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Truth fears no Ash, Holds at no Human Shrine, Seeks neither Place nor Applause: July Asks a Hearing.

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PEE YOURSELF.

BY EMMA TUTTLE.

It is no use being cynical in dealing with yourself; We are not at all expected to be perfect every time, And to know each line of knowledge wisdom stores upon her shelf, Packed in prose, or hung like berries on the showy vines of rhyme.

Grant it is not nice to blunder, or to fall and get a bruise; But it never makes it better to berate yourself a fool! Pee yourself, and take the chances whether other folks abuse; If they do the more 's the reason you have patience and keep cool.

Be a hero in misfortunes, be they great or be they small; Bear the pain of wounds and bruises never making great ado. You will gather strength more quickly if you waste no force to bawl, And because you know you hurt you, need the whole world know it too?

You would hear a ringing chorus swell the words "you might have known!" I should never trip in THAT wise if an hundred times I fell! Pee yourself, and not get hating sympathy from breaking stones; If you must talk fill the silence of a cavern or a well.

Listen close and when is ended the account of what befell, I am sure you will be flattered by the taste you pleased to use, In the choice of friends to talk to, earless cavern, tongueless well, Which can utter no reproaches, nor your confidence abuse.

If we only could be perfect, ever acting at our best, Always speaking as is needed, never less, and never more, Hours which now are dark and weary might be sweet and holy rest, And we need not grow in wisdom by mistakes which go before.

The Chinese Buddha.

BY HUDSON TUTTLE.

It is probable that the Sakya race was foreign to the soil, and Sertulin in its origin, as the date of Sakya Buddha's birth is really 623 B. C., cotemporary with the mighty tide of Synchronism southward, and that Sakya who exercised so important an influence on the religious history of the world belonged to the same stock as Timur and Ghergis Khan.

The principal incidents of his life are recorded in a work of Wong Fish, who wrote 640-684 A. D., and claims a semi-canonical authority.

Buddha, the essentially pure universally diffused body (plastic idea) incapable either of beginning or end; but from great love was led to take the human form and to be born into the world. The assembled Devas had selected Maya the wife of the King Suddhodana for the divine mother, and she conceived him miraculously, and gave him birth beneath a Sala tree, in the garden of Lumbini. His body was as lovely as the lotus and bright as the shining moon. Nine dragons caused nine streams of water to flow for his bath. With a lion's voice he cried, as he faced the four quarters of the heavens: "My trials are now at an end, I await the unchangeable body, I have come and gone for the salvation of all men, but now there is an end; henceforth there shall be no more births."

He grew up in the wisdom of his age, and his father carried him to the ancestral temple of Mageshvara, and the figures of the gods arose and did him homage. Then for ten entire years he indulged in sensual delights, and six near the Snowy mountains. Then he cut his flowing hair with his sword, discarded his royal garments for the leather hose and doublet of the hunter, and satisfied his hunger on hemp and millet seed, until his body was worn and haggard with self-mortification.

Then he perceived that wisdom lay in the medium course, washed himself, and after long journeying ascended the diamond throne, and displayed his superior wisdom.

Then the army of Mara—death or the devil—assailed him, and he put them to flight by the exercise of his love. Then the earth god, Savara, leaped forth and the Devas spread the news of his victory far and wide.

Becoming fully inspired, he converted many eminent men, and the whole of the fire-worshippers to reason, and they received his doctrine. The Buddhas from various portions of the universe came to do him homage, and Brahma himself besought him to promulgate the true principles.

But alas! the Divine being can not always remain; the fuel expended the fire dies out. He directed his steps to the banks of the Golden River. Rays of glory beamed from his face, the earth quaked, the mountains shook, and there were cries and lamentations.

He reposed on his gemmous couch, and passed through the four states of mental absorption, plunging at last into that perfect rest known as pari-nirvana.

"Then both Devas and men uttered cries of lamentation! Birds and beasts were filled with distress! The winds drove the clouds in confusion, the mountains quaked, and the rivers flowed back to their source!"

His coffin could not be removed by the united strength of the Litchhavis, but floated itself through the air to the funeral pyre, where it would not burn until the great Kasyapa came and worshipped, when it self-extinguished the flames with water from his golden pitcher, and the saved body was preserved.

The Kosha Straster says in Sandjivabell, a day and night equals five hundred years of the chaturmaba rajahs, down to Tajana hell when a day and night equal 16,000 years of the mirwanagat heaven.

"There are eight great hells and eight cold hells.

Buddha Samadhi Sutra says that after passing through the unimaginable tortures of the eight great hells and passing through the cold hells, the soul is born into pitchey blackness, where for 8,000,000 years it sees nothing and exists in the form of a crawling hideous thing; out of this is born a human creature, but diseased and miserable, for 500 generations, after which it goes on in the path of virtue and piety, it attains perfect bliss.

The Suddharma says, "Those who keep the ten commandments will be born in heaven."

The Po-Kiou, (book) says, "By cultivating innocence we inherit a reward in one of the pure lands."

As there is no limit to the immensity of reason and no measure to the universe, as there is no possibility of numbering the forms of life, or estimating the countless modes of the Karma, so all the Buddhas are possessed of infinite wisdom and infinite mercy. There is no place throughout the universe where the essential body of Valrojana is not present and perpetually manifold. (a cantona, etc.)

The well-known legend of Josaphat, is a transcript of the history of Sakya Buddha, and was appropriated by the early martyrologists, as a touching account of the struggle of a sensitive conscience against the snares and temptations of the world.

"But one perfect illuminated sage came in pity to instruct the world, to harmonize these opposing sentiments and produce peace. To nourish and strengthen! To rest one and save! To provide safe standing ground for those who propose to trade and enable them in their differences to return to the great fountain of rest. He came to dissipate these wild and confusing theories—to persuade men to lay aside their perverse methods of argument—to fall in with the great methods of proof and to inherit fundamental verities.

Men indeed differ naturally, in their capacities for receiving truth, and therefore the different views of truth in the world. Some insist on the volatility of matter; some say that all is void.

True wisdom in healing words declares, "Matter and void are one, and void is with matter."

There was a Shaman who nightly recited the Scriptures with plaintive husky voice, desiring to do penance for some thought of returning sin. Buddha in a gentle voice addressed him thus: "Tell me, my son, when you were living in the world, what you practiced yourself in learning?" He replied, "I was always playing on the lute." Buddha said, "And if the strings of your instrument were lax what then?" He replied, "They would not sound." "And if they were too tight, what then?" He replied, "The lute would be too sharp." "But if they were tuned to a just medium, what then?" He replied, "All the sounds would be harmonious and agreeable." Buddha addressed the Shaman,—"The way of learning (religion) is even so. Keep the mind well adjusted, and you will be able to acquire reason."

When a Shaman binds his sash he must say:

"I pray that every living soul may closely bind each virtuous principle around himself and never loosen it or let it go."

Buddha said:

"There are twenty difficult things in the world—being poor to be charitable; being rich and great; to escape destiny; to get sight of the scriptures; to be born when a Buddha is in the world; to repulse lust and banish desire; to see an agreeable object and not wish to obtain it; to be strong without being rash; to bear insult without anger; to move in the world, without setting heart on it; to investigate a matter to the very bottom; not to condemn the ignorant; thoroughly to extirpate self-esteem; to be good and the same time learned; to see the hidden principles in the profession of religion; to exhibit by a virtuous life the doctrines of Buddha; to save men by converting them; to be the same in heart and life; to avoid controversy."

The fundamental idea of primitive Buddhism is, "All is vanity." It is observed by one thought—the vanity of finite existence, the priceless value of the one condition of eternal rest.

"The nature of individual substance is impermanency; that which is called substance is therefore no such thing, the nature of individual substance being thus without any substantial element or basis; we speak of it as vain, empty and perishable."

This led to the belief that everything was vain except the one great reality—a universally diffused essence.

The king of Sagal asked Nagasena: "Does Buddha exist?" And was answered by the sage: "He who is most meritorious does exist."—"Great King! Nirvana is!"

Buddha doctrines:

"The origin of all things is the result of cause; The cessation of all things is the result of cause."

"No vice is to be committed; Every virtue must be perfectly practiced; The mind must be brought under entire subjection; This is the commandment of Buddha."

Gotama said:

"I devote myself wholly to moral culture, so as to arrive at the highest condition of moral rest (the highest nirvana) aiming only to obtain the unchangeable body, which has no bounds or limits. "All outward appearances gone, there is left only that one true principle of life, which exists independent of all phenomena."

"Desire is the source of evil. Those who cast off desire, these are called good."

Whoever is able to cast away covetous desire, anger, delusion, and all other sources of moral defect, and to separate himself from all mundane influences—this man is virtuous."

Buddha said: "The man who leaves his parents and quits his home for the sake of religion, who understands his own heart, and penetrates the hidden motives of his life, and is able to exhibit in himself the law that admits of no selfish consideration—this man is rightly called a Shaman."

Buddha said: "He who receives the Tonsure and becomes a Shaman, and accepts the law of Buddha, must forego all worldly wealth, must beg whatever he requires, take one meal in the middle of the day, live under a tree, and be concerned for nothing more."

Buddha said: "Lust and concupiscence are sole causes of all the folly and confusion in the world."

Buddha said: "By hampering phenomena with conditions, men have come to talk about 'true' and 'false'; but the man with a catarrh on his eye, measurably has imperfect vision; a man sees water, but a demon believes it to be fire; but yet the notion of water is uniform—the folly of the child who supposes he can touch the moon; the foolish dog and the shadow; the insanity of Yajudata in thinking he had lost a part of his head, because he only saw a part of it in the temple mirror, the man hastening to the East thinking it was the West, and in many other ways; but let the delusion be once corrected, and right reason comes of itself." Again he said, "Just as the master of the ferry-boat remains stationary on neither shore, but is continually passing across the stream with passengers"—so there is truth on both sides.

In all things, whether small or great, as he taught others, so he himself practiced. According to his own words: "Himself perfectly wise he illumined others, and so, by wisdom and by practice he fulfilled himself."

Buddha said: "A man who foolishly does me wrong, I will return to him the protection of my ungrudging love; the more evil comes from him, the more good shall go from me; the fragrance of these good actions, always redounding to me, the harm of the slanderer's words returning to him."

Buddha said:

"A wicked man who reproaches a virtuous one, is like one who looks up and spits at Heaven; the soot falls on his own head, but comes back and defiles his own person."

Buddha said: "A man in the practice of religion, who exercises charity from a feeling of necessary obligation, or from a feeling of partiality, does not obtain much merit."

"To feed one good man, is infinitely greater in point of merit, than attending to questions about heaven and earth."

"The man who is able to govern his heart and keep it pure, and persevering against all obstacles, advances onward, not entrapped by any enticing words of courtliness or folly; this man, lust banished, vice destroyed, will obtain salvation."

A religious man has his grief and sorrows the same as the irreligious man; for from birth to old age, and from this to disease and death, how endless are the sorrows to be endured."

"I regard the dignities of kings and princes as the dust, notes in a subbeam, the value of gold and jewels as that of a broken plate."

"Anger is the Poisonous Root Which overthrows the growth of virtue."

"The heart, scrupulously avoiding all idle dissipation. Diligently applying itself to the holy law of Buddha, Letting go all lust and consequent disappointment, Fixed and unchangeable, enters on Nirvana."

"Practicing no evil way; Advocating in the exercise of virtue; Purifying both mind and will; This is the doctrine of all the Buddhas."

The earliest idea of Nirvana was the enjoyment of a state of rest, consequent on the utter extinction of all causes of sorrow. (a cantona, etc.)

The four truths, which form the basis of ancient Buddhism, are: 1. Reality of misery; 2. The cause of its aggregation; 3. The possibility of its destruction; 4. The means

requisite, &c., as explained in the *Breviary of the Shamans*: "To know the truth that misery exists, and is ever accumulating, resolutely to aim at its extinction by devotion to wisdom. To know that by destroying the cause of accumulation, and so removing the cause of misery, deliverance may be obtained."

In the Rupa-Loka heaven, "they wear no garments, there being no distinction of sex."

Said Aryadev, a Buddhist teacher of Ceylon: "A spirit is spiritual."

Buddha "is the great master of three worlds. The living father of all that lives." Belief in him is "nothing less than to secure the destruction of sins, as innumerable as the sands of the Ganges." "Faith is the first necessity for the man who enters on the practice of religion." "Whoever would adopt Faith as his guide."

Dharma says: "Of all degrees of glory, the glory of wisdom is the chief; and of all lustre-giving powers, the lustre of the heart is chief."

The Chinese Scriptures give the size and weight of the garments of Devas, in the Mara Vasanam heavens, is 1-128 oz.

The Nyayanopara Shaster says of the Golden City in the centre of the thirty-three heavens: "The superlatively beautiful pavilion is 1000 yojanas round. The floor of it is composed of pure gold interspersed with every kind of gems. The ground is soft as the Talas Cotton." It has 1,000 gates of pearls and precious stones.

In the eighteen heavens of Rupa Loka, according to the Shaster, "the passions of sensual desires are removed, but still there are substantial forms." As to the first Dhyana, it is "the happy land where there is no birth." The third Dhyana, is "the land of supreme bliss, resulting from the removal of ordinary sources of joy. For here the heart, although separated from such joys, is of itself sufficient for perfect bliss."

The Nirvana Sutra says: "What that form of matter is which exists in the Arupa worlds, neither Sravaka nor Pratyeka can divine."

The earlier and later schools gave a different meaning to Nirvana. At first it signified a state of rest, escape from all possible sorrow, but it at length came to be defined, by a vain scholasticism, into an absorption of being, which, in effect, was annihilation. Thus the Chinese writers have two definitions, one a state "neither birth nor death," the other, "Silent extinctions."

Max Müller says: "The popular view of Nirvana—as representing the entrance of the soul into rest; a subduing of all wishes and desires; indifference to joy or pain, to good or evil—was, in my opinion, the conception of Buddha and his disciples."

Buddha said: "Nirvana is of this sort—it is not like the pitcher not yet made out of the clay; nor is it like the nothingness of the pitcher which has been broken. * * * But it may be compared to the nothingness defined as the absence of something different from itself."

Sena said to Buddha: "According to Gotama's opinion, there is no 'I,' let me ask what can be the meaning of that description he gives of Nirvana, that it is permanent, full of joy, personal and pure?"

Buddha said: "Illustrious youth, I do not say that the six external and internal organs, or the various species of knowledge, are permanent, etc.; but what I say is that, that is permanent, full of joy, personal and pure, which is left after the six organs and the six objects of sense, and the various kinds of knowledge are all destroyed."

WHO ARE THE HEATHENS?

Pretty Strong Evidence that the Heathen are Somewhat in Advance of Christians.

BY J. R. BAKER.

The Orthodox clergy are forever setting forth in the most flippancy style the degraded condition of the heathen; and millions of money have been spent—squandered—to carry the orthodox religion to the benighted (?) lands. The widow's mite and the pompous aristocratic pew-renter's dollars have been used to send light to the dark corners of the earth. History proves that this missionary business should be set down in the list of grand lumbings. Decency demands that "not another dollar nor another man" be furnished for the further support of this miserable pious fraud.

Rev. Mr. Murray, the distinguished Congregational minister, in a lecture delivered in New England not long ago said:—"Christian civilization might profit from Buddhism, and New England and Boston might go to school to China and Canton. The underlying idea of Buddhism is a belief in the infinite capacity of the human intellect; in the development of all the human faculties. It is not a heavy, sensual religion, but one purely rational appealing to consciousness and intellect for support."

While Old England and New England have used the rack, the cell, the dungeon, the inquisition, and thousands of implements of torture, there were twenty-three hundred years of Buddhism with not a drop of blood in its onward march, not a groan along its pathway. It has never persecuted. It has never deceived the people; never practiced pious fraud; never discouraged literature; never appealed to prejudice; never used the sword. If the Buddhists are heathen, are they not civilized heathen?

Their priests depend upon voluntary subscriptions. We have homes for the sick, the poor, and the aged; but the heathen Buddhists go one step further, and provide hospitals for sick and worn-out animals. They plant shade trees along the way to shelter men and animals from the scorching sun. Grazing herds and all insect life represent the divine thought. All life in their eyes is sacred. Christians entertain travelers at hotels if they pay their bills.

You are respectfully received by the wealthy, if you bring with you letters of introduction from aristocratic circles; but the door of the Buddhist is ever open to the stranger.

The Burmese missionary, Smith, said that he "could traverse the whole kingdom without money" and during his missionary stay, he saw no drunkenness, not an indecent act nor an immodest gesture.

Compare this with the gross, filthy, night-walking prostitution of New York or London. Unselfishness or forgetfulness of self is a cardinal virtue. Struggles, sufferings, and sacrifices for other's good, purity and prepare the soul for heavenly rest.

"And these, these," says the learned oriental traveler, Mr. J. M. Peebles, "are the heathen Buddhists, whom the Orthodox theologians have for centuries preached to perdition for not believing in Christianity—this American Christianity—that spectulates, loans money, persecutes heretics, rages pews, cheats, fights, and gambles at fairs and festivals for religion's sake. I am not writing of the Christianity of Jesus, but of the civilized Christianity of America, that sends missionaries to Asia's 'coral strand' to convert (?) the Buddhists."

It is hard to tell what the ignorance and self-righteousness of the Orthodox Christians will not lead them to say and do.

Says Mr. Peebles, among the codes of laws drawn by the native chiefs of the Samoan Islands, to be recognized in commercial relations between the United States and the said Islands, are the following:—

5th. "All trading in distilled or spirituous liquors, or any kind of intoxicating drinks, is absolutely prohibited. Any person offending shall be fined one hundred dollars on conviction before a mixed court. All such liquors found on shore, and kept for sale or barter, shall be seized and destroyed. If any native is found intoxicated, the individual who has supplied him with drink shall pay a fine of ten dollars. If any foreigner be found drunk or riotous, he shall pay a fine of ten dollars."

6th. Any person found guilty of offering inducement to a native female to prostitute herself to a foreigner, to pay a fine of ten dollars; and any native female found guilty of prostituting herself to a foreigner, to pay a fine of twenty dollars."

How will such moral sentiment as this, coming from these native heathens (?), compare with that of Christian people? Our lovers of Christ's atoning blood can seduce young women, get drunk and make others do so, and have it all fixed up at last "for Christ's sake."

Hon. Anson Burlingame, head of the Chinese embassy to our and other countries, said in his speech delivered in New York, June, 1868:—

"China is a land of scholars and schools; a land of books, from the smallest pamphlet up to voluminous encyclopedias. It is a land where privileges are common. It is a land without caste; for they destroyed their feudal system over two thousand years ago, and they built their grand structure of civilization on the great idea that the people are the source of power. This idea was uttered by Mencius between two and three thousand years since, and it was old when he uttered it. They make scholarship a test of merit."

Max Müller reports the following extract from a speech of a Hindoo at Benares, delivered before an audience of natives and English.

"If by idolatry," says this Hindoo scholar, "is meant a system of worship which confines our ideas of the Deity to a mere image of clay or stone, which prevents our hearts from being expanded and elevated with lofty notions of the attributes of God—if this is what is meant by idolatry, we disclaim idolatry, we abhor idolatry, and deplore the ignorance or uncharitableness of those that charge us with this groveling system of worship. We really lament the ignorance or uncharitableness of those who confound our representative worship with the Phoenician, Grecian or Roman idolatry as represented by European writers, and then charge us with polytheism in the teeth of the thousands of texts in the Puranas, declaring in clear and unmistakable terms that there is but one God, who manifests himself as Brahma, Vishnu, and Siva, in his functions of creation, preservation and destruction."

Contrasting the condition of the "poor, blind heathen" (?) with ours in the Christian countries, where hell has been, and is still, preached from thousands of pulpits, and where Christ has been made the scapegoat for all the transgressions of the people, the question very naturally arises, How can we better have missionaries sent to us from China and Hindostan? What a failure this orthodox Christianity has proved itself to be. What a terrible blind to the people.

Clarendon, Iowa.

P. S.—For my extracts in the above article, I am indebted to that excellent book of Bro. J. M. Peebles, "Around the World."

J. B. R.

Dreams Among the Philosophers.

THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN.

On Thursday evening, last week, at a meeting of the Psychological Society held at 11, Chandos-street, Cavendish-square, London, Mr. Serjeant Cox presided. Among the members present were Mr. Hensleigh Wedgwood, M.R.I.; Mr. F. K. Munton, honorary secretary; Mrs. Speer; Miss Allen; Lord Northwick; Mrs. Tennison Ker. Mrs. Burton-Burton; Major S. R. I. Owen, F.L.S.; Mrs. and Miss Jacquet; the Misses Corner; Dr. George Wylde; Mr. Crookes, jun.; Mr. A. Vaether; Mr. C. C. Massey; the Rev. W. Stainton-Moses, M.A.; Mr. George Harris, F.S.A.; Mr. W. H. Collins; Mr. Gordon; Lady Colquhoun; Mr. J. H. Cleland; Mr. J. N. T. Martineau; Mr. F. Percival; and Professor C. J. Plumtre.

Professor Barrett was elected an honorary member of the society; after which the minutes of the last meeting were read and confirmed.

The Rev. W. S. Moses then read the following records of psychological phenomena, which he said had been furnished to him by friends, and were thoroughly well authenticated:

A PROPHECIC DREAM IN RELATION TO TRIVIAL CIRCUMSTANCES.

Some ten years ago I was preparing to pay a visit to a friend in Cambridgeshire. I had never been in that country, and my friend was a new resident there. But I knew that when with her I should be only an hour's journey by train from H.—where there still lived an old gentleman whose house had always been open to my father when he had been at the University, and my father proposed that, if possible, I should go over and call on his old friend. At this time my maid was trimming a white dress of mine with black lace, and I had given orders one evening that the lace was to be put on in a straight hand. When she called me the next morning she awoke me suddenly from a dream; and I lay for a few moments thinking of the dream, which would have faded from my memory had not a feminine weakness impressed it on me. All I remembered of it was, however, only what I was dreaming at the very moment I was awaked; which was that I was in a strange room, waistcoated three feet high, and that I was standing near a dressing-table, with my white dress on with the black lace on it, not in straight bands, but in festoons; and, trailing over my dress, one end of it in my hand was a long, broad, old-fashioned worsted-work bell-rope. A maid came into the room, and turning round to her I said—"Look at your bell-rope; I have pulled it down in ringing for you." In the course of the morning following my dream I told my maid that I had changed my mind about the black lace, and that she was to put it on in festoons, as I had seen it in my dream; which accordingly she did.

I went into Cambridgeshire, and in course of a few weeks I went over to H.—and called on my father's friend. He was not at home, so I left my card and address. He came to see me, and invited me to pay him a few days' visit, which I did. While dressing for dinner the first day I arrived at his house I rang the bell for the maid; in pulling the bell the rope came off from the top. Still my dream did not recur to me. With the long, broad worsted-work in my hand, I returned to the dressing-table; and, as the maid entered the room, I turned my head round to her, and saw the bell-rope trailing over my dress, with its festooned trimmings. I looked at her and said—"Look at your bell-rope; and then my dream flashed on my memory." I should have said then, as I have often said of other such flashes of a sense that events have occurred before—"Oh, it is a case of unconscious cerebration; I have not really dreamed it." But in this instance the trimming of my dress had been altered in consequence of the dream.

MONEY RECOVERED THROUGH PROPHECIC DREAMS.

About the year 1850 there was living near Windsor a retired Waterloo officer, Colonel V., with his wife and three daughters. He one day received a letter from a family lawyer requesting the loan of £200. The lawyer assured the Colonel that the money would be returned in a very few days; that it was required to meet a mere temporary demand, which, though a large one, was only a transfer of funds; that he would give security if the Colonel wished it, but that it really was needless, only it was absolutely necessary that the money should be in his hands on the following day. The Colonel was not a rich man; he could ill afford to lose £200; nevertheless, being on friendly terms with his lawyer, he decided on complying with his request, and he sent the cheque for £200 by post that evening. His wife and daughters knew of the transaction, made no objection to it. But that very night the second daughter, Emma, awoke from the sleep, disturbed by a vivid dream that she left her affairs complicated, and having defrauded several of his clients. Much disturbed by the powerful impression of the dream, Emma awoke her elder sister, sleeping in the same room, and told her the dream, and her own disturbance thereat. The elder sister talked the matter over, but concluded by advising Emma to go to sleep for "it was only a dream"; and the lawyer was such a respectable man, that it was absurd to think of his being guilty of fraud. Emma at last fell asleep again, but only to awake again with a repetition of the dream. This time she got up, went to her parents' room, and told her father of the dream and of her own impression of the truth of it. He, however, thought nothing of it, and bade her go to sleep. A third time did she sleep, and a third time did she in dream receive the reiterated assurance that her father would lose the money. She went a second time to her father, whom she now inspired with some anxiety, much so that he at once arose, awoke the household, and ordered the carriage with post horses to be ready by six o'clock in the morning. He wished to arrive at the lawyer's private house (to which the lawyer had requested the Colonel to direct his letter), before the lawyer should receive the letter, and then he purposed telling him that he had altered his mind. The Colonel and his daughter Emma posted up to London, arrived at the lawyer's house, asked if he were at home, and were told he was, but was not yet downstairs. The servants showed the early callers into the dining-room, where on the breakfast-table the Colonel saw his own letter. He at once secured it, and put it into his pocket before the lawyer came down. When he appeared, the Colonel made excuses for his early appearance, adding that he came to make his own apologies and regrets for not acceding to the lawyer's request, but he could not lend him any money.

Three days afterwards the Colonel at Windsor received news that the lawyer had

escaped abroad, his frauds and embezzlement having been discovered. Emma's dreams had been perfectly correct.

PROPHECIC DREAMS IMPERFECTLY IMPRESSED.

THE following dreams were not precise presentations of subsequent events; in some respects they are more wonderful, as there seems to have been an effort made, but in vain, to represent the coming events. All that was accomplished was the misrepresentation of a very extraordinary occurrence, and yet so peculiar were the circumstances, that one can not fail to see something more than a chance coincidence in the matter of the policeman and the rings, and something more than idle fancy in my maid's waking impression.—G. T. C. M.

In 187—some of our most intimate neighbors were Mr. B. and his only son George. Mr. B. was a widower, and George was the hope and ambition of his life. The young man was a barrister on the—Circuit, but at the time when the dream and its tragic explanation occurred he was at home, and had a small boat for sailing on the estuary near which he lived. His father had given to George on his coming of age some valuable rings of his mother's, and George used to wear some of these all day long, however rough might be his occupation. More than once, when out sailing with him, I had induced him to take off these rings while pulling oars and tackling-ropes, etc. Mr. B. was a county magistrate, and consequently George was known to all the police in the neighborhood, and he knew some of the police sergeants by sight and by name. One Saturday morning, before going down to the breakfast-room, he went into his father's bedroom to narrate a dream he had had, and which was so vivid, and had made such an impression, that he thought it best to tell it at once, in case it should prove prophetic. "I dreamed," said he, "that I was walking up Fyle Hill—two miles from here—and that I was stopped by police-sergeant Turton with a stranger. Turton asked me to give up the rings I had on my hand, which I refused to do, of course. He persisted in threatening to use force to compel me to give them up; but though he had a friend, and I had not; yet he did not touch me. He then said, 'Well, Mr. George B., as you won't give me the rings, you must give me a cheque on Martin's Bank in the town.' Somehow I did yield to that demand, and gave him the cheque; but having done so I instantly returned, got to the Bank before Turton did, and told the clerks not to cash it, as it had been obtained from me under compulsion." This was the dream. It was never exactly fulfilled, but its partial solution was received next day, Sunday, for at mid-day on Saturday George B. went out alone, for a few hours' sail on the estuary, assuring his father that he should be home to dinner. A violent gale set in, and the boat, which had much heavy all along the south coast, and it must have capsized the boat; for the young man did not return home; and on Sunday morning a report reached Mr. B. that a boat, like his son's, had been found driven on shore on the coast beyond Fyle Hill, in the boat of Sergeant Turton's duty. The poor father, with his servant who had been nurse to George, drove at once to the place, saw the boat with its remains of tattered sail, but there was no trace of his son. At last, after some hours, the body was found washed up on the shore further away. It was carried into a little public-house, where Mr. B. had it taken, Turton, the policeman, assisting. There was nothing further to be done, and the unhappy father left the inn to return home. Just as he was getting into his carriage Turton came to him and said, "If you please, sir, I have ventured to take these rings off Mr. George's fingers, as I think they are too valuable to be left in such a house as this." The very man of whom George had dreamed as desiring to deprive him of the rings, did actually take them off his hand!

Of course a sharp look-out was kept all along that shore for anything else that might be washed up; and on the Monday evening Turton came to Mr. B., bringing his son's hat, a straw hat, with the ribbon of his college round it. And if you please, sir, I dreamed last night that young Jewsbury, the fisherman, picked it up, and brought it to me; and this afternoon who should come with it but young Jewsbury. He didn't know whose hat it was, but I knew by the ribbon." To this sad tale I may add a prophetic impression, not a dream, which occurred to my own maid the Sunday previous to the fatal Saturday. She had been for many years in one family, and was seated in church next to the old servant of Mr. B., who had been nurse to George; and the two faithful women were not very far from Mr. B., who was also in church. My maid was distracted for a considerable time during the service, with a painful sort of waking dream that her master's only son (my brother) was drowned, and that she and her master were looking for his body, which they eventually found under a wall on shore! Here, in George's dream, there was a confusion in the presentation of the fact.

A DREAM ABOUT A DROWNED MAN.

The following is from the *Spiritual Magazine*, June 1873:— On Saturday night a villager named Andrew Scott dreamed of being along the coast on St. Cyrus sands, and finding a man among the rocks under Wilson Houses. On the following morning he told his wife he would go and see if there was anything in his dream. He took another man with him, to whom he told his errand, and on reaching the spot there was the drowned man, washed among the rocks, just as he had seen in his dream. He was taken ashore, and the case reported to the St. Cyrus authorities. He is supposed to be one of the men belonging to *The Providence*, wrecked Dec. 19.

(Signed) DANIEL HAMILTON, Johnshaven, Kincardineshire, Jan. 20th, 1875.

Mr. Stainton-Moses then asked, "Who gave the information in the foregoing cases?" Serjeant Cox and Dr. Carpenter are requested to reply.

MRS. SIDENS.

Professor Plumtre called attention to the anecdote told by Mr. Stainton-Moses at a preceding meeting about Mrs. Siddons, to the effect that once in a draper's shop she nearly frightened one of the assistants into fits by the tragical manner in which she glared at him, and asked, in relation to the fabric in her hands, "Will it wash?" He (Professor Plumtre) had searched out the original anecdote in an old book. The Kembles were distinguished for their calmness and dignity, and it seemed that Mrs. Siddons said, in a calm way, to the assistant, "I wish to see some socks." These were shown to her, upon which she remarked:—"The socks are good, but think ye they will wash?"

Kemble was in the habit, almost, of speak-

ing in blank verse. One day a crossing-sweeper asked him for a copper; and Kemble, giving him one, said:—"See that thou hast a penny."

Then, turning to his friend Bannister, he said:—"Bannister, it is seldom that I do these things, but when I do, I do them handsomely."

Mr. Stainton-Moses remarked that no doubt Prof. Plumtre's version was the right one. Last week he had only quoted the anecdote to show the unwisdom of emphasizing small matters in speech.

ON CERTAIN PSYCHOLOGICAL PECULIARITIES OBSERVABLE IN THE HEREDITARY TRANSMISSION OF ENDOWMENTS AND QUALITIES.

Mr. George Harris, F. S. A., then read a paper upon the above important subject, from which the following is an extract:— In introducing to the Psychological Society the present subject, I am desirous rather of inviting attention to it, and of inducing those of our members whose observations have been directed to the phenomena in question, to favor us with the result of their experience, and to supply us with authenticated facts that may lead ultimately to the enunciation of a correct and sound theory on this very important and interesting topic, than endeavoring to establish any definite theory of my own.

As far, however, as my individual observation and experience serve me, there appear to be two distinct modes in which qualities of each kind are ordinarily transmitted by human beings to their children. In many instances, which is probably the most common method, each child inherits, in some proportion or other, the various qualities, intellectual and moral, of both its parents, a sort of general compendium of their character. In other cases, instead of the various qualities possessed by the parents being inherited by each of the children, they are separately distributed singly, or by one or two only, among the several members of the family, one of them inheriting this or that particular faculty or quality alone or one of its parents to an extensive degree, and another some two or more, instead of each of the children inheriting each of the principal capacities and qualities of their parents. In certain cases, however, the peculiar qualities and endowments, both mental and moral, which are possessed most largely by the parents, the offspring possesses very sparingly; while, conversely, the parents are endowed with very slenderly.

In certain remarkable cases, the deviation of intellectual talent has been traced to the mother, which has led some persons to conclude that it is from the mother alone, and not from the father, that ability descends. In other instances, however, it may be clearly shown that the talent descends from the father, and not from the mother; while many very clever women have children deficient in mental capacity. Instances of the children inheriting generally the various qualities of both their parents, are too common to require any illustration here by example. Some families, however, supply remarkable instances of the distribution of talent among the different members of it, each such member being distinguished by some one particular endowment, while the head of the family possessed all these several qualities together. The Coleridge family is a remarkable instance of this kind, so many members of it being distinguished for their ability; but each for an ability of a different kind—one as a lawyer, another as a poet, another as a classic, another as a writer of romance.

One remarkable fact, indeed, in the transmission of talent is that, although persons of distinguished ability produce children of corresponding power, that talent is of a totally different kind to what the parents possessed. For instance, a distinguished artist, as in the case of Copley, produces a son who becomes a distinguished lawyer and orator, as in the case of Lord Lyndhurst. It seems to me very rare for a great artist to produce a son so distinguished. A distinguished lawyer, as in the case of Lord Chancellor Macclesfield, produces a son who, as in the case of the second Lord Macclesfield, becomes a distinguished mathematician. King Solomon was the son of a man of great ability, but his talent was very different in kind from that of his father, King David. Mr. Matthew Arnold is the son of a man of great talent. Dr. Arnold, of Rugby—his talent is of a kind altogether different from that of his father. In the case of Sheridan, his son was a man of ability; but he appears to have inherited a portion only out of the numerous talents which his father possessed. He was gifted with his humor, but I do not find traces of other and higher endowments.

Occasionally we find one alone, or a daughter alone, out of numerous family, inherits the talents of a distinguished parent. Very often it is the eldest son who is so favored. In other cases the eldest son is passed over, and a younger son is the inheritor of his father's great qualities. This was the case with William Pitt, and it may be remarked of Charles Fox as well.—*London Spiritualist*.

The Lost Chord.

Seated one day at the organ,
I was weary and ill at ease;
And my fingers wandered idly,
Over the noisy keys.
I know not what I was playing,
Or of what I was dreaming then;
But I struck one chord of music,
Like the sound of a great Amen.
It flooded the crimson twilight,
Like the close of an angel's psalm;
And it lay on my fever'd spirit,
With a touch of holy calm.
It quieted pain and sorrow,
Like love o'ercoming strife;
It seemed an harmonious echo,
From out discordant life.
It linked all perplexed meanings
Into one of perfect peace,
And trembled away into silence,
As if it were loth to cease.
I have sought it, but seek it vainly,
That one lost chord divine,
That came from the soul of the organ,
And entered into mine.
It may be that life's bright angel
Will speak in that chord again;
It may be, that only in heaven,
I shall hear that grand AMEN.

Watchman, What of the Night?

BY DR. A. JOHNSON.

(Continued from last week.)

MOODY AND SANSEY.

The writer has said that we, as a nation, have lived too much in the intellect. Of this we have had a remarkable illustration in our learned men who congregated around Mr. Moody, a simple-minded man, who had only to advocate a closer walk with Christ. This was all very well, but he knew nothing of the showers of salvation with which God was baptizing the spiritual natures of millions of his children outside of the churches, as well as multitudes in the churches, who visited mediums and concealed it. A host of church members, while in a state of spiritual starvation, go to those latter day fountains to have their soul hunger appeased, and then go on their way rejoicing.

This religion in its spiritual essence, requires entire consecration to principles. It admits of no selfish policy, and those who become endowed with its influence find it no longer possible to be dishonest in thought, word or deed. After being convinced of these truths, there is too much at stake to become a traitor to one's highest interest.

Some years ago, after the death of a celebrated bishop, the writer was invited by them to a medium whom they had not seen. After the arrival, the medium's hand was controlled by the influence of the father of those gentlemen to write, and said, "My sons, I am extremely happy to meet you," and during the interview, said, "I am no longer a teacher of forms and ceremonies, but I teach this new religion, which is a divine philosophy." The world is in a state of spiritual starvation, and there never was a time when the church had such an opportunity to change the current of affairs as the present affords. If religious teachers will take the advantage of the times, they will not only have the co-operation of God and his angels, but the assistance of a multitude of earth's inhabitants, of which they have no conception. The writer is fully aware of what he asserts, for he is thoroughly posted on this theme. It should be remembered that all who labor for the good of humanity, that Spiritualism is the soul of religion, and without it, we have nothing but formalism, which does not feed the heart of humanity. If the church had been true to its spiritual gifts, we should now have a heaven upon earth. "By their works shall ye know them." Those spiritual gifts did always appear outside of the church, and they are in full operation to-day among us, and the very persons above all others who ought to hail Christ's Second Advent, are its opposers. I, for one, cling to the Bible and hold to its promises, and while they stand recorded, my faith remains with them because I know that I have realized their fulfillment in regard to those spiritual manifestations.

The following spiritual communication was given at a public circle at the office of the *Banner of Light*.

QUESTIONS AND ANSWERS.

Question.—[From a correspondent.] Is the Christ, the *Holy Spirit of Truth*, incarnated here on earth, (as asserted by the controlling spirits of France, and confirmed by Allen Kardec after his departure) influencing and inspiring the disembodied spirits by his divine, all-embracing love? In a word, is the Medium of God living and struggling with misery on our globe, as stated in the *Revue Spirite*, and who and where is he?

Answer.—The Spiritualists of sunny France are right in their beautiful belief. This Christ-principle of truth has been again re-incarnated in the intelligence of the present age, and through that intelligence is striving to break through the clouds of bigotry that have so long oppressed the world. This same spirit told its hearers, in other days, that it would come again, and to those who claimed to understand it, and to be spiritually and divinely related to it; though he also told them that he should not be known, that he should come silently, and come unto his own, but his own would receive him not. No better demonstration of the truth of the words of Jesus is necessary than that which appears through Modern Spiritualism. This same Christ-principle that spoke in ancient days, and emanated truths that have shone like great lights down all the ages, that glided the souls of the multitude, has come again in its divine simplicity, speaking through the lips of childhood, mature age and old age, glowing like a brilliant meteor in the sky of the present, while millions are looking at it and asking, "What is it? whence come it? and whither is it going?" The skeptic declares it is of evil, and unreligiously consigns it to the devil; but the devout believer in a spiritual faith looks up to it and recognizes in it the risen Lord.

SPIRITUALISTS HAVE NO CAUSE FOR COMPLAINT.

Spiritualists are excited because their mediums have been persecuted, but they have no good reason to complain. This persecution has amounted to but little more than a war of words. Ridicule is cheap. Spiritualists as a body have escaped marvelously in these latter days. They have not been roasted in fire, or boiled in oil. They have escaped the rack and the thumb-screw, nor have they waded through blood, as did the poor Christians in ancient days. The following are but a few extracts from a discourse by the Hon. Frederick Robinson, of Massachusetts, Aug. 1, 1860:

"Jesus was in constant communication with the angel world, and went about doing good—healing the sick and preaching the gospel of love. After his crucifixion, he appeared to his disciples and commissioned them to go from place to place, and preach the gospel, healing the sick, working miracles, and so forth, exhibiting all the wonders of spirit manifestations as evidences of immortality."***

"For ages the true followers of Jesus were regarded everywhere as the offscouring of the earth. They were denounced as Atheists, and were destroyed wherever they could be found. They were made to fight with wild beasts, in theatres for the amusement of the people. They were driven to take up their abodes in the tombs, dens and caverns of the earth; but the communion of angels was their constant support in all their trials and sufferings, and spiritual manifestations were their only means of convincing and converting the unbelieving people around them. Such was the spiritual power of the church while she was persecuted, while she was humble, while she was pure."

"Then the spiritual candlestick of the

church illuminated the darkness around her. But when she became popular, and could no longer resist the temptations of Mammon, then the light of inspiration in the church went out; and the church, from being the persecuted became the most cruel persecutor."

"Passing over the awful tribunals of the inquiry, we find the court of the justice deity dyed in the blood of innocence. Judicial records of England could furnish volumes of these cruel and bloody trials. Sir Matthew Hale, and other most learned judges, often administered these tests of witchcraft and sentenced the innocent victims to the stake and gallows."

"We have known the records of more than a hundred thousand destroyed in Germany; and still larger numbers in Italy, France and Spain, and tens of thousands in England and Scotland, Ireland and every other country in Christendom. And this warfare continued until the spirit would appear to have surrendered, and yielded up the victory to the church, convinced at last of the folly of attempting to force the knowledge of spiritual things, upon so ignorant, so cruel, so bigoted, so superstitious, so foolish a people; and then all these spiritual manifestations instantly ceased, and the world knew nothing of them for two hundred years. Then the people for ages went groping in the dark, trying to assure themselves of their immortality from the dark sayings of the prophets: 'Then agitation commenced, and infidelity arose and exposed the baseless fabric of truth.' Then awakening as from a dream the human soul questioned nature, but nature answered, 'Death.' The prayers and instruction from the pulpit fell dead upon dead congregations. Every attempt at revivals of religion seemed but a mockery. Then again ascended the prayer of humanity for light, and it is now being answered in another attempt to bless the world, with living evidences of immortality."

When spiritual communications are addressed to the senses, the understanding, and the conscience, they must reform the character. The science of Spirit-life, and its condition of existence, is now given to the world."

A CLERGYMAN.

Fifteen years ago, a distinguished clergyman who had been an opposer of Spiritualism, was called on the writer to have him relate his experience in the investigation of that subject. After listening to a few details of experience, the Doctor frankly admitted that spirits did communicate, but said that their communications were all from the Devil. "Then," said the writer, "The Devil has been greatly belied, or he has lately reformed, for he has converted and made good practical Christians of a multitude of infidels who were not willing to place any confidence in the claims of the church." The Doctor then became a patient listener for two hours, and then remarked, "Sir, if you know these things to be as you represent them, it is your business to make them known to the world." "Not so," said the writer. "I am not yet ready to expose myself as a target before the public to be pierced by the arrows of ignorance and superstition, which have been the fate of all in past ages who have advocated truths which were not recognized by the schools." The object the writer had in view in the investigation of this subject, was to become better acquainted with his spirit, the laws by which it was controlled, its mission here, and its future destiny and by those angelic ministrations, he has learned that every human being has a mission to perform, to which are attached fearful responsibilities, and that these things are controlled by laws which are irrevocable alike to saint or sinner; that we have a duty to perform to our bodies, minds and spirits, as well as duties to the world. Through those heavenly teachers, he has received education which to him is invaluable for time and for eternity, by such tuition, the writer has learned that all our powers should be held in subjection, and be governed by the inspiration of the Great Spirit, so that every faculty of body and mind may perform its legitimate office. It is a law of our nature which is inherent in the constitution of all people, that we can be happy unless they make others happy. All disinterested labor we bestow on others to make them happy comes under the law of recompense and serves as a moral and spiritual means to promote our own interests.

The glory of the angels is enhanced by their ministrations to humanity. This undeviating law holds good in every stage of existence.

TO SKEPTICS.

Pray, Mr. Skeptic, what are your objections to spirit communications? Are you fighting against God, or against your own imagination? Did you ever consider who instituted this method of communicating between heaven and earth, and who sent forth the instruments which are employed to redeem the sin-sick? Did you ever reflect that your puny arguments were equally against the God of your existence, and to whom you are indebted for every breath you draw, to say nothing of the innumerable blessings which are showered on you both temporal and spiritual? Are the angels of God, who are ministering spirits, to whom you shall be heirs of salvation, beneath your notice? Who knows best that mental faculties to use, to meet the innumerable needs and peculiarities of each individual, your weak mind or the Omniscient *Jehovah*? Please inform me how you can improve God's means to benefit the human race. Are you aware that God does not accomplish anything without instrumentalities—that he employs means to accomplish his designs in respect to the monads and to the archangel? The writer thinks that this important subject ought to be well considered by a skeptical world, least they may be jeopardizing their highest interest. This may be a matter of the utmost importance to the inconsiderate.

INCONSISTENCIES OF SPIRITUALISTS.

The mass of Spiritualists have said, "Let the spirits control this movement; they are converting millions, and they being the ministers of God, let them have the entire control of this matter." That class of reasoners forget that nothing can prosper without a systematic organization. Those who think otherwise, should call on their spirits to furnish money, collect materials, and erect buildings, to supply the wants of this movement. Without system and united effort, no body of men can prosper in efforts of a general nature. The Spirit-world has done its duty, but we have not accomplished ours. God has done all that man can do, and has left undone all that man can accomplish. All efforts have thus far failed to redeem the world because man's schemes are not God's means. In order to be successful in spiritual things, we must avoid selfish policy, and adhere to principles and carry out what God will countenance instead of listening to what men will say. There can be no compromise between truth and man's imperfections. (To be continued.)

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CHICAGO, March 16th, 1877. TO READERS AND SUBSCRIBERS. From and after this date make all Checks, Drafts, Postal Money Orders and other Remittances for the Publishing House of the Religio-Philosophical Journal payable to the order of JOHN C. BUNDY, Acting Manager.

LOCATION 69 and 67 La Salle Street, Northwest corner of La Salle and Washington Streets. CHICAGO, ILL., JUNE 2, 1877.

Self-Deceived.

Unquestionably, the world abounds in honest, well intentioned people, who are self-deceived upon some subject nearest their hearts, which they have pondered and have turned over and over in their minds, until at last a rut has been struck, in which alone these minds incline to run, therefore every proposition in the eyes of such persons must be compelled to square by that dominant idea, if it be not rejected absolutely.

The Spiritualist of London, is generally credited with reasonable views upon the subjects discussed in its columns, and its Editor regarded as a Spiritualist whose comprehension of the various points concerning this philosophy is clear, and one whose opinion is entitled to much weight; it is, then, with much delicacy we approach the subject of the leading article in that publication of date, April 20th last, but we regard the sentiment there expressed as wide of the fact, and conceive that there must follow great injury to the cause in this country, should such expressions fail to receive the stamp of disapproval.

We extract the following, viz: "Every Spiritualist of upwards of one year's experience can point to more than one sad example of belief in Spiritualism having been the means of hopelessly and permanently alienating husband and wife, so that they no longer take pleasure or interest in each other's society. All divergence in religious ideas exerts this influence to some extent, but that incidental to Spiritualism does so with maximum force, because the truth of the idea is brought home to the heart and consciousness of each inquirer by absolute demonstration, in the shape of visible signs and wonders which every man can prove for himself in his own home. Why then should a truth which is so real, which is so surely founded, produce this unhappiness? Because the bond of the particular family union, the rottenness of which is brought into full relief, was never real; it was originally founded, not on similarity of tastes and aspirations, not upon a spiritual and religious sympathy capable of enduring through the ages of eternity, but upon low motives of a materialistic character—upon motives which perhaps promote ascendancy abroad at the expense of misery at home. Spiritualism, like an avenging angel, steps in, filling the soul to overflowing with religious thoughts and aspirations which others in the home can not appreciate or endure; the earth-made bond is then severed by the two-edged sword of eternal truth, whose principles had been infringed.

In a far more limited number of cases this same truth has tended to a lesser extent to separate parent and child. These examples are fewer and less severe, because the original bond of union is in all such cases more real; it is a natural union, not founded upon low motives. But examination will probably prove that in no instance where the father and mother have both been Spiritualists at heart, have the children evinced any aversion to the facts and philosophy upon which the religious ideas of their parents are founded, since children largely manifest, in an incipient form, the thoughts and emotions of their ancestors, and upon a slightly advanced plane. Our argument, in short is, that Spiritualism acts as a sword to those unions only which are more or less of a sham nature, but that the weapons fall edgeless before those which are real."

We freely admit that there are instances where the belief in Spiritualism has caused estrangement between husband and wife, but that there are proportionately more of such that have occurred from a similarly hearty, soul-felt espousal of other faiths, may be justly questioned, if that class of persons be excluded from the reckoning as Spiritualists, who have been led to claim a belief in its philosophy for the sole purpose of having some ostensible faith to which their acts may be charged, which would otherwise render them disagreeably

conspicuous, and who are as far from being true Spiritualists, i. e. Spiritualists at heart as are the hypocrites—the wolves in sheep's clothing—who infest any other respectable class of people.

It is absurd to say that the basis of the "bond of family union" was less strong because one of the parties subsequently recognized the beautiful truths of Spiritualism. The fact is, Spiritualism has no connection with such separation; the philosophy does not teach it, nor is it taught by that class of elevated spirits to whom the intelligent and earnest Spiritualist looks for reliable information.

If Spiritualism teaches one excellent principle more universally than another, it is that of charity toward the opinions of others; the true Spiritualist, whose husband or wife can not entertain the same opinions whether from a want of knowledge upon the subject, caused by inability or unwillingness to investigate, or from any other cause, feels a deep regret, since his or her own pleasures are thereby abridged, but never entertains for a moment any aversion on this account; on the other hand how often is the Spiritualist regarded by the non-Spiritualist, as weak in mind, because reason has asserted her sway over dogmatic education, and in families where coolness exists, in what proportion of cases can the cause be traced to ungenerous, uncharitable and even disrespectful treatment of the Spiritualist by his or her partner? Spiritualists are human, and there is a limit to the patience of all, but we assert without fear of successful contradiction, that in no class is there so generally observable that regard and respect for the personal opinions and feelings of others, as among true Spiritualists; that while they claim for themselves the largest liberty of thought, they freely concede the same right to others entertaining different views.

We take issue with the statement that Spiritualism "steps in, filling the soul to overflowing with religious thoughts and aspirations, which others in the home can not appreciate and endure," and therefore separation must follow. No person can become a Spiritualist until he has the necessary spiritual growth, and this is well understood by those who have attained some degree of proficiency in the philosophy; the phenomena may be presented in its varied forms and excite the wonder of the novice, but only when the philosophy is unfolded to him, will he appreciate more fully the objects and duties of life, and then will he be led to exercise that patience with others, which the broad views he is beginning to entertain are certain to compel.

Away with the apologies for the breaking up of families through the means of Spiritualism, however remote; if it be true that Spiritualism fills "the soul to overflowing with religious thoughts and aspirations," as it surely does, then let it be seen by the world, and let the actions of Spiritualists prove to non-believers that which argument has failed to do. It is high time that the wheat be separated from the chaff; that the ennobling influences of Spiritualism shine out through the lives of its votaries, and thus consign to their proper place in society those persons who have so long and persistently misrepresented our faith and endangered our good name.

Spiritualistic Rennon.

The occasion of the visit of Hudson and Emma Tuttle to the Editor-in-Chief of the RELIGIO-PHILOSOPHICAL JOURNAL, was seized upon by the Spiritualists of Chicago to secure one of the most delightful social entertainments which has ever taken place in the West.

Once decided upon, the following invitation was issued and sent to all subscribers of the JOURNAL in the city, and many others known to be favorable to Spiritualism, who still cling to their old social organizations:

OFFICE OF RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO, May 12, 1877.

Dear..... We take pleasure in stating that the well-known author and scientist, Hudson Tuttle, together with his talented wife, Mrs. Emma Tuttle, also a writer of ability in the field of liberal thought, have kindly accepted an invitation to pay us a short visit. We have decided to accede to the request of some of the admirers of their writings, as well as personal friends, in giving an opportunity to meet our guests socially.

We have selected our editorial rooms as the most fitting place; where we shall be pleased to see you, together with such friends as you may desire to invite, on the afternoon of Thursday, the 17th inst., between the hours of three and six o'clock.

The occasion will be entirely informal, and, we hope, pleasant and beneficial to all who may honor us with their presence. Very respectfully yours, JOHN C. BUNDY, Editor RELIGIO-PHILOSOPHICAL JOURNAL.

It is proper to state at this point; that the new offices of the PUBLISHING HOUSE and of the JOURNAL are in the Merchant's Building, situated at the corner of Washington and La Salle Streets, diagonally across from the Chamber of Commerce, and opposite the Union National Bank Building, and the Headquarters of Lieut. Gen. Phil. H. Sheridan; they are fitted up in the most modern style,—convenient and elegant—large, airy, well-lighted and ventilated, in every way attractive.

After an hour of pleasant conversation and inspection of the various offices and circle room, the assembly was called to order by Judge Holbrook, who, in his usual pleasant way, expressed his pleasure at meeting our distinguished guests, also his admiration of the new home of the JOURNAL; then calling on Mrs. Cora L. V. Richmond for an invocation, it was given cheerfully,

and in that incomparable style and language so well remembered by hosts of Spiritualists on both continents,—after which he appealed to Hudson Tuttle as their guest to make some remarks.

Mr. Tuttle, in his usual felicitous manner, plunged directly at the heart of his subject. He said he was happy to meet so many friends, all of whom felt near and dear to him, on this pleasant occasion, though a shadow rested upon him in the memory of the last time, (little over a year ago) he grasped the hand of S. S. Jones, and bade him good-by. The image of the venerable man was still engraven on his mind. He could not speak of him as departed, as he was still with them. He had not only impressed his energetic character on the JOURNAL; he still remained to watch over an enterprise to which he had devoted the best years of his life and a large portion of his capital. He had fallen, but he had left others admirably trained and qualified to bear onward the heavy burden.

We have four Spiritual periodicals, the Banner of Light, The Spiritual Scientist, The Spiritual Magazine, and the RELIGIO-PHILOSOPHICAL JOURNAL. Really, the Banner in the East, and the JOURNAL in the West, are the grand columns on which Spiritualism rests. Since they were established, a score or more of journals have gone out of existence. They are the platforms from which the Spiritual Philosophy has been expounded to an innumerable audience, and were they to go down to-day, the impression they have made on the age could never be eradicated.

Spiritualists have few demands made upon them. They have no church to support; none of the many projects of Christian worshippers. The only imperative one was the small subscription to the papers devoted to the cause they consider priceless. It was their duty to support those journals which were disseminating the true views of life and its future, and the very existence of the cause depended on their doing so.

Spiritualists should realize that they had duties, that life was not primarily for pleasure, but had obligations, which fulfilled pleasure though secondary was sure to follow. If pleasure alone was sought regardless of right and duty, it would in the end prove a cup of gall.

From its editorial columns and from consultations with the present editor, he had learned as they would all learn in time, that the JOURNAL had begun a new life. It would be broad and catholic in its treatment of all issues. While it would fearlessly and uncompromisingly oppose the wrong, it would as courageously defend the truth. It will be radical without fanaticism; conservative without prejudice or superstition; free without license, and independent on all questions.

It proposed to be an exponent not only of the phenomena of Spiritualism, as a development of modern times, but of the Spiritualism of all ages and races, in the broad sense in which it was expressed by its former editor, The Philosophy of Life.

For one grand code of spiritual laws penetrates the universe, and their elucidation necessarily embraces the realm of nature in the broadest sense of that word.

While he felt assured that the JOURNAL would be conducted with a business ability of the highest order because trained and prepared for the work, its sphere of usefulness depends in greatest measure on the good will and helping hand of its subscribers.

All should feel that success depends on their individual efforts, and that the paper is essentially theirs, and published for them.

He knew he expressed their united sentiments, when he should say that a new era dawns on the JOURNAL; its horizon broadens; its sphere of usefulness extends, and that it is destined to continue a mighty power, not only in Spiritualism, but in the cause of liberal thought.

Dr. Kayner, of St. Charles, Illinois, being called upon, made a brief but earnest appeal for harmony among Spiritualists, which the assemblage of so great a number of persons, representative of almost every phase of spiritualistic thought, indicated to him, was being accomplished.

Mrs. Emma Tuttle being called for, responded by saying that she was not a lecturer, but having an original poem, which she had brought but had not yet delivered to the Editor of the JOURNAL for publication, if it would add to the pleasure of the occasion she would give it—and scarcely have we ever heard a better recitation. She possesses unusual talent as an electionist, and shows evidences of long and severe application in perfecting herself to excel as such.

Dr. Avery being solicited, made a few well-chosen remarks, after which Judge Holbrook announced that the remaining time would be given to social converse and the examination of spirit pictures and paintings, engravings and other works of art and evidences of spirit power and control of the human organism, found upon the walls, and scattered through the offices, editorial rooms, and in the circle room; and that any who desired to visit the wholesale and packing departments of the Publishing House, in the lower stories of the building, would be conveyed by the elevator.

Not until the twilight approached, however, did the majority of guests depart; an evidence of the thorough enjoyability of the occasion, made more pleasant by the cheerful faces of all connected with the Publishing House and the JOURNAL, while

assisting to carry out the wishes of the manager and Editor.

It would occupy too great a space were we to attempt to give a list of the visitors on this occasion, but will say in brief, that one will seldom see so intelligent and refined an assemblage of persons as was noticeable in this instance, numbering among them prominent members of all the learned professions—divines, lawyers and physicians, artists, teachers, authors and speakers, merchants, railroad superintendents, and managers of steamboat lines, and very many mediums from among our best families, developed and exercising their gifts only at their own homes, or with their personal friends, beside a large number of public mediums, whose gifts have been the means of bringing daylight to many a darkened soul.

We can only express our deep regret that all our friends and subscribers at a distance could not have been present; yet, as every such pleasant occasion is attended by hosts of spirit friends who convey to absent ones in some degree, the spirit of joy and fraternal love which is engendered, we trust far greater good may result even than is discernible upon the surface.

Laborers in the Spiritualistic Vineyard—Where they Are—Where They Will Be—and What They are Doing.

J. S. LOWRICK, trance and inspirational speaker, will reply to calls as lecturer, from Potsdam, N. Y.

DR. S. A. THOMAS, New Madison, Ohio, is about to enter the lecture field again, and offers his services upon terms unjust to himself and those dependent upon him. The old adage, "Be just before you are generous," should not be forgotten by the zealous sympathetic man. It is well to be unselfish, but is it right to give to those able to pay reasonably, that which duty requires you should collect pay for? Let us look at all sides of these practical questions.

DR. THOMAS J. LEWIS, 455 Waverly Place, N. Y., adopts the motto: "The true physician is the servant of nature; your stomach is for food, not poisonous drugs." Mrs. Lewis is a medical clairvoyant as well as test medium.

JOHN T. FONT, 783 Fulton St., Chicago, is said to give satisfaction as a test medium.

Mrs. EDDY, 600 Fulton St., Chicago, is well spoken of by those to whom tests have been given through her mediumship.

DR. W. L. JACK, the clairvoyant physician and trance medium, should be addressed at 69 Merrimac Street, Haverhill, Mass.

DR. J. B. DOTY, 330 Main St., Memphis, Tenn., continues his practice in the healing art, and answers calls in the vicinity to lecture. Dr. D. appreciates the necessity of unity among our friends—let us all work to accomplish so desirable a result.

The veteran author and lecturer, Kersey Graves continues his residence at Richmond, Indiana, at which place those desiring to communicate, may address him.

F. VOGL, "Psychological Physician," will for the present remain at St. Louis. He sends diagnoses (clairvoyant) free, which, if applied to any other transaction, would seem too cheap to be good.

EMMA HARDINGE BRITTEN writes us from 118 West Chester Park, Boston, a congratulatory letter, relative to the position we have taken in the JOURNAL, "in the spirit of good will and fidelity to the common cause." This distinguished lady will consider calls to lecture, notwithstanding her many other duties.

CAPT. H. H. BROWN has spoken of late at Plainville, Otsego, Alamo, Wayland, Alaska and South Haven, Mich., to full houses, and with excellent success. He speaks at South Bend, Ind., May 27th, at Plainville, Mich., June 3d, at the meeting of the Wisconsin Association at Princeton, Wis., June 8th, 9th and 10th. He starts on a tour as far East as Boston in July, returning to Michigan in September, and would like to make engagements on the route. Address him at Battle Creek, Mich.

Mrs. L. O. BUCKLIN, a successful healer lately from New York, has located in this city, and opened an office at 393 W. Madison St. She brings credentials from parties well known to us as trustworthy.

Mrs. E. F. JAY BULLENE has removed to 315 West 33d St., New York, where she will undoubtedly be pleased to receive calls to lecture. This estimable lady will be remembered as one of the earliest inspirational speakers, and is loved by all who know her, for her many excellent qualities. Through such an instrument may not the most reliable information come to us from our spirit friends? We trust that those desiring such services as Mrs. Bullene can render, will correspond with her with a view of engagement.

We hear the success of Dr. John H. McFarren as a healer, spoken of in high terms of commendation—although Chicago seems prolific in this phase of mediumship, "there is room for all at the top."

The citizens of Vermont may obtain the services of an inspirational speaker by addressing Mrs. A. T. Brown, St. Johnsbury, Vermont.

The Brooklyn (N. Y.) Society of Spiritualists, complimented Mrs. C. Fannie Allyn in a series of resolutions on the completion of her last engagement, which were amended by an instruction to the Executive Committee to secure her re-engagement as early a day as practicable.

We learn from a valued New York correspondent, that on the 14th inst., the "tin wedding" of Mrs. Nettie Maynard, of White Plains, N. Y., was celebrated, when all present had "a glorious good time." We can appreciate that this must be so, knowing so well the capabilities of her excellent controls to furnish the intellectual food, which our correspondent undoubtedly refers to.

DR. E. J. WITHERFORD has secured apartments for the purpose of holding materializing seances, at 231 West Madison, St., Chicago, on the evenings of Tuesday, Thursday and Sunday in each week. Dr. W. also gives sitting for independent slate-writing daily.

The present address of Nellie L. Davis Barnes is Louisville, Ky. She will attend calls to lecture in that vicinity.

We have been favored with a call from Dr. Billings, Mrs. Hollis and J. W. Parish, Esq., on their route from Washington, D. C. to St. Louis, Mo. It is hoped Mrs. Hollis may consent to remain here for a time and give evidences of spirit power for which her mediumship is celebrated.

The Spiritualists of Hartford, Conn., have organized under the name of the Progressive Union, and are so far, happy. While Hartford has an abundance of home talent, they would undoubtedly create a greater interest by securing for a short engagement some of the numerous good lecturers now within easy distance of that city.

A San Francisco correspondent writes that the services of Mr. Plum, of Boston, have been secured by the Spiritualists Union, to be followed by Mrs. H. M. F. Brown.

MISS ELLEN McALLISTER, the musical improvisatrice, has returned from New York, where she received the attention of many of the elite of that city, who consented to her thus early departure, only upon condition of a renewal of the visit immediately on her return from the country residence at Waukegan, of Judge McAllister's family.

PROF. WM. DENTON has been lecturing at Springfield, Mass.; an able lecturer, and appreciative audience—good must result.

It should not be forgotten that Dr. J. V. Mansfield, of New York, has removed to 61 West 42d Street. Under favorable conditions most wonderful and convincing tests are given through this gentleman.

CHAS. H. FOSTER, the test medium, is working the skeptics at the Winthrop House, Boston.

The Secretary of the Society at Kansas City, Mo., writes that Mrs. Colby is giving lectures there, and is accompanied by Mrs. Smith as musician.

Mrs. R. T. ALLEN, of Philadelphia, is now stopping in Chicago, and will be pleased to respond to invitations to lecture in the Spiritual and Reformatory field. Mrs. Allen is an inspirational speaker, and will doubtless give good satisfaction wherever she may be called upon to labor. She can be addressed in care of this office.

THOS. GALE FORTNER, the distinguished lecturer on the Harmonical Philosophy, gave us a call on Monday, May 21st. He always brings sunshine with him.

J. A. FLOURNOY, a prominent Spiritualist and extensive farmer of Missouri, is in Chicago, attending the spiritual lectures, etc.

Mediums in Chicago.

At the reunion mentioned in another column, a large number of public mediums were present, among whom we had the pleasure of speaking with were the following.

TRANCE AND TEST. Mrs. Mary E. Weeks, 186 E. Adams St. Mrs. DeWolf, 263 W. Madison St. Mrs. Suydam, W. Madison St., near Ada St. Miss Ada Turk, 254 W. Lake St.

PHYSICAL. Dr. E. J. Witherford, 231 W. Madison St. Miss Lizzie Bangs, of the Bangs Sisters, 9 May St.

Messrs. Bastian & Taylor were prevented from attending by circumstances beyond their control, which we regretted.

HEALERS. Dr. L. Bushnell, 429 W. Randolph St. Dr. Dumont C. Dake, 15 Hubbard Court. Dr. Avery, 328 Walnut St. Dr. Miller, Elizabeth St. Dr. John H. McFarren, 384 Wabash Ave.

Prof. B. F. Underwood's Apointments. This indefatigable laborer on behalf of Liberalism, will lecture in Canada in May, as follows: Lindsay, the 25th; Toronto, the 27th; Meaford, the 28th and 29th, and Owen Sound, the 30th and 31st.

Mrs. CLARA A. ROBINSON, whose advertisement appears in another column, is the wife of Mr. John B. Robinson, a gentleman connected with the Chicago press. She is a lady of known ability as a medium, and highly respected socially.

The Medium and Daybreak, London, contains a finely executed wood cut of Miss Wood, a medium in whose presence extraordinary materializations have occurred.

Mrs. RICHMOND's next Sunday evening lecture will be in relation to Mesmerism, by Mesmer himself.

