. We all live unto a destiny of a creative design of ultimate glory. So, flow on, river of truth, and on thy bosom, whether boisterous or calm, bear all spiritualities, washed in thy waters from all uncleanness, into the haven of eternal peace, purity and rest.

A few thoughts on the subject of materialization: It is assumed by some that it is of or from the affections or emotions of the living friend, going out toward those in the Spirit-world that the material for the construction of the form is supplied. How is this to be understood, and what is the mater-

ial that is thus furnished? Is it matter or spirit crystallized into form? Can or will an embodied spirit unconsciously or unwittingly furnish material? The disembodied spirit when it left its material form did not cast off a spiritual, but a material body, and if it assumes or puts on a materialization, is it any thing other than assuming or putting on a recognizable outer similitude of the visible, of a substantiality other than that of the spiritual? Is it not from the resources exclusively of the disembodied spirit, assured of its own volition from sources unknowable to us, for the only purpose of a recognition by the living friend, just as much as would be the case of one living friend putting on some garment well known to another friend that he might be identified or recognized? To say it is real flesh and blood of an organized form is to assume what is not essential to a visible or tangible recognition. This is going into the speculative.

It is spiritual power that builds up the organism of our earthly tabernacle, and it must be of that plane of power that materializes the visibles of the disembodied invisibles, that the invisible may be seen through what is made and thus presented. We may have a thirsting aspiration for knowledge as to the question of the existence of departed friends; but there is no potency in this aspiration furnishing materializing elements for a form to be assumed by the disembodied.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

THOUGHTS FROM THE SPIRIT WORLD, addressed to the working classes. Written through the mediumship of Mrs. Seaman Smith, Carondelet Mo., 35 pages, price 20 cents. Sold at the Religio-Philosophical Publishing House.

This little book purports to come from "a band of spirits," but "Charles Churchhill England" is signed to each of its twenty-four lectures. Only a small portion of it is especially to workingmen, but all the lectures are practical and pure in thought, full of suggestions for better living on earth, and full too of fine spiritual insight. Some of them give descriptions of occupations and studies in spirit-life, which are rational and interesting.

Most of the lectures open with a brief and fit invocation and the tone of the work is reverent and tender, yet sensible and rational. How earth-life appears to us who have passed through it; Hopes of a future life are incentive to exertions in earth-life; Things that many forget and ignore; The value of body and soul; The sad state of the selfish, rich or poor; The dwelling of freed spirits, are some of the topics treated. One reads it with a sense of rest and uplifting benefit, and it awakens peaceful and harmonious thoughts, reaching towards the depths of a divine interior life. The only poem is at the close, purports to be from Longfellow, but is quite below his effusions while here, both in style and thought. As a whole, this handsome pamphlet is well worth reading.

Partial List of Magazines for June.

WIDE AWAKE. (D. Lothrop & Co., Boston.) Contents: Frontispiece; A-Maying; June; Joe; If; The Summer Boarder Goes to Church; Ruskin May-day at Whitelands College; Man's Problem; Their Club and ours; Short Stories from the Dictionary; No Questions Asked; Once upon a Time; Wild Flower Papers; Little Milkmaid; From the Indson to the Neva; Little Sister's Story; "Summer's Come"; How a White Man Became the War Chief of the Zunis; Beely Cooily Hortensius and Ibbly Henereen; Two of Them; Tangles; Music; Magna Charta Stories; Door-yard Folks; Ways to do Things; Old Ocean; Health and Strength Papers; The Traveling Law-School; What to do about it; Wide Awake Post-Office.

THE CENTURY MAGAZINE. (The Century Co., New York.) Contents: Portrait of Cardinal Newman; Around Cape Horn; Jewess; Henry W. Longfellow; The Street of the Hyacinth; The Story of Alcazar; In Chinese Theatre; Wilhelmina; Opera in New York; In the Heart of Brazil and Bases; Through One Administration; The Bee-Pastures of California; Wood-Engraving and the Century Prizes; Marble-Mining in Carrara; Rose-Gerardia; Carlyle in Ireland; A Modern Instance; John Henry, Cardinal Newman; The Danger of an Office-holding Aristocracy; The Colonization of Palestine; Topics of the Time; Communications; Literature; Home and Society; The Worlds Work; Bric-a-Brac.

THE ECLECTIC MAGAZINE. (E. R. Pelton, New York.) Contents: A Few Words about the Nineteenth Century; The Relation of Insects to Flowers; Emigration from Ireland; The Borders and their Ballads; Talk and Talkers; Whispers; The Lady Maud; A New Theory of the Sun; A Statesman's Love Letters; Perry's Greek and Roman Sculpture; The Church by the Sea; Rome the Zola; The World's End; Adventures on the Boyana; Out of the Beaten Track in Madagascar; The Future of English Humor; Bidola; Literary Notices; Foreign Literary Notes; Science and Art; Miscellany.

THE SOUTHERN MEDICAL RECORD. (R. C. Word, M. D., Atlanta, Ga.) Contents for May: Amputation of the lower extremities for Gangrene from Frost-bite; Treatment of Malarial Coma; Report on Vaccine Farms; Puerperal Eclampsia; The Legal Responsibility of Physicians; Abstracts and Gleanings; Scientific Items; Practical Notes and Formulae; Editorials and Miscellany.

THE SAINTPABLAN. (M. Augusta Fairchild, M. D., Quincy, Ill.) Contents: When She Comes; Scientific Series; Fruits; The Old and New; Hygienic Living; Preservation of Food; Hygienic Value of Mirth; The Effect of Alcoholic Liquors on the Human System; The Home and Art Parlor; Talks; Editorial Department; Letter Box.

LA REVUE SPIRITUE. (M. Leymarie, Paris France.) A monthly containing much interesting matter.

THE PANSY. (D. Lothrop & Co., Boston, Mass.) An illustrated magazine for children, edited by "Pansy" (Mrs. Alden) the popular writer.

Philadelphia Police Department.

The Philadelphia Ledger of December 23, 1880, mentions among many others, the case of Chief of Police of that city, Samuel H. Given, Esq., who says he used St. Jacobs Oil in his family, for various painful ailments, with excellent results. He has also heard from many who have used it for rheumatism, that it alone of all remedies did them good.

It is a solemn thought with the middle-aged that life's past business is begun in earnest.

An Old Lady's Testimony. An old lady writes: "I am 85 years old and was feeble and nervous all the time, when I bought a bottle of Parker's Ginger Tonic. I have used little more than one bottle and feel as well as at 30." See other column.

One of the strongest reasons why certain persons profess to hate the Bible is that the Bible hates what they are doing all the time.

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CONTRIBUTORS: Numerous D. Conway and George Jacob Holbrook, of London, will write for the Index every month during 1882. Among the other contributors are Prof. Felix Adler, John W. Chadwick, M. S. Savage, F. M. Holland, W. H. Spencer, Mr. E. D. Cheney, Mrs. Anna Maria Spencer, Caroline E. Hale, Mrs. Sara A. Underwood, Miss M. A. Hardaker.

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Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guarantee of good faith. Rejected manuscripts cannot be preserved, neither will they be returned unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, June 3, 1882.

NOTICE TO SUBSCRIBERS.

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A Pacific Specific.

On the sixth page will be found under the above headline, some very significant evidence of the trend of public sentiment among Spiritualists. The clear, straightforward words of the San Francisco people, together with those from New York City, Brooklyn and numerous other localities, expressing as they do the convictions of many representative Spiritualists and prominent mediums over their own signatures and voicing the sentiments of thousands who have not yet publicly spoken, clearly foreshadow a new and hopeful era for Spiritualism. Inherited tendencies and early sectarian training tend to bias and dwarf the minds of a large number who, in their later years, have grown into the more liberal views of the day under some one of the various shades of free thought. Many of these good people who have identified themselves with Spiritualism are as sectarian in feeling under the new regime as under the old; indeed in numerous instances their new sectarian zeal leads them into greater bigotry while fondly imagining themselves wholly freed from it. As in the past their Christian ancestors deemed it justifiable to lie for the good of the Church and the glory of God, so these descendants believe it their bounden duty to shield, defend, support and, if need be, color the truth concerning those claiming medial gifts and for every thing purporting to be spirit phenomena put forward by anybody claiming to be a medium. True, there are many conscientious people who would scorn to deliberately falsify, yet who zealously support the false assumptions put forth by others, and supported by no particle of proof other than "thus saith the spirit." These blind sectarians having through generations of ancestors been pinning their faith upon authority, upon "thus saith the Lord," still follow along the line of least resistance with, however, a thousand fold worse results owing to the vast increase in and conflict of authorities. Where formerly it was "thus saith the Lord" it is now thus saith innumerable superstitious spirits, or, if real spirits, then in very many cases either more ignorant than the hearer, or incapable of absolutely establishing their identity. The quantity of assumptions put forward as spirit teaching is truly appalling to the neophyte anxious to learn what is truth. High sounding names like those of Edmonds, Lincoln, Garfield, Franklin, Plato, Swedenborg, Sargent, Owen, and so on ad infinitum, are made to stand responsible for transcendental inanity, chaotic thought and the vagaries of diseased minds.

Let, for instance, an alleged medium be detected in the act of palming off hand-made or machine-shaped materializations, and forthwith a Pythoness is found ready to mouth the alleged utterances of "high spirits" in denunciation of the investigators and in sounding the virtues of the pseudo medium. The detected impostor is consoled under the seeming disastrous circumstances by being told in doggerel verse that: This makes every friend a worshiper. Both the verse materializer and the full-form manufacturer have come to know that the class hereinbefore described is to be depended on in every emergency. This class is always intellectually and nearly always

morally color blind, the effect of heredity and environment. They mistake desires for facts, their conception of truth is sentimental and emotional rather than philosophic and scientific. In all reformations this class has had its part to act, and when its work was done, has sunk out of notice. In Spiritualism this minority faction has by its zeal, perseverance and noise created the impression with the non-spiritualistic public that Spiritualism is synonymous with all that should be shunned by order-loving, rational people. This faction for many years was dominant in the public spiritualistic movement and as, "out of evil evil flourishes, out of tyranny tyranny buds," so out of this evil stupendous evils grew, and the tyranny exercised over the passive majority was almost supreme, until the masses of rational Spiritualists felt the evil and tyranny too great to be borne. They felt as was lately expressed by the London Lancet concerning the medical profession that:

"Nothing is so much needed just now as the rise in our midst of a stern and uncompromising apostle of sincerity in science—a man of unflinching animosity to humbug in all its forms, who will not hesitate, at any bidding, to denounce wrong doing and untruthfulness, let who may be the offenders. It is time that a spirit of manliness went out in our ranks to chase away the lying spirit of mock courtesy—the faint-hearted and time-serving sentimentalism which makes us so ready to look blindly on any pretender, and so reluctant to expose any pretenses."

The demand created the supply, only instead of raising up one man, dozens of noble, rational men and women were found ready to take up the work through the columns of the only paper which was independent enough to be of use in the effort. The RELIGIO-PHILOSOPHICAL JOURNAL which was originated by spirit inspiration, and which had always proved itself with the aid of its spirit advisers, equal to any emergency, was at this crisis made the instrument in the hands of wise supervising spirits from the other side of life wherewith a change should be effected. The task was one of Herculean proportions, and when five years ago, the JOURNAL turned its attention to the special work of creating a more critical spirit in the investigation of the phenomena, and the eradication of the tremendous system of error and fraud which had gradually grown up, many a brave soul stood aghast at the undertaking. But steadily and with cumulative power has the JOURNAL gone forward with the task, aided by the best writers and mediums, who have unselfishly freighted its columns with the necessary material. At first the results were meagre and only perceptible to those best conversant with the movement, but gradually, with increased momentum, the movement has gained and to-day its results are evidenced in every direction and are taking distinctive expression in declarations like that upon the sixth page of this issue and like those of a similar character heretofore published.

The oligarchy of Southern slavery, comprising a minimum of the inhabitants of this Republic, once dominated the country; their "sacred institution" could not be criticised, interfered with or hampered in any direction. All they asked was to be left alone in the sole possession of the Federal offices and treasury, and the privilege of using the police force of the government to drag back to living death the poor creatures who in their desperation had risked being torn to pieces by bloodhounds or burnt at the stake, in an attempt to secure freedom. Exceedingly modest in their demand were these slave oligarchs, they only wanted the North to let them rule the country which had been solemnly dedicated to freedom and christened by the hearts' blood of its patriots; they only desired to perpetuate Negro slavery and have it considered the sacred institution of the country. And in this they were aided by the Christian clergy, who proved slavery was sanctioned by God and approved by the Spirit-world, and hence was a divine institution, too holy to be criticised or interfered with in any way. At last these meek and persecuted people, these true followers of the Heavenly mandate as revealed in the Bible, went one step too far and the North rose in her terrible strength; she lavished her treasure, she gathered the flower of her people and sent them forth to crush the hideous monster treason. The Spirit-world saw that all this outpouring of treasure and life were futile unless the root of the evil was struck, unless human slavery was extinguished. Through a retiring little woman acting as their medium, they implored Lincoln to emancipate the slaves. He listened and obeyed. And to-day though hosts of brave men laid down their lives, and billions of treasure was consumed, we have a land of the free as well as a home of the brave. And at this writing, from one end of the Nation to the other may be heard the preparation for duly honoring the memories of the brave souls whose lives were gladly yielded up, that their brother man might be free. The morrow is Decoration Day and over the graves where reposes the dust of these heroes, beautiful flowers will be strewn by loving hands and the work will be witnessed by those heroes now in spirit-life. They will say once again they are glad to have helped to free America from slavery, and happy to see their memory still green in the hearts of their countrymen.

The oligarchy of intellectual and spiritual slavery within the realm of Spiritualism, made up of ex-preachers, ex-priests and ex-Church devotees, unable to entirely overcome their inheritance and early training, charlatans, thieves, traffickers in counterfeit spirit phenomena, foolish dupes and fanatics incapable of rational thinking, has for years been duplicating the policy of the old slave oligarchy. The same cry of persecution and plea for harmony has been continuously on the lips of these oligarchs. All they

want is for the great mass of Spiritualists to remain passive and allow superstition and bald imposition to hold imperial sway. But they have gone one step too far. The long lethargy of rational Spiritualists is passed and they are arousing to a sense of their duty to themselves and their fellow man. As the Fathers of the Republic of the United States from their spirit home sent their counsel to Lincoln, so to-day the Fathers of the Spiritual Republic are pouring out their words of advice in every quarter and demanding that the era of mental bondage shall pass away. This outpouring from the Spirit-world is unmistakably evidenced in the ringing declarations from many of the ablest, purest seers and mediums in this and late numbers of the JOURNAL. First pure, then peaceable is the watchword. The end cannot be uncertain.

The Republic of the United States was freed from the debasing curse by the force of arms. The Republic of Spiritualism and Free Thought will be freed from the demoralizing, soul-destroying incubus by moral force, which, though not cognizant to the physical senses is more potent than Winchester rifles or Krupp cannon. The aroused senses of the Spiritualist masses evolve a moral force which brings indeed a pacific specific.

C. B. Chaffee Insane—Is He the Man the Banner quotes in Defence of Mrs. Hull?

From the daily press of this city we learn that C. B. Chaffee, one of the owners of the Linden Hill Stock-Farm, near Chalmers, Ind., has become insane on the subject of Spiritualism. He was at the Palmer House lately in charge of his partner, Mr. A. D. Raub, on his way to Dayton, O., for treatment. Mr. Chaffee imagines that he is a medium—not one of the usual kind, but having the special gift of making communications while wide awake. He has been afflicted for about three weeks and seems to be getting worse, but his friends have hope that with proper medical care his mind will be restored to its normal condition.

While here Mr. Chaffee claimed to be a medium through whom James A. Garfield could express his views freely. May 24th he said the martyred President would talk through his organism and give an opinion in the Guiteau case, and he engaged a room at the Palmer House for the communication, and then notified the daily papers that the accommodating spirit would linger thereabouts until they had time to send stenographers to "take down" the talk. The medium at the appointed time sat down and waited. He staid for an hour or two, but, to his chagrin, the stenographers failed to materialize. About 5 o'clock he held a brief interview with the cashier, settled his bill, and mournfully departed.

A man bearing the same name is quoted by the Banner of Light in its last week's issue, in vindication of Mrs. Hull. As the coincidence in name suggests the possibility of its being the same man, we are somewhat curious to know. It would not be the first time the Banner has accepted the aid of a lunatic to bolster up its positions.

Quartering on the Enemy.

"Let us carry the war into the enemy's country," said Scipio, the great opponent of Hannibal; and the Romans ultimately discerned the advantage of following his advice. A section of the orthodox army in Chicago appear to have resolved upon the adoption of similar tactics. In this city there is a Liberal League which rents a hall for its use on Sunday evenings, and invites general discussion. What happened to this association lately is thus told in the columns of a daily contemporary:

"The Free Thinkers' Liberal League held their regular meeting at the corner of Halsted and Madison Streets last night. The subject to be discussed was 'The Authenticity of the Bible and Its Usefulness.' Dr. E. W. Fish led the debate in the affirmative, and J. K. Magie in the negative. The Liberals generally voted in the negative, but the Christians outnumbered them, and the following resolution was passed by a large majority: 'Resolved, That the Bible is the Word of God, and its teachings a benefit to mankind.' This is rather hard on the Liberal League, to pay for a hall and have the doctrines of their opponents emphatically sustained therein. Possibly they will be passing a law allowing those only to vote who contribute to the funds. What a pleasant thing it would be for orthodoxy, if voting the Bible the Word of God, made it so! If a majority vote could settle religious truths, the Jews in the time of Jesus, or the Roman Catholics in that of Luther might have achieved a permanent triumph.

G. B. Stebbins is chosen Secretary and Treasurer of 'The Michigan Industrial League,' headquarters at Detroit. The League advocates the protective tariff policy, in opposition to free trade, and its officers are men of business, of high standing and widely known. At a late meeting they unanimously voted to send Mr. Stebbins' name to the Michigan Congressmen and Senators at Washington as a fit person for one of the nine men to be chosen by the President of the United States as a Tariff Commission, to revise the scale of customs-duties and report their work to Congress next season as a help to a wise tariff revision. This nomination was unsought, and, even if he is not chosen, is a good testimonial of the estimate of his fitness for an important post from able men in his own city who know him well. The duties of his place in the League will allow him to write and speak occasionally on other topics, and doubtless our readers will see in our pages contributions from his pen, as in the past.

Current Items.

The general assembly of the Presbyterian church at Springfield, Ill., tackled the question of railroad trains running on Sunday. We have two able addresses on file for publication, one by A. B. French, and the other by Geo. A. Fuller, which we will publish soon.

The Rev. Mr. Martin, who conducted the services at the funeral of Jesse James, is out in a card, in which he says: "A human being, whatever his life has been, should not be buried like a dog." But does it follow that a man of the Jesse James type should be buried like a saint.

A short distance from Buena Vista, Cal., is a cave inhabited by spiders of enormous size. The cave was discovered last December by a party of sightseers. The spiders are about the size of small birds, and make a strange sound while weaving their web. The webs are so tough and the fibres so large that it is almost impossible to break them.

A dispatch from Chattanooga, Tenn., says: A man named John L. Dutton, who has been deaf and dumb for sixteen years, was on the steamer Wilder asleep in his berth a few days ago, when it struck a snag, and he was thrown out. He was overcome with fright and became sick, and in a few days his speech and hearing were entirely restored. He lost them by disease. Persons who have known him for years testify to the truth of his loss of hearing and speech and now confirm the story.

The persecution of the Jews in Russia is the subject of a most eloquent and touching appeal by Cora Wilburn, to be found in another column. The atrocities perpetrated upon these people would not be allowed by the civilized nations of the world were they enacted by Turkey or some other weak power. Russia should be so flooded with protests to show her that she cannot do this cruel, barbarous work without placing herself beyond the pale of respect or official connection with civilized nations.

The dedication of a new church erected by A. C. Ladd, Esq., proprietor of Ladd's lime works, three miles from Cartersville, Ga., occurred on Sunday, April 16th. It proved to be quite an interesting event. His friends very appropriately asked him to deliver the dedicatory address, which he did with a spirit of earnestness, with the force of a trained speaker and with the argument of a philosopher. He announced the corner-stone of the church should be "Wisdom, Justice, Mercy," and that its name should be "Nature's Free Church." He concluded by dedicating it to humanity, both embodied and disembodied, with no other creed to control its members than the two words, do good. All honor to this noble man for the work he has accomplished for humanity. After Mr. Ladd's address, Mr. G. W. Kates made a few appropriate remarks.

Great indignation is felt at Columbia, S. C., on account of a piece of vandalism which has just been discovered. A Jewish merchant went to the Jewish cemetery in that city to make arrangements to inter an infant. Upon entering the enclosure he was horrified to find numerous marks of desecration made by vandals the previous night. Nearly one-half the tombstones were demolished, fragments of marble were scattered about the grounds, and parts of costly monuments were strewn near and far. None of the graves, however, were disturbed. The high wall surrounding the burying ground must have been scaled in the night, for the gates are kept locked during the day, and many families live near by. The municipal authorities, being apprised of the vandalism, immediately began a search for the miscreants. No motive except persecution can be assigned for the damnable deed, for the Jews of Columbia are notoriously a quiet, law-abiding and inoffensive people. The affair has occasioned a ripple of excitement there.

The "Day of Judgment" has often been expected, especially when a cyclone was devastating the country. Those who have experienced one can form an idea of the terrible nature of the scene. An account of one occurring in Arkansas, runs as follows: "The morning of the 9th, a fearful tornado swept over the mountains, leveling trees and spreading destruction on all sides. The stables belonging to my host were blown down, killing three horses, one of which belonged to me. The house in which I was sheltered was unroofed, and an 18-year-old boy sharing my couch was struck in the head by a piece of timber and was dangerously wounded. I carried him to the adjoining building, and found the pioneer, his wife and five children terribly excited. All were kneeling on the floor praying, the woman insisting that the day of judgment had come. Presently the fury of the storm abated, but a pall seemed to over-spread the sky, and it was necessary to keep lamps burning constantly through the day. The strange darkness added to the terror of the inmates of the house, and as the hours passed without diminishing the gloom, the pioneer and his wife read chapters in the Bible and prayed almost hysterically, while the children filled the air with sobs and groans. When the hands of my watch pointed to 12 o'clock the darkness was denser than before, and a continuous sheet of lightning played across the sky from north to south, lighting up the surroundings with unearthly splendor, while peal after peal of thunder reverberated through the mountain gorges. It was a singular phenomenon—one I hope never again to witness. I am told all the inhabitants of the vicinity thought the world had come to an end, and were praying and reading the Bible. The darkness did not vanish until next day."

Our English Exchanges.

Since the death of her husband, Mrs. Kate Fox-Jencken has been giving sances in London. A writer in Medium and Daybreak says: "Having lately seen in the papers an announcement that Mrs. Jencken, the medium through whom Mr. Livermore obtained those wonderful manifestations of his deceased wife through so many months, was now open to professional engagements, I arranged a sitting with her at my house on the 3rd inst. The only other person present was Mrs. Nokes, of 2, Scarsdale Villas, South Kensington, with whom Mrs. Jencken is at present staying. Mrs. J. writes freely under control with the left hand as well as the right, in darkness or in light, and always backwards, without any knowledge of what she is writing until it is seen reflecting in a mirror. We sat close together round a small card table, and the raps began while we were taking a cup of tea, chiming in with our conversation. Communications in writing were obtained from controls who are accustomed to address me through other mediums, although I had never mentioned the fact to Mrs. J. and their names were quite unknown to her. While I had hold of her hands a small hand-bell was rung upon the mantelpiece, about six feet distant, and other objects were brought out of a closed cupboard and used to tap me with." It was quite impossible that Mrs. J. or Mrs. Nokes could have known that such a thing was in the room. By and by three violent blows upon the table announced the presence of the control who claims to be "Benjamin Franklin" and who took so large a part in the Livermore manifestations. The controls speak very confidently of being able to materialize in my rooms in one or two more sittings."

Light, of London, speaks as follows of the return of Mr. Wallis to England: "On Saturday last, Mr. E. W. Wallis, the well-known and highly esteemed trance medium, reached home by the Wisconsin from New York, after a sojourn of nine months in the United States. On Sunday, at the Concert Hall, Lord Nelson street, Mr. Wallis occupied the platform morning and evening. The audiences, considering the very inclement weather, were good, and listened with close attention to very practical and well delivered discourses. At the close of the evening meeting, Dr. Hitchman spoke in highly eulogistic terms of the discourses delivered by Mr. Wallis, and also by Mrs. Wallis, who lectured in the same hall on the previous Sunday. On Monday evening the Liverpool Psychological Society entertained Mr. and Mrs. Wallis at a musical soiree which was largely attended by members and friends. After tea an excellent programme was provided with pleasing pianoforte solos, songs, duets, recitations, etc.

The First Association of Spiritualists of Philadelphia, having entrusted Mr. Wallis with their fraternal greetings, the chairman of the evening (the President of the society) proposed a resolution acknowledging the greetings of the Philadelphia friends, and our desire to co-operate with the American Spiritualists in all efforts having a tendency to benefit humanity. Dr. Hitchman, in speaking to the resolution, delivered a fine address on the rights and privileges which, as free thinkers, we claim in the search for truth.

Mr. Wallis during the evening gave a highly graphic and interesting sketch of his tour in America, according a high meed of praise to the good and true workers in the cause of human redemption from ignorance and error, and he as heartily denounced the cheats and charlatans who, both in England and America, are doing so much to bring the movement into disrepute; and Mr. Wallis had the cordial concurrence of all who heard him. The speaker stated that he heard Col. Ingersoll, and he paid that gentleman a high compliment for the much needed work he is doing in America in connection with the liberation of thought from the bonds of superstition.

The Herald of Progress contains the following on "Materialism." But if no mechanical theory of the universe can account for mere sentience, how complete must be the failure of such system to take the last upward step from vital to mental, and to resolve the problems of human thought and feeling. "The special case of those processes we call intellectual," says Lange, "must be explained from the universal laws of all motion, or we have no explanation at all. The weak point of all materialism lies in this, that with this explanation it stops short at the very point where the highest problems of philosophy begin" (Id. p. 30). Man himself is, so far as our experience extends, the highest product of the universe. Is it rational—is it possible—to regard him as the effect of something destitute itself of mind and consciousness? Can the effect be more and greater than the originating cause? It may indeed, be less, but can it, I repeat, be greater? Just in this point lies the vast advantage of those who, in any form, hold to the doctrine of an originating mind. On either side an assumption simply stupendous—for the moment let me call it an assumption—must be made when we endeavor to account for this stupendous universe, of which we form a part.

How to COOK RICE.—Rice is becoming a much more popular article of food than heretofore. It is frequently substituted for potatoes at the chief meal of the day, being more nutritious and much more readily digested. At its present cost, it is relatively cheaper than potatoes, oatmeal or grain-grits of any kind. In preparing it only just enough cold water should be poured on to prevent the rice from burning at the bottom of the pot, which should have a close-fitting cover, and with a moderate fire the rice is steamed rather than boiled until it is nearly done; then the cover is taken off, the surplus steam and moisture allowed to escape, and the rice turns out a mass of snow-white kernels, each separate from the other, and as much superior to the usual soggy mass, as a fine mealy potato is superior to the water-soaked article.

Speaking of Charles Bright, The Daily Tribune of Salt Lake City, says: "During his stay here of two months, he lectured about twenty times to large audiences, and became a favorite with persons believing as he does. He has engagement to lecture in Chicago and other engagements in Boston, New York and Philadelphia. A reception was given him at the residence of David F. Walker, which over thirty persons were present to do honor to their guest."

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS.

Death.

BY G. J. DICKSON.

A few evenings since while on his death-bed a friend was heard to whisper, "O death, come to-night, showing that my death was regarded as a friend rather than an enemy."

No! I'm not afraid to cross the River of the Shadow of Death!

I'm not afraid of the muffled oars that convey my soul to rest!

But rather I long to follow the footsteps of those gone before.

On the boundaries of the spirit land where sorrow will come no more.

Then, O Angel of Death, to my bosom haste with thy joy and peace.

And forewarners by thy spirit divine bid these struggles cease.

For thy mission is to remove the evil that hovers over all.

And without thy tender care a sparrow is not allowed to fall.

Thy wings to me are tipped with gold, and set with diamonds o'er and o'er.

As they dip and call in the ethereal blue as in days of yore.

When our fathers were heavenward bound by the same spirit divine.

To mingle with the spirits of their fathers in that happy clime!

So I'm not afraid to cross the River of the Shadow of Death!

I'm not afraid of the muffled oars that convey my soul to rest!

But rather I long to follow the footsteps of those gone before.

On the boundaries of the spirit land where sorrow will come no more.

Blue Island, Ill.

Experiences.

To the Editor of the Religio-Philosophical Journal:

My father and mother, Philip Smith and Laura Smith, well known in Richmond, Va., in 1828, as zealous workers in the Methodist church of that name, and from Ohio to Iowa, where they handed in their letter to the Methodist Episcopal church. My father was class leader at the time of which I speak. We were all invited to spend an evening at the residence of Mr. S. J. Neuman, a neighbor of ours. On arriving there we learned that the desire was to investigate the truth of Spiritualism. I was then a young man, very skeptical and believed spiritual manifestations to be the work of the devil. Nothing could induce my father to take a seat at the table, but mother and I did so. When order was restored and all was quiet, my mother's hand commenced to write, and this was the communication given.

"Philip (my father's name), he of good cheer; you will soon be with me in my spirit home. Your brother Jonathan."

My father had the consumption. The communication was handed to him, and as the tears were coursing their way down his cheeks, he said, "That is my brother's signature." No one can tell our joy to know beyond a doubt that our loved ones could return to earth.

My father and mother then investigated the truths of Spiritualism. Test upon test were given there by their spirit friends. Chairs and tables were moved; the tenor drum would be beat at midnight; raps were heard all over the house; words of comfort and cheer were spoken; communications were spelled out with the dial as constructed by Prof. Hare. My father then failed very rapidly, and passed to spirit life on the 27th of March following, the happiest person I ever saw. His last words to his little flock were, "Spiritualism is true; our loved ones are with us. Can't you see them as they hover near to welcome me home?" His face shone like that of an angel, as he passed away from our view. My mother still lives, 75 years of age, and is one of the old pioneers of Spiritualism. She often speaks of her experiences in the church. She loves the dear old JOURNAL, it is her constant companion.

I have been a medium for twenty-five years, and a healer for fifteen years. I love the cause. May you ever be fearless to speak the truth, and long may the JOURNAL live to give light to those in darkness. Myron, Iowa. MRS. DR. A. D. DAVIS.

Strange Lunar Phenomena.

To the Editor of the Religio-Philosophical Journal:

I observed last evening (May 20) on the moon's slender crescent, setting in the west an appearance never before seen nor read of as far as my knowledge goes. It has, no doubt, been observed by others and will probably make some stir in the Astronomical world, as going far to settle the mooted question of there being or not any remains of activity in the lunar globe. The appearance was no less than that of a well defined vaporous cloud, say one hundred or more miles long and forty or more miles wide, rising out of the westerly side of the "Mare Crisium," one of the great valleys, enclosed by ranges of mountains lying near the westerly side of the moon. It seemed partially to obscure the view of the crater, or what might be called the foot hills of the range bounding the westerly side of the valley.

Theorizing to explain it, we would say it looked much as if a steamy vapor was being forced upward out of a long crevice in the bottom of the valley parallel to the mountain range, and corresponding to the length of the cloud; parting as it rises and rolling both ways, leaving a line of depression about the middle, showing, in shadow as a faint dark division, and making the whole thing resemble, quite closely, a downy feather, parted, longitudinally in the middle. The first impression on perceiving it, was, "What sort of a feathery thing is that got on to the glass?" But it was soon discovered to partake with the moon, of the diurnal motion, and to be a fixture on her face, just along the ranged line driving the light from the dark; and after changing the eye piece of the telescope, and watching it for an hour, in company with several friends until it disappeared in the haze of the horizon, we were compelled to pronounce it a veritable and notably "something new in the moon." I wait with much interest until this evening to see what shape it takes.

J. G. JACKSON.

A Jewish Rabbi Bordered Ecstasy through Bogus Materializations in San Francisco.

To the Editor of the Religio-Philosophical Journal:

For nearly two years past one Mrs. Souther, formerly a confederate of Mrs. Crindle, has been giving spurious materializations in San Francisco. Her performances are the thinnest of the thin. Those of Crindle and Sawyer are transparent enough in all conscience, but Southern's top them all in that particular. The others do usually sit under certain simulated test conditions, but at Mrs. Souther's it is merely that the least reticence is made at anything like test conditions. The fraud there is the boldest and most barefaced of any in the city. At a single glance there I have seen the purported spirits of Daniel Webster, Benjamin Franklin, John Tyler, Balston, the banker, Adelaide Nelson, Abd-ul-Kader, and other celebrities, all personated by the same parties, Mrs. Souther and her confederates, Reid and others.

Not long since a Jewish rabbi in this city became interested in Spiritualism, and during his investigations attended Mrs. Souther's seances. At these the materialized spirit (?) of Jesus Christ came to him and told him that he had chosen him as his medium for the impartation of truth to the world. Accepting this as true he soon came to believe that Jesus really embodied himself in him, and in a short time his mental equilibrium was lost, and he became, in his imagination, an embodiment of Jesus Christ. As such he came to the Spiritual meetings and interrupted them by his noisy demonstrations in his crazy role of the mouth-piece of Jesus. His insanity deepened till at length it became violent, tore up the bed clothing, etc., at his home, and threatened his wife's life. Learning these facts, some of the Spiritualists called upon his wife and made arrangements to have him conveyed to a lunatic asylum. This was carried out a few days since, and the unfortunate man is now in the Napa Asylum. And yet the villainy of Mrs. Souther and her confederates goes on, regardless of the ruin they have caused. WM. EMMETTE COLEMAN, President of San Francisco, Cal.

A Pacific Specific.

FOR THE PROMOTION OF HARMONY, BY UNITING ALL THE BEST PEOPLE IN THE RANKS OF SPIRITUALISM UNDER THE FLAG WHICH BEARS THE MOTTO: "TRUTH WEARS NO MASK, DEWS TO NO HUMAN SHINE, SEEKS NEITHER PLACE NOR APPEASE; SHE ONLY ASKS A HEARING."

The Pacific Coast Responds to the Atlantic—The Religio-Philosophical Journal's Fight Against Fraud and its Defense of Honest Mediums Endorsed by Eighty-two Prominent San Francisco Spiritualists, including Thirtysix Mediums, Editors of Light for All, all the Officers of the First Spiritual Union, and its Lecturer, Mrs. E. L. Watson, and the Officers and Leaders of the Children's Lyceum.

To the Editor of the Religio-Philosophical Journal:

The Spiritualists of San Francisco have responded nobly to the call for an expression of opinion from the Spiritualists everywhere, as to its action in opposing fraud's earnest support of honest mediumship and its unremitting efforts to establish Spiritualism upon its immovable foundation of a scientific basis. An address strongly opposing fraud and commending the JOURNAL'S action on that subject, has been circulated for signatures, and with the best results. Some eighty-two Spiritualists have freely signed it, and almost every one expressing himself glad of the opportunity so doing. These eighty-two represent the spiritual workers of San Francisco. Almost every person in our city, prominently identified with the cause has signed it. Thirty-five mediums have appended their names. These comprise nearly every medium in the city of any note. Not a single medium who has been spoken to on the subject has refused to sign it, except one. This one, though strongly in sympathy with all legitimate efforts to elucidate the truth, deemed it best not to sign it for certain special personal considerations. With this one partial exception, the San Francisco mediums fully endorse the JOURNAL'S aims.

All the officers of the First Spiritual Union, in Exora Hall, cordially approve the sentiments of the address and have attached their names to it, without exception; so have the officers and leaders of the Children's Lyceum. Mrs. E. A. Lewis, who conducts Sunday services in Laurel Hall, also signed it; and both the editors of Light for All signify their approval by their signatures. In the spheres of mediumship, such representative names as Mrs. Foye, Mrs. Frances, Mrs. Hendee, Mrs. Clarke-Cooke, Mrs. Robinson, Mrs. Scates, etc., attest the appreciation of the co-workers with the angel world for the efforts of the JOURNAL to sustain genuine mediumship against the fraudulent; while among our inspirational speakers and lecturers, in addition to Mrs. E. L. Watson (who has done grand work here in opposing fraud in our midst), you have Mrs. E. A. Lewis, Mrs. E. B. McKimley, Mrs. Emma Reed Johnson. In like manner as Andrew Jackson Davis headed the card of the New York friends who started this movement in antagonism to fraud, so does Mrs. E. L. Watson head ours, hers being the first signature that was attached to the address. Mr. Champion, formerly President of the Philadelphia Spiritual Society, has warmly encouraged the signing of the address, as has also Mrs. Hendee, Mrs. Clarke-Cooke, Mrs. Robinson, Mrs. Mayo, Mrs. Matthews, Mrs. Merritt, Mrs. Frances, and others. Mr. W. E. Coleman has specially rendered valuable service in obtaining signatures, besides making a stirring, vigorous speech in its favor at the Spiritual Conference in Exora Hall last Sunday. Mrs. Hendee also spoke warmly in favor of the JOURNAL'S noble work. No one had a word to say against the address or the JOURNAL at the Conference, except a well-known crank, named Smith, who opposed the JOURNAL, he said, because it advocated Christian Spiritualism. At the last conference meeting in Exora Hall, in response to a question, Mrs. Watson, under control stated that the JOURNAL'S world fully approved of the action of the JOURNAL in its opposition to fraud, and I know from conversation with her, that Mrs. Watson herself is in sympathy with its efforts to re-educate Spiritualism from the load of fraud now encumbering it.

Several mediums, and others, known to be in full sympathy with the JOURNAL'S anti-fraud policy, such as Mrs. Breed, Mrs. Babbitt, etc., are absent from the city. Although there is no doubt but that they would gladly sign the address, their names have not been attached. Every signature to it is a legitimate one, without exception. Each one was written by the signer himself, except in a few cases where another was personally authorized to sign for him. The list of signatures could have been swelled indefinitely, but as the purpose was mainly to obtain representative names, workers in the cause, and as nearly every public worker in the city has signed it, it is not considered essential to burden the JOURNAL'S columns with any additional names. The names indicate that San Francisco stands practically unanimous for honesty in mediumship and in support of the JOURNAL'S position. SAN FRANCISCO, CAL., May 7th, 1882.

To the Spiritualists of the World.

It is a well known fact that from the commencement of the great reformatory movement called Modern Spiritualism, it has been associated in the public mind with more or less of the elements of fraud and imposture. From the beginning of its phenomena have been thoroughly and scientifically tested by competent and skilled investigators and demonstrated to be genuine beyond all reasonable doubt, yet in the minds of many at the present day, still lingers the impression that imposture and hallucination cover the entire ground of Spiritualism. This feeling is constantly being strengthened by the numerous cases of well-known impostors, and from time to time, and by the fact that, in nearly or quite all cases of demonstrated fraud, those guilty of the fraud have been defended and upheld by persons prominently identified with the cause of Spiritualism.

This evergrowing evil calls for prompt and decisive measures at the hands of the friends of a genuine, unadulterated Spiritualism; a distinct disavowal of the fraud and positive discommencement of all those who are weak enough to thus trifle with the most sacred feeling of humanity. Such is the duty devolving on the Spiritualists in the present crisis, when so many worthy, intelligent persons, anxiously hoping that Spiritualism may be true, are repelled from it by the load of fraud and folly with which it is burdened.

True mediumship is pressed to the wall, discouraged, and in some cases driven from the field in order that unprincipled adventurers, male and female, may thrive at the expense of the earnest seekers after light from the higher spheres. The interests of true mediumship, of a pure, undefiled Spiritualism, and of common honesty and justice, demand that all honorable means be taken to correct present evils and sustain the genuine phenomena, and an elevating spiritual philosophy.

Recognizing the mighty power of the press as an instrument of reform and progress, we have noticed with pleasure the noble efforts of the RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago, to check the onrushing current of fraud and credulity, rising higher and higher, as it were, at each successive wave, never hesitating to speak the truth in plain terms concerning the imposture and fraudulent element of Spiritualism, to the end that the right may be strengthened and true Spiritualism advanced. For this and for its defense at all times of true mediumship and genuine phenomena, we feel to thank its editors, wishing them godspeed in their efforts in behalf of honesty, purity and truth, and an enlightened common sense in all matters pertaining to our divine philosophy.

[The names preceded by a * are those of mediums.]

* Mrs. Elizabeth L. Watson, San Jose, Cal., inspirational lecturer.

* H. B. Champion, San Jose, Cal., inspirational and writing medium.

* A. S. Winchester, clairvoyant; editor of Light for All.

* Mrs. A. S. Winchester, trance clairvoyant, psychometric and rapping medium; editor of Light for All.

* Mrs. Laverna Mathews, President First Spiritual Union and conductor of Children's Progressive Lyceum in San Francisco.

* B. A. Robinson, Vice President First Spiritual Union and Leader in Lyceum.

* A. W. Allen, Secretary First Spiritual Union and Secretary and Treasurer of Lyceum.

* Mrs. Ada M. Scates, Guardian of Group in Lyceum, trance, inspirational, clairvoyant.

* Mrs. M. A. W. Mayo, Guardian of Group in Lyceum.

* C. H. Wadsworth, Assistant Conductor and Musical Conductor in Lyceum.

* Geo. C. Irvin, Director of Calisthenics and Leader in Lyceum.

* Mrs. Mary E. Thayer, Librarian of Lyceum.

* F. H. Macy, Assistant Librarian of Lyceum.

* W. M. Rider, Leader of Lyceum.

* Mrs. Henrietta E. Robinson, Leader of Lyceum, trance, psychometric, clairvoyant, impressionist, prophetic.

* Rev. J. N. Parker, Lecturer of Lyceum.

* Mrs. Eliza Fuller McKimley, Leader of Lyceum; trance and inspirational speaker.

* N. C. Mayo, Lyceum Leader, impressionist.

* Miss Josie Hill, Lyceum Leader.

* Louis Lyons, Lyceum Leader.

* Mrs. Ada Foye, rapping, writing, seeing and hearing.

* Mrs. E. A. Lewis, inspirational lecturer, Laurel Hall.

* Mrs. M. Frances, independent slate writing.

* Mrs. M. J. Hendee, trance and inspirational poet.

* Mrs. Lena Clarke-Cooke, inspirational clairvoyant and psychometric.

* Mrs. Emma Reid-Johnson, inspirational speaker.

* Mrs. L. V. Vernon, inspirational, prophetic, clairvoyant.

* Mrs. Lotta T. Wadling, magnetic healer.

* Mrs. K. S. Egger-Aitkin, trance, clairvoyant, etc.

* Mrs. E. D. Wheatley, trance, clairvoyant, etc.

* Mrs. E. L. Phillips, inspirational, musical.

* Miss Lois Child, clairvoyant, writing and tipping.

* Mrs. Bigelow, impressionist, writing, etc.

* Mrs. Annie M. Maynard, psychometric, impressionist.

Scott Elder.

* Mrs. Scott Elder.

* Dr. A. W. Staley, inspirational, clairvoyant.

* Dr. A. W. Dunlap, healer.

* C. Roth, healer.

* Mrs. Melissa Miller, trance, clairvoyant, etc.

* Mrs. J. W. Whitaker, impressionist.

* John Cogill, Sr., writing, impressionist, clairvoyant, etc.

* Geo. D. Winslow, trance and writing.

* Mrs. M. A. Stirling, impressionist, etc.

* Mrs. Lottie Fix, inspirational, etc.

* Mrs. L. C. Patterson, impressionist, etc.

* Mrs. A. M. Lewis, trance and hearing.

* Mrs. Mary B. Dow, impressionist, etc.

William H. Foye.

George W. Cooke.

Mrs. M. C. Child.

E. D. Wheatley.

Frank Scates.

Mrs. E. Dunlap.

W. H. Mills, attorney-at-law.

J. W. Mackie, M. D.

Wm. Emmette Coleman.

Julius H. Mott.

A. P. Truesdell, M. D.

E. D. Feathers.

Wm. Drury.

Miss Annie B. French.

Mrs. Eliza C. Nowell.

Miss Meredith M. Nowell.

B. Sturmann, M. D.

J. J. Merritt.

Mrs. May F. Earl.

J. M. Whitteck.

J. L. Morse.

Geo. W. Poekham.

Mrs. M. E. Blodde.

Miss Helena Gnth.

Mrs. Jesse Ferguson.

A. Wietrowski.

John B. Cummings.

S. A. West.

A. H. Nowell.

J. W. Mackie, Oakland, Cal.

C. P. Elliot, Chico, Cal.

A. P. Prentiss, Brooklyn, Cal.

Total 82.

San Francisco, Cal., May 7th, 1882.

The Chinese.

To the Editor of the Religio-Philosophical Journal:

Supposing you considered the anti-Chinese question outside of discussion in your able Spiritualist paper, myself and many friends were inclined to be satisfied with your silence in regard to it, but recently reports of lectures and speeches have been made in a spirit of opposition to our efforts to shake off the burden that 30 years of immigration of the vilest, lowest, dirtiest, disease-breeding slaves has imposed on a people who are at least living to be free from the constant encroachment of soulless capital and official deception, corruption and shameless speculation, and some of us at least, have been trying to be free from theological tyranny, with its concomitant of medical dictation, arrogant quackery and ignorant stupidity.

Some people have long endured the entire disregard of the representatives of the East in Congress, on this curse that treaties, and railroad and steamboat magnates have imposed upon us, but we did expect that some action would be sincerely taken in our welfare as a State, and as fellow citizens of the same great Republic after the Congressional Committee had visited this coast and made their report which I have in my possession, showing that the presence of this class is completely undermining the material welfare of our laboring people, and prostrating every moral sentiment that is the only support of our institutions, and positively ruining the physical health, virile vigor and labor exertion of the rising generation, so as to leave our only future prospect in the condition of a lazy aristocracy, waited on by a class consisting of their airless burrows, strange creatures of our written language and to our political system, going back every five or ten years with the money they have made here to settle in their own country and take the scraped bones of their dead with them, and send back another drove of their kindred to fleece us and return in five years with our money, thus on and on forever.

Since writing the above, Arthur has signed the third bill passed by Congress, and that with its mocking Senate amendments, accepted by the house so as to get something this session, gives ninety days, to flood us with the 90,000 waiting to come from Hong Kong; and gives to every departing Chinaman a paper at San Francisco, re-admitting any other Chinaman of his name and size—which name he can call with the paper—for the next ten years, or as long as the term of the bill endures. So you see it gives California no relief, present or prospective.

And how have the people of the East done this? They have done it by their preachers and public lecturers; by their Beechers, who, when getting \$800 a year preached and prayed for the poor laboring slave, but when getting \$30,000 a year, tell the laborer to be content with salt and water, and all this in the name of "The Fatherhood of God and the brotherhood of man." John Chinaman is a man, therefore a brother, and if a brother he has a right to come here, live in fifth and thus to underwork our laboring poor who are striving to be clean, educated and respectable with their families, and these brother men having a right to bring their women to impose needless diseases on our school children and coax them to steal money for their own ruin, and the enrichment of these Chinese women, or rather to enrich their Chinese masters who buy and bring them here for this purpose! Is this the brotherhood of man, that this republic and its boasted Bible is to call with the paper—for the next ten years, or as long as the term of the bill endures. So you see it gives California no relief, present or prospective.

And now what does our young spiritual giant teach us by its advanced minds in their splendid literature, and by its daily revelations through our self-sacrificing mediums—the fresh suffering oracles of God, for the benefit of the consentient? Does it not teach the brotherhood of man by the elevation of the poor into educated, intelligent thinkers; and by the disorgance of the wealth of the aristocracy of this unjust world, so as to give them a heaven here and in the coming eternity by placing in their souls a good con-

science, as having striven to elevate the masses into an equal brotherhood with themselves, thus doing them good and doing good to God, the Father of All?

When Chinamen shall come here to stay with their families, become one people with us, learn our language and our literature of liberty, claim equal pay for the same work, keep their money (our money) in our country, buy homes, live somewhat as we do, so as not to breed all the diseases possible, take up the logical system, and work with us and for the advancement of the whole people, I, we the people of California, will welcome them in the race of human comfort and human happiness, regardless of their color, religion or nationality. But we do object to them as subverters of the welfare and advancement of ourselves and of our children.

If your philanthropists (?) can christianize, civilize or spiritualize them in their own country, or on the homes of the Godly philanthropists, we do not object, and will welcome them when the job is finished, but we have failed in doing any or either of those benevolent things here in our midst, after trying 30 years to do so, and letting them send our money to China and our children into idleness with its attendant hell of crime and degradation of soul and body.

And now, Mr. Editor, do not let us allow ourselves as Spiritualists, to fall into this mock—yes that's the word—mock philanthropy (for we mock our own poor by opposing them in the name of "the brotherhood of man"), but let us, as in all the questions of the day, take the logical way, real benevolent, real spiritual, real Christian, real civilizing, real manly side of this question and talk like men and women who are determined to push—not down, but push the masses up in the shining road of a redeemed humanity; push them up, lift them up, the poor, the builder-builders, the struggling children of God; the corner, the dishonest, the plowmen, Jesuses, weaker and nearer to the all-suffering, all-loving Father.

JESSIE H. BUTLER.

Los Angeles, California.

Letter from a Prominent Medium.

To the Editor of the Religio-Philosophical Journal:

In your issue of April 29th, I read with pleasure the declaration of public sentiment for honest mediums and genuine Spiritualism, from so many well endorsed signatures that I rejoice with all who are earnestly trying to separate the chaff from the wheat, thereby proving to the world that there is a true and genuine proof of spirit's return that can be honestly substantiated, and I hail this movement with joy as a new era, out of which the true and honest mediums shall be protected against the false. There is enough in genuine mediumship to convince the world without resorting to fraud. We have had to contend against the opposition from the outside world, but it has been nothing compared to the different fungus growths which have attached themselves to its name. This last Will'o' the wisp of uncertainty and doubt has insinuated itself into the hearts of some of our honest Spiritualists, that they cannot tell where the genuine commences or fraud ends, as to psychology have they become so infatigable in their insidious influence; and those who pretend the most are "so pure and angelic!" It is like a poisoned wind which lulls to the sleep of death. The time has fully come when this hideous nightmare shall be broken, and the true, earnest workers must stand out in bold relief, and overthrow this sickly sentimentalism, and dare to probe the wound to purify it. You are indeed a noble and true medium, and every medium should come to the front, and every earnest soul be ready to stand firm before the world, to prove the truth of the grandest philosophy, the return of spirits beyond the grave. I have always liked the tone of the JOURNAL for its independent and fearless attack on fraud; also, its motto, "Truth wears no mask," etc. MRS. M. J. HENDEE, 805 1/2 Market Street, San Francisco, Cal.

C. E. Watkins's Mediumship.—Spirit Messages.

To the Editor of the Religio-Philosophical Journal:

The case of C. E. Watkins, the slate writing medium, is to me an enigma not readily explainable. That he is beyond all controversy a genuine medium of that class, when conditions are favorable, I know, having tested him, but that he is at all times reliable, is another thing. Several months ago I sent him, in compliance with his advertisement in the JOURNAL, a certain letter, and two dollars, and he returned an answer came, and he promised me that if I would write another and address another spirit, and get the letter registered, an answer would come. I did so, but no answer has come, though he got the letter. It is a pity that a man of such admitted powers should be thus unreliable. I thought it proper to add my own experience, which proved mediumship as well as his proved unreliability. GEORGE WHITE, Pension Bureau, Washington, D. C.

To the Editor of the Religio-Philosophical Journal:

The medium, Charles Watkins is here, has a room at 1001 Broadway, and every evening from 7 to 9 P. M. I have been sitting with him one hour each day for four days in order to receive a continuous message from my uncle, E. B. Ward. I send you only the independent slate-written messages. This other one was received to-day by my sister. It is her first experience. If you please, publish them. Many people wish to hear from E. B. Ward. MARY A. BRINDLEY.

SUMMERLAND, May 5th.

MY DEAR NIECE: I know full well how much you think of me, I will each day give you a kind of history of what I am doing before me, present. They all greeted me with a true feeling of pleasure, and I returned the same to them. I then commenced to look around me, and I began to see that I had to work, as this life is not one of idleness. I began at first to oversee that which I had left behind, which was to be those three whom the most good could be done, and although I was not as successful as I would have liked, I did what I could. To-morrow I will tell you my present work.—E. B. WARD.

On the 6th, Mr. Stebbins was with me, and the messages were mostly for him, but to-day, May 7th, between three and four P. M., I received the following:

SUMMERLAND, May 7th. Since writing the above, Arthur has signed the third bill passed by Congress, and that with its mocking Senate amendments, accepted by the house so as to get something this session, gives ninety days, to flood us with the 90,000 waiting to come from Hong Kong; and gives to every departing Chinaman a paper at San Francisco, re-admitting any other Chinaman of his name and size—which name he can call with the paper—for the next ten years, or as long as the term of the bill endures. So you see it gives California no relief, present or prospective.

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The Persecution of the Jews in Russia.

To the Editor of the Religio-Philosophical Journal: "Let my life be given me at my petition, and my people at my request; for we have been sold, I and my people, to be destroyed, to be slain, and to be exterminated."—Queen Esther.

It was in a remote age, in times called barbarous, that heart-cry of supplicating agony found utterance, but that it should find a repetition in our day, as the soul-wrung protest of a whole people, is matter for astonishment and dismay. In view of the horrible atrocities, the all-surpassing cruelties, the fiendish brutality, the more than savage deeds of fanatical malice, we stand aghast! Many, as yet, have not arrived at the period of full recognition of the magnitude of these crimes, nor of the issues they involve that concern our collective humanity; the gathering of righteous indignation may be smothered as yet by the weight of grief and horror; we are stunned, overwhelmed, and whisper to each other: "Can such things be, O-day?"

We had closed, as we hoped forever, the record of medieval savagery, and with all manner of brightening anticipations, turned from the portents that thrilled the soul and curdled the blood of humanity. We consigned to everlasting oblivion the memories of the inquisition, and we believed that justice, honor, truth, compassion and tolerance, were taking firmer, deeper hold upon the conscience of mankind.

We have been rudely awakened by successive, fearful shocks! Over one year has passed since the first mutterings of the murderous storm that has wrecked the lives of thousands, were heard in terrifying prelude in Godless, heartless Russia! Pillage and carnage, fire and the sword; with untold and unmentionable horrors, such as devils only could invent and perpetrate upon defenseless women! The inquisition tortures did not include in their number the violation of innocence; it was left for the imbruted Russian mob and soldiery, incited, upheld and unpunished by their demoralized superiors in power, to prove to what depth of degradation fanaticism can be led of envy and greed.

Not because of the shadow of an excuse in extenuation of such bitter enmity; only at the instigations of a cruel hatred that could not bear the sunshine of other's prosperity, these wild beast hordes of lust and avarice, were let loose upon an unoffending peaceable, too loyal people, whose motto has been "Endurance," throughout long centuries.

Can you who read, realize the lurid facts, the dreadful narrations, toned down by distance, and the world-wide difference of American modes of life? You can hardly believe it, that men, women and children, after being dispossessed of all, were driven from the ruins of their homes into the deep wastes of snow, there to linger or to die; to flee for refuge out into the world where no such fiends menaced! That fathers and mothers were butchered in sight of their children, and babes destroyed before the mother's anguished eyes! That loving, tender parents vainly strove to shield their daughter's honor; and husbands bound to stakes could not defend beloved wives even to the sacrifice of life! That men of venerable age found death at the assassin's hands; many died from their desecrated hearthstones, hopelessly insane; and that in his prison-palace, with not one hour's certainty for the prolongation of his life, sits the sovereign despot, the ruler of this turbulent fiendish multitude, himself a husband and a father, who, with a few strokes of his autocratic pen could compel obedience to law and order, and summon justice to do the will of mercy throughout his empire. But they are only Jews!

These persecuted ones are of the race of the prophets, revered to-day in Christendom, out of which came Jesus of Nazareth, the teacher of the law of love! And yet the sleeping conscience of mankind is not awakened to the full comprehension of the measureless atrocities of the persecution of the Jews in Russia, nor to the demands imperatively imploring of the defenseless, in the name of humanity, compassion, justice! As for the ridiculous false accusation invented by bigoted Jew-haters and Russian emissaries, male and female, against my people, all I have to say is simply this: far abler pens than mine have done full justice to the subject, in noble vindication of the high honor and fair fame of Israel. Here and there a venal press may cater to lingering prejudice and inhuman resentment of fanaticism; but even in Bismarck's Germany the popular voice is for religious freedom. In freedom loving England the voice of protesting indignation against these fearful persecutions first aroused the attention of the world. The most eminent men of the realm manifested their benevolent sympathy by substantial tokens, and the best of American journals and magazines have not been silent on this matter. I recommend to the readers of this paper, the perusal of the cold-blooded apology made for her countrymen by a Madame Bagozin, in the Country Magazine for April; and as complete antidote for the poison of misrepresentation she designs to convey to American minds the reply of Emma Lazarus, the famous crowned poet and prose writer, whose enthronement on the height of excellence has not been retarded by the fact that she is a Jewess.

I appeal to the liberal-minded, generous-hearted, morally true and pure class of Spiritualists, represented by the readers and contributors of the RELIGIO-PHILOSOPHICAL JOURNAL. As they love righteous freedom, and labor for true reform, they should take up this cause of an outraged, innocent people and make it for awhile their own. I call upon you for the word of fraternal encouragement; the exercise of all humane effort that shall help arouse public opinion and awaken from apathy and silence the occupants of the pulpit and the rostrum.

Hundreds, and it may be thousands, of homeless men and women are fleeing to our shores, with little children clinging to them for support; men and women, whose all of earthly life must be shrouded with the nightmare memories of the dreadful past; unborn ones, awaiting the light in a land of safety.

These refugees from tyranny are not paupers, nor can they descend to the level of beggars; they need only the fitting opportunity to become helpful, useful, loyally devoted citizens, who will intelligently aid in the occupation and improvement of the lands still lying in slumberous idleness throughout this vast extent of country. Many of my co-religionists have been driven from their agricultural pursuits; the united help and counsel of their truest and best friends will enable them to achieve that most honorable independence, the ownership of the soil and home. And towards this most practical of human plans, assistance can be rendered in various ways. With the fervent hope, that this communication from one unknown to many of you, and it may be forgotten by others, will not be followed by the ominous silence of a lack of sympathy, but rather by an

outpouring of fraternal good will, I am yours for truth, COVA WILBURN, Greenwood Avenue and Cliff Street, Lynn, Mass., May 16th, 1882.

Letter from New York.

To the Editor of the Religio-Philosophical Journal: After many delays and much coquetting, spring is at last ensconced in Gotham. She tripped along from the south very blushing and coyly, but she has finally materialized for a season. And how happy the birds are over her sojourn! Their little hearts beat with joy and love unutterable even in sweetest song. The Park is full of them, the thickets afford congenial shelter and food.

The glorious round of vegetation has begun its slow procession too. The earliest flowers like the Forsythia and the Yrus Japonica—the former with its pale gold and the latter with the crimson of a gorgeous sunset, have only just fallen to the ground. They kept in bloom twice their usual length of time, lured by cool breezes from the North-land, and ready to wait until more tender shrubs were ready to take their place in the royal pageant, a pageant which the house of Guelf, with Queen Victoria at its head, at the late marriage of her son, could not even approach.

How close the parallel between nature and human life! Even so, slow and tardy has been the advance of true wisdom from the realms of spiritual light! Sometimes a warm shower streams down from the Summer-land, and many souls expand to receive such blessings as no words can describe. Again, a long season may intervene, when the Polar winds of worldliness, selfishness, doubt and superstition check the growth of the soul's tendrils, and wintry barrenness instead of bloom and fruitage betokens an apparently retrograde movement upon the dial-plate of time.

But we are not discouraged; there are as certainly spring-tides for spirit as for vegetation, and the planets go spinning along their courses, be they earthy or human.

The present outlook of Spiritualism, is we believe, toward a spring-time full of promise. It has been a cold or dreary season, for these many years, for Spiritualism has taken more the form of wonder-working, than of real growth and culture of the soul.

Underneath it all, was more or less desire to know "if a man die shall he live again?" but even that was too often merged in a mere love of marvel, for marvel's own sake. The highest good can become the lowest evil when perverted or misused. So the glorious and awful truths that reach out and enter into the immortal and progressive existence of the individual, were too often changed into a lawless search for those manifestations, which in no sense were spiritual.

THE FEELING IN NEW YORK

has undergone a great change during the last few weeks; greater, too, than appears on the surface. One set of surprising circumstances have evolved much truth and comments, which will not see the light, even in the RELIGIO-PHILOSOPHICAL JOURNAL. Many persons who do not desire to see their names in print, comment forcibly and freely in private and commend your course. The scales have fallen from their eyes, and they see how easy it is to cry, "peace! peace!" when there is no peace! "The spring of the soul is not ushered in by a thunder-blast, but by the noiseless advent of the all-conquering light of truth which is the sun of the spirit."

Surprise at the attitude of Mr. Kiddle culminated in one long sentence in the communication of that gentleman to the JOURNAL of May 13th, from which I will only quote: "The parties charged with trickery should not be condemned upon the one-sided and apparently prejudiced, if not malevolent testimony of those... eager to pronounce a swift sentence of condemnation upon circumstantial evidence, etc., etc."

When one considers that this "circumstantial evidence," consists in the finding of masks, lace, and paraphernalia in the room or upon the medium, in the case at point (which is the celebrated case of Mrs. Hull in our city), and that the "one-sided and apparently prejudiced testimony," is that of eleven well-known men and women, all believers in spirit manifestations and as worthy of respect and trust as Mr. Kiddle himself, we can but think the spring has been tardy in arriving.

Otherwise, things seem about as usual in the city. The same halls are filled with the same people to hear the same lectures. Let us hope that the lectures are not received with the same, but with a higher condition of receptivity—one which seizes upon and vitalizes whatever of truth may be found therein.

Mr. Davis, at Steek Hall, and Mrs. Brigham before the First Church at Republican Hall, will take their annual vacations in the latter part of June. The Harmonical Association, as you saw by the election, is vigorous and hopeful. Growing like the acorn sprout, slow and deep and strong, its branches may yet shelter future generations. Meantime it is to be deplored that the discourses given by the lecturer-in-chief are not published for a broader audience among which are many waiting for just the words here spoken.

The Gospel of Good Works.

(News and Bulletin, Auburn, N. Y.) There is a mechanic in this city, intelligent, well educated, a member of one of our popular city churches and at one time a very active and efficient member, who has lost his home, his friends, except one, and the tools of his trade, because of his craving for intoxicating drinks. After being discharged by several employers because of this misfortune, he at last pawned his tools for whisky. His one friend has often taken him home when he was so intoxicated he could not walk without assistance, for the double purpose of saving him from the disgrace of imprisonment, and to the use of his family while he had a family, the money he would have been required to pay in fines.

This one friend sought out for him amid great discouragements, employment, a boarding place, clothes to take the place of his rags and money with which to redeem his tools.

This one friend is not only not a member of the same church as the unfortunate mechanic, but is not a member "in regular standing," of any church.

"The prayer of the righteous availeth much," but never has been and probably never will be, a valid and efficient substitute for friendly visitations when in prison, or for food and clothing, when naked and hungry, and yet the only aid proffered him by the church of which this mechanic is a member, has been prayer—"unavailing prayer!"

Streets, a negro, in a very ragged and filthy condition, on a tramp from the South, where he was born and served many years as a slave. He took him after a brief conversation, directly to his home, where he was washed and fed and received some new (to him) and clean apparel.

This negro was by nature, endowed with more than the average intelligence of his race. He had heard of Seward, and on that beautiful Sunday afternoon, this "one friend" took him to Fort Hill and to the grave of that Seward, whom for more reasons than one, he had hoped to live to see, to take by the hand and to tell as best he could, his thanks, his gratitude and his love.

As he stood there with uncovered head, beside the polished marble that marked the resting place of him who was "ever faithful," his thanks, his love and his gratitude were all consolidated into a language more eloquent and impressive than any words he knew—the language of unbidden, heartfelt tears.

That negro is to-day a very distinguished member of the Methodist Episcopal Church and a scholar of marked eminence in one of the prominent theological seminaries of our State, but "his one friend" is not a member "in regular standing," of any church, though for many years he has been an "ordained" preacher of, and practical, efficient worker in this kind of gospel field. He is often, very seldom mentioned, except by way of ridicule or reproach, and is by some of our people, regarded as afflicted with a mild form of insanity, and yet, that he has headed the lesson well that the Master gave to Peter—"Feed my sheep,"—is indicated by these two recent examples out of years of patient and devoted service in the line of Christian benevolence.

Which now of all our city church-going people on that sunny Sunday morning, "thinkest thou was neighbor unto him" who came up from the land of the slave to the land of the free?

"Speak gently, 'tis a little thing, 'Drop'd' in the heart's deep well; The good, the joy that it will bring, 'Ecstasy will tell'!"

MRS. MELVILLE'S VISION.

A Prophetic Story of the Loss of the Jeannette. (Philadelphia Record.)

The wife of Engineer Melville, the gallant officer of the luckless Arctic exploring steamer Jeannette, who is now searching for his lost comrades round the ice-bound coast of Northern Siberia, occupies a picturesque little cottage embowered amid twisting honeysuckles and fragrant blossoming lilacs at Sharon Hill. "Although it has been more than three years since George left us all here," said she yesterday, "and went out on that ill-fated voyage, and although oceans of cruel waters and leagues of land have separated him from us, I have seen him twice within a year." Startling as this statement was, Mrs. Melville was evidently in earnest.

"On the 10th of last June," she continued, "I retired to my room late at night. Days of anxious waiting for some news of the Jeannette without bringing a ray of hope had almost caused me to despair of ever again seeing my husband. I had fallen into an uneasy sleep, from which one of the children aroused me. It was, perhaps, more than an hour after this, and while I was wide awake, that I became conscious of a strange presence in the room, and you may well imagine with what mingled feelings of joy and fear I heard George's voice, and, looking up, saw him standing by the bedside. Saw him as plainly as I now see you. He was saying: 'Count the bells! Count the bells!' and as he spoke I distinctly heard the bell of a ship striking, two by two, the strokes of the hour. 'Count them,' continued my husband, and I said: 'Yes, George.' I remember that when the seventh stroke sounded I thought that if it was a ship's bell there could be but one more, and as the last sound died away my husband said: 'Eight bells; the Jeannette is lost!' and vanished from the room. At that moment the sitting-room clock struck the hour of four, and it was the morning of the 11th of June. At that very hour on that very morning the Jeannette went down into the fathomless depths of the Arctic Ocean, and the ice-doe closed over her grave.

"I am no Spiritualist," continued Mrs. Melville, "nor do I believe in spirits. I do not attempt to explain what I have just told you, but it is every word of it true. I never expected after that to hear of the safety of the crew of the Jeannette. A few weeks after the occurrence which I have narrated, and at the same hour in the morning, I had arisen for the day and was in the hall which you see there. Again I saw my husband, nay, I even felt his breath in my face. I was dreadfully startled, but had sufficient courage to call out, 'George, is that you?' when the figure disappeared as if swallowed up in the air."

"And did you never speak of this before?" said the astonished reporter. "Frequently," said Mrs. Melville; "frequently to our little household, and once to Mrs. De Long, the unfortunate wife of the poor Commander of the Jeannette. Last summer, or in the early fall, I met her in Philadelphia. She was hopeful, even confident, of the ultimate return of her husband. I was cast down, and finally told her what I have just related to you. She was disposed to laugh at me, but I told her that I believed that the Jeannette had been lost on the 11th of June. Alas! for poor Mrs. De Long, my prophecy was too true. Here is a letter from her to my little girl on the very day the news came that Capt. De Long's dead body had been found."

Not only is the great Northwest the place where grain and stock are raised; but that section of the country, with its delightful, salubrious climate; is in the summer time the very "Garden of the World," and affords fine retreats for the wearied "business man" of the city, a place of rest and "summering" for his family, while with the additional aid of the mineral springs with which the country abounds, the invalid regains that much-sought-for and priceless boon, health. There, also, out-door sports, hunting, fishing, bathing, etc., are open to all the above named classes. Perhaps no other line can take the tourist to so many of these resorts as can the CHICAGO & NORTH-WESTERN RAILWAY. By this line you can reach Lake Geneva, Madison, Waukesha, Devil's Lake, Green Lake, Lake Mills, and all points in Wisconsin; besides the Dalles of the St. Croix, St. Paul, Minneapolis, Lake Minnetonka, White Bear Lake, and all points in Minnesota. The NORTH-WESTERN Co. has issued a very readable little summer book, called "My Rambles in the Enchanted Summer Land," that will be sent free on application to the General Passenger Agent of that road, at Chicago, Illinois.

That which is called considering what is our duty in a particular case, is very often nothing but endeavoring to explain it away.

Science and Art.

Opium kills about 160,000 persons annually in China.

There are only six charcoal furnaces in Great Britain, and they all belong to one firm. The annual yield of charcoal iron is about 3,000 tons.

Pure butter at 15 degrees has the same specific gravity as alcohol of 53.7 per cent. (.926), and oleomargarine as alcohol of 59.2 per cent., or .915 specific gravity.

For lighting the new residence of Mr. W. H. Vanderbilt in New York, it is stated that there are 2,000 gas-burners, supplied by about 15,000 feet, or nearly three miles of pipe.

Wood piled in a tank and covered with quicklime which is gradually slacked with water is said to acquire great hardness and consistency after the lime has acted upon it for a week or more.

The European mesmerizer, Hansen, who has been giving sances before the medical societies of Austria and Prussia, has been forbidden to hold any more, on the ground that he injures the subjects whom he employs.

The latest invention reported by a Japanese journal is that of Otsuka Minakichi, who, after extensive experiments, is said to have succeeded in making rifles of silk. They are described "as rigid as iron guns, while they are easy of carriage and have a very long range."

A good cement for glass is gelatine or glue treated with bichromate of potassium. The mixture must be made in the dark. The pieces are pressed together for some time, and then exposed to the sun. The cemented glass will not be affected by warm water.

The best way to keep ice in hot weather is to wrap it in a piece of dry flannel or carpet, and place it on two sticks at the top of a basin or water jug. The main point is to keep it out of the water, which accelerates the melting. The practice of wetting the flannel is almost as bad as leaving the ice in the water.

It is stated that after many years labor, Herr Carl Gehmia, of Berne, has succeeded in producing artificial mother-of-pearl which cannot be distinguished from the natural article. It can be moulded into any shape or colored to suit any taste. Changes of temperature have no perceptible effect upon it. This new substance is said to be much cheaper than the present mother-of-pearl of commerce.

The city of Geneva, Switzerland, furnishes water for small engines at about a cent a cubic yard, under a pressure of four and a half atmospheres, thus giving a horse-power for seven cents an hour. This is only half the charge that is made for water for domestic purposes. Two kinds of apparatus are used for motors, one acting on the plan of the turbine and the other through pistons which are actuated by pressure. The second seems to be the more generally preferred.

Mrs. Ann Case Holbrook.

The funeral obsequies of Mrs. Holbrook, wife of Judge E. S. Holbrook, took place at the family residence, No. 1723 Indiana Avenue, on Wednesday, May 17th. There was a large concourse of friends and relatives present, who deeply sympathized with the family in their affliction, but who recognized the sublime fact, that in their great loss the Spirit-world had received with anthems of joy and praise the bright spirit of the deceased, whose worn-out esker had been the cause of so much suffering during the last few months of her protracted sickness. Mrs. Holbrook had many warm and appreciative friends, who mourn her loss keenly, but whose sadness has a silvery lining, rendered brilliant by the glorious truths of Spiritualism, which caused them to look upward and behold the transfiguration—the ascended spirit beaming with health, happiness and pleasure as the result of the transition from a bed of sickness to the ineffable glories of the Summer-land. So strong was she in this faith, and so brave in view of the coming change, that, not only did she speak of it cheerfully, but she made all the appointments for the funeral, including this, that no badge of mourning should be worn.

Dr. Thomas was present at the funeral, and after an invocation and remarks, full of sublime pathos and love, called upon Mr. J. C. Bundy to read the following touching poem, composed by the husband of the deceased:

"I Would not Live Alway."

I would not live alway; I sense a new birth; For where, midst the changes, the passions of earth, Tho' even of all its best treasures possessed, Oh! where can the Heaven-born spirit find rest?

I would not live alway; I dread not the tomb; Mine eyes look beyond its dark portals of gloom. This frame must descend, but the soul shall arise To meet the glad angels that bend from the skies.

I would not live alway; the struggle of life Each day are more fearful—I, faint in the strife; And yet I press on, for my triumph shall come, And I welcome each hour that brings nearer my home.

The death-clouds are breaking; humanity springs From height unto height on eternity's wings; There Love, as sweet sun-light, in harmony thrills, And the glory of God crowns the beautiful hills.

Who would not live alway? Oh! happy the thought That man shall achieve all his wishes here wrought; That truth, peace and wisdom their virtues shall lead, And God over all, a kind father and friend.

The Chicago Quartette then sang the poem to the tune, "I would not live alway."

Following the music Mrs. De Wolf, so long and favorably known as a medium, spoke in a trance state. Her remarks created a profound interest and were listened to with breathless attention by all present. Many who have often heard Mrs. De Wolf, felt that she had done even better than usual in this effort. The hallowing influences of the occasion softened all intellectual differences and made the common interest in the future life strikingly apparent.

The services were closed by the Chicago Quartette singing "Sweet By and By." The body was interred at Oakwood Cemetery.

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