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L. C. Draper

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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 communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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Man's Three Battles For Liberty.

A Trance Lecture by Mr. E. W. Wallis, Delivered Sunday Evening, February 25th, 1882, at Fairbank Hall, Chicago, Ill.

(Reported for the Religio-Philosophical Journal.)

Not in any partisan spirit, nor as the advocates of any special theory or ism, but rather as searchers after truth, like yourselves, we stand before you to-night and shall endeavor as far as in us lies, to point your thoughts in the direction which we think will be both instructive and helpful to you. Among the most cherished of the rights of humanity is that of liberty. The very word itself arouses within the human heart thoughts and feelings that are pregnant with mighty issues; the very sound of the word reminds one of the noble and true, of the fight which has been made in the past, of the victories that have been gained, of the struggle which has yet to be maintained to win complete victory. Thus we propose to deal with man's three battles for liberty, and the first of these will take us back into the past where we may mentally picture the condition of the early inhabitants of the earth. We discover (that they, your ancestors, were but as savages, barbarians, living upon the sensual plane of existence, knowing nothing of individual rights, of intellectual or of moral responsibilities, but even there in those states of barbarism of innocent ignorance, even in those far-off days of childhood we find the potent prophecies of the majesty of intellect, the grandeur of moral conceptions, the nobility of the philosophers and religious minds of this day and generation.

In the past you know that humanity was in the condition of slavery, enslaved to the elements, bound in subjection to the laws of physical life and that disasters came upon the earth, that famine, fire, flood and pestilence ravaged those earlier inhabitants and made homes empty and hearts sad, so far as they were able to appreciate the magnitude of the disasters which fell upon them. These natural disasters, the conflict of the elements and their painful consequences to men became the necessity for action, aroused within them the dormant faculties of investigation and improvement. As a consequence out of the darkness of ignorance, out of the night of mystery and misery, humanity grew step by step; reaching comparative liberty from these painful surroundings and the consequences of the influences of the elements, and reaching finally the state where in the community life of the early patriarchal period there was comparative peace and enjoyment, yet you know that even here men were by no means free; there were bondmen and bondwomen; those who had the power made might right, and as a consequence war and bloodshed, injustice and tyranny were rampant. The Bible itself is a testimony of the low moral state of the Jewish people and the growth of that race is indicative of the growth of all races and nations.

Thus humanity has grown out of the darkness of ignorance in conflict with the stern forces of nature urged by necessity and compelled by pain to learn to adapt itself to circumstances, or to mold them to its need. By this means comparative liberty has been gained; but the liberty of self not only includes the necessary schooling and development and knowledge in regard to your environment, but includes a knowledge of the rights of the individual, consequently the time came when in the advancing intelligence of those distant days, men and women began to feel that they were equal to those who

claimed to be their superiors. The serfs, the slaves, those who were held as bond-servants felt the stirring and promptings of nature which declared their equal rights with others; and as you know from the patriarchal state to the governmental, through the epoch of the despotic rule of emperors or czars, up to the monarchical form of government, from the time of *Magna Charta* in Great Britain, from the time when the Puritan fathers landed on this coast seeking the liberty they could not enjoy in the old country, to your declaration of independence wherein you insisted upon the individual right to liberty, equality and fraternity, to finally that conflict wherein you were arrayed in contending factions to destroy the giant slavery which had set its foot on your soil, the world battled, and in the night of time struggled out from that condition, until now most men enjoy at least freedom or liberty of person, and none dare make them afraid. True, there are certain portions of the earth where slavery is not yet abolished and there are certain nations which are yet in the rear of the army of progress, but these are relics of ancient times, fossilized remains and representative conditions of what was in the past.

Thus, the liberty of self and the achievement of personal freedom not only embraces the region of knowledge, of natural law, the right to be free personally from restraint, but also the necessity for self-knowledge, for self-culture, so that you may be free from the vile habits, the perversions and abuses of function and faculty. In this sense the liberty of self is not yet achieved, the battle is not yet won. There are thousands who are dying for lack of knowledge; disease, pain, misery and premature death are the results of the voluntary contraction of habits which become the tyrants of man; the physical body claims the authority over intellect and intuition. The means to be employed to achieve freedom in this direction, is that same method which has been employed in the past, education, the calling out of the aspirations of the people by pointing them to a possible higher condition of freedom and presenting them with the means for its achievement.

The next of the world's great battles, then, is in the realm of intellectual liberty. As you go back in thought you see how man has struggled for freedom of thought, how, in spite of the efforts of conservative, bigoted and prejudiced minds, science has won her way stage by stage, fighting vigorously the opponents of her beneficent revelations, continually achieving conquest, until you can enjoy the results of these revelations of science, the freedom of thought, a free platform and a free press to express that thought.

A hundred years ago the world would not have dared to utter forth that which to-day you can freely express. In this sense, then, in the battle for the freedom of thought, for liberty of opinion and private judgment, the martyrs of the past, the great and noble souls—your Priestley, your Parker, your Paine, your Channing and your more recent laborers in this field, have all been expending their lives, putting forth their powers and suffering that you might enjoy the liberty of the hour.

In this realm of freedom, of thought, Spiritualism comes in as an important factor. For the last thirty-three years it has been exerting an influence in educating the minds and meeting the demands of the earnest searchers after truth, and, therefore, it is impossible to survey the field of human achievement and progressive unfoldment without recognizing its influence in the advancing tide of the spirit of the age.

The second great battle for liberty as you are aware, caused in the past a vast amount of suffering. Whether it be a Jesus protesting against the usurpation of human rights; whether it be the Protestant Luther boldly and nobly and successfully claiming the right of private judgment; whether it be a Fox or a Wesley, or any of those who have in recent times raised their voices in behalf of down-trodden humanity, it matters not; they have all been teachers and saviors; they have been the benefactors of the race and instruments in achieving that condition of freedom and happiness which you now enjoy. To-day you have the educational influences of the press, the daily newspapers, the flood-tide of books, magazines and scientific manuals, compulsory education of children in schools, all tending to increase the store of knowledge. Institutions devoted to learning, the free libraries wherewith this and other advancing countries are being blessed, all instruments in completing the equipment of mankind for their intellectual good and growth.

Thus it is that the battle has been partially gained, the conflict in the direction of the recognition of private judgment and freedom of thought in political, social and scientific matters, is to a great extent over. But there is yet another region wherein the fight wages hot, and that is in the realm of the moral emancipation of mankind. Here we find the cloven hoof which during the last eighteen hundred years has been tearing out the very energies of humanity, crushing down the rising aspirations, denying expressions to the fondest hopes and desires of the human heart, blighting and blasting those possibilities of human advancement, denying natural religion and making the whole of religious thought a sentiment, a travesty, unnatural and immoral; immoral because starting from the foundation of innate and total depravity, it declares the necessity for the abnegation of all rationality, of all conscientiousness and

makes of humanity mere tools or receptacles for its nostrums.

The realm then of the moral and religious emancipation of humanity, wherein man may become a law unto himself, intelligently conforming to the highest right as presented to him, is now the scene and arena of strife and pain and suffering. In the past you know the church has ever used its influence against free education; it has striven to maintain the mystery of godliness, the superstitious fears of death, and has represented the desire for knowledge as the result of the influence of his Satanic majesty. It has sought to make it appear that you are the chosen ones of the Infinite, that your eternal happiness is assured if you do not think. It has declared that your reason is not to be trusted, and when you question why, it immediately presents to you reasons why you should not reason, thus doing itself, the very thing which it declares you must not do. But in this great field of life and activity, the mind of man has gone out searching after what Spencer terms "the unknowable." Men have thought, imagined and dreamed of grand ideals, of nobler states, of the perfectibility of human nature; have planned as statesmen, constitutions which if carried out, would make the earth a paradise. Social reformers have formulated schemes of community of interests and well-being which if practised to the full extent, might have wrought great comfort and blessedness, but in all of these the disposition to bind man back to the past and down to the ideas of finality of orthodox creeds, has ever been at work endeavoring to stultify the best efforts of enlightened and progressive reformers.

One of the significant signs of the times is the growth and tremendous influence of the mother church. The Roman Catholic Church still usurps power and sway over conscience and intelligence, is threatening even yet to engulf the other divisions of Christianity and destroy the liberties which have been won at such great cost. But for compulsory education, but for increasing knowledge scientifically, but for the disposition of the age to inquire into the religious hopes and faith of the hour, we should fear that the world would go back again into the thraldom and be subjected to the control of that powerful institution. But no! We see and recognize that Spiritualism is working, that intellectual ideas and increased scientific knowledge, are all against this despotism, and are moving humanity step after step up the steep hill of difficulty, leading to final emancipation. Thus the great battle of and for religious equality, for liberty of conscience, must continue, and will ultimately lead to the abolition of church institutions, of sacerdotal systems, of sectarian divisions—will present men with the idea of natural religion and give the freedom for which all hearts crave.

You know what dogmas have done in the past; you know what the church has called into being, how those who have differed with it have been brought under the rack, submitted to the Inquisition; you know how the thumb-screw and the stake have met those who have dared to claim their liberty; yet in spite of it, there has been great advance made in this work of the unfolding of humanity. But it may be said, after all, "as we look around us, humanity is in much the same condition as it was eighteen hundred years ago; men are ignorant; there is mischief, misery and sin, bigotry and prejudice; the orthodoxy of this age is analogous to the orthodoxy of the time of Jesus; the priests of this day are just as bigoted as were the priests who ministered in the Jewish synagogues at Jerusalem; we cannot find that there is much progress." Because of this many persons are inclined to the pessimistic opinion that there is not and never can be any real advancement for humanity. But suppose you regard the earth as a primal state of being, a rudimentary stage where as the alphabet of life, and where latent powers are being unfolded in you.

If you keep an infant school for eighty years, it will still be an infant school at the end of that time, but your pupils will have changed; those to whom you have taught their lessons will have gone on into broader life and larger liberty, enjoying the result of the education you have given them. Exactly so is it in the world of which you form a part. This is the infant school of the universe; here you begin to learn the a, b, ab of the infinite language of eternity; here you become acquainted with the powers which belong to your spirit, with the energies which you can employ, with the implements which you shall use in the other state of being; and consequently those who took part in the struggle in the past, those who were sacrificed as martyrs for the truth, who exerted an influence for good and fought for the liberty of humanity, continue their career elsewhere.

We often hear it said, "Oh! I could only go back to childhood and live my life over again, how different I would live, how much more wise I would be, how much more earnest would be my efforts to bless humanity and to apply knowledge." Yes, my good friend, but were you a child again of seven you would be just as childish and ignorant, and require just such schooling, such painful and bitter experience, such blind folly and mistakes as you have met with in your past life in order to acquaint you with yourself and your spiritual powers. At eighty you have gathered up the threads of the tangled skein of life; you have unravelled some of its mysteries; the puzzle is no longer a puzzle to you; you feel that now if you could continue to live, you would be able to do so much better than you have done. Aye, instead of

wishing to live your life over again you will know that you will live on; you will not come back to childhood and pass through that state of innocent ignorance, and the acquisition of knowledge in this primal school of being, but out from the material existence at eighty with the aggregate of your life's experience, with the knowledge and power which it has given you, with the wisdom which will enable you to employ that power intelligently and in harmony with divine principles, death sets you free, and says, "Come up higher, you have benefited by your earthly experience, now is the time to go on and make the best use of those energies in the freedom of the hereafter state."

The world is in darkness, doubt and despair in regard to the great question of immortality. On all sides there is the lingering fear of death, the fear of an angry God, the fear of truth. Men dare not let themselves think; are afraid to inquire; are afraid that they will be unsettled in their present apparently hopeful and satisfactory state of belief. They cling to their faith in the church as a drowning man catches at straws. They plead the merits of their savior, the blood of their Christ, as the only atonement for their sins and shortcomings, fearing that should this be taken from them they would have no solid ground-work upon which to stand. But with the knowledge which is being poured out upon the world to-day, with the advancing tide of intuitive conceptions and increased spirituality among the more philosophical and naturally religious minds of the Christian world, as also among those who have philosophically grasped the subject of Spiritualism, comes this knowledge which sets men free, knowing the truth, freed from superstition and bigotry, recognizing the natural immortality of humanity, the spiritual possibilities inherent in every human being, the innate purity and goodness of every spirit, which only requires conditions for manifestation, to blossom out into deeds of purity and goodness. The thought of the age is growing grander and nobler. Men are recognizing the majesty and wisdom of God, are insisting upon his loving intelligence rather than his anger or his vindictive hatred and wrath. The time is coming when the faith in human perfectibility and goodness will grow stronger and deeper and the liberty which has been achieved will become extended to the full and perfect recognition of individual rights. True, it may be said, "Liberty degenerates into license." Yes, to grant the child absolute liberty is to submit it to pain and suffering and probable premature death. Many there are who having the barriers removed which have hitherto limited their sphere of action, have as a consequence run wild in excesses, and the world to-day is in that transitional state between a crude, controlled and contracted sphere wherein men have been afraid to act and to think for themselves, and the other extreme of perfect self-assertion and absolute liberty of private judgment, until insisting upon individual rights they have failed to recognize the responsibility which devolves upon them to respect the rights of others. There is this danger, then, if the world moves too fast, if liberty is granted to those who are not prepared for it; hence we can recognize that the conservative tendencies of the age are just as necessary in their place and time as are the progressive aims of the more advanced, active and positive workers for progress. It is necessary that there should be some brake upon the wheels of the car of progress. But if there is, as we hold there is, an essential element of goodness and perfectibility in human nature, then liberty may be granted just so fast as humanity reaches the condition of the knowledge of, and has the power to hold and to use, that liberty which it needs.

It is then, in this direction, the final emancipation of humanity morally from all restraints of creeds, from all assertions of absolute finality, from the erection of any other standard of right or justice save that standard which the cultured intelligence, the rightly directed reason, the unfolded spiritual consciousness enable man to recognize that the world needs liberty. It is not necessarily true that what Jesus said is true because he said it; it is not that what Paul uttered is authoritative simply because Paul uttered it. It is no more true because it is issued from the mouth of Moses, or Jesus, or John, than if it emanated from the mouth of a Paine, or a Parker. The truth is the same, and where it appeals to the rational mind, where it is in harmony with the cultured moral sense and the illuminated reason, where the soul can take hold of, and apply it to its own needs, then it becomes a part of the mental man or womanhood, becomes a portion of the intellectual growth of the individual, and none can take from them that truth or the consciousness of that principle.

It is therefore an absolute necessity that all shall be left free to think for themselves, to understand themselves, to cultivate their powers bodily, mentally and morally. Liberty of conscience is equally as necessary as freedom of thought. Nay, it requires that there shall be a cultured consciousness of principle, of justice, of truth and right; nay, more, of the necessity for loving self-sacrifice, denial of individual interests for the good of humanity, a knowledge that all are parts of one stupendous brotherhood, that the interests of humanity centre in the interest of the individual, and that instead of insisting absolutely upon the uncontrolled exercise of your rights, the highest state of moral unfoldment is where you can feel that it is your happy privilege to forego your rights, to deny yourselves your privileges that humanity may be blessed, and in the spirit of Christ, in the spirit of self-sacrifice, of love of truth,

and principle, of love of humanity, to voluntarily surrender your own claims and needs that the cause of human progress and liberty may be advanced, that the world may be blessed, even to suffering martyrdom, social ostracism, persecution, public opprobrium and final death upon the cross as of old, if need be. It matters little, if you have the approval of your conscience, you have realized your liberty, you have become a savior to your fellows, not only by claiming your own rights but by submitting yourself a cheerful and willing sacrifice upon the altar of progress, that the truth may be advocated, the cause of progress advanced and humanity made freer by the efforts you have expended in its behalf.

Thus it seems to us that man's three great battles for liberty take in the whole field of human action, human thought and endeavor. The age of reason is truly reached, but the age of intuition has yet to be gained, when the seeing eye of the spirit recognizes eternal principles and when reason subjected to the intuitive sense of moral principle, instead of selfishly insisting upon its own rights, is prepared to submit itself to the sacrifice for the good of the whole. When this condition of mind and thought is reached, when this spirit shall have blessed the earth with its influence, then may you anticipate the millennial epoch, the golden age of peace and happiness, when the lion shall lie with the lamb, when swords shall be beaten into pruning hooks and plowshares, when workers will labor in the vineyard of earth to add comfort and joy to the whole family, preferring the interests, the happiness, the liberty, the comfort of others to their own selfish claims. God speed that day, when as truth seekers and truth lovers you will lovingly sacrifice your own claims and labor for the good of your fellows.

Letter from Portland, Me.

To the Editor of the Religio-Philosophical Journal:

Here the writer finds himself in the "Forest City" of New England dispensing the gospel of Spiritualism, filling his fourth engagement with this society within a year, and the interest seems to be increasing rather than waning. The meetings are held in Mechanics' Hall, on Congress St. This is a very cosy and pleasant hall capable of seating an audience of about three hundred. Mr. H. G. Berry, a young man of sterling integrity, presides over the meetings with ease and dignity. To his untiring zeal and ceaseless efforts the success of the meetings in a great measure are due. The music, both instrumental and vocal, is of a high order, few spiritual societies in New England equalling and none excelling in that direction. The speakers who have occupied the platform, have in nearly all cases been first-class advocates of the spiritual philosophy. Allow me to mention a few: Mr. E. W. Wallis, of England, whose soul-stirring and eloquent orations will never be forgotten by those who have had the pleasure to listen to them; Mrs. Juliette Yeaw, of Northfield, Mass., a woman in whose life we find combined all those noble traits of character, which makes it only necessary for us to know her that we may respect her, possessing also rare mediumistic gifts, which throw widely open all the doors of her soul, so that being fed with that manna which cometh down from heaven, she is enabled to break unto the hungry ones of earth the "bread of life." Mrs. Morse, lately from the West, whose radical thoughts and witty sayings will not soon be forgotten; Mrs. N. J. Willis, of Cambridgeport, Mass., a noble specimen of womanhood, an able and eloquent lecturer, one the writer will never forget, as she was the first speaker he ever heard enunciate the spiritual philosophy, and Mrs. Sarah A. Byrnes, who always seemed the personification of eloquence.

Portland has always been a centre of spiritual activity, and in the years gone by, nearly all the leading speakers of the East have presented the claims of our heaven-born philosophy: Wm. Denton, Emma Hardinge-Britten, Mrs. Nellie Palmer, N. Frank White, and hosts of other equally worthy speakers, have sought to disperse the clouds of theological darkness here. These names, the names of our noble speakers, mediums and workers form links in that great chain which reaches back to the early days of the history of Spiritualism, and lurking behind each name we see the grim shadows of self-sacrifice, abuse, and ostracism; but the future, all glorious with the sunshine of immortal truth, bends over them, holding in its hand the rich rewards which belong unto them who have fought the good fight and won the victory.

Able speakers and good reliable mediums meet with a warm reception and a most cordial welcome in this city of the East; but frauds soon learn that this city is not their paradise, and failing to receive the support of the Spiritualists they very soon start on their "tramp" for a more genial clime where Spiritualists are far more willing to pay for a humbug (if it is only a big bug and hard to swallow) than for the genuine article of spirit manifestation. Good and honest mediums always find the harvest here ready for the reapers.

When Mr. Edgar W. Emerson, of Manchester, N. H., visited this city last November, his rooms were crowded with earnest seekers after spiritual truth. Mr. Emerson is a gentleman whose manners are unassuming, and his clairvoyant powers seldom equalled. The receptions held by Mr. Emerson and the writer of this letter at that time at the residences of leading Spiritualists, were crowded

Continued on Eighth Page.

Woman and the Household.

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

THE COMING TIME.

When men forget their love of gold, And love their honor more...

Then will the human soul grow strong, And wise and good and free, Shall rise the coming race, O God...

Bishop Whipple of Minnesota has alarmed timid members of his church, by licensing two women as lay-readers in the far west.

Mrs. Bayard Taylor has been writing a series of articles on "German Cookery," for the Sunday Tribune.

The sole manager and attorney for D'Oyly Carte's opera troupe and lecturers in this country, is an educated young Englishwoman, Helen Lenoir.

We have spoken of Leila J. Robinson, the only woman lawyer in Boston, who has acquired a fair office practice...

ITEMS FROM NEW YORK. The will of Sarah Burr of New York, which was offered for probate late in March...

The above volumes have been gotten up in the most thorough, artistic and comprehensive manner—in fact, every thing that skill could produce or money purchase, has been brought into requisition in their production.

Mrs. Sarah Wilkes Banta holds a centennial birthday party to-day (St. Patrick's day) at her home in Brooklyn, at the house of her youngest child, a sprightly matron sixty-one years of age.

But a more remarkable woman passed from this stage of existence on the 12th of March, in New York. Mrs. Anna Spence died at the remarkable age of 105 years.

The Rev. Miss Anna Oliver, pastor of a M. E. Church in Brooklyn, has devised a republican method of raising money to pay off the church debt.

The annual meeting of the Brooklyn Maternity was held not long ago in that pleasant suburb of New York, at which addresses were made, and the eleventh annual report of the society was read.

ternity," and this, with God's help, we are trying to do." During the past year 116 women and 114 children have been cared for, and there are at present 81 inmates of this noble charity.

The following is a notice of a most interesting work by one of the editors of the Brooklyn daily Eagle, a lady of great energy and ability, a friend of the best progressive thought...

"This volume is the only work of its kind ever published giving complete and accurate biographies of 'The Ladies of the White House,' in the order of the administrations, from Washington to Garfield.

BOOK REVIEWS.

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

HUBBARD'S NEWSPAPER AND BANK DIRECTORY OF THE WORLD, (with Gazetteer and Atlas Combined). Two Volumes, 1882.

The above volumes have been gotten up in the most thorough, artistic and comprehensive manner—in fact, every thing that skill could produce or money purchase, has been brought into requisition in their production.

VOLUME I.

At page 20 is the beginning of a brief but felicitous article under the caption of "News Gathering of the World." It is a charming monograph.

Upon page 125 begins the "Story of the Types," by Henry Clay Lukens, ("Erratic Enriquez") whose pen-fishes, full of gentle humor and unaffected pathos, and rich with the colors of silver and gold, have made his writings popular far and wide.

The lists of American Newspapers, arranged alphabetically first by States, and then by Territories, commence on page 153.

A fine map of North America appears upon pages 1,002-3. This is followed by a series of maps of the several States and Territories of the Union, giving not only the names and outlines of counties, but also the towns, cities, railroads, rivers, etc., of every county.

At page 1,101 a series of articles begins with a description of the United States as a whole, and of its various States and Territories separately.

VOLUME II.

Opens with the polyglot title pages, a view of the publication office and a lengthy but interesting introduction in English, German, French and Spanish, reviewing the Press of the World, and referring to the Summary Tables at the conclusion of the work.

At page 1,229 begin the lists of Newspapers of Foreign Lands, Austria-Hungary leading off. These continue through 820 consecutive pages. The list of each country is prefaced by a brief explanatory introduction in three or more languages, and the names of the publications are not only given in their vernacular, but their significations appear in English.

Following the Foreign lists and beginning at page 2,050, we have a series of Gazetteer articles descriptive of all foreign countries, prepared for the work by writers of ability.

Beginning at page 2,457, and running through sixteen pages are an "Exhibit of the Newspaper Publications of all Nations," and a "Summary of the Publications of the Globe by Grand Divisions."

Magazines for April Just Received.

WIDE AWAKE. (D. Lothrop & Co., Boston.) Contents: Frontispiece; How Jacky went to Church; Who Holdeth up the Sky? Little Peaching; Too Fond of Maple Sugar; A Forced Laugh; Their Club and Ours; The Owllet; The Lost Five Dollar Bill; What the Circus Did; How Naomi Flooded the Bog; Today; On Fast Day; John's Schoolmaster; The Firm of Pumpkin & Boss; A Deep Sea Dream; From the Hudson to the Neva; Chinese Decorations for Easter Eggs; Wild Flower Papers; A Free Ride; A Quaker Boy's First Fox Hunt; "Supper's Ready." A Nantucket Story; An Acquaintance Declined; Everybody Surprised but Addie; Bangles; Music; Magna Charta Stories; Doon-Yard Folks; Ways to do Things; Old Ocean; Health and Strength Papers; Little Biographies; What to do about it; Wide Awake Post-Office.

POPULAR SCIENCE MONTHLY. (D. Appleton, & Co., New York.) Contents: Chinese Immigration, by Gerrit L. Lansing; The Scholastic Prelude to Modern Science, by Henry Duncan Macleod, M. A.; How Animals Breathe, II, by H. L. Fairchild; Has Science Yet Found a New Basis for Morality? by Prof. Goldwin Smith; Fossil Seeds, by Stanislaus Meunier; The Unwaxed Canyon, by Henry Gannett; Recent Wonders of Electricity, by W. H. Preece, F. R. S.; Modern Explosives, by Benjamin Vaughan Abbott; The Germ Theory, by Prof. Louis Pasteur; Dean Swyiff's Disease, by Dr. Bucknill, F. R. S.; Hyacinth-Bulbs, by Prof. Grant Allen; The Javanese Calendar, by J. A. C. Oudemans; Sketch of M. Louis Pasteur, (with Portrait); Entertaining Varieties; Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston, Mass.) Contents: Europe before the Arrival of Man; An Echo of Passion; The Nixie Maiden; Shakespearean Operas; The House of a Merchant Prince; A Modern Hindu Reformer; In Venice; Development; A Realistic Poet; Sunrise; Doctor Zay; Progress in Agriculture by Education and Government Aid; The Folk Lore of Lower Canada; The Poems of Mrs. Spofford, Owen Inslay and Miss Hutchinson; Two Biographical Studies; Caroline Fox's Memories; The Mendelssohn Family; The Tauchnitz Library; The Contributors Club; Books of the Month.

THE CENTURY MAGAZINE. (The Century Co., New York.) Contents: Portrait of Matthew Arnold; Tunis and its Bay; To London at the Harp; Through One Administration; The Age of Praxiteles; Matthew Arnold; At Rome; Opera in New York; Butterflies in March; On Kingston Bridge; Oddities of Southern Life; A Spring Madrigal; In April; Some American Types; Russian Jews and Gentiles; A Modern Instance; Nimitz; Was the Earl of Beaconsfield a Representative Jew? The Blessings of Piracy; Topics of the Time; Literature; Home and Society; The Worlds Work; Brie-a-Brac.

ST. LOUIS ILLUSTRATED MAGAZINE. (Magazine Co., St. Louis, Mo.) Contents: Milwaukee, Wis.; King Phillip; Miss Pryse; Life; Our Stepmother; Timely Topics; Domestic Felicities; Moulding Public Sentiment; Character Propagates Itself; Mexico and Her People; Winter Evening; Two Pictures; An Utter Experience; Adulteration of Food; Women for Artists; A Tea Gown and Stockings; Fashions for March; Sunset on the Snowy Range.

THE MAGAZINE OF ART. (Cassel, Petter, Galpin & Co., London, Paris and New York.) Contents: The Mid-day Rest; The Watts Exhibition; The Coal-Scuttle from an Artistic Point of View; Artists' Homes; Joseph Fluggen; "A Spanish Courtyard"; Alnwick Castle; Benevenuto Cellini; The Towers of Sir Christopher Wren; A New Life of Raphael; The Royal School of Art-Needlework; Art Notes; American Art Notes.

THE ORIENTAL CASSETTE. (L. Lum Smith, Philadelphia.) A literary monthly containing original and selected articles.

NATURE. (Macmillan & Co., New York.) An illustrated journal of Science, replete with interesting matter.

THE STUDENT'S JOURNAL. (Andrew J. Graham, New York.) Devoted to Phonography, Hygiene, Philology, Bibliography, etc.

Magazines for March not before Mentioned.

THE NORMAL TEACHER. (J. E. Sherrill, Danville, Ind.) Contents: Editorial; Department of Theory and Practice; Correspondence; The Two Main Pillars of Our Social Edifice; Notes and Queries; Examination Department; University Department; Central Normal Department; Publishers' Department; Book Table.

THE PANSY. (D. Lothrop & Co., Boston.) A prettily illustrated weekly for children, edited by Mrs. G. R. Alden (Pansy).

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The style of the Treatise is well illustrated by its opening paragraph: "The two great forces of life are the air we breathe and the food we eat. The two great reciprocities of the system for these forces are the Lungs and the Stomach. The Lungs and the Stomach co-work together in imparting strength and life to the system."

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The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

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Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty 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, April 1, 1882.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

Our Position on some Points Defined.

That what is called spirit-form materialization is possible and has at rare intervals occurred, we have good reason to believe. That the alleged materializations shown by Hull, "Crimdle," and nearly all the rest of the mediums who make a specialty of form-materialization, are either fraudulent or not what they are alleged to be, we have equally good reason to believe. In every instance where a crucial test has been applied to Hull and "Crimdle," the supposed spirit has been found to be the medium. Our experience with Henry Slade when we sat beside him in a well lighted room with our family, holding his hands and seeing the cloud-like vapor gradually gather at a distance of five feet and then assume the well-known features and dress of a friend, and this repeated on several occasions with different observers who recognized different forms, is of itself conclusive evidence, obtained under conditions against which no scientific objection can be raised.

We believe the influence of those who have upheld frauds, honestly it may be, and who have allowed their desires and emotions to run away with their judgment in these matters, has been the greatest drawback with which Spiritualism as a distinctive public movement has had to meet for some years. We believe the time has come when Spiritualists must take decided steps to abate the nuisance which has for years made Spiritualism a stench even in the nostrils of those who have come into a knowledge of the sweet kernels of truth hidden in the chaff. We believe an alleged spirit manifestation which can be duplicated by human agency under the same conditions, is of no value in demonstrating the truths of Spiritualism. We believe the cabinet should be broken up for kindling wood and its use in producing spirit phenomena discontinued. Spirit materializations, so called, can be produced without a cabinet, as has been repeatedly shown by F. E. Monek, Henry Slade and others. No apartment cabinet can be made; whether it be of wood or metal or the two combined, that cannot be tampered with if left in the hands of the operator or medium. We believe all physical phenomena can occur in the light, and if Spiritualists and investigators will have patience and be satisfied with something less than a Barnum's show, that honest mediums will gladly co-operate with them in experimenting more thoroughly in this direction.

Those who follow the vocation of mediums, by the manifestations produced in their presence come to have great personal influence over the minds of the people who accept the phenomena as of spirit origin. This influence is either good or bad in a very marked degree. Therefore, while we admit, that for strictly scientific experiments it matters not what the moral character of the medium for physical phenomena may be, we believe no medium should have the confidence or support of Spiritualists, however powerful his or her mediumship may be, who has not a good moral character. The frauds committed by "Crimdle," for instance, are of trifling moment compared with the evil effects of the moral malaria which ever attends her, and which must be absorbed by those who come under her influence.

Our friends will confer a favor upon us and further the ends of truth and justice if they

will cut out this statement of our position, and have it ready to confront those who so delight in misrepresenting our language and positions.

A Hull Team of Frauds.

For some years past Mr. and Mrs. Robert Hull, formerly of Portland, Maine, have been doing a thriving trade in materializing spirits for the edification of *Gobemouches* in general and Hazard, Hatch and Colby in particular. The editor of the *Banner* has waxed most pathetic in describing the suffering of the "pure, honest and genuine medium," Mrs. Hull. His eloquent flights in describing her gifts have only been equalled by those of the octogenarian Hazard. With the aid of Mrs. Hull, Hazard has been able to fondle and trot on his knee his special spirit pets, and take moonlight walks with other of his numerous female relatives who have gone to spirit life. Being a man of large property, he has been able to buy more of this sort of amusement than any other man in the country; he is bound to have it even if it does come high. Page after page of the *Banner* has been filled with his descriptions, rivalling Munchausen. Mr. Hatch of Astoria having lost a daughter visited the frauds at Terre Haute, and having thus prepared himself to swallow a large dose, took the Hulls into his home and there had the felicity of seeing his daughter, as he supposed, and not only did his darling materialize as substantially as in life, but such illustrious personages as Jesus and Confucius put in an appearance and were readily recognized. Why shouldn't they? Prince Napoleon who went to spirit life so suddenly with the aid of a Zulu, came and fell in love with the spirit daughter and then no doubt blessed the Zulu who had been the means of making it possible for him to form the acquaintance of Mr. Hatch and family. Something less than two years ago the editor of the JOURNAL was informed by one of the elect who had the entrée of the Hatch mansion, that in a few months a grand wedding was to take place with the Prince as groom and Miss Hatch as bride. Whether this happy event was ever consummated, is not known at this office.

A few months since the Hulls rented a house in Brooklyn and opened out for business. Every precaution that could be thought of to guard against detection was adopted. Applicants for admission to the show were obliged to register their applications in advance, with references. The necessary qualifications were, monumental faith in the claims of materializing mediums in general, and Mrs. Hull in particular, together with the ability to pay the fee. Everything now seemed propitious and a long and profitable season could reasonably be looked for. With the influence of the *Banner*, backed by the prestige gained at Hazard's and Hatch's, there seemed to these worthies nothing in the way. They did not realize the growing strength of public sentiment, demanding conditions which would in the end bring to light their nefarious practices. Engrossed in their unholy work they had failed to note with sufficient care the growing enlightenment of the public which was being rapidly increased by the RELIGIO-PHILOSOPHICAL JOURNAL. Finally, their fears were excited by Dr. Crowell who, in the last issue of his paper, denounced Mrs. Hull as a fraud. Something had now to be done to quiet suspicion, and once more make themselves "solid" with the spiritualistic public, and while beating about for some scheme to blind the public, Mrs. Cora L. V. Scott-Hatch-Daniels-Tappan-Richmond began a lecture engagement in New York, which had been perfected, the JOURNAL is informed, by her "friend" Emmette Densmore, whom many New York Spiritualists will remember as the man who is reputed to have sent his family to Europe one day and staid behind to accompany Mrs. Richmond—at that time, Mrs. Tappan—on the next week's steamer for England. The Hulls evidently "knew their woman;" they were undoubtedly familiar with her efforts to screen Bastian and Taylor when the Spiritualists of Chicago requested those tricksters to prove their claims by allowing test conditions. Although Mrs. Richmond then alleged that she was backed by her band of "high spirits," her attempt to whitewash those young men was a disastrous failure. However, the Hulls evidently hoped that being nearer the Hub, from which emanates the champion fraud defender, Mrs. Richmond's efforts would be more successful than when in Chicago, where she was subject to the "antagonistic magnetism" of "that young feller out West" as Bro. Colby is in the habit of "harmoniously" designating the editor of the JOURNAL. Mrs. Richmond and her attendant William, or "Sapphire" according to spirit Ouina's nomenclature, were installed in the Hull home, where the "magnetisms" were evidently congenial and Ouina's muse was at her best, as witness the following extract from a "poem" given by Mrs. Richmond under the alleged control of the aforesaid Indian maiden, Ouina. The "poem" consisting of nine stanzas was published in D. M. Fox's paper, the western organ of frauds. The obscurity and limited circulation of that sheet will prevent the poem from being read by many and hence we the more cheerfully save from oblivion the following choice bit:

We live (Water Lily and Sapphire I mean)
 With a sweet, lovely medium as ever was seen,
 And the spirits can 'terialize here very plain;
 And what I have said, I here say again,
 Take no heed of the slanders and shafts that are sent,
 They will all be broken, their venom be spent,
 This medium, called Hull, is the true golden grain,
 And many warm friends flock around; but the strain
 Is hard, when some one who has never seen her,
 Sends a shaft, but this makes every friend a worshiper.

Shade of Longfellow! isn't that ravishing poetry? The music of its rhythm is only equalled by the truthfulness of its sentiments. After this authoritative statement through a medium, who is the instrument used by Swedenborg, Edmonds, Franklin, Jefferson, Garfield, & Co., that, "This medium called Hull, is the true golden grain," how could Spiritualists have the audacity to doubt, or to attempt to investigate still further for the truth? Yet it seems that most of them still did doubt; probably because they had not been made aware of the versified views of the "high spirits."

These doubts were solved however quite unexpectedly and very conclusively at a séance held in New York City on Sunday evening, the 19th. The exhibition was given at the house of a firm friend of Mrs. Hull, who so far as is known believed implicitly in the manifestations. The company consisted of three gentlemen and eleven ladies, we believe; Mr. and Mrs. J. H. McVicker of Chicago, being present. In order to please the spirits and produce those harmonious conditions so much loved by brother Colby and fraudulent mediums, the usual amount of singing was done and probably in the usual execrable manner. While Mrs. Hull was taking off her boots and dress, carefully placing her ear rings in a box, and making up the dummy on the sofa to be afterwards pointed out to the observers as the medium, the noise of her work was drowned by the music of the following words: Make us prayerful, make us prayerful, just now, We are waiting, we are waiting, we are waiting just now.

Just now we are waiting, we are waiting just now. Come dear spirits, come dear spirits, come dear spirits just now, etc., etc.

The "spirits" could not resist this appeal and soon showed up. After several forms had appeared, one was embraced by a Dr. Collins, who may be for aught we know the mysterious "Tom Collins," but whoever he is he did his work well and was ably assisted by others. For further particulars we refer the reader to the account of Mr. Sammis as published in another column.

The Circulation of the Blood in Mediums.
 Some discoveries made by Dr. John Purdon, a surgeon major in the British army, are published, illustrated by handsome engravings in *Psyche*, of which we have received a supply at our office by last mail. Dr. Purdon, who is a man of great intellectual power, has been taking automatic records of the beatings of the pulse in the case of mediums and others, by means of the sphygmograph. The sphygmographic trace of any man is as characteristic of him as his handwriting, but Dr. Purdon's experiments set forth that sometimes when a medium or mesmeric sensitive is *en rapport* with another person, he occasionally ceases to give his own proper sphygmogram, and in place thereof gives that of the man with whom he is *en rapport*. Dr. Purdon has made other new discoveries. His utterances occupy many columns of *Psyche*, and mark a new and important step in psychological research.

How Can One Escape from Undeveloped Influences?
 A friend in Texas asks this question, and in reply to which we can only say that undeveloped spirits accompany undeveloped mediumship, and the more successfully the mediumistic faculty is cultivated, the more perfect will be the controlling influences; hence the way to escape is made plain. Mediumship should be cultivated according to its conditions and laws just as any other faculty of the mind. A great share of the communications referred usually to "evil" or mischievous spirits, is really the result of imperfect mediumship or control. Study well the rules for the formation of circles, as given repeatedly in the columns of the JOURNAL, and carefully observe them.

Last week's *Banner* attempts to score the gifted trance speaker, E. W. Wallis, for writing to an English paper, his views on Mrs. Hull's mediumship. Want of time and space forbids any comments on the matter in this issue, but next week we will have a few words to say, and in the meantime, Mr. Wallis may congratulate himself that he has been so signally sustained in his opinion by the exposure of Mrs. Hull as told in another column.

Friday afternoon and evening of the 31st is to be devoted by the Spiritualists of Chicago to a commemoration of the 34th Anniversary of Modern Spiritualism at Union Park Hall. The afternoon is to be devoted to a conference; in the evening there will be a short address by A. B. French, and perhaps by others, to be succeeded by a social entertainment.

"This medium called Hull, is the pure golden grain," sweetly warbles the Indian girl through the lips of her favorite instrument, Water Lily, and the average Spiritualist not having been re-incarnated a sufficient number of times to become spiritually developed, meekly intimates that "this medium called Hull" is in truth the hull, and not the grain.

Mr. Kiddle may have seen genuine spirit forms at the séances of Mrs. "Crimdle" and Mrs. Hull, but in the light of late exposures, we very much doubt his ability to convince any body else of their genuineness.

A complimentary benefit was tendered to the widow of Captain Thomas H. Simmons, at Union Park Hall on Wednesday evening last. The programme was an extensive and interesting one.

Current Items.

Mr. and Mrs. Bundy reached home on Sunday, having spent three weeks most enjoyable with their friends in New York, Brooklyn and Boston.

Thirty cents pays for this paper twelve weeks to new subscribers on trial. A specimen copy sent free to any person desiring to see it before subscribing.

Visions of the Beyond, by a Seer of to-day, or Symbolic Teachings from the Higher Life. Price \$1.25; postage eight cents. For sale at this office.

The Hollow Globe or the World's Agitator and Reconciler, a Treatise on the physical conformation of the Earth, by M. L. Sherman, M. D., and Prof. W. F. Lyon. Price \$2.00; postage ten cents. For sale at this office.

Archdeacon Dunbar of London, considers the harp the instrument of religious worship, as exemplified in Jewish worship and in representation of heavenly worship, and so thinks the instrument has been very much overlooked, and ought to be generally used. Accordingly he has secured a professional performer to play at all his services.

Virtabake, a high Japanese official, has gone to India to inquire into the present condition of Buddhism in that country. He will visit Germany and England to study the religions of the two countries and their influence on the government and the people. The Japanese Buddhists are alarmed at the spread of Christianity among the subjects of the Mikado.

The Rev. Mr. Miln and his atheism have suddenly dropped into unexpected obscurity. He lifted his head up for an instant, cried out, "I believe every body who believes any thing is a fool," and then sank out of sight again. The world looked at the spectacle, and one said, "Didn't you hear somebody say something?" and another replied, "I thought I heard a noise, but I don't know what it was," and then they trudged on, leaving the poor preacher to wonder why such a man as he could say what he did and produce no effect at all.—*N. Y. Herald.*

The Rev. Mr. Doneho, a popular Presbyterian clergyman of Pittsburg, recently preached a sermon in which he spoke favorably of respectable secular papers which are published on Sunday. He definitely drew the line between the respectable ones and those scurrilous and improper. He told his congregation that he regarded a decent Sunday paper as a necessity for an intellectual community. The two Presbyterian papers which are published in Pittsburg, thereupon denounced Mr. Doneho as a violator of the fourth commandment. This made it proper for Mr. Doneho to make himself heard in his own defense. In a spirited newspaper article, he now accuses the so-called religious papers of being not quite so religious as they might reasonably be expected to be.

Leo XIII has addressed a letter to the Italian bishops, in which, after describing the situation as fraught with dangers, he draws their attention to the labors of the enemies of the church for the destruction of all religion. He denounces those who insist that the Papacy is an enemy to civilization and the welfare of the people, and declares, on the contrary, that it has always exercised its best influence in their interests. He conjures the bishops to open their eyes to the dangers surrounding them, and not to keep silence; to increase the action and encourage the work of the Catholic lay societies throughout Italy; to protest boldly in favor of the temporal independence of the head of the church; to organize and develop the Catholic press at every sacrifice, and to inspire their clergy with full conception of the difficulties to be met.

In China ancestors are held in peculiar reverence. The Chinese look upon the casting of a shadow over an ancestor's grave as an insult, and resent it with impetuous anger. Chinese ancestors are buried, not in large cemeteries, but in the family burying grounds. As China is thickly inhabited, the result is that an ancestor's bones may be found resting beneath every few rods of turf. Hence a novel cause of trouble to a telegraph company in that country. The company erected poles on which to hang the wires. The poles and wires necessarily cast more or less of a shadow. Every Chinaman on whose ancestor's grave a shadow rested, forthwith arose in his wrath and cut down the poles. The consequence has been, as a matter of economy and self-protection, the company has placed the wires under ground. Reverence for the dead in China has accomplished what regard for the comfort and safety of the living has as yet been unable to accomplish in this country.

A writer in the Louisville *Courier-Journal* gives some of the current superstitions of the Kentucky negroes. If a person passes through a funeral procession, he will die before the oldest one in it. If a dog lies on its back and howls, it presages an early death in the family. If the longest snake killed in a day's search be suspended from the tree nearest to a parched field, it will bring rain. If it be necessary to turn back after starting on an errand, the consequent bad luck may be averted by making a cross in the path with the left forefinger. A stutterer may be cured by creeping up behind him unawares and knocking him down with a raw beef-tongue just taken from the beast by an unmarried butcher under twenty-one years of age. A bloody knife, a bottle of alcohol, and a bag of five lizards are an effective outfit for bewitching an enemy; but the intended victim is often warned of the danger by an owl's screech close to his cabin. The recipient of a poisonous snake's bite drinks a pint of whisky, and then, if sober enough, kills the first black chicken with white tail-feathers he can find, picks the feathers out and burns them.

Our Exchanges.

The peculiar manifestations always attending psychology and mesmerism are a never-failing source of amusement and instruction. A writer in the *Herald of Progress*, England, says: "If I were to sit in any circle, or by myself, keeping my mind passive and not resting, I should find myself going under some psychological influence exactly similar to the mesmeric condition. This I know because I have been mesmerized, and the sensations in all respects are alike, namely, a misty appearance of objects—a dreamy state, and a great effort to retain individuality. I have said in that state I was somebody else, because some impulse made me so, though I knew to the contrary. A mesmerist has made me say the same, and though I could not help so doing, I knew who I was, though my individuality had a tendency to become rather mixed. My discourse would be limited by my knowledge, and in all cases that have come under my observation, I should draw the same inference. Of course I should speak more fluently, but that I attribute to this that I should be so absorbed into myself, as it were, that the diverse opinions of my audience would not cause me to modify my expressions.

"In our researches, do not let us leave the power of the embodied spirit out of our calculations, for I feel sure it is a greater factor in many of the manifestations than some are apt to think. A gentleman told me that when lying down, he frequently stands outside his body, and looks at it, but never mentions his experience, not even at home, for he would be only laughed at. Twice I have had a similar experience; once caught up, whether in the body or out of the body I could not tell, till my return; the second time, a person said to me, 'I saw you in my room last night.' 'Did you,' said I. 'What time was it?' 'Twenty minutes to one, for I looked at my watch.' 'Strange,' said I. At that time by my clock, I had a similar experience once before. Finding myself outside my body, as if I had two bodies, and one was absorbed into the other, but I had no consciousness where I had been. What makes this more remarkable, I had not in the slightest manner alluded to my experience, nor ever should, except for that confirmation. I neither deny that good tests are given through tables, nor the importance of the minor phenomena. But I think it is of equal importance that the facts be placed clearly and concisely before inquirers, and they be led not to anticipate what does not evidently take place. For example, an enquirer is told at a certain place the spirits tilt the table. He goes and finds that the sitters tilt the table, and not the spirits, and looks upon the whole matter with disgust. Now, if he had been told that the theory is that certain persons, who are sensitives, come under the influence of spirits, as some persons are operated upon by a mesmerist, and tilt the table, but the sole value of the manifestation is in the communications of spirit identity which are given, more good might be done. Of course tables tilt and rise off the floor, as I have seen them do without contact. A skeptical friend of mine tried table-tilting with a number of his friends. They got a jumble of letters, which when divided, was said to be a prescription in Latin for one of the sitters. 'Not one of the sitters knew anything of Latin. It was sent to an herbalist's, and made up, all the Latin names for the different herbs being quite correct.'

Light, of England, alludes to Science in an able article: "Science tells us that there was a time when this planet, with its countless living, sentient beings, was unnumbered among the rolling orbs of space. But science equally teaches that, as there has been birth and growth, so likewise there will be death and decay; and where then will be found the Great Being, humanity? And shall the vast consensus of the intelligence of the ages fade and die, be gone forever; know no being, have no place? Spiritualism says No! Whatever may be the nature and attributes of the Supreme Power and Intelligence that control and govern the laws of the order of nature, this at least Spiritualism establishes on a firm basis of indisputable fact, that there is for each individual a continuity of existence after death. This fact of continuity—and such all who seek patiently may prove it to be—testifies to a power in the individual of far higher import than the results he may leave to posterity, and of far higher significance both to himself individually and to the race; for it is a living power ever increasing and strengthening. This great fundamental truth is fully established amongst us, that the future life, with its conditions of happiness or misery, is the necessary sequence of earth-life, and that spirit-life is not only continuity of existence, but continuation of character. It is this that will touch the lowest and the highest, the knowledge that every action in this life sows the seed for the harvest of result in the next. Those who are selfish here will meet their selfish actions as objective realities, while the deed of kindness done to the lowest and meanest of created beings shall be as the ladder by which the spirit mounts to higher spheres of progress; and I can conceive no motive of action more powerful in its influence on mankind than this knowledge—that we cannot escape from the necessary consequence of violated law, whether material or spiritual, by any form of theological belief. Outside of spiritual phenomena there is no fact to serve as a sure basis of belief. Science is quietly sapping the ground beneath the old theological tenets, and let unquestioning faith be once disturbed and it becomes impossible without Spiritualism to rest the soul again securely in its old anchorage of belief in immortality."

Healing through the instrumentality of spirit or mesmeric influence is very common in this country and in England. A writer in the *Medium and Daybreak* says: "There has been a deal of healing by and through mesmerism noticed of late in the *Medium*; so that I cannot but mention a method of healing practised by people ignorant of the philosophy of Spiritualism and mesmerism. Berliners as a rule are nothingarians. There are a good many infidels among them. They do not go to extremes either way, i. e., they do not build churches and chapels, nor form secular societies. They would sneer at Spiritualism; yet I have been told by a Berliner, that he knew of table-tilting (ischrecken) long before 1846. In spite of all their worldly wisdom they believe in and practice the healing of erysipelas by breathing on the affected parts. They mumble a formula, the words of which are kept a secret, which only a man can reveal to a woman, and a woman to a man. Berliners are serious enough about it.

"My own mother, a native of the Prussian province Sachsen, who lived for fifty years in Berlin, wrote in one of her letters, that one night she heard a violent knock at the door.

