Ernth Genrs no Mask, Cows at no Human Shrine, Seeks neither Place nor Applause: 📚 July Asks a Penring.

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PET YOURSELF.

JNO. C. BUNDY, EDITOR.

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!

Pet 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 here in misfortunes, he 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! should never trip in THAT wise if an hundred times I fell!"

Pet yourself and not go hunting sympathy from breathing stone; If you must talk fill the silence of a cav-

ern 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, nover 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 mis takes which go before.

The Chinese Buddha.

BY HUDSON TUTTLE.

It is probable that the Sakya race was foreign to the soil, and Scythin in its origin, as the date of Sakya Buddha's birth is really 628 B. C., cotemporary with the mighty tide of Sythin emigration 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 Pish, who wrote 640-684 A. D., and claims a semi-canonical authority.

Buddha, the "essentially pure universally diffused body (platonic idea) incapable ei-ther 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 Suddhodane for the divine mother, and she conceived him miraculously, and gave him birth beneath a Sala tree, in the garden of Lumbine. 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 ancestrial temple of Masheshwara, 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 satisfled his hunger on hemp and millet seed, un-

til his body was worn and haggard with 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, Stavara, leaped forth and the Devas spread the news of his victory far and

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

But alse 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 lamenta-

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 qualied, and the rivers flowed back to their sources!" A cantena, etc.

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 worshiped, when it self-entindled, the coffin was consumed, but Sak extinguished the flames with water from his golden pitcher, and the sa-

water from his golden pitcher, and the sacred body was preserved.

The Kosha Straster says in Sandjivabell, a day and night equals five hundred years of the chaturmabe rajalis down to Tahana hell when a day and night equal 16,000 years of the mirwanagate heaven.

There are eight great hells and eight cold hells.

Buddha Samadhi Sutra says that after

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 creately 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 if it goes on in the path of virtue and piety, it attains

The Saddharma says, "Those who keep the ten commandments will be born in heav-

The Po-Kieu, (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 meast rement 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 moves. There is no place throughout the mercy. There is no place throughout the universe where the essential body of Vairo-jana is not present and perpetually maniold. (a cantena, etc.)

The well-known legend of Josaphat, transcript of the history of Sakya Buddha, and was appropriated by the early martyr ologists, 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 To nourish and strengthen! To rescue and save! To provide safe standing ground for those who propose to trade and emble 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.

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. say that all is void.

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 or the late" plied, "I was always playing on the lute." Buddha said: "And if the strings of your instrument were lax what then." He re-plied, "They would not sound." "And if they were too tight, what then?" He re-plied "The 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 hear insult without anger; to move in the world, without setting heart on it; to investigate a matter to the very bottom; not to contemn the ignorant; thoroughly to extirpate self-esteem; to he 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 Buddhaism 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 im-permanency; that which is called substance is therefore no such thing, the nature of individual substance being thus without any ambstantial 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 Buildha exist? And was unswered by the sage: "He who is most meritorious does exist."—"Great King! Nirwana.is!"

Buddha doctrines: "The origin of all things is the result of cause; The cessation of all things is the result of

"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."

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.

cast off desire, these are called good.

Whoever is able to cast away cov-

etous 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 Ton-

sure 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

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

Buddha said: "By hampering phenomena a cataract on his eye measurably has imperfect vision; a man sees water, but a demon believes it to be fre; 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 insani ty of Yajuadata in thinking he had lost a part of his head, because he only saw a part of it in the temple mirror, the man hasting 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 there. 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 be himself practiced. According to his own words: "Himself perfectly wise he illumined others, and so, by wisdom and by practice he fulfilled him

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 spittle soils not the Heaven, but comes back and defiles his own per

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

"To feed one good man, is infinitely greater in point of merit, than attending to ques tions 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 entrap-ped by any enticing words of courtliness or fully; this man, lust banished, vice destroy-

ed, 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, motes in a sunbeams, the value of gold and jewels as that of a broken

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 atter extinction of all causes of sorrow. (A cantena, etc.)

The four truths, which form the basis of ancient Buddhism, are: 1. Reality of misery; 2. The cause of its aggregation; 3, The possiblity of its destruction; 4. The means they not civilized heathen?

requisite, i. 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 distinction 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

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 obey the words of this Scripture, must adopt Faith as his guide."

Dhama 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 Nyayanonsara Shaster says of the

The Nyayanonsara 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 Tolas Cotton." It has 1,000 gates of pearls and prescious stones.

In the eighteen heavens of Rupa Loka, according to the Shaster, "the polutions 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 Pratycka can

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 refined, by a vain scholasticism, into an absorbtion 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 differ-

ent from itself." Sena said to Buddha: "According to Gotamas' opinion, there is no "I," let me ask what can be the meaning of that description he gives of Nirvana, that it is perma-nent, 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 flippantstyle 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 court. History properties that this misof the earth. History proves that this mis-sionary business should be set down in the list of grand humbugs. 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 Con-gregational/infinister, 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; belief in the availing of true ment and in the development of all the luman 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 bundred years of Buddhism with not a drop of blood in its onward march, not a grown along its pathway. It has never persecuted. It has never decrived the people; never practiced pions fraud; never discouraged literature; never appealed to prejudice; never used the sword. If the Buddhists are heathen, are

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 wornout 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. Ohristians entertain travel-

ers 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

The Burmese missionary, Smith, said that he "could traverse the whole kingdom with-out money;" and during his missionary stay, he saw no drunkenness, not an inde-

cent act nor an immodest gesture. Compare this with the gross, filthy, night-walking prostitution of New York or London: Unselfishness or forgetfulness of seif is a cardinal yirtue. Struggles, sufferings, and sacrifices for other's good, purify 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 specuthis American Christianity—that speculates, leans money, persecutes heretics, rents 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

Says Mr. Peebles, among the codes of laws drawn by the native chiefs of the Samoan Islands, to be recognized in com-

mercial relations between the United States and the said Islands, are the followliquors, or any kind of intexicating drinks, is absolutely prohibited. Any person so 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 for-eigner 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 heathers (?), compare with that of Christian people? Our lovers of Christ's atoning blood, can seduce young women, get drunk and make others 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,

"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 easte; 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 Muller reports the following extract from a speech of a Hindoo at Bevares, delivered before an audience of fintives and English.

"If by idolatry," says this Hindeo 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 Phonician Grecian or Roman idelatry as represented by European writers, and then charge us with polytheism in the teeth of the thousands of texts in the Puramas, 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 de-

Contrasting the condition of the "poor, blind heathen" (?) with ours in the Christian countries, where hell has been, and is still, preached from thunsands of pulpits, and where Christ has been made the scapegoat for all the transgressions of the people, the question very naturally arises. Ilad we not hetter have missionaries sent to its from China and Hindostan? What a failure this orthodox Christianity has proved itself to be. What a terrible blind to the people.

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

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 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 Borthwick; Mrs. Tennyson Ker, Mrs. Burton-Burton; Major S. R. I. Owen, F.L.S.: Mrs. and Miss Jacquet; the Misses Corner; Dr. George Wyld; Mr. Crookes, jun.; Mr. A. Vacher; Mr. C. C. Massey; the Rev. W. Stainton-Moses, M.A.; Mr. George Harris, F.S.A.; Mr. W. H. Coffin; Mr. Gordon; Lady Colquionn; Mr. J. H. Gledstanes; Mr. J. N. T. Martheze; Mr. F. Percival; and Professor C. J. Plumptre. C. J. Plumptre.

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

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

A PROPHETIC 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 eld 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 band. When she called me the next morning she awoke me suddenly from a dream; and I lay for a 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 wainscoted three feet high. strange room, wainscoted three feet high and that I was standing near a dressing-ta ble, 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, oldfashioned 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 day's 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 bell of often said. have often said of other such flashes of a sense that events have occurred before —"Oh, it is a case of unconscious cerebra-tion; 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 PROPHETIC DREAMS.

About the year 1830 there was living near Windsor a retired Waterloo officer, Colonel V-, with his wife and three daughters, He one day received a letter from his family lawyer requesting the loan of £300. 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 se-curity 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 Colone was not a rich man; he could ill afford to lose \$300; nevertheless, being on friendly terms with his lawyer, he decided on complying with his request, and he sent the cheque for £300 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 her sleep, disturbed by a vivid dream that the lawyer had levanted with the loan leaving his affairs in complication, and hav-ing derrauded 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 eld-er 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. Em-ma 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 second time to her rather, whom she now inspired with some anxiety, so 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 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 down-stairs. The servant showed the early callers

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

into the dining-room, where, on the break-fast table, the Colonel naw his own letter.

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

PROPHETIC DREAMS IMPERFECTLY IM-PRESSED.

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 misrepsent ation 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 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 roneighborhood, and he knew some of the police serjeants by sight and by name. One Saturday morning, before going down to the breakfast-room, he went into his father Medroom 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. " dreamed," said he, "that I was walking up Fyle Hill—two miles from here—and that I was stopped by police serjeant 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 each 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 fa ther he should be home to dinner. A vio-lent gale sat in suddenly, a gale which did much harm 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 beat 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 shere 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 im-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. 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 a shore! Here, as in George's dream, there was a confusion in the presentment of the fact.

A DREAM ABOUT A DROWNED MAN. The following is from the Spiritual Mag-

azine, 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 Witson 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,

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 Plumptre 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 Plumptre) had searched out the original anecdote in an old book. The Kem-bles 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

Kemble was in the habit, almost, of speak-

ing in blank verse. One day a crossingsweeper asked him for a copper; and Kemble, giving him one, said-

"See that thou hast a penny."

Then, turning to his friend Bannister, he

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 CÉRTAIN PSYCHOLOGICAL PECULIARI-TIPS 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 Socie

ty 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 au-thenticated 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 pa-rents being inherited by each of the child-ren, 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 of 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 some, which the offspring possess very extensively, 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 de-ficient 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 often 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 Lyndburst. 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 math ematician. King Solomon was the son of a man of great ability, but his talent was very different in kind from that of his father Kind 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 por-tion 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 a 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 Spiritu

The Lost Chord

Seated one day at the organ, I was weary and ill at ease; And my fingers wander'd 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 floeded the crimson twilight;
Like the close of an angel's pealm;
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 SANKEY.

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 haptizing 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 son hunger appeased, and then go on their way re-

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 nighest interest.

Some years ago, after the death of a cele-brated bishop, the writer was invited by two of the sons of the same, to go with 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 tack this new solicion which is a divine teach this new religion, which is a divine philosophy." The world is in a state of spiritual starvation, and there never was a ime 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 mul-titude 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 by 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 appropriate to the Rible. 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 ANSWEES.

Question:-[From a correspondent.] Is he Christ, the Holy Spirit of Truth, in carnated here on earth, (as asserted by the controlling spirits of France, and confirmed by Allen Kardec after his departure) influ-encing 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 rance 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 intelli-gence is striving to break through the clouds of bigotry that have so long oppress-ed the world. This same spirit told its hearers, in other days, that it would come again, and to those who claimed to under-stand it, and to be spiritually and divinely related to it; though he also told them that he should not be known, that he should he should not be known, that he should come silently, and come unto his own, but his own, pould 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 enunciated truths that have shone like great lights adown all the ages, that gilded the souls of the multitude, has come again in its divine simplicity, anealing through 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 wither 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 COM-PLAINT.

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: Sniritualists are excited because their

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 exhibiting all the wonders of spirit manifestations as evidences of immortality."***

"For ages the true followers of Jesus were regarded everywhere as the officouring of the earth. They were denounced as Athe-ists, and were destroyed wherever they could be found. They were made to fight with wild beasts, in theatres for the amuse ment of the people. They were driven to take up their abodes in the tombe, 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 secuted, while she was humble, while she

"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 inquisition, we find the court of the justice deeply dyed in this blood of innocence. Judicially distributions of the court of the justice deeply dyed in this blood of innocence. Judicially distributions of the court of the dicial 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 collarge. tims 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 appeared and violetal and the still and the spirit would appear to 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 crusted so higher as a superstitions as facilities. el, so bigoted, so superstitious, so foolish a people; and then all these spiritual mani-festations instantly ceased and the world knew nothing of them for two hundred 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 man dead congregations. Every atdead 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 immortal-

"When spiritual communications are addressed to the senses, the understanding, and the conscience, they must reform the character. The evidence 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 Spiritual-ism, 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 supersti-tion, which has been the fate of all in past ages who have advocated truths which where 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, ang its fulure desh 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 sunt or sinwhich 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 herent in the constitution of all people, that none 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 un-deviating law holds good in every stage of existênce.

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 innumera-ble blessings which are showered on you both temporal and spiritual? Are the angels of God, who are ministering spirits to those who shall be heirs of salvation, beneath your notice? Who knows best what instrumentalities to use, to meet the innumerable needs and peculiarities of each individual, your weak mind or the Omniscient Teberah? Please inform me how you can Jehovah? Please inform me how you can improve God's means to benefit the human race. Are you aware that God does not ac-complish anything without instrumentali-ties—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 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 accomplishdone its duty, but we have not accomplished ours. God has done all that man can not do, and has left undone all that man can accomplish. All efforts have thus far failed to redeem the world because man's whemes 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 in-atead of listening to what men will say: There can be no compromise between truth

and man's imperfections.
[To be Continued].

BOOK REVIEWS.

SOUTHERNER AMONG THE SPIRITS; A Record of Investigation in the Spiritual Phenomena. By Mrs. Mary Dans. Shindler. Pp. 169., 12 mo. Price \$1.00. For sale by the author, 514 Jesseson, St., Memphis, Tenn.

This book is the narrative of the investigation of an earnest and devoted woman, who having met with the loss of her hus-band, has her attention directed to Spiritualism. She says:

"Having decided to investigate the phenomena of Modern Spiritualism, I commenced it with an earnest heart and an honest mind; and I now by special request, give to my friends the result of that inves-

she began the task in a mood of mind highly favorable for the best results. We have known honest investigations fail of securing adequate tests, not from their own fault, but because they had no spirit friends sufficiently near and dear to interest themselves in the task, or because so unlike they could not enter into rapport with them.

Mrs. Shindler was deeply drawn to the spiritual side, by the spirit of her husband, and wherever she went, he was anxious to communicate with her. For the production of phenomena, such as she records, two elements are essential, a receptive mortal, and a willing spirit.

a willing spirit.

The author writes for those unacquainted with Spiritualism, and only of what she can bear personal testimony.

Few persons have taken such untiring pains of subjected themselves to more unwearying labor as Mrs. Shindler in her determined effort to fathom the mystery of Spiritualism. She had been separated from her husband by death, and while her lacerated heart hoped for a balm in spirit communion, there is no doubt the loved one in Spirit-life as anxiously desired to assuage Spirit-life as anxiously desired to assuage her grief by revealing himself, and exerted his atmost power to impress her mind to visit the mediums by whom he thought there was the least opportunity of doing so. When she came to New York in 1875 from the interior of Texas, to satisfy herself of "the consoling fact of spirit communion," she says she "believed in the immortality of

could return to us, make their presence known, and absolutely convince us of their identity, I did not believe. The idea seemed too grand and too great to be true." Fortunately, her first seance was with Dr. J. V. Mansfield, who gave her as he has so many others, most satisfactory evidence of the presence of spirit friends. Even his failure in glving answer to a certain ques-tion became assurance of Dr. Mansfield's honesty, to which she bears unqualified testi-

the soul, in the doctrine of the intermediate

state, and in the ministry of angels or de-

parted spirits. But that our leved ones

She next visited Mrs. Thayer, the "flower medium," and under strictly test conditions, obtained the often described phenomena of

At the outset, she was met by conflicting communications, such as have disturbed he peace of nearly every investigator, but this was disposed of, and we find her at the Eddy's, where her husband had promised to materialize and appear to her. She writes a lengthy and interesting narrative of what she saw there.

she saw there.

After six months of constant investigation through a multitude of mediums, she returned to Texas fully convinced of the truth of Spiritualism. There she found the acquaintance of a refined and cultured lady, and together through the Planchette, they obtained a great variety of interesting and instructive communications.

instructive communications.

In 1876, Mrs. Shindler, impelled by an irresistiple desire to learn more of the phenomena, visited Memphis, and held seances with Mrs. Hawks and Mrs. Miller, and lastly, with Mrs. Lewis, through whose medi-umship she saw the promised materialization of Washington. After all this varied experience, and numerous tests, she rightly

"I ask, is it any wonder that I most firm-ly believe in the heart-cheering and soul-inspiring truth of spirit-return and commu-

nion? Dear reader, and may I not say, dear friend, I not only believe, I know."

Mrs. Shindler is a pleasing writer, and her work is a valuable addition to the accumulating evidences of Spiritualism. She endeavors to condense the largest possible number of facts into the smallest space, and has most admirably succeeded. Her purity of thought, earnestness of purpose, and un-swerving honesty endear her to her readers and impart greater value to her work, which she has thrown in the right channel for widest dissemination and greatest good. No work is better calculated for missionary purposes. It bears the impress of what is called Christian thought, and the subdued spirit of religious zeal, and will awaken the attention of that large class, who, belonging to the church, yet demand a living confirmation of their faith.

Letter from Denyer, Colorado.

BY J. H. COTTON.

Free thought is all afloat in our beloved mountain home—Colorado. The very air seems pregnant with moving, surging brain forces—mind power—that stir the pools of the ancient stagnant forms of thought to their bottoms. One by one the more intelligent among the churches quietly, silently drop out of the ranks of Old Theology, throw off the fetters of blindness and darkness that have so long held their reason as prisoners, and with higher and broader conceponers, and with higher and broader conceptions of true manhood and womanhood, they devoutly kneel at the shrine of universal truth—seeking in Nature's boundless realms, through the aid of sense and reason, the true, the good and the beautiful.

But this can occur only where a permanent growth has preceded it. Men and women will not accept any truth, no matter how grand and beautiful, until they have now grand and beautiful, until they have first grown strong enough to receive and appropriate it through mental digestion. This is a law of mind evolution. Hence the duty of the more enlightened and intelligent thinkers to keep stirring up thoughts, dressing them up into shape and tangible form for the slower activities of undeveloped minds. minds.

We have had a real mental feast here the past two weeks, in the "Braden and Underwood Debate," which began on Monday evening, April 23d, at the "Guard Hall Opera House," and continued twelve successive rights. sive nights.

The discussion involved most of the issues between Modern Scientific Materialism and Bible Christianity. The discussion, for the most part, was conducted in a fair, dignified and manly way, and although rain storms and snow storms prevailed almost every night, the audiences were fair in size,

sometimes large and very attentive.
Of Mr. Underwood's ability as a debater.
I need scarcely speak. He is forcible, clear,

explicit in every point, and logical. And when he drives a philosophical nail, with the old sledge hammer of, evolution clear through some old, musty, ancient dogma, and deliberately proceeds to elinch it fast on the other side, there is a peculiar twinkle in his eye that seems to say, "I regard the clergy as my especial game!" And while Mr Braden has perhans done as well or Mr. Braden has, perhaps, done as well or hetter than any one else on that side, it is quite enough to say that free thought lost nothing in this battle in the hands of Mr. Underwood.

We have a "Liberal League" organized, with some sixty members, and a free reading room open day and evening to all. Mr. Underwood addressed our league on Sunday afternoon, and delivered an address to a crowded house on Sunday night. His topic at night was, "Woman—her past and present—her rights and wrongs." His lecture was phonographed, and will probably appear in the Denver Tribune.

To-day (Monday) is our general election for school officers, at which all women with the same qualifications required of men, can work and to their oredit, he it said they are

vote, and to their credit be it said, they are voting at a lively rate. At least one-third of the votes cast in this election will certainly be by women.

Much surprise is evinced by the opponents to woman suffrage, and the triends feel that the heaviest weapon the opposition can use has been suddenly wrenched from their hands. The question of admitting women to the ballot in Colorado upon an equality with men, will be submitted to a popular yote in October, and the opinion is pretty generally prevalent that "suffrage" will generally prevalent that "suffrage" will carry by a bandsome majority. "So mote

A heavy influx of travel is expected here this summer, as the two competing lines of railway (K. P. and A. T. S.) have made first class passage from St. Louis to Denver and return at the almost nominal rate of \$22. Our weather is already beautiful. The spring storms have just spent their forces, and have left behind them white embankments of snow from four feet to one hundred feet deep all along the tops of the Range. some forty miles from Denver. More anon. Denver, Col.

Items of Interest—Gems of Wit and Wisdom.

A noble soul can never die— Your every word of wisdom given Will be remembered still in heaven; Your sanctifying love will be A sweet through all eternity,

Lord Bacon once remarked: "Some books are to be tasted, others to be swallowed, and some few to be chewed and digested."

The following is the way a Texas paper explains the business: An elderly Christian of San Antonio had been listening for some time to a discussion between a few muscular young gentlemen as to the comparative merits of certain amateur bruisers of the period. At length the elderly Christian became impatient, and broke in disdainfully: "You youngsters don't know anything about fightin' and fighters. You'd orto been in these parts three years ago, before the revival had tamed the boys down. I'd be will-in to put up even that Deacon Dan'l Brown, urrestranced by grace, can lick any man in Texas to day,"

In the still hours of dreamy night, When earth has faded from our sight, They come to us again and hold Sweet converse as in days of old.

Not in the guise of death they come, With cheek so white and lip so dumb; But with their happy faces bright. And eyes that show the old love light.

We see the dear familiar smile, The look forgotten for a while; We hear the music of the voice. And once more in their love rejoice.

And then we wake. They are not here. Twas in a dream we thought them near; But we shall sometime sleep, Whose waking will not make us weep,

He that can not forgive others, breaks the bridge over which he must himself pass, for every man hath need to be forgiven.

"Papa," said a little four-year old last Sunday, "won't you pray to God and have him stop this rain, so I can go out and play in my sand?" "Why don't you pray to him yourself?" asked papa. "I have," he replied, "but God don't pay any attention to a little

The doctrine of a literal eternal fire for the punishment of the wicked, and the pre-servation of the particles of matter of which the natural body is composed, and its resur-rection and reunion with the soul at the last day, have made more infidels than all the Humes, Volneys, and Voltaires who have ever written. The world demands a reasonable religion, and will be satisfied with no other. The sooner this is learned and taught, the better it will be for humanity. Rev. S. Watson.

A well known citizen of one of the adja-cent towns died recently. A few hours be-fore his death he said to his wife: "I want vou to get as fine a coffin as can be got, if it takes every cent. I have been knocked around all my life and obliged to live in all ways, and for once I swear I should like to have something nice."

There is one period in every man's life when he feels deep down in his heart, that if the earth was to open and swallow him up, it would be a pleasure to him—when he steals up stairs with the old man's razor to take his first shave.

One forgives everything to him who forgives himself nothing.

It is the rich who want most things. Who is the greatest liar? He who speaks most of himself:

A fool never admires himself so much as when he has committed some folly. When a song gives much fame, virtue gives very little.

One never needs one's wit so much as when he has to do-with a fool.

All is lost when the people fear death less than poverty.—From the Chinese.

"Were you ever baptized? inquired an earnest minister of a green candidate. "No—no—o, sir. Never only once, and then I fell in."

An exchange remarks that in China it is customary to kill poets and eat them, which moves the Norristown Herald man to add, on account of their tender lines, we sup-

The foolish story about the petrifaction of Gen. Washington, which has been going the rounds of the press, is now contradicted. It should never have, been given credence in the beginning.

We unhesitatingly assert, and are prepared to prove by their writings, that the founders of the Methodist church were Spiritualists.—Rev. S. Watson.

Children must have love inside the house and fresh air, good play and some good companionship outside—otherwise young life runs the greatest danger in the world of withering or growing stunted, or at best prematurely old and turned inward on it-

There is sanctity in suffering when meekly borne. Our duty, though set about by thorns, may still be made a staff, supporting even while it tortures. Cast it away, and like the prophet's wand, it changes to a snake.—Douglas Serrold.

IF T'SHALL BE MISSED. I am drifting out into the morrow,
I can not live back through to-day,
And the measures of life that I borrow

Will soon all be wafted away. When these hands shall be folded in quiet By fingers they cannot resist, When these pulses shall cease to run riot—

I wonder if I shall be missed? Bayard Taylor says that he found that the hippopotamus in Barnum's museum under-stood Arabic, and that he has two or three times seen a lion who recognized that lan-

This is the old fashioned, comforting doctrine especially recommended to nervous people and children, and pleasant to recite

after evening prayer:

"Hell is a boiling brimstone pit,
Where poor, damned souls forever sit,
And burn, and bake, and roast, and fry, And are gnawed by worms that never die.'

It was high carnival. The day was darks ened by the smoke of charring human flesh—the night illuminated with the blazing faggot. The plains of Europe were continually strewn with the wreck of armies bearing aloft the cross-emblem of the only true religion-demanding exterminating warfare over its unintelligible dogmas.

Deep in dungeons, far from the blushing light of day, the pious inquisitor plied his dreadful trade, and holy priests and wor-shipful saints stood by and smiled when the tightening screws made the heretic writhe, or a moan fall from his ashen lips. What were these holy men doing? They were at the noblest of all possible employment— they were saving souls! They were com-pelling rebellious and simple human nature to walk in the strait and narrow way pre-scribed in the Bible and their creed. Alas i too well they plied their holy arts. The groans that ascend from the fields of battle, are silenced by the cries of the dungeon, scaffold and gibbet, the never ending wail of despair from the widow and orphan, where the minions of the Spectre have busily worked.—Tuttle.

The cowled monk and drivelling priest are the types of church perfection.

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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 lest 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 he not rejected absointely.

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 centiment 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 dicapproval.

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 | to secure one of the most delightful social 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 characters upon motives which perhaps promote ascendency 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 bothbeen 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 than have occurred from a similarly hearty, soul-felt espousal of other faiths, may be justly questioned, if that class of Spiritualists, who have been led to claim | pleasant way, expressed his pleasure at would otherwise render them disagreeably for an invocation, it was given cheerfully.

conspicious, and who are as far from being true Spiritualists, f.e., Spiritualists at heartas 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 soparation; the philosophy does not teach it, nor is it taught by

that class of elevated spirits to whom the intelligent and carnest 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? Sciritualists 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 Spiritualism fills "the coul 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:20

Spiritualistic Reunion.

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We take pleasure in stating that the well-known author and scientist, Hudson Tuttle, together with his talented wife, Mrs. Emma uttle, 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.

ery respectfully yours, Jонн С. 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 II. Sheridan; they are fitted up in the most modern style,—convenient and elegantlarge, 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 orpersons be excluded from the reckoning as | der by Judge Holbrook, who, in his usual a belief in its philosophy for the sole pur- meeting our distinguished guests, also his adpose of having some estensible faith to miration of the new home of the Journal; which their acts may be charged, which I then calling on Mrs. Cora L. V. Richmond

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 felicitious 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, dittle 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 dovoted 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 West, are the grand columns on which Spiritualism resis. 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 worshipers. 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

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 con-Sultations 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. up of families through the means of Spir- It will be radical without fanaticism; itualism, however remote; if it be true that | 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 eyer heard a better recitation. She possesses unusual talent as an elecutionist, 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, how-Publishing House and the Journal, while | early a day as practicable.

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 publie 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 Vincyard— Where they Are-Where They Will Be-and What They are Doing.

J. S. Loncks, 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 genero.s," 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, 485 Waverly Place, N. Y., adopts the motto: "The true physician is the servant of nature; your stomach is for food, not poisonous drugs." Mrs. Lowis is a medical clairvoyant as well as test medium.

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

Mrs. Eddy, 666 Fulton St., Chicago, is well spoken of by those to whom tests have sen given through her mediumship.

DR. W. L. JACK, the clairvoyant physician and trance medium, should be addressed at co Merrimas Steet, Haverhill,

Dr. J. R. Dory, 250 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 Rich. mond, Indiana, at which place those desiring to communicate, may address him.

. F. Vool, "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. Mc-Farran 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 ever, did the majority of guests depart; an | in a series of resolutions on the completion evidence of the thorough enjoyability of of her last engagement, which were amendthe occasion, made more pleasant by the ed by an instruction to the Executive Comcheerful faces of all connected with the mittee to secure her re-engagement at as

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

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 hás an abundance of home talent, they would undoubtedly create a greater interest by securing for a short engagement some of the numerous good lectpress now. within easy distance of that city.

A San Franciscó 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.

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 Mc∆llister's family. •

Prof. Wh. 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, Boaton.

THE Sceretary of the Society at Kansas City, Mo., writes that Mrs. Colby is giving ectures 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 address in care of this office.

THOS. GALES FORSTER, the distinguished lecturer on the Harmonial 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 follow-

TRANCE AND TEST.

Mrs. Mary E. Weeks, 180 E. Adams St. Mrs. DeWolf, 263 W. Madison St., Mrs. Suydam, W. Madison St., near Ada St.

-Miss Ada Turk, 254 W: Lake St.

Dr. E. J. Witheford, 231 W. Madison St. Miss Lizzle Bangs, of the Bangs Sisters, May St. -

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

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. McFarran, 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 R. 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 mēdium in whose presence extraordinary materializations have occurred.

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

RELIGIO-PHILOSOPHICAL JOURNAL.

Zhiladelphia Department.

Subscriptions will be received and papers may be obtained at wholesale or retail, at 631 Race St., Philadelphia

Organization.

This is a subject which is properly claiming a good deal of attention from the Spiritualists to-day, and efforts for general and local organizations are being made. The cause of Spiritualism has not depended upon organizations for its general diffusion over the world, though we believe it is the wish of many, both in the Spirit-world and this, to have such organizations established as will enable us to co-operate more effec-tually in the spread of the glorious truths of Spiritualism "broadcast over the whole earth."

One of the strongest tendencies of Spirit-ualism has been to individualize those who accept its truths, and in many instances to bring them out of the organizations in which they found themselves,—out of all the different churches, and out of the great church of humanity, we have come up to this "feast of reason and flow of soul," which the spirits have brought as a banquet for humanity, and rejoicing in the freedom which it has given to us we can not forget the chains which had bound us to a greater or less extent, but like emancipated slaves we stand "redeemed, regenerated and disenthralled," and turn away from every thing that would bind the soul in its free aspirations after truth,

Hence one of the first conditions of successful organizations among Spiritualists is that which will guarantee the utmost freedom of thought, so that the soul may go out into the realms of spirituality and gather up the rich treasures that are there waiting

We have labored in the past, and are pre-pared to labor still for such organizations, and we believe the time is coming when the foundations may be laid, not only for numerous local organizations for the purpose of holding meetings where mediums and lecturers may enlighten the the people on this important subject, but also for a national association. In a communication from our friend, Mrs. Kline, of Ohio, we have the following: "The time has come when those who have been tried, as it were, in the fiery furnace, and are found worthy, must and will be united, that we may overshadow them with power from on high, to come against the beast and its power to overagainst the beast and its power to over-throw it. You are right in the principles you have adopted, and we advise you and those in sympathy with you to call a con-vention, after thorough deliberation, and understanding, as to the place and manner in which all free souls may unite. Our-society has been baptised as the 'Faithful,' for their faith has been tried and all who have been tried and proved faithful shall stand firm amid all the storms that beat around them, and our blessings attend all such. Justice

This band is strongly in favor of the Philadelphia platform of "Christian Spiritual-We are not in favor of any appellation other than Spiritualists, believing that all these lead to controversy. Our excel-lent Brother, Cyrus Jeffries, has written urging the people to come up to our aid in this grand work, and our State society has appointed several missionaries, who are prepared to assist in various localities in the formation of societies, and on a very simple basis of co-operation and mutual la bor, for holding meetings, having lectures, forming circles, establishing libraries and reading room, where our books and papers

may be accessible to all who feel interested. The following letter from Sister Wilcoxson, who is at present at Carverville, Bucks Co., Pa., will be read with interest by many of her friends:

Well do I know and feel to-day as I calmly survey the subject, at what an immense cost and sacrifice of life, health, peace and comfort, of temporal goods, of our reputation and standing with olden friends, etc., has this victory for Spiritualism been won! Yes, we call it a victory, but our grandest victory is not yet accomplished,—there is still hard work for the coming army of recruits,—there is bard work for us! We have not yet gained the altitudes from whence we can look down upon a conquered foe! And those grand Sinais, to which we so fervently aspire, will not come to us-we must climb to them. It is there upon the mounts of transfigurations,—there where the raiment of the soul, white and shining, attests the peace and purity and harmony within; there, when having risen above the petty distinctions that divide us, we may clasp hands with the glorified in a daily renewal of our life work; there, where men see the practical fruits of our philosophy, that we may claim a victory over every fee! But if we forget the law of love and kindness, if we suffer our honest differences of opinion to create any hostile feeling, if we follow controversy, or wage a war of words until it engenders acrimony and bitterness, if we forget the golden rule,—forget our duty towards our fellow-beings, and a pestilence of inharmony prevails, we have not conquered! We are not victorious!—"By their fruits ye shall know them."

I pray that this new year in the life of Modern Spiritualism may inaugurate the reign of harmony in all our ranks, throughout the length and breadth of our land; yea, throughout the earth! I pray that sweet love and peace may infill every soul with the divine compassion! Let us forbear in our condemnation; let us forget our grievances, fancied or real, and let us have a general amnesty! Let us bless and not curse! let us raise the fallen, let us strengthen by sympathy and tender pity the tempted. On my dear friends, God, or the all-seeing power of divine understanding, alone seeth the heart, or knoweth by what imperative causes a single life may have been swayed. Every heart knoweth its own bitterness. And while we know that many a wolf has, in sheep's clothing entered our folds, let us be careful of the to ider lambs, who shorn ofttimes of home and friends, are smitten by the tempests of inharmony in our ranks and left to all the perilous consequences of a disordered state! How many are at this moment, after long years of faithful servitude in the cause, without the actual needs of life! How many who have given their very lives to the cause, are to-day forced to a daily conflict with poverty and want. O; it is too bad! We have not conquered!

But if we can unite our scattered forces, upon one central fundamental idea of doing good, how easy will be our progress, how-sure our organization into a liberal brotherhood. Still to promise any successful, permanent organization of Spiritualism, or of Spiritualism and Liberalism combined. without those most essential bonds of unity, harmony and love, wherewith to con-

solidate and perfect the strength and utility of the organization, seems to me futile. We must heartly adhere to each other in

We must heartly adhere to each other in any enterprise, or failure is the result.

Thus my friends, I feel that the first great and sure step which is needed is reconciliation. "Be ye reconciled unto each other." Is it not the noblest of all things to seek reconciliation, seek peace, seek fellowship of soul, seek community of interest; seek peace with one's self, with the angels of God, and with all the world? Laying down, not our lives, but our prejudices, and selfish not our lives, but our prejudices, and selfish feelings.

Free to think, feel and act, within the limitations of conscience, but scrupulously always to grant all the rights of others, and ways to grant all the rights of others, and benefits included in the law of universal toleration—rejoicing as much in granting the law as in its enjoyment. Then, too, it seems as if we have lacked discipline in some important things, "He that ruleth his own spirit is greater than he that taketh a city," is a scriptural passage of great significance. If in an organization each individual determines to rule his own spirit wisely and discreetly, in agreement with the Golden Rule, being a law unto himself. the Golden Rule, being a law unto himself, what a charming system of self-government would bless the institution! Our difficulties would be easily overcome if resolution and determination are harnessed to the enterprise. May heaven, with its countless hosts, inspire the great souls of our world, many of whom will be with you in spirit on this memorable anniversary. May the beneficient pentecost of peace restore to us the love that gladdened so many souls in the earlier days of our work, and may we all so live as to give the adversaries of our cause no real occasion for comtempt or rigi-Above all things let us heal the wounded hearts of our poor struggling mediums. They are the doors and windows through which the angels gaze upon us and pour out their inspirations to bless the world.

Superstition.

How easily ignorant people are led astray, and into what wild fanaticisms and idiotic follies they may be led by designing rascals, or enthusiastic pretenders, is fairly illustrated in a letter to the N. Y. Times, concerning a sect of religionists found in the mountains of Alabama. If such follies can be entertained in this age of active thought, of the wide and general diffusion of knowledge, when the newspaper enters nearly every home, what can we not imagine of an age when the newspaper and printing was unknown, and ignorance prevailed among all classes? In such periods all new religions have sprung up. They were born of ignorance, their swaddling clothes were darkness, and their nurse was superstition.

"In one of the mountain counties I heard of some religious experiences that seem be-yond our belief; but I failed to discover any evidence against them, but found much that confirms them. The leader himself is of a temperament and appearance that fav-or the history. His bold eye, with a strong magnetic look, and his expression of face far from that of a religious enthusiast, lend great probability to the tales. His statement of his religious dogmas or creed, impressed me as a mass of uninteresting and illogical assertions. They are partly texts from the Bible, and partly such assumptions as he thinks harmonize them into a philosophy. Among other things; he said that what is called the Lord's Prayer, is the Disciple's prayer; the true Lord's prayer is the seven-teenth chapter of St. John. Their marriage ceremony is brief. Each one of the couple declares that God gave him or her the other for husband or wife, and then the words 'Let not man put, as under what God hath joined together,' pronounced by the preacher, completes the rite. They employ no remedies of any kind for diseases, and many claim to have been cured by faith alone. He affirms that he never suffers pain, and that, if he should, he 'will desert his God,' and that he 'will never taste death;" He per-mits no ordination; has no membership of the church, and no rules of discipline or other constraint on either members or offi cers. This absence of both law and penalty may or may not be an evidence of shrewd policy, according to the character and practices of the members. But the interest of the organization is in the credulity and devotion of its followers more than in the character of its leader or his doctrines. The church has withstood all kinds of persecu-tions, both individual and collective; and in the past seven years has grown to number one thousand members. Some people gave away their land and goods and followed the new leader, as the disciples did of old. An educated physician gave up his practice and physic. After a while he got the chills; he called in the elders to pray for his recovery; he became, as I was told, happy in religion,' and was permanently cured They never indulge in lawsuits or short hair. Their services were generally improvised in all respects of matter, time, place. and audience. At a house where the leader lived for a year, he professed the power to shield the fields from any and all misfortunes. He pluced his Bible on a stump, setting the professed the power of the pluced his Bible on a stump, setting the pluced his Bible on a stump his bible on a stump, setting the pluced his Bible on a stump his bible on cured it by pegs from blowing away, and left it there from planting to harvest. And the misfortune is that the crops on that farm were very good that year. At one time he imposed a penance on the young women of sensitive conscience; they walked the whole night in but one garment, and barefooted while he accompanied them with spiritual counsel and bodily presence. In due time the repentance bore fruit. At another epoch in his ministry, he announced that he must be attended by five virgins. Five virgins volunteered promptly. He told them that the sacredness of their offices made it necessary to establish their pretensions beyond a doubt. Four submitted to the re-quired examination, but the fifth refused

GROVE MEETING.

respected head."

and divulged the proceeding. A few loaded

shotguns were added to his followers. His

ascendency and the superstition of the peo-

ple were such that he persuaded a father to

surrender his child for a burnt-offering. It

is said the day for the sacrifice was set, and

that the preparations were made, but as some one revealed the intention outside,

public opinion prevented the execution of

the religious ceremony. One would think that such proceedings would destroy both

the organization and individual career, but the church is large, and the leader is still its

The Northern Wisconsin Spiritual Conference will hold its next Quarterly Meeting in Bro. Scovel's Grove in Princeton, Green Lake Co., Wis., June 8th, 8th and 10th, 1877, commencing June 8th as 105 o'clock A. M. Capt. H. H. Brown and Dr. J. H. Severance are siready engaged; other speakers are expected to participate. Committee appointed at last meeting to co-operate in raising funds previous to meetings. Mrs. Burch. Appleton; James Stover, and Mr. Sanford, Neenah; Elsac Orvis, Oskfield; J. E. Talmadge, Fond du Lac; Mr. Slade, Glen Beulah; A. B. Severance, Milwaukes .- B. C. Rich,

ardson and Mrs. L. Jones, Omvo; Mrs. Talbeit, Waukan; Mrs. Hazen, Ripon; J. F. Hamilton, Berlin; Mrs. Jane Beutley, Princeton; Dr. S. Woodworth, Oak Grovo; M. F. Cesso, Lowell; Mrs. George Guon, Beaver Dam, A grand time anticipated, Let all true Spiritualists be in attendance.

DR. J. H. SEVERANCE, Pres't.

DR. J. H. SEVERANCE, Pres't.

DR. J. E. Burreins, See'th.

Dr. J. C. Puillies, Scoty. Omro, May 7, 1817.

Business Notices.

Dr. Price's Perfumes, especially his Floral Riches, Pet Rose, Ladies' Favorite, and Alista Bouquet, are becoming the fashionable odors

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Avoid Litigation.—When in doubt it is always best to take the safe side. Twenty-two suits are now pending in our U.S. Circuit Court against infringers of the Earb Fence patents. The Kelly Barb Fence is licensed under the Kelly patents and all patents chead of them, and consequently is outside of all the litigations. Circulars with pretended and evasive guarantees and, guarantees of rresponsible stock companies, should be looked upon with suspicion. It is always safe to buy the Kelly Barb Kence, manufactured and sold by the Thorn Wire Hedge Co., 277 Medison St., Chicago. -Frairis Farmer.

Dr. Pater' Cream Baking Fowder eminent chemists endorse as being perfectly nure and wholesome, and use it in their own families.

Spiritualists, Take Notice.

When visiting the city, you can find a comfortable home, with neat rooms, at the private residence, No. 251 South Jefferson St. Only twenty minutes walk from the Religio-Philogophical Journal office, and ten minute's walk from the Seance Rooms of Bastian and Taylor. Terms 31.25 per lay, or \$7 per week.

MRS.JENNIE POTTER, of No. 136 Castle St., Boston, is a very fine test, business and medical medium. Our readers who can visit her in person should do so, her residence may be reached by either the Tremont Street or Shawmut Av. horse cars. Those at a distance may enclose a lock of hair with two dollars, and register the letter.

Clairvoyant Examinations from Lock of Hair. Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. 'Address E. F. Entterfield, M. D. Syracuse, N. Y.

CURES EVERY CASE OF PILES.

The Machinery of Nature.

How wonderful is man, and more wonderful is the action of the human machinery. Nature has prepared ten thousand sewers to carry off the prepared ten thousand sewers to carry on the effete matter and the deceased particles, and the physican who attends to the stomach and neglects the skin, and still expects health, is like a sanitary officer who would clean a city by washing the thoroughfares and stopping up the drains. In chronic and nervous disorders, Electricity and the Turkish Baths are the most potent remedies known as along a To Chicago an institution has been as to science. In Chicago an institution has been established at the Grand Pacific Hotel, for the treatment of these maladies by Electricity, Turkish and Vapor Baths. It is the most thorough establishment of the West, and under the care of Dr. G C. Somers and Mrs. Somers, hundreds of persons suffering with chronic diseases are receiving permaent benefit.

The Wonderful Healer and Clairvoyant,-Mrs. C. M. Morrison, M. D.

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Poices from the People.

Dritting Out.

Be kindly to me, gentle Death! O white browed angel, nearer come, And lead me to the pastures green And the still waters of my home. Why should I fear to follow thee When thou art come to set me free? I only wait the crown of peace Thy hand will place upon my brow When I yield up my last faint breath, And life is perfected in death.

The angel stands within my door, And says, "The links of life are riven; Here is the river still and dark— Beyond the summer-slopes of Heaven: I ope for thee the golden door— Pass through, and sorrow nevermere."

Sweet Spring is on the hills again; A fragrance faint is in the gales, From lities newly crowned with white, And violets spilled in messy vales. When Summer makes the roses red; An emerald roof will hide my head.

I see through slantwise sliver rain
Of many dead, forgotten Springs,
Through golden light of Summers past,
The years that dropped with broken winds;
They lie in shrouds of brown and gray,
Their mournful faces turned away.

When midnight stood upon the hill—
The lonesome hills with dusky feet—
The angels came to claim the one
Who long had made my life-cup sweet.
I watch them pass with footsteps clove
And bright heads bowed—the morns and eves:
Fve folded up the Book of Life.
And chut a flower between the leaves—
The rose of my great love for thee—
And clare rise bright e'er Death's dark see.

Pale angel with the solemn eyes, I see one waiting on the stairs
Of gold that led to Pandiee;
I see the spirit where it stands
And backons with its enow-white hands.
O loved and lost, I come to thee!
I see the shores of heaven shine—
I'm drifting out beyond all strife:
O Death is sweeter for than life!
—Carte E Wheeler.

A Voice from Arkansas.—A friend writes as follows:—Slowly the Philosophy of Life is penetrating the hitherto impenetrable barrenness of prejudice in this land, where the "Arkansaw Tooth-pick" was once the umpire. A convention of Spiritualists was called here; at Wittsburg, Ark, and you can hardly imagine the hubbub it created among the old time orthodox followers of the "git up and how!" persuasion; some of them had a mighty strong notion to "go in" for breaking it up, but, then, you know their organization was not good—they have been careless, and have lost control of the masses—whilst Spiritualism has a "wheel horse" in the person of Brother Watson, whom they dare not "tackle," for matter always goes down under the weight of mind.

A Stupid Mistaker—A woman typesetter, crazed by something or other, killed herself in the Religio-Philosophical Journal office.—Boston Investigator

We can hardly imagine how the Investigator "fished" up that item. It has been soveral years since a female compositor has been employed in the office of this paper; our good brother has studied "evolution" so extensively, that it would be strange indeed if he did not occasionally "evolve" a stupid error, or receive a false communication therefrom. The statement is wholly

Idaho Springs, Colorado.—It seems that our own personal household has suffered greatly in the death of our lamented Brother S. S. Jones. So sudden, so unexpected, and the manner of his death so utterly unlooked for, that it is difficult to realize that the fair face of the Religio-Philosophical Journal, will never more be lighted by his brilliant genius. I am an old subscriber to the Journal, and propose to continue such.—

H. A. Hough.

Though our noble co-laborer in the cause of the Harmonial Philosophy has been stricken down, he will continue to labor faithfully for the cause of reform, and the Journal, too, will receive a proper share of his attention, and from time to time, will be made to glow with additional lustre.

Exorcising Bats.—Here is a species of magic as set forth in the London Spiritualist. By some the practice would be considered superstitions, and destitute of any virtue. But as rate are numerous in the West, following closely in the tracks of man, as he opens up avenues of civiliza-tion, those who desire can test the efficacy of the following, and report to us. As our place is not afflicted with rats, we "conjure" you not to direct their footsteps thither, but send them to some secluded place in the prairie or woods. It appears from the Spiritualist that the number of charms and exorcisms which are used by mole and ratcatchers in various parts of France (they are not certainly unknown in England) is very great, and their character is often curions. St. Gertrude of Nivelles is the patroness of rat-catchers; and in the Ardenues, when rate become unusually troublesome in a house, it is sufficient to write the following words on morsels of paper, which must after wards he well buttered: - Rate, rous qui avez mange le coeur de Sainte Gerfrude, je vous conjuré en son nom de vous en aller dans la plaine de Rocroi." There are other forms; but all that is essential is to adjure the rats, or the great king of the rats, to "re-member" St. Gertrade. In the crypt of her church at Nivelles there is a well, the water of which is sought for by the peasantry of all the surrounding country, since, sprinkled in the house, or over the fields, it will surely drive away all the and mice. Earth from the tomb of Saint Ulric, at Augsbourg, has the same virtue. It is necessary to name a place to which the rats who are to be expelled may retire, and to take care that, if there be any running water in the way, is a bridge over which they may pass. They should be adjured, too, to pass onward in long procession by threes and threes.

What Good Does Spiritualism Do?-Mrs. F. A. Logan, of San Francisco, Cat., writes:-A few days since we visited a very excellent trance and rapping medium, who resides at Morman Island, in this State, on a farm. After the children, seven in number, had been put to bed, she and her husband (Mr. Snyder) and myself, seated ourselves at the table Rapping came, and we soon found that our lamented Brother S. S. Jones was present to communicate. Mrs Snyder, the medium, has often been urged by persons to whom she has given tests, to take a prominent position in some city, and exercise her gifts, but she declines. She is a plain farmer's wife; does the housework for ten in the family, all the sewing, etc., yet is so harmon-lous within herself, that at almost any moment spirits can entrance her. At the bitth of four of her children, she made everything ready for a warm bath, etc., retired alone to her room, locked the door, became entranced and was wholly unconscious of pain during the confinement; wrapped the child in a blanket until she had her bath, and then after resting a few moments, washed and cleaned her babe; in three days from the birth of the last one, she picked fifty los of blackberries.

A Glasst.—Spirits are appearing under every conceivable circumstance and condition in this country at the present time. Whenever any avenue is presented, they are ever ready to take advantage of the same. It appears from the Warren (B. I.) Gazette, that some time last winter, quite asensation was produced in Hartford, Conn., by the disappearance of Judge Matson, who, although his late still remains unknown, is supposed to have drowned himself in Long Island Sound. It is now stated in the papers that a few evenings since, a venerable old gentleman, known in the church of which he is a deacon, as "Father Winship," saw and talked with the apparition of the missing man in the atreets of Hartford. The stery does not appear to be a mere idle tale. Deacon Winship gives a circumstantial account of the interview, and adds that he was greatly affected by so strange a meeting.

A Dream.—W. J. Atkinson, M. D., V. D., of Pisgab, Mo., writes:—About the time of Bro. Jones' assassination, I had a strange dream, which, at the time, I said related to the destruction of some introcent part? When I received the news of his death, I decided it referred to his assassination.

Some few metaphysical sages claim that dreams are the subsiding of the intellectual emotions of the day, taking on grotesque forms many times, and occasionally wonderfully prophetic like yours. Byron says:

"Breams do divide our being; they become

A portion of ourselves as of our time,
And look like heralds of eternity;
They pass like spirits of the past—they speak
Like sibyls of the future; they have power—
The tyramy of pleasure, and of pain;
They make us what we were not, what they will,
And shake us with the vision that's gone by
The dread of vanished shadows. Are they so?
Is not the past all shadows? What are they?
Greations of the mind? The mind can make
Substance, and people planets of its own
With beings brighter than have been, and give
A breath in forms which can outlive all flesh.
I would recall a vision which I dreamed,
Perchance in sleep—for in itself a thought,
A slumbering thought, is capable of years,
And curdles a long life into one hour.

Rochelle, III.—Mrs. R. A. Comstock writes:
—It is with feelings of unspeakable cadness that I
once more address a few lines to the dear old
dournal, now doubly dear, as the worthy and
iesting monument of the regretted departed, who,
for so many years, was its able and successful proprietor. Oh! how my heart's truest sympathies went
out to his stricken tamily, bereft so suddenly by
the destardly ach of an assassin. I can hardly imagine that, visiting his office again, I should not
see him sitting as of old amid many a glorious
arcduction of his true and facile pen, with mind
still at work for humanity, while the affable exterior and calm benignant countenance reflected
the lofty purpose and grandeur of the soul! We
have no fears for him henceforth. May his spirit
presonce aid and encourage you in the continuance
of the Journal, without which I should be like a
ohip without a rudder or compass.

Dr. Henry Slade.—It appears from a communication from Bro. J. M. Peebles, published in the London Daily World, that if Dr. Slade has been roughly treated by the law, he can, at all events, console himself with the knowledge that he has highly-placed and influential personages among his clients. The most enthusiastic of his disciples are said to be the Princess Louise and her sister in-law, Lady Archibald Campbell. At the house of the latter, in Beauford Gardens, several wonderful spiritualistic scances have been held. Spirit-ualists everywhere may feel flattered at the impetus given to Spiritualism in London and throughout all English speaking countries by the persecution of Dr. Henry Slade. Professor Lankester. pompous and violent-tempered, "means it for cvil;" but God and the good angels over-ruled it for good. In conclusion of his article, Mr. Peebles says, "Acquainted with Dr. Slade for fully fifteen years, I know him to be an honorable man and a superior medium. In fact, I lived his neighbor alue years in Michigan; officiated at his second marriage; and have witnessed all the various phases of his mediumship. No intelligent and no conscientious person can attend his test seaness without being convinced of the truth of spiritcommunion.

Bishop Creek, Cal.—Mrs J. Hutchiuson writes:—I was loath to believe the news which reached me in advance of the Journal, of the shocking death or removal of S. S. Jones, from his sentinel post of duty on earth to the wider fields of labor on high. It is remarkable how many of the great minds of this century have been translated from the mundane to the super-mundane spheres during one or two years past. It looks as if the generals of the coming conflicts of the ages, were called above to receive their instructions and commissions to lead the minds of those on earth upward and onward in the great battle of right over might, of truth over error. How few of the laborers of reform ever receive justice at the hands of the generation in which they lived. For these, like Phidius' statue of Jove, are out of proportion, often appearing angular and hideous to the near view of the times in which they have. But when each soul shall occupy its right place in the grand march of the ages, all will be found to be in the exact order of cternal sequences of cause and effect.

The Nature of Man .- Mrs. Richmond claims that man is simply a materialized spirit. Madame Blavatsky assigns to him a three fold nature, the astral body being the most important. Another claims that man is an expression of Deity, hence has only one nature, and that Deific. An ancient philosopher affirms that man is only an atom illuminated with a spark of divinity. Pope claims that all are but parts of one stupendous whole, whose body nature is, and God the soul. Another says that man is evolved from God, the same as the flower from the soil. Another claims that men while on earth, is only moving in a circle which all must follow. Mrs. Richmond claims that the spirit before entering the body, had a conscious existence in a sphere wisely adapted to ts wants and capacities, though it was never visible to prophet or seer. Hudson Tuttle says: "While Theology, Brahminical, Buddhistical or Christian, teaches that man is an incarnated spirit, independent of the physical body, created by miracle, supported by a succession of miracles, ud saved by mirecie from eternal death, material science, as at present taught by its leading exponents, wholly ignores his spiritual life, and declares him to be a physical being only. It is not my purpose to reconcile these conflicting views. Truths never require reconciliation. They never conflict, and if the results of two different methods of investigation are at variands, one or the other is in error, and the only reconciliation is the climination of that error. The egotism of theology and the pride of science array their votaries in position, while the truth remains unquestioned in the unexplored middle ground. Man is neither a spirit nor a body; he is the intimate union of both. In and through his physical being, the spiritual nature is evolved from the forces of the elements and is expressed. There is somewhat more enduring than the resultants of chemical unions, actions and re-actions in his physical body. Beneath this organic construction is that which remains to which it is the scaffolding which assists, while it conceals the development of the real

Spiritual Funerals.—Mrs. Mary Bloomer, of New Point, Mo., writes.—I have often thought it would be wise, to have a funeral sermon and two good invocations, published in pamphlet form, to be read at Spiritualists funerals, who live in out of the way places, (like myself) where good speakers are not accessible. With this need furnished, and appropriate music, a decent funeral could be held at any place, and much good done, a much larger crowd will collect at a funeral than can be had at a common Spiritualistic lecture, and a crowd, too, that are mostly ignorant of our philos. ophy. I do wish some of Bro. S. S. Jones' best editorials were published in cheap pamphlet form,

We think your suggestion good, still a much better practice at funerals would be to simply and unostentatiously explain the philosophy of the transition of the spirit from earth to spirit-life, as set forth by A. J. Davis and wife, and more elaborately discussed in the series of articles that appeared in the Journal under the head of—"Death, or the Pathway from Earth to Spirit-life."

Biblical Comtradictions.—Scripture, new and old, is a bundle of contradictions: "Let your light so shine before men, that they may see your good works."—Matt. v: 16. "Take heed that you do not your alms before men, to be seen of them."—Matt. vi: 1. "Be not afraid of them that kill the body."—Luke xii: 4. "After these things Jesus walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill him."—John vii: 11, are fair specimens. The idea of a god being afraid of being killed is as absurd as his allowing his disciples to pack swords. What would we think of a man now-a day who would start out to preach peace and good will with a six shooter belted around him? Or, followed by two men or one man with a six shooter? And yet, this is the attitude in which Christ is said to have presented himself to the Jews, and they have been cursed and persecuted from that day to this because they did not immediately recognize him as the Son of God!

Notwithstanding the Bible is a bundle of contradictions, still there are hundreds of Spiritualists in England and in this country who connect it with their Spiritualism—who read a chapter in the Bible preparatory to holding a circle, and who denominate their communion with their spirit friends Bible Spiritualism. They might as well call their daily communion with friends still in the body, Bible conversation; it can be applied to one as well the other; sounds just as appropriate with the latter as the former. The idea of applying an ancient name to a modern thought, is fashionable in religion as well as in architecture. Well, this is a free country, and Spiritualists can name their Spiritualism what they desire, and perhaps derive great comfort and consolation therefrom.

That Musical Medium, Silas Arthur Hunt.—Thomas Cook writes:—The opinion of nearly every Spiritualist, who has witnessed Blind Tom's wonderful musical performances, has been that he must be a medium—certainly a correct conclusion, and yet he has not been paraded about the country as one. Neither has Prof. Silas Arthur Hunt done so, yet he is as veritable a medium as is Blind Tom, and what is more, he does not deny his being assisted by spirits in his truly wenderful musical performances, but privately admits that he is a medium. His modesty is equal to his wonderful musical gifts, and therefore he makes no protensions. Having the advantage of a personal acquaintance with him, I can speak advisedly. It all depends upon what constitutes mediumship. For instance, I lecture as a medium, though I do not close my eyes. Many beautiful improvisations of poetry come through mediums who are wide awake and perfectly conscious of what they are saying. It is so with Prof. Silas Arthur Hunt; he is an improvisatory musical medium, and he is soon to unite his musical gift to my gift to preach and philosophize, a la Moody and Sankey, and our field for a beginning will be the Northwest. Address, Thomas Cook, Farmington, Dakota Co., Minn.

Wong Ching Foo.—This eminent Chinaman lately arrived in New York City. He has been interviewed as follows:

"Do the Chinese worship idels?" asked one reporter. I have been in a Joss-house where they seemed to be doing so."

"I am glad you asked that," said Wong Ching Foo. "They do not worship idels any more than the Christians do. The Christians will pray in front of a crucifix, for the sight of it fixes his wind.

front of a crucifix, for the sight of it fixes his mind on the sufferings of Christ."

"But the Christian images have a semblance of humanity and the Buddhist images are so terribly ugly," urged the reporter. "They are not even human, for they have ever so many heads and

"Our many-headed and many-armed images are symbolical of the power and wisdom of God, who, sees everywhere, and whose hand is everywhere," exclaimed Wong Ching Foo. "But we are taught to pray in front of images of men. I was instructed to kneel in front of an image of Confucius and pray to God that he would make me as good and wise as that man."

"Do you worship more than one God?" asked the exclergyman.

"No. I defy you to find a Chinaman who will tell you there are more Gods than one."

"Do you pray directly to Him, or through a mediator?" nelved the spiritualistic aditor.

diator!" asked the spiritualistic editor.

"We need no mediators to pray to Our Father,"
was the reply. "We pray direct to Him."

"In any set form of words;" asked Mme. Marquette.

"No. Meditation is prayer," answered Wong

Ching Foo.

"Are the ten commandments of Moses in your religion?" asked the ex-elergyman.

"They are a partial copy of the rules of our religion," said the heathen. "They correspond, so far as they go, very nearly with our laws."

"And do you have the golden rule?"

"Buddha puts it in this form," was the reply:

"The hat that hurts thine own head, force it not used the boad of thy recibbers, and Collision.

"Buddha puts it in this form," was the reply:
"The hat that hurts thine own head, force it not upon the head of thy neighbor; and Confucius taught 550 years before Christ: "Whatsoever thou wouldst not have thy neighbor do to thee, even that do thou not unto thy neighbor."

Geiconda, III.—Thomas P. Wilson writes:—I have been a regular reader and subscriber of the Journal for eight or ten years, and do not wish to give it up. My term does not expire till in July next; but if subscribing or renewing now will help keep the Car of Progress in motion, I am willing to do so; and then I want to secure one of those photographs of Brother S. S. Jones, who has been so suddenly removed from the active management of the Journal, but who, I believe, will still maintain a lively interest in the success of his paper and the cause he so ably advocated and defended, and trust that we shall hear from him often through its columns. I hope the Spiritualists of Illinois will speedily organize, and that some good and efficient system of lecturing and missionary work may be inaugurated in this State.

The Spirit in Dreamland.—There is a deep mystery connected with dreams, unless we examine them from a spiritual stand-point; then they become somewhat clear. . The soul often leaves the body during the hours of sleep, and is told what is to occur; and if the same is impressed upon the brain, when the soul returns to the body, if is regarded as a dream. The Norwegian bark Faro, which reached New York lately, brought Capt. Johnson and the crew of the schooner Laura A. Webb, of Deer Island, Me., which was abandoned on the 15th ult., after five days' effort to save her. The Webb sailed hence for Nassau, N. in ballast, under charter of B. J. Wenberg of 15 Old slip. Capt. Thompson gives an account of his troubles. The ship was almost a complete wreek; one man had his leg broken and all on broard but him seemed discouraged. The captain in the course of his narrative said, "Two more days without sight of a sail. We were still doing what we could to keep from drifting to the east ward, but it wasn't of much use, and most of those on board were getting pretty well discouraged. Abner Newman, the man with the broken leg, kept up his courage better than any of them. On the third morning he told his mates that he had a dream in one of the short spells when exhaustion so far overcome pain that he could sleep some. * dreamed that I was cating my peasoup, boys, at Deer Isle, said he, and a white cat streaked with gray jumped up on the table and watched me eat. We'll get out of this all right, never fear.' I liked the fellow's pluck, but at the same time I was beginning to feel a little dublous. We seemed to be drifting along about the middle of the storm with no chance to run out of it. Besides, we were going so much to the eastward that I thought that accounted for our not encountering vessels of some sort. Four days and nights had been spent in about as uncomfortable quarters as a man could pick out, and still no sait hove in sight. About half past three on the afternoon of the 15th, the Norwegian bark Faro sighted us and came to our assistance. The storm had abated somewhat, but still there was a good deal of risk in making the transfer in such a sea, but it was accomplished without accident. I never took much stock in dreams, but it does seen strange the way Abner as the storm of the story of Newman's dream came out. As soon as we could get him ashore he was sent to comfortable quar ters, and the first morning after he got there they gave him a bowl of pea soup. There is more than one witness that can swear that before he had swallowed the first spoonful a white cat, streaked with gray, jumped on the table, as familiar as an old friend, and sat there watching him till he had finished." This dream of Abner Newman's must have been impressed upon his mind by guardian spirits, who saw the events that would occur. To ssy the least it was a remarkable dream.

Crisme and Heligion.—The Russian peasantry are represented as being very superstitious. According to the London Time, in what is styled their religious life, they often evince a singular credulity. A robber Kills a peasant, "but refrains from eating a piece of cooked meat which he finds in his cart, because it happens to be a fast day." An artisan who is going to break into the rooms of a young Austrian Attache in St. Petersburg, "first enters a church and commends his undertaking to the protection of the salats," after which he murders the young Austrian in question. A robber finds it difficult to extract the jewels from an icon, "makes a vow that if a certain saint assists him he will place a rouble's worth of tapers before the saint's image." It is Mr. Wallace's opinion that the Russian Church has not done all it might have done "to bring religion into closer association with ordinary morality." Thus it is

that crime and religion go hand in hand. What better is the Christian religion? A minister of the Gospel can seduce one of his congregation, ruin a family, and create a general turmoil among the various members of his congregation, and all that is required for him to do in order to meet the approbation of God, is to kneel down and pray, and ask him to wash away his sins through the blood of Christ. Verily, which one is the most superstitious, the Russian peasantry or the members of our Orthodox churches?

Spirit Materialization. The Herald, of Melbourng, Australia, gives a report of Bro. J. M. Peebles' lecture there. His subject was Spirit Materialization. The Opera House was crowded by a very intelligent and respectable audience, to hear his lecture. The first part of his lecture was devoted to his experiences in the Orient after he left Australia the last time. The lecturer gave some very lucid descriptions of Buddhism, which is the faith of 170,000,000 of the human race, and he dwelt with great fervor on the beneficent character of the faith in its original purity. The Buddhists respect human life as sucred, and enter into no aggressive war. A Ruddhist priest, the head of a monastery, gave Dr. Pechles several home-thrusts. He spoke indiguantly of the manner in which Christian England, at the point of the sword, and with her cannon, compelled the infortunate Chinese Government to allow the free introduction into China of the cursed drug opium from the English possession in India, although the Chinese authorities did all they could to keep it out, as it was destroying the nation. The priest also com-plained bitterly of the barbarity of the English soldiers at the each of Pekin, when they destroyed a wing of the Imperial Palace, which contained a vast library of uncient valuable books, which can never be replaced. He also told Dr. Peebles that as the Catholics came and brought one kind of Christianity, and were followed by the Church of England, which taught that the Catholies were wrong; and the Presbyterians, who declared both Catholies and Anglicans were percerts, it would be better if the Christians remained at home until they agreed amongst themselves, when they might come to China to teach the Buddhists.

Mr. and Mrs. Eldridge.—By invitation of these parties, the writer of this and a sitting yes-terday, with the request that he would state what we saw and heard to the public, be it favorable or otherwise. Being conducted to the Madam's room, we were invited to thoroughly examine a small table in the centre. There was certainly no machinery about it. A dark cloth was then thrown over it, and Mrs. E. placed one hand under a slate and held it under the table as covered, keeping the other outside on the table. Soon gentle raps came, and there was heard the sound of a pencil writing on the slate. When the writing was done a signal was given, and the slate taken out, on which was written a lady's name, and the words: "I want to bring you some flowers." The state was returned and soon again brought out with two freshly plucked geranlum leaves on it. Divers other communications were given on the state. The door-bell ringing down stairs, the slate was put under the table, and the name of the person at the door asked. The cor-rect answer was promptly rendered, and a fresh geranium leaf was on the slate, with a sentence written bidding us good morning, and inviting us back again. Now, we can not see where there was any possible chance for any trickery. If there was fraud, it lies beyond the ordinary observation of man to detect.—Texas Leader.

We are glad to learn that Mrs. Eldridge's mediumship passed successfully through a critical examination by an editor. We rejoice to know that many new mediums are being developed in the South.

Church Parson.—We rejoice to know that the plan we have advocated in past years is to be adopted this Easter. It is that devotionally inclined Christians of Churches ineet at a given time and placed for the manifestations of spirit-power. We doubt not all the ordinary phenomena, narrated as having occurred in the presence of the Primitive Christains, would be repeated through heart and head, and carnest invocation to the "Lord of all power and might." We are requested to announce "that a Broad Church parson will hold a daily devotional scance, between Easter and Whitsuntide, for quiet observation of phenomena and the comfort of an hour's communication with the dead. (Not dead). He does not lay himself out for propagandism, and would rather that skeptics stopped at home—simply, he pon't have them."

The above is from the London Spiritualist, and it is well, we say, for all who desire, to meet in the above manner. A devotional spirit injures no one; it often has a very harmonizing influence. Spirit influences at revivals is made manifest by a devotional spirit.

Revivalers.—It is reported that a gentleman who had attended one of the Tabernacle meetings in Chicago, found, at the close of the service, that his hat was missing. Bending over and looking about among the chairs to see if he could find it, he was approached by Mr. Moody, or one of his helpers, and asked if he was seeking for Jesus. "Yes," was the reply, "if he is the one who has stolen my hat." The reply was irreverent, coarse, profane. But was it any more irreverent, coarse, profane, than the question thrust upon a man in that way? And yet asking strangers such questions is a part of the regular programme of the revivalist's work.—J. D. Sunderland.

It may be well to add the following in connection with the above-what Hudson Tuttle says of revivals: "As the power of the voltaic battery is increased by each additional plate of zinc and copper, so is the force of this mental battery increased by each individual added thereto. It requires a week, or, perhaps, even a month, to unitize the conflicting individualities and create the harmony which is essential for exercise of the full force of the elements thus organized. Dally and nightly they meet, pray, sing, relate 'experieuces,' confess their shortcomings, and beseech the gathering audience to come forward to the Throne of Grace. The first convers is a test that the forces have become harmonious, or that, in other words, the Conversion Machine has become attuned. The most sensitive, of course, first feel the mysterious power. Backsliders and renegades, by their periodical conversions, acquire no enviable reputation, though they are really honest and sincere. The very temperament which renders them susceptible to the mental force at the season of revival, renders them equally sensitive to the influence of the world when the season has passed. They are negative, and obey the strongest influences, and, while under religious excitement, they are borne on the creat of the wave, and in fervoi and zeal excel all others. Having no character of their own, as soon as the wave subsides they go down with it, either drifting into the world again, or lying on the coast, like flood-wood, awaiting an other freshet—most pitiable of beings." Spiritual Phenomena Seances.—It ap-

pears from the London Spiritualist, that Mrs. Margaret Fox Kane is in London, and towards the close of this month intends to return to America. Mrs. Fox Kane is one of the three sisters in whose presence commenced the outburst of spirit-power in 1848. Strongly pressed to visit Ragland and hold scances, she concented, and reached London just as the legal persecutions were commenced against Dr. Slade. Her friends and advisers suggested that however numerous might be her seances in domestic life, she must avoid public ones. Mrs. Fox Kane has so keenly felt the shutting up of her gifts, that prove the reality of New Textament powers enjoyed by the first Christians, that her return to her previous duties as a public medium is imperative. God not having given to her an independent income, to pay rent, taxes, and usual outgoings, she has to sell her gifts as clergymen do, and as the Prophet Samuel did, when he charged a fee for telling Saul where his asses had strayed to. Now, a committee of twelve Spiritualists have joined together to hold a series of seases with Mrs. Kane, each subscribing five guiness.

Brief Montions-What Rext? -- J. T. Sunderland says of revivals: "Now I say it is one of the great evils of revivals that they bring to the front men not of the broad but of the narrow type; not of the scholarly and intelligent, but of the comparatively ignorant type; not of the judi-clous and candid and thoughtful, but of the coarse, rude, fanatical type. And it is an evil that scens to be inherent in the very revival itself, and can not be separated from it without breaking up the revival system. The more intelligent and broad-minded men simply won't go about the country magnifying one idea as if it were the only idea in the world, and converting themselves into poisy exporters and better of the religious continuous. noisy exhorters, and heaters of the religious sensi-bilities of communities into a froth. They know that saving men in any sense worth anything, can be accomplished in no such ways." A Spirit-ualist writes from Arkansas: "Our friend, Henry Muliu, does not receive a copy of the Journal but what is read and reread, by from two or three but what is read and reread, by from two or three to half a dozen persons, all of whom express more or less interest in the great science it is weekly revealing." [34] D. W. Hambly, of Spanish Ranch, Cal., writes: "There is a tremendous pressure being brought to bear against our angel begotten philosophy by Christianity and materialism, but we shall come out more than conqueror." [35] A Spiritualist writes from Arkaneas: "The Arkaneas of dazete, established in 1810—the oldest and mest firmly founded namer in the State, and now, as firmly founded paper in the State, and now, as heretfore, opposed to Spiritualism—in giving a ra-port of Prof. and Mrs. Mitchel's scances, said that (the mediums) did all that was promised; and that though they (the Gazette) now, as heretofore, opposed Spiritualism, yet it was bound to admit that everything promised was proved beyond cavil. The Gazette uttered the most respectful and confiding words regarding the whole porformance of Prof. and Mrs. M., all of which proves that reason and common sense is taking the place of ignorant prejudice." CSPA. H. Buckman, of East Portland, Oregon, writes: "I have taken the Journal almost from the first number, and would be very sorry to have to do without it, it being such a staunch exponent of the right, and clways ready to oppose the wrong." Lewis, of South Bend, Ind., writes: "Having for a number of years been married to the Journal, I want no divorce; the conjugat tie is strengtheened each week." London has a chastive properties. To London has a ghostly sensation. It is said that recently, on several occasions, a phan-tom carriage and four white horses, with a ghost-ly occupant, has been seen in Hyde Park, round which it takes a turn and then vanishes. Rumor has it that the figure who takes the airing to George IV. 137 Mrs. P. Trombly, of Gilroy, Cal., wrifes: "Peebles gave very interesting lectures here last winter. I starve for good spiritual food, and don't know what I would do without the Journal." W. C. Adams, Rochester, Mich, writes; "I have taken the Journal for two years, and like it the best of any other spiritual paper that I know of." E. H. Stevens, of Lettsville, writes: "Accept my thanks for your courage and prevers in citil adults of the control of the course of the co bravery in still giving us so good a paper. Angels will bless and stand by you in your troubles." The London Spiritualist well says: "As a further example of the advantage of the study of practical physchology, it may be pointed out that the absolute control which priests exercise over their docks, so that the latter are in most cases deprived of all power of thinking for themselves, is ex-plained by Mesinerism. In Mesmerism the power of one mind over another is pushed to its utmost limits. If the voice of authority is brought to bear upon children with great force, and continuously, between the ages of seven and fourteen, they can never think for themselves afterwards, and will always be the subordinates of the ecclesiastics by whom they were originally spiritually maimed; they are thus rendered as helpless, spiritually, as they would have been in the physical world, had their legs been sawed off when they were young by their elders." [37 Henry Mullen, Corning, Ark., writes: "I would not miss a Jour-NAL for double the cost, and I am sure the papergets brighter and more interesting each issue." Then again, the levitation of the saints in ancient times, the appearance of spirit hands and other phenomena can, in the light of modern spiritual manifestations, no longer be considered by heretica as priestly fabrications. A. Mrs. S. B. Hart, of Montville, Ohio, writes: "May you have wisdom and assistance requisite to carry on the work you and brother Francis have so nobly commenced. The JOURNAL is a necessity with Mrs. S. P. Job, of Oskaloosa, Iowa, writes: "The Journal, appears like one pouring oil on a fire to put it out—the more it is prosecuted the brighter it shines." The phenomena of Spiritualism throw considerable light upon the raditions and ceremonies of the Roman Catholic Church, and draw the attention thereto of persons

who previously had looked upon them with the irritating confempt of science, and as devoid of rational foundation. For instance, many persons in private life in all parts of the world, quite inde-pendently of each other, after developing writing mediumship in themselves, find spirits coming to them full of trouble and of sorrow, asking above all things to be "prayed for;" this tends to prove that the Gatholic custom of praying for the dead had a prehistoric origin in real spiritual truth.
D. Boswick, of Detroit, Mich., writes: "I can't well do without the Jouenal, for I find the reading matter not only amusing, but very intractive."

John Meachem, of Battle Creek, Mich., writes: am an old subscriber—and expect to stand by the JOURNAL until its last editor is stricken down, if so it is to be." The London Spiritualist says: "The journal of the Belgian Pederation of Spiritualists, of April 15th, states that the Zouaya-Jacob, healing medium, 'denies Christ and ac-knowledges the Indian Krishna;' moreover, he displays the name of the latter upon enormous placards in his dispensary. He operates upon patients without charge, and succeeds in effecting occasional cures." Wm. H. Grier, of Clinton, III., writes: "I must have the Jouenal.; I can't do without it." [38 Mrs. E. A. Conc. of Mexico, writes: "I am led to wonder how it is that so many common sense people can be satisfied with the husks of old theology, when the light of our beau-tiful philosophy is shining all around them. God pity them." The Farmers Journal, of Taylorsville, Ill., speaks as follows of Prof. Cooke, the ex-poser of Spiritualism: "As a performer of tricks of legerdemain he is excellent, but as an exposer of Spiritualism he is certainly the greatest of humbugs." [37 R. Tower, of Mindors, Wis., writes: "No death outside of our own family relations has caused us more sorrow than that of S. S. Jones. Many have been the knotty questions he has unraveled for us, and we have often parisken of the sweet spiritual food that he was ever dealing out to the needy ones. A great man has fallen mar-tyr for the truth which he maintained so nobly against all error. We are glad that you decide to continue the great spiritual work that he began, for we see in the Journals we have received since brother Jones' departure, the same able, at raight-forward fendess in this leavements work and we forward, fearless, truthful, energetic work, and we shall continue to patronize it in preference to any other. We sympathize with you in your bereavement, beseeching the angels to comfort and assist you in your great work." K. M. Legouve goes on to say that in all cases of crossing animals or flowers, to produce new varieties, the offspring tend to resemble the female animal or plant, to whichever species (whether superior or inferior) she may belong. 138: W. Jowett, of Niles, Mich., writes: "According to my views and spir-itual stand-point, I can see important changes for the better, on every page of the Journal. Set me down as a life subscriber from this day forward, and my brother here, who has never read a Spiritualist paper, adds his greenback for the Journal, on trial to the Pope is said to be greatly concerned at the increase of Protestantism Rome. L. T. E. Pelham, of Athens, Texas, writes: "If you raise the price of the Journal to \$50, I will be a life time subscriber." [37 Cephus Lynn, has just closed a fecture engagement at Springfield, Mass. 137 The first Liberal Convention ever held in Canada, closed its session in Toronto, April 16th. The Curious modes of Di-vination amongst the ancient Jews, was Mrs. Ruma Hardinge British's subject, at 176 Tremont street, Boston. L. A correspondent of the Scientist claims that the telephone was described in public lecture given by Mrs. S. A. Floyd, at John Andrew's Hall, years ago. (2) The Boston maild says: "An English medium wants to find out if there were ever such a person as Walter Tracy, of Yale College, who enlisted, served at Buil Bun, lost a finger, and, dying, appeared to him." He evidently believes in trying the spirits.
The Rev. Mr. Murray's abuse of Spiritualism
in a recent lecture has aroused the indignation of Spiritualists. A. A hunchbacked boy, vending wares in the Trinity building, was discovered to be a prodigy in arithmetic. He is undoubledly me-

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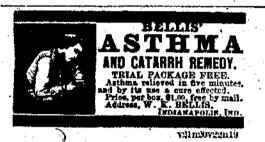
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THE ROSTRUM.

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Mrs. Cora L. V. Richmond Answers Important Questions, at Grow's Hall, May 6th.

[Reported for the Halisto-Patlosophical Journal].

Question .- To what extent are those in earth-life dependent on those in spirit-life? Answer.-One would think that the ques-

tioner would have added, in what way dependent; whether he means spiritual or physical, or both together. Perhaps if the one proposing the subject is present, he will state his meaning.

Response:-In every way.

Answer.-The interdependence of human beings one with another, is acknowledged on every hand; but that interdependency has never been supposed to extend to the spirit state, for the simple reason that the Spirit-world has been considered too far off, in some impassable barren or remote region, and having little to do with, or interest in, the affairs of earth, or has been denied existence altogether; while another portion of spirit existence has not been of such a nature that human beings have coveted any intermeddling with affairs from that

In philosophy but little has been said on the spiritual dependence of the mortal upon the opposite spiritual source: and what has been given in that respect, has relation to a Supreme Being, and to Jesus as an intervening power and mediator. The Holy Spirit which was sent, has not been clearly defined or interpreted. Something guarded; messengers, angels of God in time past, were supposed to visit the earth with special purpose of warning or interpreting the truth of God. Some dying saints have been supposed to have been permitted to see the Supreme Being. We believe it was John Wesley who so plainly taught the presence of guardian spirits ministering to departed friends, while Swedenborg distinctly enunciates the fact of their penetrating the poetry and literature of all ages; there has been a current of this kind of teaching, which has been adopted practically as having in view the benefit of mankind. Milton taught that millions of spiritual beings walked the earth unseen, and such has been the practical teachings of the past; and how far that has been modified by Modern Spiritualism, you must deter-

A large number of human beings are now holding communion with the Spirit-world, seeking advice and counsel from the spirits. It is nevertheless true, they are frequently misled, because supposed spiritual beings have no absolute power and knowledge. Spiritual beings are finite intelligences, yet all humanity are elevated; sustained and strengthened by them in various ways. But independent of this conscious communion which Spiritualism brought within the knowledge of the present age, the interblending of the two worlds is an established fact; and was as much a fact before the present manifestations of Spiritualism. The influence of spiritual beings is much felt. The power of the Spirit-world upon mortals was just as great in the past, though not recognized externally. The control of human lives was as complete before the consciousness of man was awakened to the fact. The difference there is to-day, there is more perfect guidance, and more intelligence than before—a higher expression of it. It may be compared to any one of the sciences. The stars moved in their orbits before the existence of telescopes. The great elements of earth performed their functions before any one of those elements had been named by the alchemists. The primary laws of the universe are not altered by man's knowledge of them. The child exclaims on first seeing a star, "Oh, God has made a star!" The thought is that it had just been created.

There are those who go through earth blind to the mortal part of life from infancy to old age, unconscious of the name and functions of existence, seeing only the mechanical operations of nature; aware only of the mortal changes around them. This is all they know. So in the great ebb and flow of spirit-life-that tide which has been swaying to and fro for a thousand years -death, the great ebb tide has taken out numberless souls into the world of infinitude; the inflowing of the tide has been the returning of influences from the eternal ocean. That so much of thought, of intelligence, of affection; so much of fear and weakness, should have a beginning in a world of nonentity, is impossible. The materialist even supposes there is a general reservoir of intelligence somewhere. All grades of religion acknowledge the activity of the soul in some direction; spirit philosophy alone explains what that activity is; to the intelligent consciousness it presents this fact: As the Spirit-world is infinitely larger than the material world, as spiritual things are infinitely more vast and numerous, so the average control of human life, must be more from that side than from this; not, however, necessarily more exalted; not absolutely a march towards progress. The average uplifting of the human race, must be, however, from the spiritual side of life. The mortal temptation remains the same here; augmented by man's passions, perhaps, and various other ways. The fact is, however, that the spiritual wave, the flood tide, is that which prevents retrogression on the part of humanity. As there is an atmosphere around the earth, by which the night and day are kept alive by infinitesimal parts of electri-

cal and magnetic forces, so the spirit of man, that has aspirations towards higher things, results and acquisitions of knowledge, to interpret the truth, is animated by influences from the spirit side of life; even consciousness itselfas fed in its fountains from invisible sources. This does not, however, take away the individuality of man's thoughts nor the intelligences of his life, nor the responsibility of his actions. As the food he eats is prepared to his taste, so is the spiritual life he imbibes, refined or coarse-if it is of those substances of which poetry and dreams are made, or the reverse, of coarse and vulgar actions still whatever spirit in it, is kept alive by sustenance received from the spirit side of life.

If you will find anywhere in the universe a spirit aura unaccompanied by intelligence, we will give you vast credit, since the last statement is impossible; and this disposes of the general idea of an intelligent Deity. The spirit power is in the Universe. There is no spirit aura, that don't emanate from a spiritual source. Each one of you represent the spiritual power of the infiniteeach one is given a portion of the infinite work to do and represent.

It was the ancient theory that each human being was accompanied by two guardian angels, one of light, the other of darkness, each of whom held alternate sway over the individual. It is a more comforting belief to know that each human being is surrounded by one or more intelligently friendly spirits, each intent on doing good and kindly acts; and that if any human being is so unfortunate as to be led in bad company or influences, constant effort of his spirit friends, are put forth to aid him. It is a more comforting philosophy to know that the average human life is kept from despair by the recurrent forces of spirit influences. There is no day but at some hour the spirit friends admonish or impress, thereby reaching the intelligence of the mind. We don't say that which is often imparted, is always infallible; we don't say that they impart absolute wisdom, but they approach toward it. If your surroundings are those of degradation; whatever shows the spirit influences around you are of that order, indicates that you should be kept away from such places of temptation. If, as often is the case, young men of sensitive temperament and amiable disposition are drawn to haunts of vice, it is because surrounding such places are a class of influences corresponding to the degradation of mischievous disembodied spirits who are yet in prison, influencing these who are susceptible to their control and presence. Such places should be dispersed. They weaken the power and influence of the higher order of spirits. But the human being who goes through life alternately resisting and yielding to temptation, alternately playing false and true, and alternately aided by each of the spiritual influences he comes in contact with, he is unfortunate indeed!

Persons are sometimes known to have no mind of their own-swayed alike by seen and unseen intelligencies. Some persons within the form possess great psychological power: so do also many disembodied spirits. and they lead others. For the practical purposes of human life, it is better to know of spirit influence than to not know of it. The ignorant man unacquainted with the nature of the seasons, with the flow of tides or the control of electric currents, or the use of steam and many other agents in the world, is much more liable to suffer accident through their instrumentality than though familiar with their nature. Spirit influence is like any other force in nature: intelligently sought and earnestly applied, it becomes one of the principle means of human renovation; sought carelessly or for selfish purposes, it becomes the means of temporary confusion and individual injury. Those susceptible and highly intuitive are readily led astray. Spirit influences govern them: but persons of large physical nature, who are somewhat selfish, they feel impressions that may come from a spirit source, or from spirits, and they must be vigilant. If intuition could be kept free and pure-if selfishness of men did not encroach upon the spiritual domain, you could always rely upon the spirits. You must always rely upon that which you consider the highest and best. The conviction that is the highest and best, does much to uplift the spirit. If he pursues that which he considers wrong, he does injustice to himself. The average spirit in intelligence is not intent on external success, and would wish to win you from too great consciousness of external things. The average spirit father, mother, sister, brother and friend, are more spiritual than your external surroundings, and appeal more to your spiritual nature, seek more to council and advise you, and if giving advice of external things, always in reference to any fact that will be of spiritual benefit. Nothing, however, that appeals to your pride, or augmentation of your own wealth, will receive their cordial sanotion.

...The average state of Spirit-life, is better than the average state of external life. Any high influence from that stage of existence, is more beneficial than otherwise. If, therefore, this law of interblending of two worlds has existed in all time, as well known as as life and death, is a portion of the existence of every individual, it is just as important to know that as to know of the influences of human beings upon one another. It is well to consider the character of your clothes, the house you inhabit; but those more important—those subtler spiritual laws that make you poisonous to one person and harmonious to an-

other, are neglected. The vest currents of mental atmosphere are passed by while you study carefully and watch closely any change in fashion; the great spiritual horizon is all left unscanned. If you were as careful, and knew as much, and studied as well the laws of your spiritual well-being as of your physical; if the spiritual atmosphere was as free from poison as the average atmosphere of earth, the kind of influences sought one of the highest nature, the spiritual atmosphere of purer type, you would gradually find that your consciousness of spirit communion would increase and grow better and better.

As you are swayed by the changes of life, by the seasons, and must prepare yourself for them, so is Spiritualism with its potent influences, affecting each one of you. Each individual is more or less controlled; all are sustained. This interblending of the two worlds, making up the chains of Spirit-life, has always existed. The interblending of the laws governing the solar system, the laws of chemistry and geology, the great scientific thoughts of the world, are and have been, and men bowed down before their shrine endeavoring to understand them. Here is the soul of the spiritual science, the very center of life itself, brooding and hovering around you, and exercising its influence, yet not one in a thousand have intelligent perception of it. The world goes on unconscious of this flow and ebb of life which governs therein, their thoughts stimulate them, and leads them to loftier

aspirations. Question. What shall L do to be saved? Answer. Nothing. Saved from what? The salvation which men covet, is not that which they desire, or is best for them. The laborer seeks to be saved from labor; the poor man from poverty; the nabob from wretchedness; those who fear death, from death itself. All like to be promoted to a condition which, perhaps, if they possessed would not augment their happiness. Is not the heaven you covet for all? If you want to be saved from ignorance, get knowledge. If you want to be saved from disease, study the laws of health. If you want to be saved from spiritual infirmities, seek information on those subjects. If you wish to be saved from responsibility of your own actions, you must be annihilated. If you wish to be saved from those responsibilities, be more humane and better. In all 'things you pray to be saved from, let there be works meet for repentance, and your salvation is at hand.

Question. What do spirits subsist on, and are fruits partaken of in spirit-life.

Answer. There are grades of spiritual existence where the subsistence corresponds so nearly to that of earth, that fruit, flowers and other substances are partaken of. But I need not say that those si closely connected with earth. The subsistence belonging to that state, is more material than that of the other spheres of spirit-life. In the second stage of spirit existence called the interstellar spheres, the subsistence that nourishes the spirit body, is attracted and exhaled, just as very many substances are from your material body. That which sustains you most, the atmosphere, you don't see; if it were withdrawn for three minutes, you would perish; and it is by this inhalation and exhalation of the substance which it holds in solution that the body is sustained. But for all purposes of life the spirit form is independent of the method of external nourishment, but receives nourishment by attraction and repulsion, through the law of aggregation and seggregation, as flowers do, absorbing the various atoms neccessary for their growth and development. He who is the most spiritually healthy, is best fed. The poverty of the spirit is extended to the spirit-life. He who has the greatest intelligence and will force combined, has the greatest control over the elements.

Question. Why such a diversity of human intellects—one revelling in the pleasures of the sciences, which another can not compre-

Answer. Why such diversity in form; no two organisms alike, and no two lives resembling one another? Those of same family have a likeness to a certain extent. Human intelligence expresses itself through matter in a diversified form, simply because it is fragmentary. As God is a unit of forms, he expresses life in a variety of forms; that which seems fragmentary like a single note of music-one tone in the harmonies of accord—is a portion of the divine harmony. Let us covet the best gifts and sincerely seek to develop our individuality, aware that in the great temple of the Infinite, there is a fitting place for each one, and no human being, spirit, angel or demigod, can fill every place.

Question. God as controlling power above and independent of all natural law.

Answer. We only know of God through his munifestations. Spirits know more than you do because nearer the spirit source of life. The God of the universe is independent of the universe, and exists within and without matter, moves it, but is necessarily independent of it, save for the expression of individual purposes, for which atoms and organic beings are made. As your intelligence is the inhabitant of a physical body, or is in itself the supreme essence, so the intelligence of God, the infinite. is the supreme essence of the universe, independent of matter for its own existence, and dependent upon it for its expression to you upon the physical universe. This of course involves not only one lecture, but w discussion of the thoughts of all ages, and

would take louger to dispose of than is givon to a single answer to a question.

Question. What are the respective influences, as incentives for individual efforts to produce and possess material wealth, are at present exerted by the desire for possession, self-preservation, freedom, approbation of others, approbation of the actor's conscience, and love of justice?

Answer. There are very few people in the world who desire wealth merely for possession; there are misers who have but little in common with humanity. But every one desiring great possessions, seeks the same through whatever avenue of selfishness is uppermost in the mind. With many selfishness takes the form of a pleasant guise; with some it is the affairs of life—things in which they take especial pride. It is genererally considered a virtue when a man seeks wealth for the diffusion of knowledge. If he do so without his being known as the benefactor, it then assumes the shape of a subtler form of selfishness. The spiritual laws of being asserted in the world, would beautify everything.

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This condition of things Mr. Taylor stated to us, had never occurred but once before, in all the years they had given these. seances.

It is thus sometimes given us as proof of the affirmative by establishing the negative. Those who have attended the seances of these gentlemen most frequently through considerable space of time, secure greater attention from the spirit side of life, than the occasional visitor, yet from the manner, expressions, and oftentimes emotions of those whose very near and dear spirit friends come again to them in the form, walk, talk and embrace them, may be seen their positive knowledge of the genuineness of the materializations.

Carelessness.

-Comment upon the following letter seems hardly necessary, yet our patience becomes almost exhausted, so great is the number of similar letters received; of course we can not even reply, and are doubtless most vigorously lashed for falling to perform imossibilities. Dear readers, next time you feel like finding fault, reflect, and ask yourself am I to blame?

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