Eruth Menrs no Mask, Lows at no Human Shrine, Seeks neither Place nor Applause: She only Isks u Benring.

VOL XXII

INO. C. BUNDY, EDITOR.

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SPIRITUAL EXPERIENCE.

MO.

Interesting Navration in Reference to the Intercession of Spirits.

BY O. S. POSTON.

How many of us have had singular personal experiences happening spontaneously and persuading us to the belief that we are surrounded by invisible beings who are interested in our affairs. Those evidences sometimes come to us in the visions of the night, sometimes by mental impression during our waking hours, and sometimes in real voices that communicate knowledge and warn us of danger. warn us of danger.

Every man owes to the world the com-munication of all the substantial evidences he can present of the immortality of the human soul, more especially in this age when science is marshalling all its facts and conclusions against the future.

when science is marshalling all its facts and conclusions against the future existence of mankind; I am, therefore, persuaded to record and publish some of the incidents of my personal experience which I regard as supernatural and conducive to prove the existence of personal invisible beings.

Soon after Mr. Lincoln's election occurred in 1860, I was sitting alone in my room at night, meditating on the condition of the country and the prospects for civil war, when it occurred to me to sit for spiritual manifestations. I took a pencil in my hand and held it for some moments waiting patiently for the control of the invisibles. No motion, however, occurred, and in the course of half an hour I was about to give up all hope of becoming a medium in that line, when suddenly several words came by strong mental impression into my mind, and they recurred again and again till I wrote them down, when these others were impressed on my mind fill I had prefitted followed, and as I wrote these, others were impressed on my mind fill I had written fully a sheet of paper. The communications were merely moral maxims not connected with my previous train of thought. I did not know what idea any sentence would embody till the last finishing words were given. I was somewhat puzzied about the matter, and prosecuted my experiments the next night with a similar result. Afthe next fight with a similar result. After writing a while in a general way, I thought I would interrogate the invisible intelligence and I said in an audible voice, "If there are any spirits present that know any thing of the future I should be glad to have their counsel. It seems to me that civil war is imminent: Had I better remain in Kentucky, or remove to the North?" After proposing my question I resumed my pencil and assumed a condition as negative as possible, and in a few minutes I received

"Stay where you are, discharge all your du-ties as a citizen and a patriot, but be cau-tious and prudent, and we will take care of The waves of the coming storm of civil war began to surge over us, and my attention was distracted from the exploration of the so-called supernatural to the dangers that surrounded me and I almost had forgotten the spiritual communication when her phenomena followed.

and wrote the following reply, the words flowing into my mind with peculiar force:

Now, as regards the communication made to me, one will inquire, did they keep their promise? Did they really take care of me? I remained in Kentucky and was a decided republican and my life was often exposed to danger that it was difficult to anticipate or escape, yet during the long years of the rebellion I was always warned of coming danger; sometimes by dreams that were singularly vivid and repeated themselves the same night and at other times by voices as natural and worked line. spoken by mortal lips.

In the Summer of 1862 I was in Clarke County, Ky., some few miles from Win-chester, where I had an attack of malarious fever. I had recovered and had commenced walking and riding about the farm. On Monday night I dreamed I had been taken prisoner and was under guard in the ene-my's camp. I gave no special attention to the dream being the first one I had of that kind. I supposed it was only the reflex action of the war. However, the next night the same dream repeated itself again and again. I arose in the morning and concluded I would go to Lexington, Ky., and from there to a friend's in Woodford County near the line of railway to Louisville, I reached my destination on Wednesday afternoon. Gen. Kirby Smith was then secretly marching into Kentucky by the Mountain route, and on Saturday surprised and defeated the union army at Richmond. I received the news of the battle and defeat of the union army in time to leave on the last train on Monday and thus escaped capture and pos sibly death as I was obnoxious to the rebel party on account of the active part. I had taken in behalf of the union cause.

I began after that experience to notice my dreams and during the war I was notified in that manner of approaching dangers and generally a night or two before it came near to me; when that method was not convenient or the danger did not permit delay.

1 was admonished in another way. I will relate one instance. I was sitting in my office early on the morning of Christmas day. ice early on the morning of Unitsulas day, 1868, writing a letter on business matters, when I heard a spiritual voice which said, "The Rebels are about." I immediately looked round but could see no one. The came admonition was repeated several times in a few minutes. I got my horse

and rode out to a friend's house, who resid-

ed midway between Harrodsburg and Danville. About noon on that day I received news that Gen. Morgan with 2400 cavalry, was that morning at Springfield twenty miles West of the locality where I resided. I went to Danville and remained in the camp of Gen. Baird, who had encamped there with 10,000 infantry till Morgan retired. Now, in neither of these instances had any rumon reached me or my vicinity had any rumor reached me or my vicinity of any invasion of a rebel army, and neither the dreams nor the voices that warned me could have resulted from any psychological influence derived from my mind or that of

influence derived from my mind or that of others.

I shall always believe that I was not only under the protection of spirits during the war, and that they fulfilled the promise made to me in that regard, but also in many of my acts performed during said period, I was also under their suggestive influence.

I removed to Chicago, in 1865, and whilst a resident of that city, had many experiences equally curious and spontaneous. In November, 1867, I had another communication made to me in an audible voice. Col.

ion made to me in an audible voice. Col. I. B. Bowles had sold to a Gold Mining Company of which I was a director several valuable Gold Lodes in Colorado. The title to part of said property was not considered satisfactory, and Col. B. went to Colorado early in September to perfect the title to the same. Not having heard from him for several months we feared be was dead. the same. Not having heard from him for several months we feared he was dead. I was sitting alone in my office in November, 1867, writing letters, when the mysterious voice spoke to me and said, "Col. Bowles will be here next Wednesday." That occurred on Friday, and on the next Wednesday as predicted by the spiritual voice he reached the city and came to my office.

From 1865 to 1870, I was mentally impressible and could frequently obtain the names of strangers who came into my presence or to whom my attention was called, they being absent. The name and other ideas thus conveyed to me were impressed on my mind in a very peculiar and forcible manner, and so strongly as to create confidence

in my mind of their truth. From 1860 to 1870 I was a dreaming, impressible and clairandient medium. In 1870 resumed the reading and practice of the profession of the law, and my mediumship has gone into a state of abeyance. The ac-tivity of the frontal lobe of the brain is not favorable to the impressibility of the spiritual organs which are situated on the top of the head. It requires too much effort on the part of the spirits to use the brain of the part of the spirits to use the brain of such persons; the condition of mediumship being that of a negative state, and not of mental activity. Many others have had similar experiences. They are rife to-day in every part of the world. No theory of the learned in science or theology offer any satisfactory solution of such experiences, indeed the spiritual theory affords the only solution. If human experiences, and human If human, experiences and human testimony can be credited, they present an argument that neither science nor infidelity can gainsay. Like all other facts that con-stitute the sciences they have been verified too often to be questioned. On such facts rests to-day the only substantial evidence we have of the existence of the invisible beings that are said to be the guardians of the living and the only satisfactory proof of the immortality of human souls.

Science and knowledge are rapidly illuminating the minds of the people of all civilized nations. The intelligent masses no longer believe in the mythology of holy books nor the creeds and dogmas of priests. The sceptre is now passing away from Judah. The religion of the future is also foreshadowed. It will consist in a belief in a great pervading spiritual power whom we call God but can not see, grasn, nor describe. call God but can not see, grasp, nor describe; in a belief in the immortality of the human spirit, and that each individual soul at death gravitates to its proper sphere depending on the progress each one has made in knowledge and moral culture, and is sub-ject in that world, as in this, to the laws of growth and development. Hence the edu-cation of the human race, in knowledge and that practical religion that consists alone in the practice of the moral duties we owe each other, will be the work of the future, and the vast amount now devoted to sectarish strife and the propagation of useless dogmas, will be applied to noble and better

Harrodsburg, Ky.

A Visit to Mr. John H. Mott, the Materializing Medium.

We found Mr. Mott, of Memphis, Mo. a capital medium for the production of tangible Spirit forms—or faces, we should rather say. Our own dear folks of *Outre Tombe*, beyond the grave, came in goodly number, and face to face we talked with several, receiving unmistakable evidence of their individualities, not only by the appearance of their dear faces, within a few inches of our thank has been by their own, but by many tests spoken by their smiling lips. A friend, of whose death we were not sware, amounced himself and utwere not aware, announced mansen and untered his hard-to-pronounce name; he died lately, it seems, at Marseilles, France. Prominently among the whole, our busybody and wide-awake eldest boy, Henry, came repeatedly at the aperture of the closed cabinet, in which sat the medium, and conversed very freely and audibly with his "dear Pa," volubility and point humor and sense, and any amount of sound tests— forming his large share of the proceedings during our two nights' seauces. His face

illumined by joy, or inward fire, sparkled in the complete darkness of the cabinet, and every expression danced on his juvenile-like features, just as plainly as if he had stood in the full sunlight. Our fond mother, father, wife, brothers and other children, beside the factotum one spoken of above, all cheerfully came to bid us "God speed," some, however, but barely appearing, like flashes. One of our brothers, who died some months since at Vincennes, Indiana, had to make three successive appearances before

months since at Vincennes, Indiana, had to make three successive appearances before we could recognize him—but then every detail was fully and perfectly brought out, so much so as to elicit from our lips a spontaneous exclamation of surprise and admiration. He spoke to us quite audibly, and proved himself by some peculiar trait of idiosyncracy, quite unmistakable to us, as belonging to him while in earth life.

The leading controls of the medium, exgeneral Bledsoe, of the Confederate army, and Dr. H. Y. Reed, who died 12 or 13 years since at St. Louis, Mo., saluted us several times, their faces looming up from the perfect darkness so distinctly as to define every feature. It were useless, however, to expect that this our testimony can have any influence over the minds of the skeptics who accept as a rule the testimony of by-gone ages. The great majority of this class would doubtless, were they to be brought in the presence of the best materializing medium, so affect the returning spirits' appearance by their universitions conditions as to will for so affect the returning spirits' appearance by their unpropitious conditions as to nullify the attempts of the latter at producing any familiar resemblance. It has to be understood that the spiritually inclined who stop not nor stoop before any shrine, but go on, are very few indeed. Even among our class how many are there who are disposed to heed and entertain certain ideas or truths that form the cupolic structure of our decision? The whilespale of the truth and the control of the control trine? The philosophy of the sncients, borne over in our century, is but little understood, as yet, even by the teachers or mediums, who profess and dispense the new gospel.

Yours respectfully,

Soul Flights-The Wonderful Case of Mrs.

Schnader. [From the Heading (Pa.) Sunday Press.]

There is in this town a lady who, it is claimed; is the subject of remarkable psy-chological phenomena. As the case has ex-cited considerable interest in scientific circles, your correspondent has thought that a detailed account of the manifestations, based on the authority of the lady herself, and a personal interview with her, would prove of interest to your readers. The lady in question is Mrs. Richard Schnader, oldest daughter_of Mr. Henry Deeds, and if she lives until next November she will be forty-two years old. The two families live in djoining houses, about four rods above the Three-mile-House, near the Reading Driv-ing Park. I have seen nearly all the parties here who are more or less acquainted with the facts in the case, and have had an interview of more than an hour's duration with Mrs. Schnader, being the first newspaper man who has enjoyed that privilege. Mr. Deeds and his daughter Mary at first refused your representative an audience with Mrs. Schnader, who is said to be in a very debilitated condition, but I finally succeeded in coaxing her fourteen-year-old son to take my card to his mother, and directly found myself face to face with the individnal of whose wonderful powers I had vague ly heard. The lady was lying down—fully dressed, however—and when she had gracefully accepted my apology for the intrusion she explained that she had been up and about the house during the morning, but being weary had just lain down. She said that for four weeks to-night she found her-self unable to rise from her bed, and for self unable to rise from her ben, and for eleven days lay in a partially conscious con-dition, her only nourishment being tea or coffee and bread. She felt no pain, and be-lieved that her prostration signified the ul-timate fulfillment of a prediction which she is informed by her friends she made eleven years ago when in a mysterious trance, if such it be termed, which came over her one evening in the year 1866, while she was sitting on the front porch of her residence She felt herself growing faint, and shortly thereafter fell into an unconscious state, in which her limbs and body were "as stiff as her thumb-nail." She remained in this state four hours, apparently dead, but had previ-ously informed her friends that, however long her body continued in this condition, they must not bury it, for her spirit had only taken a temporary departure, and would return again and abide in the body eleven years longer. Here lies the prediction. The eleven years expire next fall, and Mrs. Schnader's friends confidently predict her dissolution before the and of the year. before the end of the year. Now mark the lady's explanation of the

unconscious spell to which she was subjected. She had earnestly prayed God to cure her of a painful spinal disease, beyond the reach of human skill, with which she had been long afflicted, and from the evening on which this first soul flight occurred, dates the permanent departure of her affliction. Therefore, in her opinion the trance came Therefore, in her opinion, the trance came in answer to her petition, as a means of accomplishing her wish. Afterwards, at the expiration of each seven days, for seven weeks, Mrs. Schnader experienced a similar trance, then eleven times at the end of each eleven days, and finally at the end of each thirty-six days thirty-six consecutive times. During these spells, although her body was stiff and lifeless. Mrs. Schnader could read

passages of Scripture, explain them and turn to explanatory verses in other parts of the Bible, without examining either book, page or chapter. Her description of the beautiful land to which her spirit took dight is said to have been far beyond hudight is said to have been far beyond human capacity, even transcendentally cloquent. At the conclusion of these periodical spells, the spirit which possessed her would cry out, "I must go home now; in seven" (or eleven, or thirty-six, according to the periods above noted) "days I will come again!" Then she would throw herself prostrate while she engaged in agonizing prayer, and gradually her body recovered from the trance which had held it. The power with which the lady is credited still is, however, "quite as remarkable as the manifestations in the days when she was subject to these trances. She says that her spirit is able at times, which are entirely involuntary, to take its flight to other places, both on this mundane sphere and in the realms of ethereal bliss. In these flights she gives, according to the unanimous judgment of all who have ever been present on these occasions, the most vivid and circumstantial accounts of what is being done in stantial accounts of what is being done in the presence of her spirit, and the most beautiful descriptions of all that she sees. Recently, for instance, her soul took a light to the abode of her sister, Mrs. John Leib, in to the abode of her sister, Mrs. John Leib, in Brownstown, Lancaster county, where she saw one of the children fall, inflicting upon itself serious injury. She saw its mother pick the little three-year-old up, soothe away its tears and wash the blood stains from its bruised face. All this was faithfully reported to the friends who were present during its progress, and on subsequent inquiry it was ascertained that everything had occurred at Mrs. Leib's just as Mrs. Schnader had described.

Another phase of the lady's wonderful apiritual power is the ability to read the Scriptures and religious writings in the dark. She has been blindfolded, in addition to being in a darkened apartment, and read

to being in a darkened apartment, and read chance might open it. On these occasions, if handed a secular paper, or an almanac for instance, she would instinctively reject it but when given the Banner of Light, she immediately perceived the presence of an article on the angels of light, and proceeded

I might give innumerable other instances of a similar nature, in illustration of Mrs. Schnader's wonderful gift, but neither time nor space permit. True to journalistic instincts, when admitted to an audience with the lady to-day, I began to take notes on the conversation, but she thereupon abruptly broke off her remarks and positively refused to continue unless I returned pencil and note-book to my pockets. This I did, and trusted to memory and the few illegible scratches which I was able to make on an invisible page with an invisible pencil, for a correct report of the information received. Mrs. Schnader said: "I am not a Spiritualist so far as I know,

for I do not know what Spiritualism is. 1 know that I visit in the spirit other lands and scenes, and it seems as though good spirits come down about me on this bed like the crystal waters of a fountain. I feel their sence all the time. Frequently the spirits take possession of me and speak through me. I want to go and join them in the bright and joyous land which I frequently visit, and I feel that my time is near. I think my case is even more peculiar than think my case is even more peculiar than Elijah's. I think that I am more favored than even he was, and it is all because of perfect trust in God." As I came away she added: "You must not give me the credit for any of the remarkable things which I do, if you believe them. It does not belong to me but to God, who acks through me." to me, but to God, who acts through me. Mrs. Schnader is of German extraction and talks most freely in that language. Her English, however, is faultless, always chaste and elegant, sometimes beautiful and impressive. Her education was very slight and it does not seem possible that she should use the English language so perfectly as she does, except under the influence of inspiradoes, except under the influence of inspira-tion. She was formerly an attendant of the Reformed Dutch Church, but more lately she has attended the meetings of the Evan-gelical Association, an offspring of the Methodist-Episcopal Church. In the Sun-day school she has been regarded by pupil and fellow-teacher as possessing inspired powers, and they all look forward to, and pray for the speedy restoration of her pray for, the speedy restoration of her health. But she is confident that can never be accomplished, and calmly awaits the end. She has not the appearance of a sick woman in any respect, except that she is quite pale. Of slight build, light complexion, and intellectual cast, she seems full-blooded and strong, and acknowledges that she suffers no pain, nor is she conscious of the presence of any-disease. Still she feels that her life is slowly abbing away and as she expressis slowly ebbing away, and, as she expresses it, "This body will soon crumble away, and my soul will take up its abode in the other body which I know is being prepared

In conclusion, I might say that Mr. Henry Deeds, her father, appears to be a man of solid integrity and guilelessness. He is a simple-minded, sincere old gentleman of sixty-five, and I would trust him with my pocket-book (full), or my life, even in the days in which we are living, without adoubt as to my security. Indeed, all the members of the two families seem to be upright and disinterested in the whole matter, as is evidenced by the fact that they are very much averse to being interviewed and having the averse to being interviewed and having the matter get into the papers.

Anniversary of Modern Spiritualism in New Orleans.

Mn. EDITOR:—The New Orleans Associa-tion of Spiritualists held their meeting. March 31st, in Temperance Hall, which, at an early hour, was filled to its utmost ca-

pacity.

The lady members had converted the half into a fairy bower; roses and rare flowers covered stage, chandeliers and walls, with garlands of bloom.

covered stage, chandellers and walls, with garlands of bloom.

The Fresident, Judge R. G. W. Jeweil, opened the meeting with a brief and pointed address; and, as many strangers were present, gave a full explanation of our belief and teachings, as well as an account of the rise and progress of Modern Spiritualism, closing thus: "By this knowledge we are brought into direct and personal relations with those who have 'shuffled off this mortal coll,' with those who still have as much use for, and enjoy life quite as much—nay, more, than we now enjoy it, if their lives have been well spent here with us.

We call that philosophy, or scientific religion, which has grown out of this discovery by the 'Fox girls,' "Modern Spiritualism." It is the same, fundamental truth, however, which was in the possession of,

however, which was in the possession of, perhaps all nations, in the earlier history of mankind. Evidences of this fact abound throughout the sacred volumes. But it was appropriated by ecclesiastics, and cunningly discountenanced among the people; they finally and effectually preventing its use, on the plea of superstition. Many dark and blacky ages intervene between ancient and the plea of superstition. Many dark and bloody ages intervene between ancient and Modern Spiritualism, during this period of terrible darkness. When it would crop out occasionally in some individual, in one or more of its many phases of mediumship, that person was marked for persecution, and final cruel death. Thank God, we have gotten rid of the shackles of ignorance, that bound our ancesters. We have gradually propossed to that condition wherein we progressed to that condition wherein we are permitted to inquire into all things under the sun; upon the earth; within the universe; even into the origin of evil, out of which we find that good things are evolved by the Infinite God. This freedom of thought and speech develops knowledge. It ennobles men and women; and we move onward exclaiming with the poet truthful-

"No pent up Utica contracts our powers, The whole boundless universe is ours."

This address was followed by a fine ren-This address was followed by a fine rendition of Mendelssohn's "song without words," by a young son of Dr. Wilhoft, who promises to attain enviable notoriety as a musician. Mrs.-E. L. Saxon followed in a pointed address. She has long been identified with the liberal element and Spiritualism, as a fearless opponent of Orthodoxy, an earnest advocate of woman's emancipation from priest rule, believing this the surest means of elevating the human race, and agreeing fully with Ingersoll in his idea, "that so long as babies lie in womens laps, and they kneel before the twin-born devils. and they kneel before the twin-born devils. fear and faith, mankind can never progress as they otherwise would." Songs were sung by different members, and Dr. Roberts recited "Out of the Depths" in a very effective manner. Mrs. Mary Field read an essay bearing upon Spiritualism, in its influence ante and post-natal, upon children, and was particularly felicitous in her use of language and gentle persuasion of love and sentiment, closing with a beautiful poem, "Catch the Sunshine."

Prof. E.W. Wilson followed with an earnest, eloquent address, and held his audience in the closest attention for over half an hour. Mr. Wilson has done much to provoke thought among skepties, and though some oppose his radical utterances, none can foil to respect him as, a fearless excan fail to respect him, as a fearless ex-pounder of this widely accepted philosophi-cal religion.

The evening closed with a bountiful sup-ply of refreshments liberally dispensed to all, dancing and music enlivening the

The Spiritualists of New Orleans, have reason to congratulate themselves upon their present condition, and may well look hopefully forward in the future,

For the good time coming, the yet to be, Depends on the good time now." New Orleans Association of Spiritualists.

Freedom of Conscience.

Oh, brave Apostle, thou hast truly said It is a trivial thing indeed to be Judged of man's judgment! Conscience must be free,

Nor blindly nor dogmatically led. Either by living oracles or dead; For truth admits of no monopoly, And where it points each for himself

must see Nor fears an independent path to tread. Honor to him who speaks his honest thought, Who guards his reason as a sacred trust, Demands the truth for every dogma taught, And turns dissenter only when he must! For he shall rise by whom the light is

sought, To the high plane where stand the wise and just.

... William Lloyd Garrison.

CRITICAL.

A Candid Review of the Arguments used to Prove that the Christian Bible is, in its . Entirety, an Authortic Revelation from God to Man.

BY GEORGE WHITE.

[Continued from last week.]

But says another apologist, the discrepancy might have originated in the error of the copyist or printer; very well. Who is qualified then the date of the copyist or printer; very well. d, then, to determine the true from the false; when there are more than 130,000 different readings, does it not require an unerring translator to select the right reading? If there were true gospels, who can youch that we have them?

Mosheim says: "Not long after Christ's ascension, several histories of his life and doctrine, full of plous frauds and fabulous wonders, appeared." Faustus, a distin-guished bishop of the 4th century, says: It is certain that the New Testament was not written by Christ nor his disciples, but

by unknown persons.

The Valentinians, as I have quoted, pronounced the New Testament full of errors, imperfections and contradictions. The Nazarenes, who were the first Christians, made use of a Gospel or history of Christ different from that which is received among us. Cal-met says, under the word of heresy, "From the beginning of the Christian Church the most essential doctrines of religion were attacked, as the Divinity of Christ; his office as Messiah; the reality and truth of his in-carnation; the resurrection of the dead, etc. The Catholics claim as divinely inspired, that a which the Protestants resident books which the Protestants reject; and though they are the regular descendants from the apostles, their bible is in an important souse essentially different. Both branches claim their record to be infallible and yet one of them must be in error. Did God inspire the Catholic, or the Protestant

Cerinthus, who was cotemporary with the apostle John, and a long list of sincerely professing Christians, embracing nine sects who lived in the apostolic age and immedi ately thereafter, denied the resurrection of Christ, but claimed that he would hereafter arise from the dead. Cerinthus and others in the first, and the Ebionites in the second century, denied the Immaculate Conception.

The argument in favor of the infallible inspiration of the New Testament is greatly weakened in view of the fact admitted by Mosheim (vol. 1, p. 65), "That the most able apologists of Christianity held it as a maxim not only lawful, but praiseworthy, to deceive and even lie in order to advance the cause of truth and piety."

The Marcionists denounced the Gospel as filled with fallacies. Longinus, (A. D. 273) a distinguished Grecian writer, says of Saul of Tarsus, "Whom I consider the first setter forth of an improved doctrine." The principal Christian doctrines were called in question at an early day, when the proof, if there were any, could be adduced, their divine claims established and the objections to those claims disposed of. Now I ask in all candor, what should we do with these all candor, what should we do with these objections to the inspiration of the bible: When you take from it what are known and alleged to be forgeries by the most eminent Christian critics, theologians and scholars of Europe and America, what is there left that is not held in common with other works not claimed as a divine revelation? 8 15 PUSSIDIO ERSE GOO WOULD reveal nimseli to man as a wrathful, jealous being, imperfect in knowledge, partial, wanting in benevolence, and unjust? If there were no other objection to the plenary inspiration of the bible, the defamation of the Divine characteristics. acter would be sufficient to stamp it as a human composition. Passing by its errors of geology, astronomy, chronology, numeration, philosophy, and history, we will view it in the light of the Divine benevolence, wisdom and power. These are acknowledged attributes of the Deity, and they must harmonize the every act of his creative nower. harmonize in every act of his creative power. The plan of creation must have been sanctioned by his wisdom and goodness—wisdom to devise the best plan, goodness to select that plan and power to carry it into effect. Creation could not be a failure, because this would reflect either upon the sufficiency of the divine wisdom to devise, the goodness to select the best plan, or his power to ac-complish it. The church says that the New Testament is a revelation (as well as the Old) and that they contain a true history of the creation of man, his fall and means devised by God for his recovery and salvation. The bible and the church represent all the posterity of Adam as inheriting a moral disease, the universal characteristics of which are, a love of sin, an inability to resist it, and so for as human agency is consisting and account of the constant sist it, and so far as human agency is concerned their case is hopeless. It must not be forgotten that their moral condition was not an act of choice nor avoidable, but one of necessity. To Adam and Eve it was different. They were created with pure na-tures. They had not the love of sin and they had the moral ability to resist it. God never could have inspired a history that so reflected upon his justice, goodness and compassion. If he had cut off the offending pair and improved upon the unhappy result of his first failure by a new creation he might have made creation a success and prevented the unspeakable calamities that have fol-lowed. Tell me, was there impartial justice in subjecting all but two of the unnumbered millions that have existed and will exist to the end of time, to a moral condition so awful? Say not it is a mystery, no; it is an imputation upon the attributes of God that reason repudiates and brands as a selfevident falsehood:

If the inheritance of a moral depravity could in any sense be justifiable, his restoration to moral order should be as absolute as was this imposition of his depravity. As there was no condition connected with his forced depravity, there should be none with the removal. This would balance the seales and justify the ways of God to man. But if, for the sake of argument, we admit that God provided for his unfortunate creatures a remedy in view of the fact, according to the bible and the church, that, in so far as-their works were concerned their case is hopeless. By the deeds of the law no one can be justified, and hence it is in vain to argue scriptural salvation upon any other ground than faith in Christ. This remedy they say, is the atonement of Christ received by the sinner by and only through faith in

If salvation were attainable upon the sim-ple act of faith in Christ, and if it were a ple act of faith in Christ, and if it were a just requirement, how will you account for the entire ignorance in which all but the Jews were left for more than 4,000 years? As the God of the bible had permitted the race under their fallen condition, as they could not help being born and born deprayed and their deprayity being all controlling, they could not certainly be blamed for their existence, their deprayity, or their inability to resist it. If God made so rich a provision for man's recovery, might he not be expected

to send broadcast the gladinews wherever fallen beings dwelt, that the remedy might be available? I remember of reading in the bible, "He that spared not His own Son but gave him freely for us, will he not freely give us all things." He had myriads of angels that waited to carry the glad tidings to earth's remotest bounds, yet it was not

The Rev. Myron Winslow, missionary to Madras, says: "If there be any salvation for the heathen as a body it is not revealed in the bible, and tremendous as the thought is that twenty millions from the whole world, and nearly five millions from India world, and pearly five millions from India alone, go year by year unprepared into eternity there seems no way of evading it." On page 11 he says: "There is a mystery in the dealings of God with the heathen world. He delayed for 4,000 years to send the promised seed of the woman, and left the greater part of men in ignorance of those prophecies, etc. of the Saylor which were given to the etc., of the Savior which were given to the Jews." Why was this? Had they done any thing to merit it? If they were wicked, who made them so? Could they be blamed for inheriting a depraved nature or for out-working that depravity? and unnumbered millions that never heard of the bible remedy, passed away from earth, according to the teaching of the church, into a state of un-ending misery, though the bible says God has no pleasure in the death of the wicked, and yet he planned the creation, not of necessity but choice, with the perfect knowledge of the result. He knew that Adam and Eve would disobey him, that their posterity would by inheritance become helplessly dewould by inheritance become helplessly de-praved, that the provision he made for their salvation would be useless, because of their ignorance of it, and though he had ample resources for sending the glad tidings to every fallen being, yet he allowed, for more than 4,000 years, nine-tenths of the world to remain in ignorance of his provided remedy, and when they died consigned them to un-ending misery. And worse than all, the re-puted Savior of men, who came to save the outcasts, for the three years of his minority upon earth, prohibited his disciples from preaching the glad news of salvation to any but the Jews. In his charge to them he said, "Go not in the way of the Gentiles and into any city of the Samaritans enter ye not, I am not sent but unto the lost sheep of the I am not sent but unto the lost sheep of the House of Israel." Will you who read or hear this impute to that God whose tender mercies are over all his works such injus-tice? If the atonement of Christ was necessary and designed for all men, why did Jesus confine his ministry, while he remained on earth, to the Jewish nation? Did he suffer death for all; why, then, should he refuse his gospel to the Gentiles?

Hear what, in view of this subject, the Rev. Albert Barnes, one of the ablest com-mentators on the bible, says:

I confess, when I look upon a world of sinners and of sufferers, upon death-beds and graveyards, upon the world of woe, filled with hosts to suffer foreyer, and when I feel that God only can save them, and yet that he does not do it, I am struck dumb It is all dark, dark, dark to my soul and I cannot disguise it. In the distress and anguish of my own spirit I confess that I see no light whatever. I have never seen a par-ticle of light thrown on this subject that has given a moment's ease to my tortured mind. In Congregationalist, July 16, 1874, the editor says that the argument drawn from reason in defense of revelation made no difference in his painful view of this subject. He received it not because it was s containeu ii the Bible. The influence of education and other causes, influenced this good man to believe the absurdities of objectionable the-

ories without and against reason. There is not one in a thousand of the apologists of the plenary inspiration of the bible that pretends to explain the objections against it. They believe its divinity because the ministers of the church claim it and they have been taught from infancy that it is God's word. Whatever of inconsistency appears therein, they dispose of by resolving it into a mystery to be explained hereafter. In this way they are prepared to dispose of its most absurd and reasonable defects. It is not a sufficient reason that we credit as truth a statement because it is found in the truth a statement because it is found in the bible, nor will it do to decry reason in mutters of faith, because we cannot believe without a reason. When we can breathe without air or see without eyes and light then may we dispense with reason in the pursuit of truth. Said an author with whose views the writer coincides: "It is folly for Protestants to bestow pity and ridicule upon heathen worship while blindly and foolishly reverencing so much indifferent and immoral reading matter, simply

because it happens to be bound in the same book with some of the grandest, noblest, and most inspiring utterances that ever came from human lips."

Rev. Raphael D. C. Lévin, a Jewish Rabbi of New York, in a public discourse said, "There is nothing supernatural about the bible. It is not a revelation of God's will, imparted to any certain man under mysterions circumstances, nor is it a direct comous circumstances, nor is it a direct com-munication from God to man. It is a book, and only a book. A book written by mortal hands, a book containing ideas, sentiments and doctrines emanating from the brain of

According to the biblical history, God was a malevolent instead of a benevolent Being No earthly father, however depraced, who had the ability of securing the best interests of his progeny, would be knowingly accessory to their unending misery. The Maker of all-had the wisdom to devise, the goodness to prompt, and the power to carry out, the plan thus devised and prompted.

To be Continued.

Spirit Circles.

Now, as to the influence of mediums and sitters on each other. How would you form a harmonious circle? By bringing together those organic elements that would make a perfectly well-balanced man. I have known a number of weak-stomached, broad-headed a number of weak-stomached, broad-headed people sit together for months, trying to obtain manifestations. They may have been men of intellect and profound knowledge, college men who have passed the highest examinations, but who, by their habit of study, have perverted their organisms and run all to lumbering brain-structures, which they have neither the vital energy nor practical ability to use. These men judge Spiritualism spurious because it will not reveal its truths under the conditions which they its truths under the conditions which they in their ignorance provide for it. The savants of St. Petersburg have been trying this game, and we find from the newspapers this game, and we find from the newspapers that they pronounce Spiritualism to be a compound trick and delusion. As well might our st. Petersburg friends determine that the continuance of the race is a delusion, because they in their collective wisdom could not provide themselves with an heir without recourse to the divinely appointed institutes of maternity. How shall we have a perfect circle? Only by keeping out of it those people whose organisms fall below the

scale at which spirit-communion may be profitably or safely effected. Spirit-intercourse is not for everybody. To become acquainted with physical matters, and act in harmony therewith, is more than some in harmony therewith, is more than some people can attain to. We require more knowledge on the points spoken of to-night to enable Spiritualists to remove abuses from the Cause which are sapping its very foundations, and will bring about results that are deplorable. Yet let us welcome them, for it will make us open our eyes to the laws that govern these things. We must keep out of our special circle those whose presence would militate against the result sought, and combine those that are complementary to each other, and we ourselves form a very perfect circle. Sitting together we can get into intimate relationship with the spirit-world, which neither of us could get elsewhere. which neither of us could get elsewhere. When we sit with one or two friends, such as we seldom meet with, grand results are obtained; but if we allow certain others to sit with us, the effort ends in failure, and very unpleasant sensations arise. Unless people are sympathetic—that is, have the power of interblending the personal spheres—there cannot be a successful circle. There may be an interblending on one plane, but not on another, in one group of organs, but not generally. It may be so as to induce violent phenomena, weeping, laughter, a sentimental feeling, love, combativeness, clearness of intellect, or religious feeling. When the harmony of the sphere is partial not thorough, the results will be in accord-

ance.
The pleasure of sitting in the spirit-circle depends fundamentally upon this sympathy, because it is at the periphery of the body where the fluidic man comes in contact with his surroundings that pleasant or disagreeable sensations are experienced. Sometimes there is shuddering, discomfort, and you feel cled to get away. You are either you feel glad to get away. You are either imbibling that which is hurtful, or giving out that which you cannot spare; but in a proper, well-constituted circle, where all are complementary to each other, there is a harmonious interchange of elements which enrich and relieve all, and every sitter is strengthened, comforted, and refreshed by the process. It is at these times that the spirit-world instils into the harmonious sphere the highest and holiest influences. medium or other person going into one circle tony prove an unpleasant addition

and may be welcomed in another circle where the quality presented is lacking.

Time forbids, and my strength will not permit of, further elucidation, but we are permit or, turther elucidation, but we are just on the threshold of a vast theme. The rudiments have only been hastily sketched. Possibly there is much to revise and alter in the outlines now presented, but it is a beginning—the first chapter in a volume which an eternity can alone exhaust. Much requires to be doved and no doubt if will be requires to be done, and no doubt it will be accomplished, as instruments are prepared to give it, and the friends of the movement are fit to receive it. I have been impressed to commence a campaign of this kind. This may be called the inaugural discourse; but as I look to myself, alone in such a mighty field, I am discouraged. It is hard to bear up on such an arduous path, already overwhelmed by burdens inimical to the course before me: but I hope that this effort and what will follow it may attract the aid of many hearty workers, who will in the future supply the world with a science of man, worthy of him as the inheritor of Daybreak.

Religion, What is It?

am an humble and obscure individua of little mien, and (if I have an ambition to gratify other than that of the amelioration and elevation of a priest-ridden, downtrodden and suffering humanity), I am unfortunate, to say the least of it. With all this, however, may I ask a little—very little space in your friendly columns wherein to ventilate the subject involved in the query at the head of this article—"Religion, What is It?"

The confused condition of Society to-day, fermenting, as it is, as a seething cauldron; one might be reminded of the exclamation of Elihu on listening to the altercation between Job and comforters, viz.: "Great men are not always wise; neither do the aged understand judgment. But there is a spirit in man, and the inspiration of the Almighty giveth them understanding, * * * therefore I also will show mine opinion."

The subject of organization seems to be engrossing the attention of the Spiritualists of America in a very considerable degree just now; and it is well that it is so, perhaps. But the circumstances of the case haps. But the circumstances of the case are such, it seems to me, as are well calculated to remind one of the terrible time the mountain had in bringing forth the mouse. The springing of this subject of organization has revived everywhere—the old cry, "Lo here! and Lo there!" But what is it to which our attention is called in so many directions? Simply a name.

Principles of truth, when in themselves alone considered, are eternal, immutable, or unalterable things. Yet, in a relative view as they relate to man—they are subject to and constantly undergoing important changes. For instance, the first letter in our alphabet (A) has, by conventional rules of agreement, a certain sound. But suppose I call to my side my infant boy, just beginning to lisp his first articulate sounds, and, pointing to that letter, ask him, what is that? Not having been instructed as to the sound given to that character, he is unable to answer, simply because the truth has not been formed in his mind; and he is therefore oblivious to it; but will, very likely, if he has been taught to look at pictures and say "Pretty," reply, "It is a pretty." But suppose I wait a few months or years, and to and constantly undergoing important suppose i wait a few months or years, and in the meantime his mother learns him his liphabet, and the sound of all the letters; I call him to me again, and point to and ask him what A is? He answers me in accordance with common usage, in which that character carries with it the idea of a cer-tain vocal sound. And just so with grownup children (then which few of us, perhaps, can boast of being more), with regard to terms. For instance, of the term of religion, we might say that various minds are differently impressed by the use thereof. There are these who, at its mention, are impressed (and may I not say, awestricken) with the idea of something too sacred to be uttered, but in an undertone of softest cadence. They have a superstitious reverence for the term, whilst they have little or no conception of its true import. Others are seized with a profound disgust, and yet they are equally as ignorant as to the true up children (than which few of us, perhaps,

no less. It may be a good rule, or it may be a bad rule; it may be a Godly, or it may be a devilish rule. It may be the rule of a barbarian, or Moses like; or it may be that of a humanitarian and Christ like; it is all the same, it is simply a rule of life, or rule of action. But a want of a recognition of this fact has led one class, as I have already said, to regard the term with a kind of superstitious reverence; and another with a sense of disgust. And so with other terms, equally as simple in their unperverted sig-nificance. Christian and Christianity, for instance, are terms that fall upon the ear of different individuals with different effects. One is filled with a kind of superstitious awe, another with a sense of hate. So, too, with regard to organization.

Some, a large majority, perhaps, are favorable to an organized effort to inaugurate improved systems of physical, intellectual and moral culture. Others again are jeal-ous of any move in that direction; because, no doubt, of the terrible abuse they have seen imposed upon the masses in the way of a priestly dictation, as to confessions of faith, rules of government, etc. (And, by the way, I would remark, it is well enough to be aware of this king of terrors, so fated

to human progress) :

But even among those who are favorable to organization, there are those extremes which mask so obviously, the confused state of society, every where, and in almost every relation of life—extremes in differences of opinion with regard to the proper Christening of this new-born effort at the emancipation of humanity from thralldom to eccletion of humanity from thralldom to eccle-siastical rule, and priestly dominance and power. Some are favorable to the endear-ing appellation of "Christian" as a defini-tive term-whereby it shall be known, and nothing else will do them. Of this class it might, perhaps, be said, "Let them alone, Ephraim is bound to his idol still." Others' say. "Nay! we will not have this glorious child of the skies disgraced with any of the ralies of heathendom as a christening term relics of heathendom as a christening term whereby it shall be known to the world. Of this class I am constrained to remark, I sympathize with them in their unbounded prejudices against this term, "Christian," because the world has seen and felt enough because the world has seen and felt enough of the abuses of priestcraft, under the name of Christianity, to make their idolators, who look only to a name, jealous of that term. But as terms are only representatives of ideas, and yet without we can not express our ideas, and hence we can not dispense with them; and hence, again, the necessity of coming at a right understanding of their use, suppose we take a view of the term "Christian" without the odium which attaches to it in consequence odium which attaches to it in consequence of the abuse above alluded to. This I think you will not object to, judging from the faithfulness with which the JOURNAL has defended Spiritualism, from the odium which was likely to be fastened upon it by the free lust movement; a work that I regard as highly commendable, whether I could admire the spirit in which it was done or not. And just here I would say, it would be just as consistent to attach odium. to Spiritualism, in consequence of the errors of a few wild fanatics, as it is to do the same by the doctrines, precepts and examples of the pure and gentle Nazarine, because of the gross wrongs and oppressions that have been heaped upon the blind multitude by a set of designing knaves styled

priests.
Christ is simply the spirit, or principle (if any one chooses the latter term) of truth and righteousness. Christianity is of that spirit, as it was manifested in the man Jesus of Nazareth; and a Christian is one who is imbued with the spirit, the fruit of which is, as I have before said, Christianity; and the manifestations of the latter—Chris tianity—are what Paul styles, "The fruit of the spirit"—Love, joy, peace, long suffering, gentleness, goodness, faith, meekness, tem-perance. And I would ask, can any right-minded person have any objection to any of

"In union there is strength;" "In the mul-titude of counsellors there is safety;" "United we stand, but divided we fall," are

axioms worthy to be taken into the running account of life.

And beyond the idea they suggest, I shall not go now, favoring organization; but would simply ask, Can not an organization be effected without abridging the incline. be effected without abridging the inaliena-ble rights of any one? If not, we have not yet reached the plane of genuine Democracy or Republicanism.

With a desire alone to further the cause of truth and righteousness among men, that they may be the better, and fare the better therefore; and believing, with yourself and hundreds of others, that a general dissemination of knowledge—a knowledge of the truth as it relates to the laws that obtain in the government of the entire physical and moral universe, to be the only means of effecting that desirable end, I remain.

Traternally thine. main, Fraternally thine,

J. B. CONE.

Rancho, Texas.

Anniversity Exercises.

On the approach of the 20th Anniversary of the advent of Modern Spiritualism, Mrs. Amy Post, of No. 36 Sophia street, Rochester, N. Y., invited the friends to assemble in her capacious parlors to hold commemorative exercises. It was thought most convenient to hold the meeting on Sunday evening. April 1st, Accordingly, on that evening the parlors were densely marked with ing, the pariors were densely packed with an audience mainly composed of the most carnest, intelligent and zealous workers in the cause of Spiritualism in this vicinity, where its modern phase had its origin.

The meeting was called to order by Mrs. Amy Post, who, in a few brief remarks, related that at a circle a few evenings since, her, late husband, Isaac Post, who rose to the higher life nearly five years ago, addressed her through a medium, commended her for her continued zealous effort in the cause, as manifested by her inviting the an-niversary exercises to be held in this house, niversary exercises to be held in this house, that had for so many years been their mutual home, and requesting that J. W. Seaver of Byron, be invited to be present, and occupy the position of president, and Dr. A. E. Tilden of Dansville, as secretary of the meeting. She had given the invitations, and both of these gentlemen were present. On motion the audience, by unanimous yote, confirmed the nominations thus made by our risen brother, and appointed Mrs. Amy Post vice president of the meeting.

Brief and eloquent speeches were then made by President Seaver, Mrs. P. W. Stephens of California, who is a very worthy sister of that indefatigable laborer

worthy sister of that indefatigable laborer and medium, E. V. Wilson, Mrs. Gardner, Mrs. Parthurst, Mrs. Burtis, Mrs. Fost, Mrs. E. M. Markee, the great materializing medium, formerly Mrs. Compton, of Havanna, N. - Y., Mr. Edwin Marsh and

The speaking, on the whole, was of a very high order. Some of the speakers are ex-cellent trance or inspirational speakers, and

it truly seemed as though the angels were able to reach us with their inspiring and instructive thoughts.

Several were inspired to make eloquent appeals in behalf of Mrs. Markee, urging

Spiritualists to rally around and sustain her in her grand work of demonstrating immortality in her seances for materializations.

Her seances have been twice mobbed by Rochester roughs, and her health injured so that she is now seldom able to hold seances, the spirits advising her to suspend them wholly, till she can recuperate her wasted energies. Her husband has been prosecuted. and fined for violating a city ordinance, by holding entertainments without a juggler's license, and everything seemed to have been done that could be devised by bigotry and superstition, aided by the daily press, to put them down by falsely representing that she has been detected in using fraud, while the very circumstances that the papers alledge were proofs of fraud, really afforded additional evidence to the candid and intelligent, that her mediumship was genuine, and the manifestations real and what they

were claimed to be.

The remarks in her behalf, thus given through the speakers and mediums present, called up Mrs. Markee, who, in a few brief remarks, expressed her gratitude, and de-clared that if she is to be persecuted to death in this cradle of modern Spiritualism. she will not flinch from duty, but will die at

her post.

Mrs. Amy Post, who, we suppose all the reformers of the world know, has, with her late husband, Isaac Post, occupied the fore front of this and the various other works for the elevation of humanity, testified that, although she had been conversant with the various phenomena since the Fox girls boarded in her house, and were tested and mobbed in Corinthian Hall, she considered her post. mobbed in Corinthian Hall, she considered the manifestations through Mrs. Markee the most convincing tests she had ever wit-

The secretary kept copious notes of the thoughts expressed by the different speak-ers, and considers them worthy of a place in print, but is aware that room for them could not now be spared in the crowded columns of the Spiritualist papers. But we are unwilling to close this report without a few words expressive of appreciation of the talents and mediumships of one who of the talents and measumsmps of one who has not been very well known in the East, Mrs. Pauline W. Stephens, of Sacramento, California. In passing from the East towards her home, she has stopped a little over a week in Rochester, holding seances for spirit identification almost overy evening. She is a good trance speaker, and it is no disparagement to other mediums who no disparagement to other mediums who reside in or who visit Rochester, to say that even in this city of mediums, she has, by the accuracy of the tests given, created a decided sensation; and her unostentatious and lady-like manners have, we believe, won for her the esteem of every one that has met her. And we regret that her home is so far away, and that she does not expect to return East again.

A. E. Tilden, Secretary.

SHORT SERMONS.

Led By The Spirit.

BY THOMAS COOK.

"As many as are led by the spirit of God, they are the Sons of God.—Rom. 8: 14: "God is a spirit."—Jesus to the woman of the well.

"For in him (God) we live and move, and have our being."—Acts 17: 28.

Men have commented on the contents of the Bible with a gaudy show of skillful grudition. But the true commentary is now being written. When completed it will be found to be 'A New Dispensation —an era of psychological revealments and spiritual

of psychological revealments and spiritual progression—the ripening up and culminating of all the experiences of humanity—revealing a unitary combination of truths, unspeakable brighter than the monday sun."—The spirit of Galen to A. J. Davis, Inner Life, page 120.

The fruits of Spiritualism, therefore, will be righteousness, and righteousness is unselfishness. The spirit of selfishness is the devil, evil, or antagonistic to knowledge, wisdom and philosophy; which is good, God or the good spirit, or the spirit of truth, which will bring equal rights to all. See John 16: 13, also American Declaration of Independence, which is an inculcation of the Christ spirit, the spirit from heaven of unselfishness and good to all men with exclusive privileges to none. clusive privileges to none.

"I am come a light into the world, that whoseever believeth on me (as he did) should not abide in darkness."—Jesus in

John 12: 46.

"And all that believed were together, and had all things common * * as every man had need." Acts 2: 44, 45.

Even so it will be unto all who have out-grown or developed out of all selfishness, and have wisdom to know that they are "led by the spirit"—the fruits of Spiritual-ism, or an universal brotherhood—the Golden Age, foretold by Isaiah the prophet, the ingdom of Heaven of Jesus, and Harmonial Era of Andrew Jackson Davis. Said the spirits through Mrs. Fannie

Conunt, while she was the medium for the message department of the Hanner of Light, "When we began to give you the philosophy of Spiritualism you could not bear the pure milk of Spiritualism, but we had to dilute it, but now a few can begin to hear the strong meet."

had to dilute it, but now a few can begin to bear the strong meat."

We wait and work, watch and pray, to find one man and one woman who is so spiritually strong as to bear the strong, yet simple, natural truths of spirit-teaching. Could we but meet with one soul in the body that realized what it was to "be led by the spirit," we should half the fact as an auspicious omen of spiritual growth on earth. There may be many, and should this meet the eye of any such, we should be glad to hear from them. Address, Farmington, Minn. them. Address, Farmington, Minn.

Letter from Mrs. L. E. Lewis.

BROTHER J.C. BUNDY:—It is with heartfelt andness i offer you my kindest sympathies in behalf of our lamented and beloved friend and brother, Mr. S. S. Jones. My soul is sick and faint within me when I think of the manner by which he met his cruel death; yet I feel that he is still with us in Spirit and in Truth. May the sweet, pitying angels comfort him, is my prayer. I shall ever cherish grateful and pleasing remembrances of him; from him ever came the charming word of encouragement the the charming word of encouragement, the kind smile of approval to aid and support me in my spiritual work.

Yours Respectfully, L. E. LEWIS.

Cincinnati, O.

BOOK REVIEWS.

THE CYCLOPADIA OF EDUCATION. A Dictionary of Information for the use of Teachers, School Officers, Parents and Others. Edited by Henry Kiddle and Alexander J. Schem, N. Y. E. Steiger, Publisher, 22 and 24 Frankfort Street.

The work here offered to the public is the first cyclopædia of education in the English language, although the need of such a work has long been felt. Cyclopædias, both general and special, are rapidly increasing in number, not only in countries in which the English language is spoken, but wherever, under the influence of advancing civilization, literature flourishes, and the cultivation of science and art has enlarged the boundaries of human knowledge. Informa-tion scattered through the multitude of volumes is usually inaccessible to those by whom it is most needed; and, consequently, the most important results of study and research are often of no avail to those whose special office it is to apply them to a practical purpose. Hence, the need of works that present in a condensed form, and so as readily to be referred to all the and so as readily to be referred to, all the important facts in the various departments of human knowledge; and, consequently, we find that it is fast becoming the habit of the educated classes everywhere to consult such works. In view of the large number of special cyclopædias in other departments of knowledge, and more especially of the excellent cyclopædias of education which Germany has possessed for many years, it is guite surprising that a branch of knowledge so extensively valued and studied as education, should have continued, in this country and in England, for so long a time without its special cyclopædia. Accordingly, the first announcement of this work was, on all sides, greeted with the most earnest expressions of approbation and welcome, in America as well as in Europe. The names of the editors of the Cyclopædia of Education are in themselves a sufficient guaranty of the reliable character of such works. In view of the large number cient guaranty of the reliable character of

Mr. Henry Kiddle City Superintendent of Common Schools in New York, has been connected, during a period of more than thirty years, with popular education, and possessed a ripe experience not only as su-perintendent, but as author and teacher; and standing, for so long a period, at the head of the largest school system in the United States, he has had rare opportunities of making himself thoroughly familiar with all matters pertaining to the theory and practice of instruction, as well as the other

practice of instruction, as well as the other subjects treated in the Cyclopadia.

Of Professor Alexander J. Schem, the Associated Editor, it is proper to say that, since the year 1851, when he commenced his career in this country, he has had a varied experience, both educational and literary; especially fitting him for the work now completed.

The value of a work like the Cyclopadia f Education must, of course, depend on the plan which forms its groundwork, and the accuracy and fullness with which the plan is carried out. To both of these points the editors have given their undeviating attention, striving to leave nothing to be desired in either respect.

We can cheerfully and confidently recommend this work to our readers as one of the

most useful we have ever noticed.

The Cyclopadia of Education is sold exclusively to subscribers, and can be had only from the special Subscription Agents, or from the publisher, E. Steiger, 22 and 24 Frankfort Street, N. Y.

Letter from Mrs. M. J. Wilcoxson.

DEAR JOURNAL. - Once more from the sceluion of private life I salute my old friends and fellow workers, rejoicing that many of them are still in the field of active duty. It is good to think that the harness that I have been compelled to lay off, is so cheerfully worn by others; and that in these "hard times," when so many of us find ourselves cramped by poverty, or shattered in bodily health, there are evidences of noble, generous sympathics, in. which the necessities of mediums and workers are nobly and generously met, as in the case of the Slade defense Fund, and the bounteous donation to our brother, A. J. Davis. But oh, my friends, I can not close my eyes to the painful reality. For one thus bounteously cared for, the hundreds are; standing upon the brink of actual want? Those who have borne the heat and burden of the day, who have been exiled from home, proscribed by relations and olden friends, who have pressed on in storm and calm, doing their work confidingly, and refusing to part with principle -oh, how many of them are, in these unprecedented times, pal ing and dying without the comforts of life! No longer able to perform any severe manual labor, too feeble and shattered to fill the office of mediumship successfully, or endure the magnetic strain of promiscuous influences which a test mediumship enforces; left in their declining years to the tender mercies of their opposers, or to the coldness and indifference of those why know nothing of their sensitive ustures, no wonder they become sad and "sor-rowful even unto death." And well may we ask, Who will act the good shepherd for them? Who will feed and clothe these houseless, homeless ones? How many of the Peters will thus show their love for the master in seeking out the needy and crippled soldiers who have manfully fought the good fight, never deserting their posts until compelled by a shattered

Probably all will agree with me that these are the days which try men's souls in no ordinary degree. Never before since the founding of our government, were our laboring classes in such destitute, agonizing circumstances Never before, in this country, was the human voice by thousands on thousands raised in burning, piteous appeal to High Heaven, as now, begging for work, and without even the promise thereof—at least, in innumerable cases. Was ever such a picture of woe and desolation burned into the consciousness of a great people, as that which now stares at us like a gaunt spectre, presaging anarchy, revolution and ruln, unless redemption is near at hand through some speedy action on the part of our people? Is any one wise enough, strong enough, and heroic enough to introduce a remedy? Is any one individual, or any one society or company of individuals, able to turn the present line of human events in such direction as to set a solitary example worthy of being a model example, which may set the wheels of prosperous labor again in motion?

As this is a subject of the greatest impor-tance at the present time, a subject which vi-tally affects thousands of our Spiritualists as well as others, I beg the attention of Isboring classes in our ranks, to a system which is rap-idly growing in idly growing in strength and power through out our land and the nivilized world, but one which I have never seen introduced to the readers of the spiritual papers. While others are discussing the merits and utility of "organization," for the more effectual and rapid dissemination of the Spiritual Philosophy, let me call your attention to the question of Industrial Organization, as a basis upon which the spirit. I where he had and educational must rest. Every organi. Bangor."

zation must have financial means to insure success; and the greater the work contemplated, the wider its scope, the more money is required to perfect its machinery. Lectures, reading-rooms, lyceums, literary clubs, schools, etc., etc., all need money. And little or nothing can be done for spiritual organization till the industrial resources of our country are organized upon a secure basis. This must be the first step, before the glowing theories of our several disputants can ever become incorporated in a live, self-supporting system. Now listen to the complaints from schools, clubs, churches, so-cieties, etc. The universal cry is the want of money, and the near prospect of 'ankruptey. Instead of organization, disorganization is rapidly gaining an accelerated motion, and this will continue till work is provided for our great armies of unemployed or half-employed and half-paid men, women and children. Spiritualists, liberals, free-thinkers of every type and name, this is the vital issue now. How and name, this is the vital issue now. How long are millions of American citizens to be deprived of work? How long denied the power to raise even corn and potatoes, or a small harvest of grain; something, at least, to keep body and soul together? Sooner than suffer a single month to roll away in idleness, nursing the fatile hope of better times, as the Presidential contest is decided, I would advise every man out of work, to seeme on some live every man out of work, to secure, on some living terms, a patch of land, as soon as spring opens, to put in such crops as will furnish food; and by dint of economy, frugality and perse-verance, taking time by the forelock, he would thus wage a hand to hand fight with poverty; and carrying outgood old Ben Franklin's rules instead of waiting for business to revive, or dying in despair, he would soon, allowing that he were mindful of his health, find himself the victor, with a promising share of the spoils.

The same idea, the same object in view, carrich out in any good chances one might fied. would bring its reward; and ere long, instead of empty larders and empty pockets, we should find comfortable homes, and a pocket from which our spiritual and educational organizations would derive a healthful support. I do not pretend to deal with the numberless evils not pretend to deal with the numberless evils which have brought upon our country the present stagnation, and distress among our laboring classes. Those evils are many and difficult to reach, and a love of speculation may be fairly charged with a great share of the suffering and loss incident to the laboring man's present. position and circumstances. The Grange system, though too exclusive to command the confidence of the masses, struck a most powerful and effective blow at all those corporations and middle men, as they are termed, who have grown fat by preying upon the labor of others. But it is due to the more democratic and cosmonolitan system, now fairly instituted by the order of "Sovereigns of Industry," that we give them credit for so improving upon the Grange system as to open wide their doors in hospital welcome to every member of the human family possessing a love for its principles. It ought to be known by the Spiritualists of America, that a large proportion of sovereigns are from their ranks, and that J. H. Randall, one of our old lecturers, is now the national lecturer for the savereigns and doing good lecturer for the sovereigns, and doing a good business in forming new councils. The first council organized was in Springfield, Mass., in March, 1874, and the Order in this country now numbers over one hundred thousand members. Their platform is simple and pure, based upon the practice of brotherly love, and such are the rules and regulations of the order that every member has the benefit of its protection and aid. Here is one of its articles: "We will try to establish a better system of economical exchanges, and to promote on a basis of equi-ty and liberty, mutual fellowship and co-operative action among the producers and consumers of wealth throughout the earth," etc. By this system a great reduction of prices and better grade of articles has been secured to members, viz., in some places fifty cents per ton on coal, nearly half the price on sewing machines, and quite a reduction on dry goods and other articles. I have felt from the first movement in this direction, that our translated reformers were the real originators. It is just such a system as we might suppose the mind of Thos Paine and his compeers would frame for the protection of the working classes. It is a deadock on Wall street. No religious distinctions are allowed, and it is eminently calculated to enforce a system of perfect equality and mutual good will. I feel to commend it to my brother and sister Spiritualists as the cornerstone of a new industrial temple, which is founded on the solid virtues of material and spiritual harmony. It is easy to see that the piritual nature can not act in harmony with its own growth here, if chained to discordant material conditions; and one of the first laws of our dual existence is to secure an equilibrium between the physical and spiritual forces. A cold, hungry and distressed body can no more vibrate to the sweet peace and harmony of the immortal spirit, than can a broken, shattered harp respond to the sweet, melodious notes of a perfect anthem. It is simply impossible to perfect the spiritual work before us without the requisite material agencies. We must build from the foundation, or our theories will burst, like bubbles, in mid air. The greatest want of the age is a correct system of labor which secures to every man his just and one which prevents the idle from proving upon the industrious. Men have agi-tated for long years the idea of co-operation, but not till recently has any effectual experi-ment been made by the common people. The Order of Sovereigns has thus far shown how simple and easy it is for men of every shade of opinion to sink and forget their prejudices entirely in a grand and noble attempt to cooperate for mutual good. The Shakers, Econmists and Oncidaites were bound by denominational ties; but how is the incorporation of the golden rule, without any hope, priest, creed or article of faith to yow to? And having thus far succeeded, a plan is now proposed in which the same principle shall be adopted for colonial purposes. Of this a very interesting account is given in the Bulletin, which is the organ of the Sovereigns of Industry. The article is entitled "Work for the Unemployed," and will be found in November and December numbers. The Bulletin is a gem of information. It will well reward subscribers for the fifty cents invested, by the encouraging light it throws upon the subject of Cooperative Labor; and a very large proportion of Spiritual ists are of the working classes, I take special

Ir is related that in a certain town in the northern part of Maine the people were holding a meeting, when the pastor remarked that if any present had relatives or friends in distant lands, prayers would be offered in their behalf. No sooner was the sentence completed than a simple-looking sister arose and thus addressed the pastor: "I would like you to pray for my brother. He went away two weeks ago, and I haven't heard from him since. I don't know just where he is, but you need not pray below

interest in calling the attention of our people

to this movement, and its organ.

Carversville, Penn.

State Organization of Spiritualists and Lib. eralists in Arkansas.

The Spiritualists and Liberalists of the State of Arkansas, met in convention on the list of March, 1877, at 11 o'clock, A. M. On motion of Dr. J. A. Meck, of Jonesboro, Brother John B. Wilson was called to the chair, and, Bro. Gideon T. Miller was invited to act as Secretary of the meeting

on motion of Dr. Meek, a committee of five were appointed by the President to frame a constitution and draft a code of by-laws for the government of the society. and said committee instructed to be ready to make their report by 3 o'clock, P. M.
Thereupon the Convention adjourned un-

til 8 o'elock, P. M. At 3 o'clock, P. M., the Convention met

The Committee on Constitution and By-Laws submitted the following report: We, the Committee appointed to draft a Constitution and By-Laws for the Spiritualists and Liberalists of the State of Arhances, beg leave to submit the following report:

That we agree to adopt the Constitution and By-Laws of the Association of Spiritualists and Liberalists of the State of Tennessee.

ADEN LYNCH, G. T. MILLER, A. J. POTTER, James D. Phillips, JOSEPH A. MEEK.

On motion, the report of the Committee was adopted unanimously.

On motion, the Convention then proceeded to the election of officers, and Jos. A. Meek, of Johesboro, was elected President; J. R. Righter, of Helena, Vice-President; C. W. Cavender, of Craighead county, Secretary; Aden Lynch, Treasurer; Jesse Turner, Van Buren, J. L. Greer, Woodruff, J. O. Bagby, Helena, Peter Anderson, Craighead, James N. Austell, Wittaderson, Craighead, James N. Austell, Witts-burg, and Briton Roleson, Wittsburg, Trus-

tees.

The President and Vice-President were appointed Delegates to the National Convention of Spiritualists, which is to meet in 1877. Alternatives, Jesse Turner, Aden Lynch.

Resolved, By the Arkansas State Convention of Spiritualists and Liberalists, We hereby appoint Aden Lynch State

Note that we hereby appoint Aden Lynch State and Spiritualists.

ALLY ADOPTED IN FORM-ING SOCIETIES OF SPIRITUALISTS. Lecturer: that he travel over the State and form societies auxiliary to this organization, and that he takes up collections wherever he goes, to defray his expenses, and that he make a full report to the next meeting of this Association.

Resolved, That the Spiritual Magazine, Banner of Light, RELIGIO-PHILOSOPHICAL JOURNAL, and other Spiritual papers, be requested to publish the proceedings of this meeting.

Letter from F. VogL.

It was was with feelings of the greatest indignation and sorrow that I read the sad news of so active a life having been cut short in its career of usefulness by the hand of the assassin.

We have looked Bro. Jones in the eye: we have received his friendly, fraternal crip; we have done business with him, and we respected him as a Spiritualist as an advanced thinker, as a fearless defender of truth, as a medium's friend, and as a business man.

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not to beg but to work.

Bro. Jones has made his mark in this struggle of progression, to obtain recognition as a science and as a religion, and his memory will be cherished in many faithful hearts. But he will be missed! F. Vogl.

St. Louis.

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all the worthy in Spiritualism. With true sympathy and fraternal love, I remain your friend.

Andrew Jackson Davis

We shall stand by our guns. We shall "Hold the Fort," and more than this, we do not propose to stand on the defensive, holding only what has been gained. We realize fully the need of active, decisive warfare against evil, whether in or out of the Spiritualistic ranks. Especially is it our duty to aid in purging Spiritualism of all uncleanness. Every great enterprise for the advancement of mankind since the world was peopled, has been haptized with blood before it accomplished its highest good. Spiritualism has for years been fighting mighty evils which designing people were endeavoring to engraft upon it. The battle has been bitter and relentless, but truth and right have prevailed. The enemy which had so insidiously entered our camp, with specious arguments, false reasoning, and all the art of fiend incarnate, seeking to seduce the rank and file, has been beaten at every point. The climax has been reached. Spiritualism has been baptizedin blood. We believe the victim would willingly have given his life at any time to advance the cause of Spiritualism. Comrades, let us with that blood wash away all dissensions, all bickerings, all jealousies, all that is evil within our own ranks, and disciplined by the fearful ordeal of the past few years, let us organize with zeal and unanimity for a grand offensive campaign through the enemy's country to the very citadel of error itself. Let us leave our present base, and take up our march, undeterred by the seeming strength of the enemy. With strong, well organized local societies, hard working, high minded lecturers, and pure literature, we can, not only strike the shackles from the slaves of error and superstitition, but we can do far more; we can attract their attention and respect. We can teach them what we ourselves know, that nothing is so ennobling, so elevating, and so powerful for good as a knowledge of the grand truths taught by Spiritualism. The Journal will be pressed forward, in the great cause, with all the power that can be applied. We shall keep our forces in close order, culling out and forward march. Our special care shall be to see that nothing is carried which is likely to encumber us.

To our subscribers, fellow soldiers in the army of Truth, we say, let us show the quiet, orderly discipline of veterans, rather than the boisterous action and verbosity of green volunteers. Let us be united among ourselves-respecting each other and the rights of all-and thus shall we gain the admiration and respect of the world, and receive hosts of volunteers from the best people in the country, thousands of whom are now firm believers in the truth of spirit communion, and only await a fitting time to declare it to the world and join our ranks. Friends and subscribers, we are now unfurling our flag; we can not show you all at once the many beauties and improvements we intend; we ask you to rally to our standard in full confidence that you will never blush to acknowledge your colors. We shall from time to time shake out another fold and display a new star, of which all shall be proud. We believe with the gifted seer, whose stirring letter is our text, that we shall have the respect, good will, and pecuniary support of all worthy in Spiritualism."

Eugene Crowell, M. D.

The name of this able writer is familiar to every Spiritualist and as we always debire to learn of those whose writings please us, we know our readers will be entertained by the brief synopsis of his life we here present.

Dr. Crowell was born in New York in 1817, and consequently is in his sixtieth year. His father was a Methodist clergy man, and he received a religious culture which evinces itself in his writings.

He graduated as a physician in 1848 at the University of New York. In 1851 he went to California, where he remained until 1868. Since then he has resided in Brooklyn, having retired from-practice, in which his intuitive perception of disease, combined with his thorough attainments in medical science, made him emineutly successful as a physician.

He returned to his home from the Golden State, after nearly twenty years devoted to the welfare of humanity, leaving a wide circle of warm friends, and an enviable

. From 18 to 55 years, he was a materialist despite his early religious culture, and was converted to Spiritualism through mesmerism, and a profound study of the laws of spiritual forces facts and phenomena. A long and laborious investigation, from which the most patient would have shrunk in discouragement, resulted in his great work on 'Spiritualism and Primitive Christianity," which fills the niche of honor in the library of Spiritualism. He saw that spiritual communications of all ages and races must of necessity be amenable to one common law, and the explanation of one age was true of all others. He held the key to the mysteries, and alternately interprets the Bible by the light of Modern Spiritualism, and the latter by the former.

No church member can read candidly, a single chapter of this great and exhaustive work without being convinced that whatever may be the source of the so-called modern phenomena of Spiritualism, his own revelation flows from the same fount, and whatever effects or explains one, effects and explains the other.

Dr. Crowell shows how grandly and beautifully the golden strands of Spiritualism are woven into warp of human history, sometimes disappearing beneath the yulgar materialism of mortal life, obscured by the opaque strands of ignorance; or glistening distorted through the overlying error, only to appear as the pattern, imparting the greater glow and lustre, by the dark and earthly background from which it emerges, and against which it appears.

Dr. Crowell's recent tract on "Spiritual ism and Insanity," is the most conclusive document yet produced on that subject, and is unanswerable. It completely and finally settles the question. He shows that Spir itualism is one of the least prolific cause of insanity; that it does not compare with religion in that respect, and that its tendency is directly the reverse. It is a paper that every Spiritualist should have in readiness to thrust into the hands of those opponents who never weary of the "mad dog ery" of. insanity, for if they read it, however slightly, they will never again proclaim their ignorance by the assertion.

Once thoroughly convinced of the truthfulness of the manifestations, Dr. Crowell did not hesitate to bestow on it all his energies, and the ripe fruition of his life. The cause has much more to expect from his vigorous pen.

The Blue Glass Mania.

We presume all our readers have heard of, and become more or less interested in the blue-glass theory, propounded by Gen. Pleasanton. There will much good grow out. of the discussion, for the wonderful powers of the sunlight will become properly appreciated. The pale, sickly denizens of darkened rooms and curtained parlors, will come into the light, and bathe in the direct rays of the sun. Having once enjoyed. its stimulating effects they will never return to the shadows, which enervate and destroy health. If the mild deception of blue-glass can effect this it will have performed a needed task.

There is no necessity of incurring the expense of a blue-glass window, for one of

sending to the rear all that may impede our | common glass will answer every purpose. or when the weather will permit, the broad out-door sunshine is best of all.

The mania, however, will have its day, urged on by interested persons, who manufacture the glass and engage in its sale.

Death-in-Life.

The most strange occurrence of the times is the death-in-life of Miss Annie Goodale the actress (who was in Chicago with the Wyndham troupe]. It has not yet been mentioned in any of the newspapers. She died three weeks ago. Up to yesterday she was not buried. The corpse is warm and limp, and the features as soft and mobile as when in life. Several doctors have examined her, and have ordered that the body shall be watched night and day. The poor lady is evidently in a trance, but whether she is destined to come to life it is impossible to Not long ago a General in France lay in a similar condition for three months after which time decomposition set in, will every other indication of death, and with out any token of life all the time save the warmth and flexibility of the body. It is an awful thing to contemplate the possibili-ty that Miss Goodale is at this moment conscious of all that is passing around her without the power to communicate with her-sorrowing friends; for such consciousness is not uncommon in some conditions of catalepsy which paralyzes the body and suspends volition, but leaves the senses un trammeled. Many an unfortunate person has been buried alive in this condition. N Y. Times.

How often do we read of occurrences like the above? An instance is vividly in our memory where, for some reason, a portion of a thickly-mounded cometery had to be excavated, and, upon disinterring the bodies. some of them were found to be turned face downward! Without alluding particularly to the horror of being buried alive, we will consider the relations of Spiritualists to this all-important subject, which they are supposed specially to investigate, and understand better than any other class. Every one that has witnessed the demise of any of his fellow mortals, is cognizant of the fact that the spirit clings to the bedy with a wonderful tenacity, and especially so to a finely close built organization. But in all cases we should not be too hasty to put out of sight the limp and seemingly inanimate form of our dear friend, lest he be only sleeping. Spiritualists, too, as a class, are more susceptible to trances, and suspended animation; and become mediumistic to a certain extent, from attending seances, and communicating with their departed friends and therefore more care should be exercised in cases of death among them; and partieularly in the case of mediums, whose spirits during their stay upon this terrestrial plane, ever and anon flit about the nortals of the gateway to the other sphere, until many of the strongest cords, that bind their souls. to earth and the body, are snapped asunder. And mediums, too, have this satisfaction, we firmly believe, that although the world treats them coldly, and persecutes them, that they will the better be prepared to glide into the Spirit-world, for having been a mediums and conscientiously performed their whole duty toward men and the angels.

Liberal Convention in Canada.

A. Convention of the Liberals of Canada was held at Toronto, the 14th, 15th and 16th inst. It was the first Liberal Convention ever held in the Dominion. Delegates were in attendance from all the principal cities and towns of Ontario, and from several places in the Province of Quebec.

The business meetings were marked by an earnest spirit, the utmost harmony and practical work. Measures were adopted to sustain Liberal lecturers, encourage the sale of books, and to start and support a Freethought journal at Toronto. Half the amount necessary to keep a paper in existence one year, independently of regular subscriptions, was pledged by members of the Convention, evincing an energy and liberality, on the part of Canadian Liberals, which entitles them to much credit. Quite a number of celebrities were present, among them Wm. Mc. Donnell, author of "Exeter 'Hall," who took an active and earnest part in the proceedings. J. J. Evans, of Toronto, a well-known business man, presided, with rare ability, over the deliberations of the Convention.

An address was given each evening, by B. F. Underwood, to very large audiences. Mr. Bell, of Boston, was also one of the speakers. Before the Convention adjourned, it organized what is to be known as the "Free Thought Association of Canada," and practical steps were taken to secure formation of branch associations throughout the Dominion. The platform of the organization is broad and liberal, and it welcomes to membership all classes of thinkers who recognize the right of exercising human reason, untrammeled by fear, and the right and duty of the fullest discussion of all subjects pertaining to the interests of man, however sacred they may be regarded by a portion of mankind.

CAPT. H. H. Brown will speak at South Bend. Ind., the 22d inst.: at Breedsville. Mich., the 27th, 28th and 29th; at Plainwell, May 8th: at Wayland, May 13th. Between these dates he is to be at Orangeville and Otsego. During the rest of the month he expects to visit South Haven, Rockford, Alamo and Alaska.

PROF. B. F. UNDERWOOD passed through this city last week on his way to Denver The professor is evidently having more calls than he can attend to; he is doing a good THE KEY! THE KEY!

Give us the Key that Opens the Doors to the Temple of Nature.

NUMBER XVII.

THE ANGEL OF DEATH. Sometime ago a curious case of suicide

occurred at the South Orange Mountain

House, Orange Mountain, N.J. The victim gave his name as Henry Montrose, and aunounced himself as a Lieutenant in the United States Navy. It appears from the report which we have before us, "that at three o'clock, one afternoon he was found sitting by his table in a dying condition. A physician was summoned, but the suicide died soon after his arrival. On the table by his side was a glass, a hypodermic syr inge, an open letter and an old account-book with some of the leaves form out. County Physician Ward was notified. He searched the papers and effects of the deceased man with a view of ascertaining his identity, but without success, all evidence of his identity being destroyed. It seems that the name he gave was an alias, and that his representations were made with a view to hide his identity. The open letter found on the table covered six pages closely written, and was addressed to Dr. Thayer, Portland, Me. The burden of the missive was a passionate appeal to the spirit of his 'beloved Pauline.' From the letter it would appear that the spirit of Pauline was a constant presence to the miserable lover, repreaching him for living and luring him to the Spiritland. This hallucination is an explanation of the suicide. The letter concluded as follows: 'I leave this letter unscaled that they may add to it that I have taken my passage. Pauline is again calling me and asking why I stay so long. I must go. Darling, my love, my life-I come-I come-I do not fear or falter. Reach me your hand. dear one, and so, doctor, good-by.' The following in pencil was added, probably after the writer had taken the fatal potion: 'The last act in the great drama of life is almost finished. I have this moment swallowed the deadly draught that will give my spiritjoy. I will soon have passed to that bourne from whence no traveler ever returned bodily. I am calm, and am counting my pulse. It is now 130, wiry. My head feels full and my lower limbs tremble. It will soon be over, and I shall have fathomed the great mystery. I will come to you, doctor, or advise you as I learn how. The light begins to fade. Oh. thou Divine Father! I have taken the life Thou gavest me, but, trusting to Thy mercy, I go without fear." In the letter was mentioned a rose given to the suicide by Pauline, and which he desired to be. buried with him. The little faded flower with a single germium. leaf, was found inclosed between two pieces of adhesive plaster, on which was written, 'Semper Fidele' and "Pauline, to thee I come.'" What a sad termination of life. "Pauline

is again calling me, and asking why I stay so long!" Rendered insane by too intently thinking of her he so devotedly loved, he. resolved to destroy himself, thinking that he might be with her, and share her pleasures in the elysian fields of Paradise. Life and Death meet at the Door which divides the two worlds, and then greet each for the last time! The poor old body, the tenant house of the spirit, goes back to the material world, to appear again as a rainbow tinted flower, with incense fresh from the laboratory of Nature; or, perhaps, passing into the vegetable kingdom the same particles that glistened in the eyes of Plato shown fiercely in the features of an Indian warrior, or illuminated the countenance of a wise old sage, may exist to day, in another form-ever performing a glorious

Yes. Life and Death meet at the Door which separates the two spheres of existence; one goes forward an angel of light. with eyes more brilliant, features more gladsome and nature more radiant, to seek for new realizations in the many mansions of our Father. Death is a kind messenger. when not forced to the side of one who raises his hand rashly against himself. Indeed, Death is an Angel of Light; a cloud by day and a pillar of fire by night, conducting us through the dark valleys of life. Sometimes he holds your hands on the very verge of the grave, sees the light peering through the Door of Death, hears the music of angels, listens to the voice of your loved ones, and knows the very moment, when he must part with you on the radiant shores. At the time of the Brooklyn Theater dis-

aster, which cast such a gloom over the entire country, one gentleman had endeavored to secure tickets for the occasion, but, being unable to obtain the seats he desired, he purchased tickets for the following night. His wife, mother and daughter were to accompany him to what proved to be a holocaust indeed. Visiting the scene of the appalling disaster next day, viewing the agonizing scene enrobed in the life blood of scores of men, women and children, he returned to his own house, and embraced his mother and wife, and then called for his daughter, but before she reached him, the Angel of Death was called to his side to witness the expiring life go out, as it were, in thankfulness that his family were safe! Some have died of joy; under its exhilarating influence the currents of life have ceased to flow; men have died of sadness. anger, hate and despondency, but rarely has one died when animated by a thankful feeling that his family were safe. The Angel of Death is a reality. The vital spark that ceases to burn here, is illuminated by him | the Festival, so that the success of the unin the Spirit-world; the eyes that wer,

drooping in sadness, he illuminates with the lustre of morn: features, tear-stained and gleomy, he gives them angelic radiance; the form of the poor but worthy beggar, covered with rags, he gives a more glorious vesture than the kings of earth ever wore, and he is assigned anartments in one of the many mansions of our Father!

Some seek the Angel of Death; some call to him in piteous tones to come to their relief. Starvation brings him to some; accident to others; cruel war to the wounded and dying soldiers. That little golden-haired magdalen, a waif on the tempestuous sea of life, sin-sick and despondent, knelt down by her bedside, prayed fervently to God and the angels, and then took the fatal draught! Lying at the morgue, who would think that her countenance so placid and sweet in death, encircled with such wealth of golden hair, belonged to a woman of the town—a magdalen! She had sinued; and her young life faded out, overshadowed by a hateful eloud that corrupt men wove around her-She died of sin-sickness! The Angel of Death even enters the house of ill-fame, and his genial presence adds enchantment to the dying scene. 🛸

Thank God, there is no aristogracy with Death! A Vanderbilt, an Astor, a Prestdent, or a King, can not purchase the presence of a retinue of angele. The poor, sinsick magdalen, with a prayer tinging her dying features, and her soul pulsating with cadness, and yearning for a purer and better life, dies more proudly than an Astor whose riches have accumulated into untold millions, while poverty, squalid poverty, yearns plaintively for assistance. The Angel of Death is no respecter of persons! He glances at the dying, beholds the gardens of their souls, and then gives them the greeting their merits deserve.

Singer, the sewing machine man, had nothing within his soul to cause acclamations of delight from others. His advent into Spirit-life was unberalded. He died a pauper (though worth millions in gold), was spiritually impoverished, and the greeting he received was formal and cold. But when this poor sin-sick girl, Ellen Stanly, was lying on her death-bed, her soul yearning for purity, her every impulse striving to rise, her every though a desire to be good, there were Angels of Light present, to welcome her with anthems of joy! Thank Godaristocracy loses its pomp and external splendor when the Angel of Death comes, for he carries a guage to measure your moral worth. Then your wealth availeth nothing. The old, care-worn laborer, begrimmed with toil, and shattered by the rude blasts of an unfeeling world, and whose motives scintillate with honesty-lis death is grander, his entraice into Spirit-life more gorgeous, the apartments assigned him more beautiful, than the loftiest imagination can conceive! The millionaire, whose life has been locked up in self, who is a walkingmetallic safe, his sympathies and gold locked up together, his advent into Spirit-life will be dreary and desolate indeed!

While here, then, on this mundane sphere, you are organizing and preparing your own reception into Spirit-life! You can make it grand-more gorgeous than that of any earthly king at a festival, if your life deeds have been of the right character! If you wish the philanthropists of Spirit-life to greet you with anthems of joy, be benevolent and kind to all with whom you are brought in contact here! They do not welcome the miser; they do not approach the hard-hearted villain with acclamations of delight. We say, then, commence to-day to arrange for your reception in Spirit-life! Make it an event long to be remembered! Cultivate charity towards all; breathe forth a spirit of love and kindness for the erring and the unfortunate; clothe the naked; enrich the mind by careful thought and study, and when the Angel of Death comes for you, he will have a procession of exultant souls who will greet you with songs of delight and shouts of gladness, that will make you feel that your life has not been spent in vain.

Oh, for a key that will unlock the doors of each human soul, and instill therein a desire to so live that a retinue of bright angels will receive the liberated spirit with feelings of pleasure pulsating in their souls!

Apollo Musical Club.

The Apollo Musical Club of Chicago have nearly completed arrangements for their monster Festival, to be held in the Tabernacle Building, June 5th, 6th and 7th.

The splendid chorus of the Apollo Club has already been augmented to about five hundred select voices, and when completed will comprise about all the good singers in the city.

Rehearsals are going forward with great enthusiasm, and there is every indication that this will be the grandest musical

event that has ever taken place in the West. The Club will be assisted by Miss Annie Louise Cary, also Mrs. H. M. Smith (Sopranol. Mr. Myron W. Whitney (Bass), Allen Winch (Tenor), and a splendid orchestra of sixty pieces.

About eight hundred children, especially selected for the occasion are now under going thorough drill for the purpose of taking part in the grand Festival, and will lend a charm of freshness and novelty to the whole entertainment.

Letters daily received by the Secretary of the Club, show that excursion parties are already being formed in various parts of the country by persons intending to attend dertaking is already assured.

Why Was He Not Warned?

The Boston Post, in a recent article, attempts to be witty at the expense of the prophecy made to S. S. Jones, and suggests that if his spirit friends knew of his assassination rather than simply telling him that he would be "surprised," they should have given him warning, that he might have avoided the assassin. This is plausible from the stand-point of the Post, but the Spiritualist who has investigated for any length of time has learned that spirits do not often attempt to thwart the decrees of fate. They recognize that there are immutable principles inderlying the smallest events of life, and that out of what to them may appear as unmitigated evil, good will

Did not the over-ruling power knew from the first the character of Judes? Yet he was retained as an important factor. The betrayal to the Apostles was unspeakably wrong, yet no voice warned, no infinite force stayed.

Whether events should run their course, or be averted by their interposition, rested with the spirit friends of Mr. Jones; we should have urged them to have interposed, but their superior wisdom undoubtedly advised the contrary.

We are glad the Post has sought to "pick a flaw." for it illuminates a subject of vital importance. It shows how independent we ought to be of spirit guidance, when that guidance comes in a form to take away our self-trust and reliance."

We may at any time receive assistance, but we can not rely on it; and in no case should it take the place of reason and common-seuse.

Paying Speakers.

A great deal has been said and written of late in regard to mediums, of all classes, and one would be led to infer that every advantage should be on the side of investigators and audiences. There is another side to this question. We knew a public speaker who traveled several hundred miles to meet an engagement made by a society, and the Sundays of his engagement, chancing to be very stormy, the audience was not sufficient to pay incidental expenses, and the lecturer went away often from Sunday's service without a dollar of remuneration.

While societies generally are just and honorable, there are exceptions disgraceful to any lecture committee. Especially are speakers imposed on when called to officiate at funerals. They are sent for, and often attend at great sacrifice, from a sense of duty. Ministers of the gospel are well paid, but the spiritual lecturer too often. does not even receive thanks. We were informed by a speaker, an exceedingly popular one, too, that he had within a month attended six funerals; at four of these he had received thanks; at one, nothing, and at the other, two dollars! Yet in all these cases, except the one wherein he was paid two dollars, the parties were amply able to have rewarded him.

This is not right. The laborer is worthy of his hire, and the world should be balanced by a just reciprocity.

In this respect our spiritual lecturers are often badly treated; not meaningly, but from thoughtlessness. They are too delicate to ask for a recompense when none is offered, and are thus defrauded of their just

Removal.

Within the next ten days we shall remove the office of this paper and the business of the RELIGIO-PHILOSOPHICAL PUBLISHING House. The new location is in one of the finest business structures in this city, costing over a quarter of a million dollars, and situated on the northwest corner of LaSalle and Washington streets; within three minutes' walk of all the principal hotels. It fronts the Court-House, now building, which is to cost several millions of dollars, and diagonally across the street, is the Chamber of Commerce. By this change we shall place ourselves in one of the most accessible and eligible locations in the city. We shall also greatly increase our facilities for meeting the demands of a constantly increasing business. We trust every subscriber will' feel a personal pride and self-interest in every step we advance, and that the large number who are owing the estate of Mr. Jones, many thousands of dollars in the aggregate, will see the prime necessity of, and will take pleasure in, siding us by paying up their dues and renewing their subscriptions for another year.

ADAM MILLER, M. D., of No. 55 South Elizabeth Street, Chicago, is publishing a very neat little monthly paper called the Swishine Journal. Those who are interested in the Blue Glass system of cure, will find m this periodical quite a thorough exposition of the theory.

MRS. A. C. TORREY HAWKS, inspirational trance speaker, will answer calls to lecture through the months of May, June and July, in the States of Tennessee, Arkansas, and Texas. Her address is 344 Jefferson street, extended, Memphis, Tenn.

WE learn that J. H. Mott, the materializing medium of Memphis, Mo., is going to New Orleans, where he will remain a month.

In our next issue we shall give some interesting answers to questions given by Mrs. Richmond at Grow's Opera Hall.

IF G. MOORE will give his Post-office address, we will attend to his wants.

Funeral of Mrs. Stiles.

The wife of Gen. Stiles of this city, a prominent and talented lawyer, a shrewd politician, and noted materialist and atheist, is dead. Mrs. Stiles was a woman of great beauty and culture, a poet, musician, philosopher, and a devoted wife and mother. The funeral was a novel affair, no wailing, no prayers, no priests, no solemn chants, no mourning raiments or sermon, at the request of Gene Stiles; but in place of these the husband reviewed their married life, and eulogized the many virtues of the departed wife. There was some beautiful vocal and instrumental music, and the reading of a poem, the composition of the deceased upon a late anniversary in her wedded life.

, General Stiles in his address set forth his belief—and stated that his wife agreed with him in it—that there was no future life, and that there was no over-ruling Providence, and believing this, he said it would have been the height of inconsistency to have called in a preacher to make a prayer that would only reach the ears of those human beings present, and to this extent the ceremonies at the burial were entirely consistent.

That Photograph.

In Bastian and Taylor's Seauce Room, is a most beautiful photograph, largest size, of Mr. Hale's spirit daughter, taken as set forth in a previous number of the Journal. It is, probably, one of the finest specimens extant, and is well worthy of a visit from those who are investigating Spiritualism.

Items of Interest—Gems of Wit and Wisdom.

We can not go to the spirits, they must come to us. To recognize their presence we must cultivate the spiritual perceptions. -The Unseen Universe.

Moody's Boston Tabernacle is talked of as a beer garden. Lord, thy ways are mysterious and past finding out. Perhaps the fumes of beer are as acceptable to thee as the rant-ing of the evangelist.

The "Doctors' Bill" fares hard all round. It has been ignominiously snubbed by the Michigan Legislature.

The Banner of Light says of the Arcana of Spiritualism, "An excellent work—pithy, condensed, and careful in its scientific inductions—just what we might expect from its talented author. No more attractive volume for the scientific inquirer into Spiritualism has yet appeared:

A New Jersey graveyard gives an ex-Here lies the body of Mary Ann Louder: She burst while drinking a seidlitz powder; Called from this world to her heavenly rest, She should have waited till it effervesced

"Horse dead, hey?" said one farmer to another. "Yes," was the reply, "and it don't seem that he ought to. I had a doctor, and we bled the horse three times, a gallon at a time, and during the forencon him a pail full of Thoroughwort tea, a pail full of butter-nut back boiled down black, four pounds of salts, one quart of cas-tor oil, a pail of flax-seed tex, and a chunk of tobacco as big as my fist, and yet the pesky crittur up and died."

Comparisons are edious!"-The Major (rocking Nellie on his knee for Aunt Mary's sake). Nellie—"Yes, it's very nice. But I rode on a real donkey, yesterday—I mean one with four legs."

NATURE.

As a fond mother when the day is o'er, Leads by the hand her little child to bed Half willing, half reluctant to be led, And leave his broken playthings on the

Still gazing at them through the open door, Nor wholly reassured and comforted By promises of others in their stead, Which, though more splendid, may not

please him more; So nature deals with us, and takes away

Our playthings one by one, and by haid, Leads us to rest so gently, that we go Scarce knowing if we wish to go or stay, Being too full of sleep to understand How far the unknown transcends the

what we know. H. W. Longfellow in Atlantic.

The Herald of Health regards the excite ment and hurry to "catch trains," as highly injurious to health. We do not know how that is, for we always endeavor to be on time, but to step on a "train" we know to be unhealthy.

A St. Louis Sunday school boy gave his teacher this illustrative definition of "responsibility," "Boys has two buttons for their 'spenders, so's to keep their pants up. When one button comes off, why there's a good deal of responsibility on the other A gush of bird song, a patter of dew.

A cloud, and a rainbow's warning, Suddenly sunshine and perfect blue-An April day in the morning.

Speaking of crime, the authors of the Unsen Universe remark coolly enough: Elec tricity "will be called upon by an enlight ened legislature to produce absolutely indisened legislature to produce absolutely indis-cribable torture—unaccompanied by wound or even bruise—thrilling every fibre of the frame of such miscreants." It would take no great stretch of credulity to believe that the spirit of some bloody old inquisitor wrote the above, and not a calm man of science. How blindly mistaken! Science teaches mercy, charity, and that error is by be overcome by knowledge and not torture in any form, physical or mental. The soon-er all forms of punishment for retaliation are laid aside the better. In its place love are laid aside the better. In its place love and tenderness, guided by justice, mercy and intelligence should enact and execute the criminal code.

The condition of admission into the Academia del Cimento, established in Florence in 1657, was an abjuration of all faith, and a resolution to inquire into the truth, the true position of the Spiritualist.

Ah. Garden of Eden! state of blissful perfection! you are myths—aspirations of the human heart retroyerted into the past.

Out of this night of the dark ages Europe emerged. How? By the influence of Christ-ianity? Who, after reviewing this dismal record of crime against humanity, dare assert that the knowledge by which Europe is blessed to-day, and by which she is superior to the hordes of her ancient forests, flowed from Christianity? If the Christian

religion is so productive of advancement why did it not put forth its fruits during the thousand years it held mankind in implicit obedience, and its nod was more po-tent than the laws of emperors.

Under its best phase, as a religious insti-tution, the future of the righteous was a curse; and Prometheus bound to the rock, with insatiate vultures tearing his vitals, is an appropriate symbol of man forced to accept an immortality of despairing misery or passive inactivity. Ennobled as the goal of physical causation, emerging from the slime of superstition, taking rank with sister sciences, the future life, with its lofty ideality, reacts with irresistible force on the earthly existence. existence.—Tuttle.

"Science is, . . trained and organized common sense."—Huxley.

"But if it is certain that we can have no knowledge of the nature of either matter or spirit, and that the notion of necessity is something illegitimately thrust into the conception of law, the materialistic position that there is nothing in the world but matter, force and necessity, is as utterly devoid of justification as the most baseless of theol-

ogical dogmas.—Hueley.

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Paices from the People.

Was It A Dream? One starry night

A vision bright Came mid my dreams, With gladdening gleams; And my heart was full of joy For I held in my arms, Full of life's sweet charme, Our davling, our baby boy.

I felt his breath upon my cheek;
In baby tones I heard him speak:
"Papa," from lips we'd thought were mute;
"Mamma," with voice like a silver late. My heart beat wildly, for, with tears we had sale, As we folded his hands, "Our darling is dead." And now on my check I felt the light souch of the line forces he had a trade. Of the they fingers be had missed so much; And he "caddled," "endiled," in the cell-rame

As he used to do in the twilight gray. When the day was done, And his "nightly" on, He cank to eleop a wearled with play. In fùe morning dawä, The vision was gone, Int I stoutly said, "He is not dead," Elso how could it be So real to me! Twas not the gleam Of a passing dream

That gladdened my aching heart that night, Rifting the cloude, letting in the light; I know that our baby came to me there, From our the unbounded, unknown cornewhere, I know I held him to my yearning breast; know my lips his warm cheeks proceed With many a kies,

And I know this He gave them back in his baby way. Just as he used to every day; And my heart no longer so eadly grieves, For I know that somewhere our baby lives.

-Nettle Benschotten State-Writing in Dutch-Dr. Slade's Mediumship. To the Editor, My dear Sir:

- Last night I went to Dr. Slade to ask him for a scance with my own folding slates I had bought before going to his rooms, at Spuistrant No. 37 My object was to convince a friend of mine, and I more especially wished to have some writing on my own slates without the Doctor touching them whilst I heard the writing going on. The intelli-gent influences, however, said they could not do it that night, but that I had to come back next day

(to-day) at two o'clock. I consequently went, and to be short, I will only state the principal fact.

The Dector put a crumb of pencil between the slates, on which was no writing, shut them, and placed them at a distance on the table, far from him, say thirty-six faches. He could not touch the state writing that a life was the state. the slate without bending over to that side. In a few seconds, writing within the closed slates was heard, before which they were moved by invisible igency, as if comebody was arranging them in position to commence writing. I did not take my eyes off the slates for a moment. Three little raps indicated that the writing was done. While the writing was going on, my two hands were on those of the Doctor. It was broad daylight, the sun which we had not seen for some days, was shining brightly. The Doctor then gave me the slates, and on opening them, lo! what did I see? The following Datch verse without any fault:—

a Coda milde vaderzegen Dealt tot ons in den regen Voor't droog en dorstig land Want Cui en gare vlagen Zve oop, na zoele dagen Geschenken van Zyn hand."

" In this proof? We hope it is; also to your friend." The hendwriting in Dutch was a Dutch hand; that in English recembled in English one. Well, let your professors and law-courts explain thiol I fineak the Almighty for the great mercy Me has bestowed upon me.—Believe me, Sir, yours folibially, A. Bounnox,

A. Boundon, Officer in the Datebjarray. The Hegue, 22nd March.

The choice is from the Medium and Daybreak. What better test could be required? While the writing was going on "my two hands were on those of the Doctor," eays the investigator. Any person can be satisfied of the truths of Spiritualism by persistent favestigation. The Energetic Circle of Melbourne, Australia, has just closed a fivevears' investigation. The chairman reports:-"I may add that the medium and all of us are in rebust health. We sat twices week regularly, never being once absent from my bost, nor has the me-dium, except on two occasions from temporary ill-This shows that spiritual investigation is not injurious to mind and body.

Christ .- R. M. Pritchard, of Dana, Ill., writes: must now relate what may prove to be of much interest to many, as I have noticed numerous in-quiries in regard to Christ. At a scance last au-tumn while Mrs. Luning and a Mrs. Benson, of Bureau county, were strong in the cabinet, and Mr. Luning, James Pritchett, Wm. Lovell, R. C. Marston and one of Mr. Luning's daughters and myself were sitting in the circle, Mrs. Benson told us that a person claiming to be Christ, was present. In a few moments we heard a voice say, " If you wish to see me as I was on the cross, look at the mediums." On opening the cabinet door we beheld the mediums apparently as if they were in the position that He was while on the cross. Since that He has communicated with us at different times. He denies the immaculate conception and Bays he is a son of King Herod and Princess Antonia, begotten during courtship and was given to Mary for fear of shame. On several different occasions, Mrs. Luning has seen him white sitting by her kitchen fire. First, she saw him alone one evening after we had left our circle room and were sitting by the fire talking. Afterwards she saw him partaking of his last supper-on earth. Again she saw him nailed to the cross, and afterwards witnessed the funeral and saw him placed in the tomb. The evening before Christmas he told us he would take the medium to his home in the Summer-land the next evening. According to promise, he guided her to a beautiful mansion in e Sixth Sphere which he told her was his home have hoped for materialization and think if we had the assistance of more materializing power, he could be seen by any who might wish to see the person whom so many people have thought to be God, having power to save them from punishment

South Wallingtord, Vt.—Mrs. Eva Edger ton writes: As an old contributor to the Little Bouquer with an occasional article for the Jour-NAL, I take the liberty of writing a few lines in memory of him whom we all leved as a brother, though not personally acquainted with him. The ts he held up, the noble examples led by a mind of superior qualifications, the articles of his composition, all led one to believe he was one of earth's noblemen, and the soul of honor. There are but few that take the JOURNAL in this neighborhood, but all that perifie its pages of truth and progression, have learned to love it as well as the main spôke in its wheel. I sincerely trust you will be able to keep it in circulation. You have my sympathy and help. I will contribute as often as possible to its pages as well as endeavor to get more subscribers. I must have his picture. It ought to go into every family in the land. Remember that success crowns the efforts of one engaged in s work for the good of mankind.

The Chicken .- A very modest young lady then asked what part of the chicken she preferred

when asked what part of the chicken she preferred, said: "I'll take the part which ought to be dressed in drawers!" A young gentleman opposite immediately said: "I'll take the part which ought to wear a bustle!" Harishorn was immediately administered to the young lady.—Ex.

Queries 'might be well applied in a different direction. "What kind of religion do you take?"
"That which diess you under water like a duck"; "or, that which sprinkles you"; "or that which sends you direct to the throne of God"; "or that which has plenty of blood to wash away the sins of the world": "or that which believes that sinners "or that which believes that sinners go to hell". Indeed, there is as great a variety in "religion" as in the parts of the chicken, and it is a lamentable fact that hundreds of ministers of the gospel, prefer to enjoy their private religion in questionable way and in accomplishing their mission, they rule one or more of their parishion

er's wives or daughters.

Ah! had fate but been kind, While thro the sunlit arches rang The organ's glorious harmonies, And sweetly blended voices sang Notes that have fixed their memories In this my restless mind. And brought thy dear loved presence near! Had in my hand, thine rested, And on thy face a smile, a tear Alternate manifested, The music's power had raised the soul Upward, till gained, at last, the goal!

—Edw. W. Thompson.

Ministerial Defection:-George Lawson. Ministerial Defection:—George Lawson, of Calloway, Texas, writes:—I will now relate my experience acquired through actual observation during the past year in my own vicinity, which from what I frequently read in the secular newspapers of the frailties of gospel preachers, is neither better nor worse than in other sections of the United States. The first case I will introduce was provider exthedor minister, who theil appears a regular orthodox minister, who to all appearances possessed an exceedingly holy demeaner, that placed a great deal of importance on his congregation having, according to his estimation, a correct religious belief—he contended if the belief was gonttine and seriptural, the conduct would be climitar. This divine stood high among his peo-ple, until he committed an nunatural crime, and afterwards seduced his sister-in-law and eloped with her, (a sister in the church) leaving his wife and four helpless children exposed to the cold charity of the world. The second, a stranger hail-ing from the State of Alabama, a dashing revival-ist, with burning words on his tongue, who for a brief scanson created considerable sensation, espe-ledly among the foundle servinded have a cially among the female sex; indeed, he was es-teemed a truly inspired religious prodigy, and when he preached the church was crowded to overflowing. After he had been the wonder of the meighborhood for about one month, and flattered, feasted and adored by society, he married an es-timable and amiable young lady of a highly re-speciable family, and scarcely had two months expired, when undeniable evidence reached our settlement, that he had two living wives, that he had recently abandoned. This astounding intelligence caused him to descoud from his former elevated social position, and on search being made for him, he was nowhere to be found. The young lady whom he faid married still survives, but is in dis-grace, and is denounced and avoided by her char-itable and affectionate sisters in the charch. The third, a spiritual doctor of fair standing, and fer-fectly sound on the all-absorbing subject of belief until he was convicted of claiming stray cattle be longing to another man. The fourth, another reverend gentleman, who made a respectable display of his apiritual gifts, until he was charged and found guilty of hog stealing, when similar to his inspired predecessors, evaporated in the shades of night from his congregation, leaving the poor, de-fenseless sheep without a sliepherd. The four mentioned pions gentlemen were all right on the question of religion, but ticky and scabby on morals. These instances of moral delinquencies in ministers and members, are so common, that they only cause a momentary shock, and as they are generally ascribed to the infernal agency of the devil, they are soon forgetten, and the religious community is soon prepared for a repetition on the appearance of the next pretending pious adven-

Catholicism.—Arthur Gough, an Irish law-yer and Catholic, of Chippewa Falls, Wis., has brought an action in the circuit court of Chippewa county against Father Goldsmith; the Catholic priest, who officiates in that city, alleging stander in words used by the priest in the public at the Catholic church, in which the priest denounced Gough for preparing and sending to a member of the legislature for introduction in that body a bill to provide for the taxation of church property, the priest also condemning Gough for non-attendance on religious duties. The damages are stated at \$10,000, and the complaint is on-file.

We are glad to know that there is one sensible Catholic who is in favor of taxing church property, and who is not afraid to sae a priest for slander. The Vatioan is eleted at the prespect of war, and ardontly hopes file Russians may gain some pre-liminary advantages, in which case it has persua-ded itself that the war would become general. A war—anything, that will bring the Catholic church to the front, will suit. If a general war does come, it will result in burying the Catholic church so deep that its resurrection again will be impossible. The poor pope at Rome has no legal status, as it were among the rulers of the earth, and he is constantly planning to reinstate his tem-poral power. Catholicism has bitter opposers, even if small in number, and they are stinging thorns in its side. It appears that there is a liber-al party in Quebec, Ca., where the Catholic church to omnipotent, and where the willabus is now in full vogue. They keep the Catholics in a

constant state of uncasiness. What Became of that Stur?—We read in the 2nd chapter of Matthew's Gospel, that a star, not a planet, or satellite, not a meteor or Ignis-fatume, but a star left its orbit, changed its course. and came blazing through space—for what? Now, this was one of the greatest miracles ever recorded; and we should naturally conclude that such a wonder exciting exhibition of divine power would be followed by corresponding results. What were the results? A few wise men somewhere in the east, it would seem, had learned (by inspiration probably) that a child was about being born in or about Jerusalem, who was destined to become sometime in the future, a king of the Jews. And they were very anxious to find and worship this young king, and make him valuable presents of aromatic spices and gold. Well, how did these wise men know that this was Christ's star? Have they or anybody else under beaven. they, or anybody else under heaven, ever seen or heard of this star before or since? Did Mark, Luke or John ever hear of it? Did Paul or Peter, James or Jude ever see Christ's star? Did Christ ever tell the world that one particular star belong. ed exclusively to him? Was this one of the stars which was created on the fourth day, when the Lord performed such a wonderful days work, making the sun, meon and all the stars also, in one single day? And did he then make his only son a present of this star? or did Christ just to see what he could do, make this star himself? All we are permitted to know about this matter is, that this was Christ's star, and it was seen by some wise men in the east and they went west, and found the child. They never made any report of their jour-ney to Jerusalem; not one of them ever came back to inquire into the welfare of this remarkable child during the thirty odd years of his eventful life. At the crucifixion all the wise men were out of sight; not one of them ever became a disciple. Nobody knows what country they came from, even their names are lost to history; even these wise men must have been inspired by some false spirit, for this child never became a king of the Jews; and now if some wise man of the present time feels competent to throw any additional light about this star, which star it was, where it came from, where it went to, and what was accomplished by the strange unparalleled phenomenon, and who was benefited in the least by the miracle, such information will be very thankfully appreciated.—M. K. Wilson, Danville, Ille

The Duclist's End.-Mr. Graves never rose from that bed. His strong constitution and magnificent physique held the last conqueror long at day for many months, but the strong man was overcome at last. And now I relate that, at which many are accustomed to snear, nevertheless the many are accussioned to sueat, nevertucies the fact was vouched for by those who were heatest to him during his last days, and as I understood it Mrs. Graves and some of his nearest relatives and friends spoke of it as true. I had it from one of these, and he related it to me as one who was often ent when it occurred. Mr. Graves during his sickness soon began to say to his wife that Mr. Cilley (who he had killed in a duel) stood constantly at the foot of his bed, with his gaze fixed steadily upon him. There, with the fatal wound in his forehead, stood the slain Cilley, never taking his eyes from him. "It is too horible!" Mr. Graves would cry. At the same time, and all the time, he would cry. At the same time, and an time time, no was as cool and, apparently, as ambitious as ever. He would simply speak of it as a fact, a dreadful, horrible fact, full of dread forebodings, but attil a fact that he would endure with all his manhood. He ordered all the lamps in his room to be kept. continually burning, that the apparition might be overwhelmed with the brilliant light.—Ez.

Both of these men were members of congress at the time the fatal duel occurred. The probability? is, that Cilley was to blame; but whether so or not. the one who sent him prematurely to Spirit-life i desiroy them is brought into requisition. Un-

From the nature of the case we are inclined, however, to doubt the statement; that is, that the spirit of Cilley was present. The fact that the gase of the apparition was "fixed steadily upon him," inclines us to believe that he was laboring under an hallucination. Spirits do not generally remain fixed, like a statute, intently gazing at an object. It is a fact well known, that after intense occupation when all the faculties have been directed to one point, material forms may remain visible for a length of time, although the subject ceases to engage the mind. By gazing intently at a burning lamp, and after a few moments closing the eyes, the form of the light will still remain visible although no brilliancy about it. At the time of the dreadful encounter, the external form of Cilley made a vivid impression on Grave's mind, and when sick, that impression was aroused, and existed as a thing of life. A celebrated artist would gaze intently at the one desiring a picture, and gaze intently at the one desiring a picture, and after he had left he could recall him to mind as naturatas life, and would take a sketch of him as if he was present sitting in the chair. The phantom of the mind was real to him. We say then that Gravès may have seen the spirit of Cilley, but the probability is, that the figure was subjective, the result of an impression when the duel was fought. It was, however, real to him. Phantoms of the mind are often taken for spirits.

God.-After all that has been so plausibly written concerning "the innate idea of God," af-ter all that has been said of its being common to all men, in all ages and nations, it does not appear that man has naturally any more idea of God than any of the beasts of the field; he has no knowledge of God at all. Whatever change may afterwards be wrought by his own reflection, or educa-tion, he is, by nature, a mere Atheist.—John Wesley, vol. ii sermon C.

Special Providence.—A panie in a church is just as liable to be disastrous in its result as a panie in a theatre. The same natural laws govern in each case, and Providence is no more likely to extend a special protection over the one than the other.—Star Vindeator, McAlester, Choclay Nation.

Seances.- I have often observed in seances that after the guide of the medium had manifested and left, unless the scance was broken up, a lower order of spirits came in, took hold of the conditions, and manifested in their own peculiar way. I have observed that partial intoxication on the part of medium and sitters has been productive of very riotous manifestations, because a sober spir it, in coming fato the sphere of a medium whose tissues and whose psychical fluid are saturated with alcohol, for the time being becomes intoxicated. "John King" coming into an atmosphere in which suspicion, low cunning and inverted passions are throwing out pestiferous vapors, is a different spirit from "John King" with influences from persons of an opposite quality; and you need no more ask "John King" for his opinions or experiences when he manifests through those lower conditions than you would the `opinions of a saint from a brawling rufflen at the corner of the street. Spirits will partake of the characteristics, for the time being, thrown around them; otherwise they could not approach us.—Medium and Daybreak.

Few, very few understand the potent effects of certain influences. When a man takes laughing gas, how strangely and eccentrically he acts? When he drinks whisky to excess, that transforms him into another being. The extract of a certain kind of hemp, when imbibed, produces strange results. The spirit, of course, exceedingly sensitive when it comes in contact with inchriating influence, becomes intoxicated and unruly, however high in the scale of existence in Spirit-life. John King, once deceptive, cunning and tricky, accomes the same again when brought into such an element. A spirit influencing a medium is often impelled to give utterance to that which they did not intend, in consequence of the peculiar tone of the latters brain. The medium's brain has its peculiar cura, and if the spirit is not strong enough to overcome its individuality, the message from Spirit-life bears no more resemblance to that which the communicating intelligence intended to give, than a new garment does to one that has one hundred patches on it. The difficulty of getting a purely spiritual message through the brain of a medium, is notoften fully realized.

Spirits Answer Prayer.—M. E. B. of Knightstown, Ind., writes: Much has been said on the subject of prayer in the last few years, and its officacy as a means of obtaining special favors direct from God, thoroughly tested by the united prayers of thousands of his professed followers, being addressed to him daily for months, beseeching him, in the name of Jesus, and in the most carnest and humble manner possible to do away with the great evil of intemperance, which curses our country to such an alarming extent; remind. ing him of his promises as given in the Bible, whatsoever they should ask in His name, believing they should receive, etc., professing entire faith therein. The results certainly have proven, eith-er that God is not a prayer-answering God, as the Churches profess to believe, and the promises contained in the Bible are not to be relied on, or that they are not Christians or disciples of Christ, as they profess. One who was forced thus to believe that had loved ones who were being led captive by the demon alcohol, and who had watched hopeful. ly, but in vain, to see some good result from the crusade movement against the monster, becoming alarmed for the fate of those dear ones, and be-lieving that our friends who have left the mortal form, still feel an interest in our welfare, and can and often do, assist us in our troubles and efforts to do good, by impression or otherwise, in the agony of her heart, prayed as never before, to her spirit friends, calling on several individually, be-seeching them if in their power, to save them from a drunkard's grave, and entreating them to go to the saloon where the one more especially prayed for, was then, and if possible, throw such an influence over the place as would counteract the evil influence which always attends such places, and send him home and benefit others. He came in a few minutes, apparently against his will, for he, passed the door several times, hesitat-ing whether to enter or not, but finally did so, ing whether to enter or not, but finally did so, protesting that he had a good mind not to come home. In a few nights after, he and an associate pledged each other that they would drink no more intoxicating drinks, and in a very short time. 19 of the regular dram drinkers of the place, voluntarly ly stopped the practice. It is now more than a year since, and most, if not all of them, have adhered to their good resolutions, and are being blessed therefore, by being more prosperous and happy; and who can tell the amount of happiness brought to the hearts of those moreown in violi-welfare thereby? Now, if these results had followght to the hearts of those interested in their ed immediately after the crusade movement, which was kept up in the same place for months, with out causing a single reformation in that respect, so far as I know, would it not have been heralded all over the country as an evidence that God had answered their prayers? If so, may we not as reasonably conclude that it was the result of the prayers of a Spiritualist, and that it is an evidence that our spirit friends can and do answer our prayers sometimes?

Grashoppers.-Gov. Pillsbury of Minnesota, having great confidence in prayer as an anti-grasshopper remedy, has appointed Thursday the 26th as a day of special prayer, that the grasshop-pers may be removed.

It certainly would be gratifying to us to have the grasshoppers driven from Minnesota or any other place they may visit. But we have the statement of Josh Billings that no one should be cruel to animals. He says: "Be merciful to all dumb animals; no man can get to heaven on a sorebacked horse." Every method known to art and science, is used to destroy the postiferous grasshoppers. A farmer will dismember one, punch his eyes out, hunt for his brain, disembowel him, and finally kill him without the least conceivable display of remorse. An Eastern humane society profested against pigeon shooting by expert marksmen on the score of cruelty to animals, but the grasshoppers can fly higher than the pigeon, can sing louder, can est more, and were made by he returned, it appears from the above, to haunt | thesame Divine Hand, and still every method to

thinking people will believe in prayer, if one is cured while, or immediately after the invocation to Deity. Thus T. M. Heard, of this city, says that his father is one of the old Methodist ministers of the Eric Conference, and when he was about 12 years old one of his parishioners was taken very sick and given up to die, and his father was sent for at midnight, and he called him to hitch up his horse, and took him with him. When they arrived, the Doctor who was present said, "He will not last over half an hour." His wife begged of his father to pray for him, and he did; and such a prayer! While Mr. Heard's eyes were closed he said to himself, "That man will live." When they arose from their knees the man compared to get better and finally recovered. menced to get better, and finally recovered. Heard says that he is now an unbeliever in relig-There was, of course, a harmonious circle, and in consequence an inflowing of magnetism upon the sick one from the spirit side of life. This good effect that occasionally follows from a harmonious circle engaged in prayer, leads many to believe that God himself will do any thing that humanity asks for in a prayerful mood. Nothing can be more false. The prayers of all christen dom can not drive the grasshoppers from the west. Science must step in and solve the cuestion.

Brief Mentions-What Next?-A. Messenger, of Lawrence, Kan., writes: "I was sur-prized to hear of the assessination of Bro. Jones. year ago last January I saw him sitting at his A year ago lest January I saw him sitting at his desk; I never was treated more kindly than by him and his clerks." Adolphe Didier, of London, a clairvoyant and mesinerist of 50 years experience, is of the opinion that some people have the power of annulling the somnambulle vision. Prof. J.-B. Campbell, M. D., V. D., of Cincinnati, Ohio, writes: "I have silently sympathized with you and yours in the great loss. Bro. Jones can labor for the Journal in the Spirit-world and can do much by his angel messages, and spiritual ean do much by his angel messages, and spiritual presence, to demonstrate the soul's continued existence." We have something of Elementary presence, to demonstrate the source continued ex-istence." Est We have something of Elementary Spirits in D. D. Homes' new work, the "Lights and Shadows of the Spirit-world." The 3rd chapter treats of the following: Delusions (continued)— The revival of Pythagorean dreams—Allan Kar-dec's communication after death—Fancied evocation of the spirit of a sleeper—Fallacies of Karde cism—The Theosophical Society: its vain quest for Sylphs and Gnomes—Chemical processes for the manufacture of spirits-A magician wanted. It is well to know that all will eventually be redeemed. Mrs. Richmond says: These souls that go down in shame sometimes before the vision of man have still a redeeming trait and some point of unselfishness, some wish to rise; and the souls that minister in the sphere of healing—the first stage of the sphere of beneficence-receive them as you would receive soldiers from the bat tle field, as you would receive a man upon the street who has fallen from his horse, or who, wreeked upon the sea, is deprived for the time being of raiment and shelter." [37] James M. and Sarah S. Allen, of Matfield, Mass., writes: "Accept our hearty sympathy for the great loss sustained by the beloved Religio-Philosophical Lournal in the sail sudden departure of its brave Journal in the sad sudden departure of its brave and fearless, generous and progressive proprietor whose trenchant and inspired pen has done so much to lift our heaven born movement above the murky clouds of animalism and old theology, and to bring it to the light and glory of a true human-ism. May his memory never be blotted out! His appreciation of our labora has been very pleasant to us, and we had learned to love him as a brother though our mortal hands never clasped together. We can not say that the manner of his taking off surprised us; I have remarked to my wife more than once that he might very likely meet with a violent death at the hands of the power he oppos ed. May the Journal go straight on, progressing and true, sustained by angels and mortals. The statements of Dr. Crowell in reference to the insane of the United States, has crossed the Atlan tie and confronted the notorious misstater of facts Dr. Forbes Winslow, and he has been compelled to seek his hole. A correspondence in the London Daily Standard makes the doctor appear at a great disadvantage. Winslow stated there were 10,000 persons in the United States rendered insune by Spiritualism. 137 S. S. Clough, of Shamburg, Pa., writes: "I have taken the Journal for a long time and was personally acquainted with Bro. S. S. Jones, and knew him to be a good mason and man, and sincerely regret his untimely demise. I like the theory of the Journal: it meets with my approbation entirely, and I will do what lies in my power to extend its circulation." Why do not spirits detect crime and expose the criminal? "The question," says Thos. McKinney in Medium and Daybreak, "I wish to ask. 'R. H.' is, has he put his own theory in practice? If I understand him, he says spirits should detect crime and expose the criminal. It seems to me that if spirits out of the body should do so, spirits in the body should do so also. It seems to me, too, that if big crimes should be exposed, so should little ones and if it is a man's duty to expose sin or crime in his brother, it would also be his duty to expose it in himself. I want to ask 'R. H.,' has he done so Does he daily and hourly expose all the crimes, sins, and imperfections that came within the range of his knowledge, so far as he knows himself and his acquaintances?" (37 Massachusetts, Illinois and Wisconsin, rejected the Pilidozers Bills. [37] Sami. Eddy, of Michigan City, Indiana. "I was very much pained on reading th brutal assassination of our Dear Bro. Jones; the true and honest mediums have lost a friend and Spiritualism a good and efficient worker." (37) Slias Arthur, the musical medium of Ohio, plays the guitar and banjo, and four other instruments the guitar and banjo, and four other instruments at the same time, playing each one as any other performer would play it alone. If The sixth chapter of D. D. Homes' new hook, relates to the conduct of those Spiritualists (chiefly American) whose ill-judging enthusiasm inflicts so much harm on the Carry J. J. Morse, an English trance speaker, the was in this country last Summer, said in at histories at Liverpool: Spiritualism proves demonstratively that death is the gate of life, that angels visit mortals and commune of life, that angels visit mortals and commune with them, visibly and invisibly; that/man is not fallen, but slowly rising from sphere to sphere, in endicas progression, according to desert; that sinners are not cast hopelessly away, but punishd with a holy and purifying chastisement, in a veritable spiritual crucible of sorrow and suffer ing." Speaking of the Circles of Beneficence Mrs. Cora L. V. Richmond says: "These Circles of Beneficence, stretching far and far away, are "These Circles composed of spheroid forms of different companies of souls; reaching from the sphere of immediate spiritual healing that is nearest to the earth unto

apiritual healing that is nearest to the earth unto the one that touches the very threshold of the divine countenance and the very heart of the divine beneficence." [37] Bro. J. M. Peebles intends to return home by the way of India, Ceylon and South Africa. [37] Judge R. G. W. Jewell, late United States consult at Canton, China, presides over the Spiritual Society of New Orleans. [37] Each of our present subscribers should seemre one new subscribers should seemre one new subscriber for the JOURNAL before 1877 expires, and thus domble our subscription list, and aid the cause of figuritualisms. [37] W. Anderson, Louisville, Ky., writes: "We were W. Anderson, Louisville, Ky., writes: "We were so grieved at the news of the death of Bro. Jones, we could hardly realize that the noble soul and generous heart had been so cowardly and brutally murdered. We are very glad you will continue to publish the Journal." The most wonder-ful mapirational medium living resides in Ohio. His name is Silsa Arthur. He is more than a prodigy, if that is possible. An Exchange says: On last Monday evening our townsmen Prof. Arthur who has just returned from an extensive tour, favored the Deltaans with one of his popular musical entertainments in which he is the Roule princeps. The Professor has added many improve-ments to his programme, some of which justiy entitle him to the name of the 'musical wonder.' He at one time played an air on his six instruments and committed several lines to memory from s copy of Harper's Weskiy held before him, and at another time played two different airs at the same time, the one on the harmonicon and the other on time, the one on the harmonicon and the other on the guitar. As a musician he is a condensed orchestra." As Mary Cole, of Knapp, Wis. writes: "The Journal is a necessity at our house, and if it goes on, I must have it still another year. Spiritualism still lives, notwithstending the efforts of the Christians to kill it." The Chicago Tribuns facetiously says: "One of the Democratic journals which has been considered." Tribums facetionally says: "One of the Democratic journals which has been conspicuously shocked at Col. Ingersoll's infidelity is the Chicago Times, a journal of such deep and humble piety, that it heads an account of a hanging, "Jerked to Jesua" and alludes to the new Moody Tabernacle in Chicago as "That Salvation Shop," adding: "The devii will catch it when they get that Moody machine in good working order, and the revivalist and his musical attachment begin to grind out

MAY 5, 1877. Gospel. It will probably prove the biggest investment God has made for many years. After which a select assortment of patent right souls will be thrown on the market." Leremiah prophesied chap. 34, v. 5, to Zedekiah, that he would die in peace and with great honer; yet further on, in the 52d chapter, v. 11, we find that Zedekiah dies miserably, chained down in a dungeon, with his eyes cruelly put out; 137 J. W. Cochran, Puget Sound, writes: "Memory rakes the ashes of the dead and the virtues of the departed flame up anew. Also for the assassin; let him live to see the misery he has wrought. Remorae will seize him. Like Liu-coln, Mr. Jones passes away on the 15th of the month, just one month from date of Liucoln's assassination." A list of elergymen who have fallen from grace within a year, in the United States, is published in the Jewish Times. The number of convictions for crimes is given at forty.

Mrs. S. M. Lott, of Lottsville, Pa., writes: "We feel to sympathize with the relatives and friends of our ascended co-worker, Bro. Jones. His visible labors are ended, but more efficient aid he can labors are ended, but more efficient ald he can give; with increased facilities for gaining knowledge, he will be a power in your midst." We beve received a copy of the Cape Town Times (Africa), and it contains an article in defence of Spiritualism. What one of the Spiritual Conferences in New York City, Mrs. Lewis gave an account of a little girl being lost and supposed drowned in the canal between New York Boy and Newark Bay. The water was drawn off, but the body not found. The parents gave up in despate; did not believe in clairvoyance. Some friends who did, went to a clairvoyant who, as soon as they entered the room, exclaimed, "You want to know about that little girl. She is in the canal. A short distance from the bridge over it is a deep hole. There you will find her body." A search was made and the first hook let down brought up the body by the clothing. This, he said, was a clear made and the first hook let down brought up the body by the clothing. This, he said, was a clear case of clairvoyance. No evidence that spirits had anything to do with it. ** Geo. Lawson, of. Calloway, Texas, says: "And what is Orthodox belief? A chimera unsusceptible of proof—a metaphysical opinion clothed in the language of contradiction, doubt and obscurity, beyond the reach of human understanding; and at variance with every principle of reason. It is fabricated in the abery principle of reason. It is fabricated in the ab-sence of substantial evidence, and to its possession, the individual is more indebted to accident than solid testimony to support its reality. The profession of any belief, whether assumed or real. s concealed from public scrutiny, while moral actions are distinguishable to even the casual ob-server. In the former, no one can discover whether it is true or false, as one's thoughts are to himself, hence every opportunity is afforded the corrupt man to use deceit with perfect impunity; in the latter, the substance is tangible, and fraud or deception is virtually excluded." Dr. Bremen has been lecturing on the Philosophy of Life at Puget Sound. Before a spiritual society in Mexico, Dec. 11th, "the spirit Pope" said: "The angel of death is coming upon your earth, " *

* your planet is to day the theatre of one of those attacking the said there are the said. catachismos, in which thousands of spirits will leave their material envelopes and pass to other worlds." [37] Mrs. H. Morse, of South Bend, says: "The sad departure of our much loved Bro. Jones, has cast a gloom over the minds of the people, and we feel to mourn for the friends that are left to take his place. I feel that Mr. Jones has been a father to me; his kindness to all around him and the charity he had for the unfortunate—caused his Mrs. Mary J. Hollis, the excellent slate writing and physical medium, has lately assumed a new name, that of Mrs. Dr. Henry Billings. The couple will visit England the coming Summer. 13 George Hutchins, of Ancora, N. J., writes: "Times are hard but I can not do without the Journal. It stands far above all other spirit-

ual papers in my estimation." Thomas Gales Forster, the most excellent spiritual lecturer, is in St. Louis. M. C. Smith, of Shattuckville, Mass., writes: "The best paper I ever saw, is the St. Louis. M. C. Smith, of Shattuckville, Mass., writes: "The best paper I ever saw, is the Journal." There is an association of lady Spiritualists in Boston, designed to assist the indigent and worthy poor. T. W. Swigert, of Newman, Ili., writes: "You may consider me a life subscriber for the dear old Journal. it is the paper of all papers in my opinion and I look for its weekly visits with the greatest pleasure." Mand E. Lord has returned to Philadelphia. Orson Brooks, of Denver, Col., writes: "I have been a subscriber to the dear Reliefo-Philosophical Journal for many years, and a correspond-ICAL JOURNAL for many years, and a correspondent with our lamented friend and brother. S. 3 Jones, the martyr to our glorious Spiritualism; and to say, that my very soul sank within me, at the news of his dastardly assassination, is but feely to express my feelings." D. A. Ball, of Westfield, Vt., writes: "As long as you follow the line laid down by Bro. Jones, keeping clear of dogmatic creeds, free-love, false media, and adhere that most noble thought of his-Think for yourself and express that thought, free thought will give us truth,"—as long as you stick to that and the motto that the paper now salls under, you shall have my subscription." Many Spiritualists will remember J. H. Powell, of England, who visited this country some eight years ago. He died soon after his return to England. He was the author of several works connected with spiritual literature. His widow lately married Dr. Charles, Court. Car Clairvoyance is truly an astonishing faculty. The late Prof. Gregory tested Alexis, the world-renowned French clairvoyant, by buying at a shop 50 or 60 nuts, with mottoes in them, and Alexis read the mottoes before the nuts were cracked. Afrs. E. Edgerton, of Newtown, Conn., writes: "It must bring a feeling of sadness to the hearts of all readers of the Religio-Puttosoppical Journal—as it does to me—to learn of the assassination of the Hon. S. Jones. But who knows the glorious joys that await him in that home to which he has just entered? His kind words and noble deeds of charity will be felt throughout all eternity, and widows and orphans will continue to bless his name."

Frye, of Fort Scott, Kan., writes: "I would like to say to my many friends through your columns that I have made arrangements to answer calls to lecture and give tests any where south and west of the Mississippi." In regard to the spiritual physician, Mrs. Richmond says: "To the eye of the spiritual physician nothing shall be hidden or concealed. He should know at a giance the state of the spiritual pulse; he should understand by the look of the eye and by the countenance what morhid disease is lurking there. He should know if disappointment, envy, pride, malice, faisehood, are stamped upon that visage and gnawing away at that heart. Oh, he should be wise; and the spirits that have charge in the great circle of beneficence that, as you must be aware, receives nearly all souls at first that pass from earthly life—the spirits that have charge in this great circle are those who possess these qualifications." Last Dr. G. C. Castleman, writes: "Since I last wrote you, I have visited Maysville, DeKalb Co., Mo., and delivered a course of lectures there on our Divine Science of Spiritual Truth. This resulted from a correspondence between myself and Dr. L. H. Weatherby, whose card of invitation to speakers you published in the RELIGIO-PHILOSOPHICAL you published in the RELIGIO-PHILOSOPHICAL JOURNAL. I found Bro. W. to be a very kind, genial, honorable and high minded gentleman in every sense of these terms." [37] M. Peebles will visit the Sandwich Islands, the Feeless, New Zesland and other groups in his trip round the world. [37] George Lawson, of Calloway, Texas, writes: "We repeatedly hear the authorized and fashionable Christian doctrine preached from the Orthodox pulpits, that a man's belief controls his actions, and while we look around us, and view the conduct of those persons comprising Christian communities, our practical experience demoncommunities, our practical experience demonstrates the reverse; nevertheless, on this baseless strates the reverse; nevertheless, on this baseless assumption the various Christian creeds are predicated, and their spiritual teachers place an extreme stress upon what their members ought to believe, and seem altogether indifferent to the rectifude of their moral conduct. It would really that the strategy of their moral conduct that the strategy of their moral conducts.

seem with the clergy in general, that the specula-tive question of belief is made a primary consider-ation, and morals a secondary." Common Sensessys: "I think that Christianity is a very.

Sense says: "I think that Christianity is a very legitimate and consistent religion for tramps; they are in perfect harmony. Let us see, Christ and

his disciples tramped from place to place. So do

our tramps. They were very poor, carrying no pursa, nor serip, nor two coats. The tramps of today carry no money and no extra baggage. They all tell you solemnly that they are hard up. Christ and his tramps were a gang of conscience.

less beggars; they took from a poor widow her very last mite. The tramps of to-day will take anything from anybody—the fatherless and the widows need not hanker after visits." [37] M. S. Burr, of Vermillion, Dak, writes: "I prize the

Burr, of Vermillion, Dak, writes: "I prize the Journal above all other papers I read, on account of the weekly fruitage of profound thought with which it is ever freighted."

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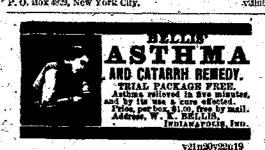
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THE ROSTRUM.

Theodore Parker-His Lecture at Grow's

Sunday evening, April 1st, Grow's Hall was crowded with an attentive and appreciative audience, to hear Theodore Parker, a man who made a prominent mark in the world while on this sphere of existence, lecture through the mediumship of Mrs. Richmond, on this subject, "The History of Modern Spiritualism, and What it has Done in Twenty-nine Years." The following is

an abstract of the remarks:-It is fitting that sometimes in each human life there should be rejoicing. We are not subject to rejoice over hopes that have no fruition; over aspirations not fulfilled; over death that brings no returning voice of life, or sorrow that has no awakening. To-day is one of rejoicing in all Christendom; the day that makes glad because of a rising savior. A for deeper significance abides inthe world than this; greater occasions for rejoicing than this. I freely say if there be no voice but that which the churches give, I can not rejoice with them. The subtle despendency that has crept over the world, the subjection of men's religious nature, the long current of blood shed following in the pathway of the church, religious persecution of sect, the history of the Christian church recred on the ruins of martyra and myriads of lives, are not well calculated to make one rejoice! In my early life I came to learn the lesson that there was no meaning in this rejoicing. I did not have the profound evidence of proof. Slavery was sanctioned by Christianity; there was no voice beyond the grave to prove that man should abide after death.

We meet to celebrate, but I wish you to understand that it is for the resurrection of that higher Christ—the immortality of the human race! I announce to you to-night the Easter of a resurrected world; I announce a risen savior; I speak from the stand-point of authority; I prezent no argument, but testimony only; the voice I give is the voice of the understanding; the proof I give is in the world to-day. I am here to announce flict immortality is not a fable, but the acknowledged possession of the human family! I say that greater than the resurrection of Christ, is the resurrection of that hope that exists in the human race; that the evidence of Spiritualism has establishedl

The ercede of the church would have you immortal by a certain line of faith. Splitualism reveals immertality whether you will or not. You have nothing to do with the existence beyond death, more than you have here. I am here to announce this fact; it is as clearly established as geology, or any of the sciences. I am here to announce this from a stand-point not known in the world until twenty-nine years ago. When the telegraph revealed the fact that messages could be sont, Mr. Morse-waited for the fruition, and finally almost the entire globe was encircled, as it were, with a net work of wire. When the first raps were heard in an obscure family twenty-nine years ago, and when after investigations of friends, they declared them to be messages from spirits, the world laughed to scorn! The first committee appointed to investigate their nature, was the notorious Buffalo Commission of Doctors. They pronounced the mysterious phenomenon, a "sudden development of intelligence in the toe joints!" From that wonderful decision 20,000,000 human beings have dissented within twentynine years. From that decision, which was the astute observation of mon of science, more then 20,000,000, have claimed it their obscurity the doctor's pretensions.

Small beginnings are what the Infinite uses to confound the wise! Those wise doctors have forgotten that the star in the East was discovered by wise men, and that they found the mother in poverty. They had forgotten that Plato was sneered at, and straightway from the forum, the greatest voice of truth was heard. Socrates taught the few, while the wise convocations of his time sneered at his philosophy and wisdom. They had forgotten that from the obscurity. of the East, there sprang into being a movement which gave to the Orient its entire religion; and that from the smallest beginning has comethe religions of the world. Forgetting this, they had forgot to note the incident that first gave the one vibration that philosophers were in pursuit of.

But there were sentinels on the Watch Towers of Science, and if they could perceive these manifestations, they could solve the mystery. The Fox family of girls were respectively about five, seven, eleven and twelve years of age. The girls had no knowledge of any occult science, had no consciousness of any way in which they could persuade their fellow beings into a belief in supernatural power. When subthe demonstrations became still more wonderful. Among these in pursuit of these investigations, was Prof. Hare; he endeavored to discover the secret causes, from evidence which he himself must know; he tested the matter with every scientific power he possessed; in the end he was constrained to admit that the origin was spiritual. "For," said he, "I have tried by every possible means, by every secret means known to science, to detect the fraud. In all instances the answers have come at vari-Prof. Mapes pursued similar investigations, with others. They were set down as dreamchurches, and being alive to the needs of the hour on the subject of religion, I looked for something to fill its place in the 19th century. I came to the conclusion that it was designed to revolutionize the religion of the 19th century.

Let us enter into the analysis of Spiritualism: Modern Spiritualism has put scientists to the test, to this degree: There must be a new departure in science, in scientific terms, new forces, in which science, as now, will fall to pieces from mere weight or disintegration. According to science, if any force in nature supplants any other force without adequate cause, science should find a new cause. When the law of gravitation was pronounced impossible to overcome as a mechanical power, and when it is overcome, it is profitable for scientists to know. Whenever substance manifests human intelligence, not in human form, it is the business of science to define where that intelligence comes from. Outside of any known human intelligence manifestations have occurred, giving evidence of the action of mind, manifesting individual traits of human character. Science has not yet discovered a cause for this. I say that the scientific world is at a stand-still. Until this question is solved, science can go no farther in the direction of occult forces. She has stopped-found an obstruction in Spiritualism. It is convenient for Herbert Spencer, Huxley, and others to call that region, the spheres of spiritual life, the unknowable.

 Δ society of prominent gentlemen was formed in Great Britain for the investigation of Psychological subjects. It is sufficient to know that in this Psychological Society of Great Britain, there are many 'who accept Spiritualism. In this position the subject remains in reference to its present scientific aspect. In the religion of this country, in England, in all the civilized countries of the globe, the revolution has almost been complete. If you could take an outside view of the Churches in the land, you would find at least three-fourths if not four-fifths of the church-going population, have had their views modified or revolutionized by Spiritualism. I don't mean to say they are believers. The presence of Spiritualism in the world has made it impossible for them not to be affected by it. The Churches are obliged to medify their views, of Spiritualism through fear that these manifestations would take people away from their lead. The presence of this spiritual force in the world, made it incumbent on theological ministers to modify their views. Mr. Moody claims to go forth as a revivalist in the path of Christ. Spiritualism has been bosorè him; has taken its ceat in the church, and has generated a feeling of liberality there. It is in this one direction that Spiritualism has wrought tian Church in a Christian land to-day, that you'do not see more liberality. The literature of the church is alive with its life:

When a minister says, "I believe in the presence of quardian angels," you need not fear—this minister is a believer in the es sential principles and features of Spiritualism. You may go on Sunday to any denomination—to Methodist, Episcopalian, Unitarian, etc.,-and you will hear incorporated in the sermon a belief in spirits, and their guardian care, and that they are conscious of what their friends on earth are doing. Wesley taught the truths of Spiritualism. To-day the spirit is abroad in the air; I see it, I feel it. I was up-lifted by it. I kept watching with increasing joy the beating of this divine wave. But this was more marked, if possible, in another way. True, Spirright and privilege to dissent, and throw in litualism has no universities; very few schools: no order by which Spiritualists may be known; no particular system by which the truths of its philosophy are propagated; .it has no regular method of teaching. : Out of nearly every family, one or more, however, are led to consider Spiritualism. It crops out in the press; is shadowed forth there in various ways. There is no skepticism in the world that can stand the proof at every door. This is the great secret of the spread of Spiritualism, and not its public advocacy. The great proofs of Spiritualism are unrecorded. Volumes of evidence have been published, enough to establish any other religion in the world. In this room are not twenty individuals that have not witnessed the truths of Spiritualism. Within this room are two hundred people who can rise up and say, that Spiritualism is true; they know it. In whatever other assemblage of people, can they say they are aware of anything? Spiritualism has worked its way into the hearts of millions of people, who constitute its hourly advocates. It is to you that I look and for you I am speaking.

With such power in the world you need not be surprised, that in twenty-nine years Spiritualism has risen in strength. The jected to investigation of scientific minds. man in the pulpit with the letter before him, turns from that letter to the living voice of the spirit in the air to-day, and says that Christ that has slept for 1900 years, has come to life. The voice of the spirit bears evidence of man's immortality. With such evidence as this, we press forward in spite of the usual sneering.

If the Spirit-world is opened, what is needed of preachers? I say that Spiritualism revolutionizes the world. I don't say that the truths of Spiritualism are only twentynine years of age. The ages of the past conance with my own wish. The sounds or | tained records of the communion of angels. raps are independent of any human control. The voice of the past, is the great living voice of the present. I do say, however, that spirit and matter clasp hands across ers. I had noted this at the time. Having | the bridge of death now for the first time, departed from the line laid down by the The fearful abyss—that Lethe—is bridged what he knew of it. He smiled and said:

over by the Iris arch of actual testimony. The persons of your own bousehold are made corner stones of this edifice. As to myself, I never respected authority much; I claimed the right of sifting truths. My mother, risen to a higher and more beautiful life, could attest to me better than any other person I ever knew. Such is the evidence that comes to every man. I must lift the strong chain that binds you to the past. The voice of a spirit mother constitutes you proof of the hereafter. The testimony of spirits are to be taken, for they know what they are talking about. This day, with its cares and troubles, misfortunes and corruptions, is a day of rejoicing for you. You have occasion to rejoice with louder refrain than the members of any church: with greater joy than the churchman heralds in the advent of one that keeps far away from humanity. You have to day the ever present voice of the Spirit-land blooming by the way side of Spirit-life. You have messages from children, fathers, mothers and others. You have the character and wisdom of both worlds, if you will only reason.

That the shrine may be kept clear; that you may seek earnestly for the best gifts: that Spiritualism may mean something more than a name: that you shall not with evidences of a future life become careless. but that you ever remember, that as you sow, so shall you reap!

One thing especially to Spiritualists. Bear in mind that the evidence, the three sounds which respond in the affirmative by the spirit; remember that any form of manifestations, does not constitute the spirit of it. Seek the higher grades of spiritual truths: let all forms of demonstrations be clearly established and perpetuated; but do not for ten, fifteen or twenty years, seek for tests, for that which you have had enough proof to convince a thousand minds. You don't need additional evidence to that of the present; you do need additional purposes and liberality. The life here is the precursor of the future. The laying of the foundation here is laying the foundation of a Temple hereafter. I would conjure all toremember that no laurel wreath will gain you admission to heaven. No wealth will pave a pathway to the celestial gateways, save good deeds and lofty aspirations. I would say that all should expect to live inthe world above, surrounded by friends and the lefty companionship of those who have risen to Spirit-life. A hundred years from now, I shall expect to see in the dominion of Spirit-life, that each of you will have made that progress, so that looking back, you will know that this is but the beginning of a lofty and eternal life of which God alone holds the infinite expression, and ministering spirits are his interpreters.

THE SPIRITS AS PROPHETS.

Interesting Correspondence-Mr. Dick's

Statement. [From the Rome, New York Sentinel.]

Readers of the Sentinel will remember that last week we published an article which appeared in the New York Times, regarding the death of Maj. Plather. We reproduce the item as the basis of correspond-

ence which follows it:

"Mr. Dick, while in the coroner's office, yesterday, related an extraordinary story of recent spiritualistic revelations concerning Mr. Platner's death. Mr. Dick, who professes to regard with contempt the doctrine of the Spiritualists, stated that about a month after the disappearance of Mr. Platner, he [Mr. Dick] and several others, prompted by mere curiosity, attended a seance given by a well known medium. Soon after Mr. Dick and his friends entered the room, the medium approached the former and said: 'I think, sir, you have a missing friend, whose whereabouts you are auxious to ascertain. Search no longer, for he is in the Spirit-land. Look at the back of my right hand, and you will see his name. Mr. Dick, in the utmost astonishment, saw inscribed in the bloodred characters on the medium's hand, 'Gardinier C. Platner.' The medium further informed Mr. Dick that Mr. Platner's body was held fast under a pier, in the north or east river, and would not rise to the surface until several months had elapsed."

Mr. T. B. Slingerland, of this city, was led to make inquires as to this matter, and wrote the following letter to Mr. Dick: Rome, N. Y., March 27, 77.

A. E. DICK, Esq.: Dear Sir-Mr. Gardinier C. Platner was an acquaintance and friend of mine, and it appears from the enclosed, published in the Rome Sentinel, that he was a friend of yours also. I have therefore taken the liberty to write you, to ascertain from you the actual facts whether or no this account of what transpired between you and the medium at the spiritual scance is true or not. If it is true, will you be kind enough to inform me who the medium is, and his place of residence, with such other facts and incidents as you may be pleased to communicate? Awaiting your reply, I am, respectfully, Yours, &c.,

T. B. SLINGERLAND.

MR. DICK'S ACCOUNT. "Miles & Gibb, 408 & 410 Broadway, NEW YORK, March 29, '77. T. B. SLINGERLAND, Esq.:

Dear Sir-Yours of recent date is at hand. The papers do not give the story exactly as it was told by me. Had I known that it would get into the papers, I would never have told it. It was by accident I called on Mr. Foster, the Spiritualist. I was invited by two friends to go with them and sit in a circle. We all sat around a small table in a large, well-lighted room. I wrote Mr. Plat-ner's name on a slip of paper, with the names of half a dozen other persons dead and living. Foster did not see the names written, but no sooner had he closed the paper in the palm of his hand, than he turned to me, saying: 'The spirit of a friend from whom you would like to hear is present.' I asked his name. Mr. Foster requested me to look at the back of his hand, which he held up before me, and there he said I could read his name. To my utter astonishment read Platner's name in full, in blood-red

'You are a little skeptical. It is G. C. Platner, and he is in the Spirit-land.' I asked the medium to tell me how Platner came there; whether he was murdered, and he said he was not murdered, as he could see his watch-chain hanging loose; that he was drowned, and that the body would rise from 50 to 100 feet from where he fell into the water; that the body would rise in four months, and I would see it at the morgue. All has come to pass as the medium predic-ted, and I regard it as remarkable. Mr. Foster's address is No. 9 West 29th St., New

Grove Meetings.

the borders of Wisconsin and Iowa, to the fact that it is high time to begin to arrange for out-door gatherings; as I am anxious to attend as many as possible during the summer in and adjacent to the State of Minnesota.) I will arrange for months ahead. So please fix your time and address Thomas Cook, State Missionary, Farmington, Dakota Co. Minn.

Spiritual Meetings.

are cordially invited to attend and bring provisions and blankets. All come and have ed by O. H. Godfrey and others.

Respectfully yours, A. E. Dick,"

The mildness of the weather will soon allow of meetings in the groves, "God's first our spiritual friends in Minnesota and along

The Spiritualists will hold a two days' meeting, at Hardin City, Hardin Co., Iowa, on the 19th and 20th of May. The friends a good time. The meeting will be conduct-

We are two lonely robins,

We are very heart-weary and sore, All day we've been crying and fretting. For our buildings that we'll never see more.

THE ROBIN'S WOE.

BY ESTHER M. A. MAREYT.

For days and for weeks we've been gleaning. Every feather and fibre and leaf, To build up a snug little home with, And now we're in terrible grief.

This morning we both were so happy, No birds could be happier I know, For up in the tall tree yonder. God on us-did a gift bestow.

In our nest made among the green branches, Was a home that we built with great care, And in it were four little birdlings, Safe hid, as we thought, from a snaro.

But as we were feeding our treasures, A bad boy climbed up in the tree, He twisted the neck of one birdling. And hurried away with the three, ;

Oh! this is indeed a sore trouble, For we poor lone robins to bear, Will any one care for our serrows. In our trials will any one share?

Yes, we hear a sweet voice echo softly! It cometh to us on the breeze.

"God above has a care for your sorrow. He feels for you. e'en while you grieve?

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