Eruth . Bears no Mask, Bows at no Suman Shrine, Seeks neither Place nor Applause: She only gehr a Bearing.

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Biographical Sketch of Emma R. Tuttle.

BY HESTER M. POOLE.

Nothing is of greater interest to humanity, than humanity itself. The experience and growth of one, is in some manner an epitome of all; for each is but a blosan epitome of all; for each is but a blos-som, springing out of "that Unity, that Over-soul, within which every man's par-ticular being is contained, and made one with all others; which evermore tends to pass into our thought and hand, and be-come wisdom, and virtue, and power, and beauty." Through one individual, who has kept in close with relationship with this kept in close vital relationship with this divine and infinite fountain, what trials have been surmounted, what aspirations have been kindled, what work has been accomplished, and what positive good has been added as a moral force to society!

The quiet life of daughter, sister, wife, mother and friend, unheralded by adventitious aids, may be, if truly told, a beacon light to many another. Especially is this true of the pure lives of those inspirational and progressive women of the age, who should shine as stars upon the furthermost horizon of advanced civilization; for we are really just emerging from midnight, as far as this half the race is concerned; nor can the effulgence of full day dawn over the mountains which we are painfully traversing-mountains of ignorance, prejudice and custom-until freedom and opportunity are recognized as the heritage of every immortal child of God. . 4

The life of Emma Rood Tuttle, the subject of this sketch, is an excellent-example of the laws of heredity and environment Her maternal grandparents were sterling New Englanders, of mobile French and solid Welsh stock, who were founders of a sensitive and impressible, yet hardy race. They removed to Braceville, Trumbul Co., Ohio, early in the century, soon after their marriage, when such a journey was more formidable than circumnavigating the globe at the present day. Here on the very farm where a happy childhood was spent, her mother was married, and here Emma was born, in the year 1839. Here, too, she, a hap-py child, grew up to beautiful, healthy and rounded womanhood.

The recollections of those early days are "joy forever" to one, reared as she was, in the noble, simple and affectionate atmosphere of home. Just across the street lived the grandparents, who made another home for the warm-hearted girl. Here the child nourished that love of nature which sings through all her poems.

Happy the organization nourished amid uch wholesome influences! The grandmother tall, precise, intellectual, but loying; the grandfather hearty, impulsive and cheery,—from both, as well as from the parents, were derived stanch and noble traits of character. The grandfather was a singer of, songs, many of which were his own composition, and none who ever heard his magnetic value can forgat that music his magnetic voice-can forget that music which was born In his very soul and which greatly aided to develop the love of it in Emma. He dist inspired her with a taste for lyric poetry, and taught her to sidg and play. She says, "No prima donna ever felt better satisfied with herself than did I, when grandpapa had taught me to sing and play, "The Frog who did a Courting Go," standing between his knees. Her mother

was also a natural musician. Her earliest religious recollections are attended with going to church at Newton. Falls, three miles distant, with these same grandparents. The church was built in a grandparents. The church was built in a grove, through which ran a bright river, with banks green to the waters edge, and here the earliest bluebells and themones of spring, peeped up to smile at the guileless young creature, who smiled back her love into their faces. They taught her lessons of natural poesy, which welled and throbbed in her gentle bosom. She can remember not a word or thought of the lessons taught inside the building. But in hours of weartnot a word or thought of the lessons taught inside the building. But in hours of weariness, memory files back to those quiet hours spent between sermons, on that bright river brink. There she gathered something sweeter and more fasting than



MRS. EMMA R. TUTTLE

flowers, in that holy, worshipful season. Here her first impressions of religion were linked with nature's peace and beauty. That lesson has deepened with years, until God and his workers are indeed one, and worshiped together with far holier zeal than by those who cry for the crucifixion of all earthly pleasures, and regard with contempt all mundane loveliness.

Mr. Rood, the child's father, was a naturally progressive man. He welcomed, with

ally progressive man. He welcomed, with faith in the light of reason, the "Divine Revelations" by the young Poughkeeps is seer, and was ready to listen to the first raps in Rochester, which were reveil! 6 to the dawning light of a new day. The daughter remembers his talking about the "knockings," with enthusiastic interest, though to her they were full of ghostly mystery. Shortly after, she was sent to her first boarding school, at Farmington, Ohio. While there, she heard a lecture on "Spirit tappings," in which Prof. White declared them to be the work of the toe-joints of mediums, but her dearly loved father only laughed at the explanation. At this period, Mr. and Mrs. Rood were members of the Methodist church, in which the mother was renowned for zeal and good works. Mr. Rood, from his progressive tendencies, became naturally a patron of the first lectures and circles held in the interests of Spiritualism. Fearing for the welfare of his soul, the devoted wife made a compact that if, he would continue attending church with her half the time, she would go to lectures and circles with him the remaining half. But the household became soon united. The sensitive, impressional woman, always open to the truth, after-going with her husband a half dozen times, not only became a convert to the belief, but a good medium, as well,and a happier soul never dwelt in mortal garb. Her pure, unselfish and devotional nature attracted the communion of similar spirits, and as long as she remained on earth, these were her closest and dearest companions.

While these changes were occurring at home, Emma continued still at the Western Reserve Seminary, where, bu account of her studious habits and early niety, she was considered a most promising papil. But also he new belief had crept into her father's amily, and of course the maiden's very conditions. soul must be jeopardized. Consequently, not only the church, but the school-faculty, began their labors for her welfare. But, with all her gentle traits, Emma had inherited moral courage, in a rare degree. Disgusted by their assertion that only a low class of people accepted the new light, and feeling keenly the insult offered to her rev-ered parents, she shortly after withdrew with them from the church. Its members seemed to regard her as a lamb gone astray from the fold, and after the first shock was over, treated her kindly. But the lamb never returned. She found sweeter pastures and clearer waters in the new fields of broad and glorious truth.

broad and glorious truth.

That school-girl, new a weman, says: "I see a great change in that church. Last season, the same old building, elegantly refitted, was opened for my husband and myself to give an evening entertainment. He lectured, and I assisted with dyamatic readings, and dear old friends filled every seat from gallery to desk. During the evening I sang one of my inspirational songs, which was received with great applause. Twenty years ago they would have feared it, imagining a ghost behind every bar of music."

And they would have been callous indeed, had they failed to appreciate this exquisite song, which has been set to music by James G. Clark:

THE UNSEEN CITY.

I think of a city I have not seen,
Except in my hours of dreaming.
Where the feet of mortals have never been To darken its soft, soft gleaming.
A glimmer of pearl and glint of gold,
And a breath from the soul of roses.
With brightness and beauty all untold,
Steal over my calm reposes.

A* I dream of the city I have not een. Where the feet of mortals have never been.

I think of that city, for oh! how oft
My heart has bean wrong at parting
With friends all pale, who with foot-falls soft.
To its airy heights were starting.
I see them again in their raiments white.
In the blue, blue distance dwelling.
And I hear their praises in calm delight

, Come down on the breezes swelling. As I dream of a city I have not seen, Where the feet of mortals have never been.

That beautiful city is home to me; That beautiful city is home to me;
My loved ones are going thither,
And they who already bair crossed the sea,
Are calling "Come himser thiner."

On! the tender eyes that I worshiped here
From the golden heights behold me,
And their songs enchant their raptured ear,
When the wings of slumber fold me;
As I dream of a city I have not seen,
Where the feet of mortals have never been.

Once out of theological thraldom, her soul swiftly expanded. At that time she re-ceived valuable assistance from a French lady, Madame Angelique Le Petit Martin, the mother of the celebrated artist, Lily Spencer. Madame Martin resided in Braceville, and was known in church circles as an "infidel," and a believer in the 'Rights of women," both terms of abhorrence. Emma had always longed to enter the delightful the atmosphere had been considered dau-gerous by Mrs. Rood. Now, however, the character of Madame Martin was estimated at its true value, and Emma began to study French, and to take lessons in sketching and painting from nature, but she learned much more than these. With contagious enthusiam, her teacher whirled the young girl over all the radical issues of the day, and the latter looks back with gratitude to the impressions then made in those long hours of converse, as well as for an insight into the laws of art, which has been a grow-ing joy, all her life. By its means, through pencil and brush, she has been able to gladden friends and render home attrac-

Phose were days of great mental activity. At the age of seventeen she began writing for the press; among other things, she contributed a series of articles for the Universe, published at Cleveland, O., and also her first poems; for, all her life this imaginative, vivid soul had sung songs, and dreamed dreams, and nature was willing, pure and clear, with rythmical inspulse in her young brain; some of these productions were af-terward included in "Blossoms of our Spring," jointly with those of Mr. Tuttle. Meantime, she was called from school, where her studies would soon have terminated, by the illness of her mother, who shortly after passed from this life, gently and beautifully, as daylight cades away. It shows how steadfast and reliable was this eldest daughter, for the mether confided the care of the three younger children entirely to her, and one was but an infant. During several weeks, Mrs. Rood seemed to dwell more in the next sphere than this; she saw beautiful landscapes in the summer land; she was daily visited by friends who had ascended there, and discoursed with joy of the Abarga and the Seement S had ascended there, and discoursed with joy of the change awaiting her. Fully realizing that she was not to enter the grave, she looked upon the very home where dear ones dwelt, and only the separation from her family on earth, a separation for a brief space, gave her grief. Anxious to spare them the shock she gently prepared them for the inevitable parting, telling of the lovely home which was ready for her spirit, and assuring all of her guardianship and affection, and of her certainty of helping it, and assuring all of her guardianship and affection, and of her certainty of helping them to lead good, true, noble lives. What words can paint the preciousness of Spiritualism in the face of such a separation? The dear Madonna of the household, so lovely in character that every one, far and near, looked upon her almost with a feeling of veneration; lay upon her death-bed, and lot the very heavens were opened and exalted intelligences anointed her eyes, that they might see the glories of that radiant land where there are no more partings, while she translated the spiritual consolations in-

to our poor, common words!

As death approached, she lay speechless, but conscious, looking upon those who watched her every breath; evidently she longed to say a final word, and this was done through the lips of another, Mrs. J. done through the lips of another, Mrs. J. Walker, of Youngstown, Ohio, a medium who was sitting by the bedside, and inspired to give the farewell in verse; exactly in Mrs. Rood's style of composition. As the last of the stanzas died upon the hushed air, the dear, emancipated spirit gently-breathed itself out of its wasted tenement, without a sigh or the fluttering of an eyelld.

At the funeral, the daughter experienced her first positive spiritual control. As she was about to take a last look of the dear form, soon to be laid away focuer, a terri-ble sinking faintness came over her, which slarmed the friends. Out of this she was lifted by the strong magnetic linduence of disembodied spirits, into an atmosphere of peace and strength, wherein she lived for two weeks; a period of exaltation, in which she was the comforter and supporter of the sorely stricken father, who mourned so in consolable. Balls this round air learned and in the sorely stricken father, who mourned so in the sorely stricken father, who mourned so in the sorely stricken father. confolably. Daily this young girl went about her duties, with the light of the upper world crowning her still childish brow,—a light which sanctified and deepened her consecrated nature. It stamped her as one enlisted in the ministry of DUTY, and she wears its signet still. Talk not to her of idle luxury and self gratification; the pathway she en tered then at seventeen is still pressed un-falteringly by her footsteps, untempted by shining ambition, undismayed by obstacles. Bravely her unaccustomed fingers took up the threads of life, dropped from the deft, clay cold hand which had guided them all these years, and "sister Emma" became the oracle of the saddened household. The sterling truthfulness and conscientiousness of the mother became even deepened in the daughter, who still continues "to guide, to comfort, to command" another household. Here began those lessons of self-help, which blossomed afterward in these lines:

SELF-RELIANCE.

Blow back the veliffrom my face, oh! winds of the I wish it aside, although soft/and protecting its tis-sues;
Tis best to see clear, if the weather be storely or pleas-

Wide-eyed to face Life as she faces the soul with her Ab! I have passed on from the days when in weakness
I trembled.
And drew close my veil, when I knew that grim
Danger was coming.
Till through it mad fires only rose colored blossoms
resembled.
And filled, I walked onward, my gladsome melodies
humming.

He only is brave, who is brave with an eye on his pecil; And Ignorance knows not the meaning of victor or She plays with red popples, and circles her forehead so

Albeit her couch with the poisonest night-shades is The years have gone by when the sweetness of weakness was sounded.

When innocent Igoorance played with her sleepy,
white fingers.

While Wisdom, star crowned, lay neglected, unhonored
and wounded.

And Bigotry plaited the thorns for the world's
knowledge bringers.

We sense the salvation, at length, which is gained by With reason and truth—never once by their dire cru-ciaxion;
They sanctify souls by a wise and devout self reli

Which springs up from growth and is fed by the dews of affliction. To day is not good for long dreams among myrtles and rusca!

[]Mad vipers slip 'round where the fair blossoms smile in the grassee! Sometime, will come safety and days of delicious re-

When up all the fature roll-blisses in opulent mas-

The published writings of the young girl had called out letters from various sources, among them one from a gentleman, which began an era in her life. It was from a young Ohio farmer, a chosen instrument in the hands of supermundane intelligences, and who had already done earnest work in the radical cause. She had read of his reremarkable development and profound writings, but supposed him to be an elderly man, instead of one only a few years her senior. This letter is so characteristic, that I cannot refrain from giving it to the

BERLIN HEIONTS, OHIO, Feb. 11th, 1857.

Miss Emma Roop, Esteemed Friend:
Excuse the liberty I take in addressing this
note to you, but I do so to excuse myself
for sending a copy of "Life in the Spheres," which will reach you about the same time. I send it as a slight recompense for the pleasure your poetry in the Universe has given me, and perhaps if you have not already perused it, some pleasure may come back to you. back to you.

Here on the farm, my friends are few, though my acquaintances are many, and my pen supplies the place of tongue, in con-versing with those who are congenial. I often lecture in neighboring towns, but it is always that I return home with pleasure; is always that I return home with pleasure; it is so quiet and places me in such close contact with nature. The little nook down in the glen where I write, when the weather is pleasant, I welcome as an old friend. Although there are many reformers here, they are, as in most places, wonderfully afraid of the conservatives, and can boast but little manly independence. But we can bear slight persecutions, when we know what the end will be!

I know reform is sometimes destructive in its awakening hours. It is like the avalanche on the mountain's brow, which rushes down the steep, sweeping everything away in promiscuous ruin. It then slowly melts, sending a crystal stream meander. ing to the ocean, nourishing the flowers blushing on its banks, the strong trees, and countless forms of life. Though the com-mencement is rough and terrible, the end is

peaceful and lovely.

But I have written, instead of an excuse, a little etter, spun out much, longer than I intended

A letter from you would be acceptable. Hydson TUTTLE,

So auspicious a beginning, could have but one ending. On the of the ensuing Oct Hudson Tuttle and Emma Rood were married, and their united lives are on the. very farm where he was born, and which is still their pleasant home. How delightful to chronicle a union like this, where the family circle is the repository of the best elements of our coming civilization; whose broad sympathies ramify toward every righteous effort to benefit humanity; where inspiration, reverently recognized, is sub-ject to the inspection of virtue and truth, and where husband and wife are peers in all good works of hand or brain. Such as they, live not according to the laws of conformity, but to those divine ideas which are the only masters recognized by loyal souls. Many many more nuptial to ches, so faith fully upborn, help to usher the morning of the property of the conformation of the conformati ing of a brighter day than this?
One great shadow darkened the hearth-stone a few years since. Mrs. Tuttle's sis-ter, Agnes, after the death of the father.—

which occurred not long after that of the mother,—became a member of the household, and as a beautiful girl of nineteen, loved by all who knew her, she grew to be its embodied sunshine. Away from home, she was striken with fierce disease, and in a few hours only, she passed on to the "Land of sunshine and eternal spring," while yet the dew sparkled upon the flow-ers which crowned her lovely head. Out of this great grief sprang the following lines, which have been set to music:

MY LOST DARRING.

Oh, for the voice of an angel to sing
About my lost darling, so tender and true,
Whose eyes were as blue as the skies of the spring,
Whose heart was as pure as her jewels of dew.
I can but mourn her in sorrow and tears,
Life was so gladsome and earth was so fair;
Days were but bloseoms which grew on the years,
Woven in flower chains for young life to wear.

Oh. my lost darling, come down from the skies! See how I becken you filled with regret; Come with the love which was mine in your eyes, Beautiful angel, remember me yet!

There in the midst of the angel of light. There in the midst of the angels of light,
With asphodels blooming like tems at your feet,
Oh, turn from the faces so how and bright
To dream of the olden days-sunny and sweet,
Laugh till the atmosphere waters with giee,
And gently the angels look up in surprise;
Ah, then would you say you were thinking of me,
Who used to read gospels of love in your eyes?

Well I remember the wild winter day
When, parting earth's snow-spread, we covered
her form.
So moveless and cold, with the pitiles clay.
And turned us away with our face to the storm;
Earth had not blossoms enough for our dead.
So all unadorned she went down the dark way.
But the angels had woven fresh flowers for her head,
From the opulent gardens she walks in to-say.

Sometimes I think that the glore of heaven

Bometimes I think that the giory of heaven Hangs like a vell, thickly spangled with stars, Between us, obscuring a thought of me even, With gossamer foldings and goldenest bars. Darling: my darling: I pray and imp'ore You will not forget me wherever I be, flut stretch a white finger to me from the shore whose evergreen banks lie beyond death's dark sea.

The circumstances of Agnes's translation

almost crushed the tender heart which had been as a mother's to her, but angels became comforters. Day after day they gave personal consolation, whispering messages of holy affection directly to the sorely smitten soul, until its equilibrium was restor-ed. And until now, that dear love and companionship continue to be little, less real and palpable, than before she passed from earth-ly sight into the radiant heaver reserved for the pure in heart. Generally, however, Mrs. Tuttle relies on her unaided powers, and believes in reason, as well as intuition. believes in reasop, as well as intuition.
Only in a few great crises of life, have
dwellers in the second sphere, been consciously her monitors, though she is doubtless often open to influx from divine sources.
The exquisitely sensitive and musical temperament which bends under the "weary
and unimaginable weight of woe," that often
embitters existence and finds expression in
minor strains, is yet capable of wholesome minor strains, is yet capable of wholesome reaction. The following charming versification is an example:-

SEEING JENNY HOME.

The snow is sparkling neath the moon as if she poured the brightness.

Of all the clivery summer eves upon its white ex-

While on the hill, past Eagle Creek, the school house gleams in whiteness.

And on its top the gilded spire is flashing like a lance.

The distant windows glow like eyes; the clanging bell is swinging
And calling to the boys and girls as it has called before,

To boys now men, to girls grown old, to some now angels singing
In that sweet home where fall no snows upon the starry floor.

Continued on Eighth Page.

Soul Pills of Doctors of Divinity—Remedyfor Remorse--"Lady Macbeth" and "Bill Sykes" "Made White."

BY REV. S. L. TYRRELL.

Two questions are now uppermost in evan-gelical councils and ministers' meetings: One is, how can the masses be induced to attend church; the other, how can infidelity be checked. The churches clearly per-ceive that the world is fast drifting away from, them, and growing more indifferent or antagoniatic to much of their teaching, but they do not seem to apprehend the real underlying cause of this lamented "modern unbelief." Such is the fatal blinding power of infant religious education and youthful training to distort and vitiate the logical faculty and destroy man's confidence in the fair conclusions of his reason, that most orthodox believers cannot realize that what they call the cardinal ideas of their religious system, appear to unbiased minds fully as absurd as the wildest dreams of pagan-ism. What, for instance, can be found in the whole range of mythology more calculated to excite the astonishment of cool, rea-soning minds, than the great complicated Christian "plan of salvation" which all church-goers have heard expounded from their childhood by orthodox Moodys and other more cultured and less excusable divines. According to the popular preaching, when this "plan" was under considera-tion in the cabinet of heaven, when the infinite problem was being discussed, how a just Gcd could justify sinners, there "was silence in heaven for about the space of half an hour." Had this profound silence occurred at the close of this triung council, after their conclusion had been reached, and the terms and details of the plan were announced to the heavenly hosts, we can well believe that angelic intelligences would have been mute with astonishment at such an exhibition of divine statesmanship.

According to the soundest orthodoxy, this plan which the "angels desire to look into,"

was laid "from eternity" before man was made or the bright and holy angel Lucifer had turned into that subtle serpent, the devil. God being omniscient, foresaw the calamity he was going to bring upon his world by creating man and permiting a fal-len spirit to tempt him into sin, was moved by love to devise a scheme of redemption to meet man's case when "in the fullness of time the race should appear on earth and be "ruined by the fall." This scheme was perfected by a contract or stipulation between the part of God called the Father or first person of the trinity, and the second part or person of the Trinity called the Son. The Father being infinitely just and holy, it was foreseen that he could not pardon these prospective, unborn sinners and retain the respect and homage of the moral universe as a God of immutable justice, un-less on some one a penalty should be indicted. So by this justifying plan the "sins of the world"—the really guilty party were to be laid on the innocent "only begotten son," in order to vindicate beyond all the cavils of inidel reason, God's character for im-mutable justice. To enable that part of the infinitely happy and unchangeable, God called the Son, to suffer guilty man's penalty and "be touched with the feeling of his infirmities," it was necessary that the Son who was "very God," should become also "very man;" which transformation or in-"very man;" which transformation of in-carnation was to be effected by the miracul-ous generative agency of another part of God called the Holy Ghost, upon the ma-terial organism of the Jewish Virgin Mary. Now, when we reflect that the idea em-braced in this brief synopsis of the plan of

seivation are embodied in all the preaching and hymnology of the church, and are on all occasions enforced by warnings and exhortations, to unfeignedly believe them or eternally perish, is it a mystery that pews are getting empty and unbelief rampant? That our fathers should have believed what an arrangement,-such a divine sacrifice was possible or necessary in the government of an all wise and just Creator, to rescue his creatures from eternal fire on account of Adam's sin committed ages before they were born, passes the comprehension of modern thought. Less surprise would be felt by the churches at the rapid change of views among the people if they were more fully aware of the great fact that new and far shorter methods of solving hard theological problems are now superseding former doubtful processes. But a few years since men resorted to Jewish history for moral precedents, and studied the niceties of Greek grammar to settle doctrines. Then the words, "Cursed be Canaan"—the maud-lin speech of a tipsy patriarch, found in an ancient disputed writing were widely quoted by learned Christian divines to justify the cruel bondage of millions of their fellowmen of another race. But the divine law of universal progress has in our age so developed and quickened the moral instincts of average humanity in Christendom that many moral axioms have been discovered which are seen to be as self-evident as the mathematical axioms, and these are now being as successfully applied to the solution of religious questions as the mathematical are to scientific ones. Much time and hard theological figuring is saved by the use of this new, short-band system of moral algebra. It is marvelous to see how easily and quickly expert professors like Dr. Thomas, Swing and many others, solve by the rules of this new algebra, with two letters, knotty Bible questions, which formerly by old modes of exegesis required volumes to befog and mystify. That dark old Calvanistic puzzle,—"Did God really command the atrocities committed by Joshua's army on their captives, as affirmed in the Bible?"-Dr. Thomas solves with one dash of his intuitive patent pencil,-"No" is his emphatic answer. How short, simple and grand! Yet how self-evidently correct. Among these self-evident truths there is none more invaluable, or of wider applica-tion in correcting false and dangerous the ology than the axiom that sin and holiness are not transferable qualities, that there cannot be in the very nature of justice itself any such fiction as imputed guilt or in-

It is seen at a glance, how reasonings based on this immutable truth, utterly remove the foundation of that cardinal dogma of orthodoxy, the popular idea of a substitutionary or vicarious atonement, and of the demoralizing debusions that grow cut of it. This axiom, that guilt cannot be transferred from a guilty to an innocent party had nearly annihilated the doctrine of original sin before geology and historical criticism had placed Adam, our "federal head," among poetical instead of historical characters.

poetical instead of historical characters.

The question whether a just God could punish men and even infants eternally in fire for the sin of Adam, ages before they were born, was so simple a problem that the great mass of the Protestant church answered it long ago in the negative, and those denominations who are not fully pre-

pared to renounce the doctrine of original sin, find great relief from the terrible dogma by an easy remedial provision known in church literature as "baptismal regeneration", by which simple rite a clergyman of "the true apostolic succession," by the application of water on the "totally deprayed" infant, and repeating the approved liturgy removes from the child the impending curse of eternal fire for the sin of Eve. But the problem of washing a world, "red as scarlet with sin," in a fountain filled with the blood "of an innocent" God-man, being a more complicated question, has not yet been so generally solved as many other analogous problems have been. But this supreme "mystery of godliness" is being rapidly solved in thoughtful minds by the original application of these intuitive truths, and the immortal works of Bushnell and other liberal divines have enabled thousands of less self-reliant (hinkers to renounce the demoralizing fiction of a "Divine Sin Bearer."

It is incomprehensible how so many sens ible religious people seem to retain implicit trust in God as a righteous moral governor, when an act done by any human court involving the same principles as the vicari ous atonement, would utterly destroy every ground of respect or confidence in such a tribunal. Should a teacher in an orthodox community punish an obedient, model pupil for the misconduct of a rogue, the deacons who thank God devoutly, evening and morning, that he sent his "well beloved son into the world to "bear their sins on the accursed tree, the just for the unjust," would be the first to yote for the removal of the luna tic or imbecile as unfit to govern a common school, and a governor who would reprieve a murderer because his insane or sympathizing wife had hung herself as a substi-tute, claiming that the "demands of the law" were satisfied by the suicide of the innocent woman, would not be likely to re-ceive the votes of the churches for a second tefm. Men's hearts are sounder and safer guides than their catechisms. The intuitions impressed by the divine spirit on the conscience are engraven too deeply to be wholly obliterated by any false artificial creed.

The shrewd practical lawgiver of the Jews did not dare to put in practice on earth, his theory of God's heavenly government. No doves, ashes of helfers or blood of lambs were equivalents for crimes in Jewish courts as in the court heaven. The thief must restore fourfold, and adulteress be stoned. Swift and sure penalty was found to be the best safeguard of morality. Could men really silence the voice of God in the conscience and unfeignedly believe that "Jesus paid it all," not only past sins, but made provision for the payment of all future bills, it would be the direst calamity that could befall the race. Now, is it not, and ought it not to be a fatal objection to a religious doctrine, that it is most dangerous and demoralizing when most sincerely believed. Such an objection does truly seem to lie against the current popular doctrine of the atonement.

A state of society is conceivable where all would do right for the unselfish love of the right, without regard for penalty or reward, but as human nature really is, society can not exist without the restraining force of penal law, and the author of man's nature who "knows what is in man," has hedged in his path on every hand by attaching sure penalties for the infringement of every moral and physical law, and how unreasonable to suppose that a doctrine could emanate from God which is so totally at vari ance with every known principle of his government—a doctrine that teaches that a life of foul impurity and dishonesty can by a mental spasm be made as though it had not been,—that as Dr. Patton expressed it in a recent sermon, "Christ's whiteness" so covers man's "blackness" that God's eyes of infinite purity do not see through the borrowed mask, and that a culprit's inherent meanness is by some sacrificial jugglery transferred to the holy "Sin Bearer." So that a Booth may even take the precedence of a skeptical Lincoln in heaven if on the gallows he embraces the faith of the "aton-

Believers in the orthodox view of the stonement feel shocked that liberal sects regard their fundamental tenet as highly demoralizing in its tendency, and demoraliz-ing just in proportion as it is unfeignedly believed. But does not observation confirm the assertion, that the most ignorant and immoral branches of the church do accept this doctrine most sincerely, and in its most naked literal form. Lax government and cheap pardons have ever proved incentives to crime. How many frail believers in "free salvation" fall from grace yearly or quarterly, feeling it is so easy to cast their burden of sin on the forgiving Jesus, and find rest, pardon and sanctification. How the treasury of the Roman church overflowed with gold when her indulgence peddlers traveled over Europe selling licenses and pardons for murder to deacons for "twenty crowns," and bishops for "three hundred livres" and permits for lewdness at far lower figures. The history of those dark ages shows the frightful immorality indiffed by the practical operation of the doctrine, almost free salvation.

Now, if crime increased so marvelously in medieval society, with the price of murders at the high price of twenty crowns apiece, what must be the natural demoralizing tendency of teaching to the world the dogma of pardon "without money and with-out price." Orthodox divines grow elequent as they dilate upon the divine power of the gospel of Christ to remove the strings of conscience and remorse. They tell us that the fasts, pilgrimsges, prayers, and self-tortures enjoined by other religions are all impotent to do this mighty work of silencing in the human soul remorse or sorrow for sin. How amazing the power of prejudice and traditional ideas to blind and mystify the religious perceptions of man. The capacity to feel remorse for sin is the divinest attribute of human nature. Remorne is the holiest passion of the soul; the only evi-dence of spiritual life; the unquenchable purifying fire within the heart, and a gospel that, it is said, can paralyze or extinguish this God given moral monitor in man, gives ample evidence of apocryphal rather than

divine origin.

How preposterous and even childish seems this popular blood atoning theory as expounded in a late number of the Christian Union. According to this able writer, the "damned" remorseful blood "spot" on "Lady Macbeth's hand" and the ghostly eyes of the "murdered Nancy" that hauntad "Bill Sykes" day and night, could be washed out, and turned away, and their tortured spirits made to feel as sweet repose on the "downy pillow" of the "divine sin bearer" as though their crimes had never been. Strange andeed is such a religious philosophy IStrange remedy for remorse! Poor consolation reason would say, for a "Lady Macbeth," or "Bill Sykes," whose quickened conscience was already frantic with remorse for murder, to be told that in addition to their original crime they had by it involved an

innocent sympathizing friend in suffering sacrifice and death.

To every manly, living soul not deaden-

ed or chloroformed by theological druga, the idea of evading the consequences of its own sin and transferring the penalty to another, and claiming heaven on the strength of borrowed character or "im-puted righteousness, seems most degrading and absurd. But there is a gospel that can cure remorse—a gospel written by the in-spiration of the Almighty in the human conscience—a gospel in full accord with eternal justice, which proclaims no free salvation to free will sinners, but ways to the sorrowing sinner, make perfect resti tution for every wrong-restore the stolen gold with usury, sin no more-go in peace. Jewish D. D's teach that sincere "repentance" is the true atonement, and can we not rationally believe that the contrite tears of the Hindoo Mahometan, or misguided christian, who evinces true penitence by selfinflicted tortures, pilgrimages, penances and prayers, will in the eyes of a just and pitying judge, washout more guilty stains than the blood of "the innocent one?" It has seemed to liberal thinkers that the time had nearly past for a serious discussion of so trite a theme, but the publication in so popular a paper as the Christian Union of such an article as "Made White," in the number Dec. 24th, shows that there is still a large demand for that theology and that the duty of the liberal and spiritual press to widen the ideas of the conservative churches is not yet done. Fox Lake, Wis.

Brooklyn Spiritual Fraternity.

A very large audience filled every nook and corner of the Hall this evening, with many persons seated on the platform, and a feature that has marked all the meetings of our Fraternity so far, was the large number of strange faces new to the spiritual meetings in our city, evidencing a deep and growing interest in the subject among the better classes. The chairman made a few appropriate remarks on introducing the first speaker for the evening, Mrs. Augusta Cooper Bristol, of Vineland, N. J. She is a lady somewhere among the forties, and gave her lecture in an easy, argumentative way, that commanded the closest attention from all who listened to her. A synopsis, such as the writer is able to give, would hardly do justice to this very fucid, comprehensive and intellectual effort, showing deep, earnest thought and careful study. The speaker did not refer much to her manuscript and was frequently applauded during its delivery. Before commencing her lecture, she recited a beautiful original poem, entitled, "The Web of Life," which abounded in beautiful thoughts, a lofty inspiration, permeated with the true poetic spirit.

In commencing her lecture she said, shall use the term, 'A New Religion," and she rapidly traced some of the various forms of thought that had swayed the minds of the race in past ages, evolving different forms of worship, and leading mankind from barbarism up to present civilization. The new religion was to elevate woman, and make her the center from which the race would become all that it had been ordained to be. She illustrated the enlargement of woman's capacities, and gave credit to the monogamic marriage as that which had lifted woman from barbarism and slavery to her present status, and that in the coming time, woman was to be surrounded with every blessing, social and political, that would make her the co-work er with man in the unfoldment and develreligion substituted evolution for revolu-tion, and education for conversion. She showed clearly how in the new religion, the individual home could be adorned and beautified, and the children surrounded with the comforts and blessings, and the mother also surrounded with everything so that in the crowning glory of her nature, MOTHERHOOD, she could give birth to the noblest offspring, showing that while man combines intellect and activity, woman, by her heart-impulses, intuitions and lofty inspirations as a co-worker with true man-hood, could be a large factor in the eleva-tion and redemation of the race from igno-rance, poverty and sin. She glanced at the associative effort of Mons. Godau, in the Familfstre of the Palace of Guise in France, where capital intelligently and wisely used had made a fealization of the new religion practical even now, and that in the future, capitalists should use their surplus means for the amelioration of the condition of the poor and ignorant, that crowd and fill tenement houses in the large cities, by instituting co-operative associations similar to that of Mons. Godau.

The speaker said that in the past this movement for the elevation and enlargement of woman's sphere, had been spontaneous, but that in the future it would be more by united work, and cited many instances even now, where woman, by her associative effort, was doing much to ameliorate the sufferings of those who dwelt in poverty and ignorance. The new religion would combine the whole man and the whole woman, and from it would evolve greater happiness, greater purity and greater intellectual and spiritual growth.

Col. Jno C. Bundy, editor of the Religion

Col. Jno. C. Bundy, editor of the Religio-Philosophical, Journal, was the next speaker, who received a very cordial welcome as one of the standard bearers of Spiritualism in the great West. He said that Spiritualism means right thinking and right living, and that we should not ridicule the churches while we have such vagaries among the people in our faith. He said that we should study the laws by which we could classify the facts, already evolved out of the phenomena of modern Spiritualism, and urged his hearers to accept nothing from a spirit unless it accords with sound reason and judgment.

Mrs. Mary Gridley was the next speaker, who said: "I have been deeply interested in the able address of Mrs. B., and am also deeply interested in the Woman's Social Congress recently organized in New York (lity, as one of the aids to establish the new religion. She alluded to the Woman's Mining Bureau, also recently established in New York City, and claimed that if man found woman capable of inaugurating great movements, he would be glad to heartily co-operate with them. She expressed her hearty sympathy in the Fraternity, and could see great future success in its work, and she said that we cannot have too many conferences, and hoped that they would be multiplied.

multiplied.

W. C. Bowen said: "It is with intense satisfaction that I have listened to the very able and instructive lecture of the evening, and if that is the new religion as shadowed forth in the clear statement of principles, I say, "Give us the new religion." I also believe in evolution and also in revelution." He alluded to the publication of Thomas Paine's "Common Sense," which largely

contributed to bring about the American Revolution. He appreciated evolution, and also that spirit as evolved in the life of Jesus, and in our faith, and said, "Let us have a scientific Spiritualism. I heartily endorse the remarks of Col. Bundy as to right living and right thinking."

right living and right thinking."

Mrs. Hope Whipple said: "At this late hour I have but a word. Emerson says that if we are doing anything, we must present it from the higher ground, and I trust this Fraternity will not only have sentiment, but will organize for effective work in the Gospel of Humanity."

Col. Wm. Hemstreet said: "To say that

Col. Wm. Hemstreet said: "To say that woman's sphere is only at home after listening to the able and exhaustive address of Mrs. Bristol, is an error, and the thought occurred to me while listening—that, if, politicians had cudgeled their brain to evolve a solution of the problem by which the great social questions could be accomplished, they could not have given as clear a statement, or one so grand and apparently easy of solution. What a magic influence would the appearance of such a woman have in a political convention—out of place, some would say; nay, it would refine, purify and elevate. Is Queen Victoria out of place as the ruler of the English nation? We should do all in our power to enlarge the sphere of woman and make her the coworker and equal with man in every duty and privilege, civil and political, as well asmoral and social; and the lecture to night convinces any who may have doubted before that she is the peer and equal of man, and like a beautiful rainbow is the lecturer to night. This is the second time-I have heard this address, and shall take every opportunity to hear it again, for we can hardly realize the deep and high benevolence that has placed her in the public lecture field."

Some of our Fraternity have to-day assisted at the funeral exercises, and helped to place the mortal remains of Mrs J. H. Wnitney back to Mother Earth. Mrs. Jennie Foster officiated by special request of our risen sister, who took possession of the medium and spoke through her, organism so clearly, distinctly, as to be recognized, and a committee was appointed by the chair, consisting of D. M. Cole, Abram Kipp, Mrs. S. M. James, Judge Wm. Coit, and Mrs. Mary A. Gridley, as a committee to look after the sick, and especially funerals, that on such occasions our friends could have aith and cordial asympathy.

have aid and cordial sympathy.

The chair amounced that the Religio-Philosophical Journal, Binner of Light and spiritual books, would be found on the desk of the secretary; also that a meeting of the Board of Directors would be held at the residence of the president, 467 Waverly avenue, Friday evening, for the transaction of important business. Henry Kiddle gives us his new lecture, "The Christ Spirit," on the evening of February 7th, and as Bro. K. has a warm fraternal, abiding place in the hearts of us all, we can predict an overflowing meeting.

8. B. NICHOLS.
467 Waverly Ave., Brooklyn, N. Y.

My Association with the People of the Other World.

BY MRS. AMANDA M. SPENCE.

NUMBER ELEVEN.

In my association, as a medium, with the people of the other world, I have been made aware that they not only operate, at times, on a large scale, moving great numbers of persons simultaneously for the accomplishment of large and important results, as I have illustrated in my last three articles, but that, they often interfere in the smallest minutiæ of our lives. As will be seen by the examples which will be given in some of my succeeding articles, the spirits with whom I have for so many years been associated, do at times concern themselves with and interfere with the smallest and most unimportant affairs of my daily life and those of my family. Nevertheless, whatever they have done through me for myself, has been done in such a way that, even were a so disposed. I could not surrender my own self-reliance and individuality and depend upon them in anything except such matters as pertain to themselves and their own work.

Spirits have never made any attempt to nfluence or overawe me or those to whom have been related as a medium, by claiming to be George Washington, Jesus Christ, Benjamin Franklin, Socrates, Demosthenes, or any one of earth's departed worthies. In all my labors as a medium, I have always been moved to say and do what I have sald and done without knowing who it was, by name, that moved me, or was associated with me. Thus both myself and others have been left free to judge of the value of what I have been made to say and do, sole ly from an investigation of their intrinsic merits. And I would here say, as the re-sult of extensive observation and investiga-tion of the experience of mediums, that, where a spirit announces himself as Daniel Webster, Lord Bacon, Plate, Paul, Sweden borg, of some other person of authority and distinction, further acquaintance with him generally reveals nothing but a great name, the reputation of which is seldom if ever sustained by either the sayings or doings of the medium, as a medium. And I would also remark, in this connection, as the result of my observation and investigation, that, where spiritual influences, by any means whatever, induce mediums to be lieve that they have some great and extraordinary work to do, or some work that far surpasses in importance that of other me diums; or that, for some particular reason they, as mediums, are so incomparable, exalted and especially consecrated that they can learn nothing from other mediums, and scoff the idea of comparing experiences with other mediums with a view to the better understanding of their own, and the better understanding of the whole subject of mediumship, I have found that, as a gen-eral rule, nothing comes of such mental elation and exaltation but bitter disappoint ment and defeat to such mediums until they are cured of their vanity and egotism, and become thoroughly reconciled to the conviction that they, like all other mediums, are but small fractional parts of a great movement—so small indeed that when, in after years, there shall be made a general summing up of results and of the means by which they were accomplished, their little uota will be found to be so diluted and los in the vast aggregate of mediumistic con-tributions, that they can not be recognized or sorted out from the rest any more than we can, in some vast upheaved coral line of sea coast, sort out the deposit of one polyp

from another.

The spirits with whom I have been associated, have always managed their own business in their own way, without any attempt or desire on my part to dictate what should be done or how it should be done. On the other hand, I have always managed

my own personal affairs in my own way, always exercising my best judgment, and following its dictates, except so far as poirits may, in spite of me, have given shape and direction to both my thoughts and my actions, sometimes with, and (sometimes without, any direct evidence to are that they were interfering. Thus I seem to live two lives—one in which I submit myself as a formless power wholly to another intel-ligence, to do its work in its own way; and another in which I live myself, use my own fagulties to the best of my ability with the same self assertion and personality as if spirits were but associates upon whom I can no more permit myself to lean or depend than upon my associates in the body Yet, as I have already intimated, I cannot say that they have kept as clear of all in terference with my affairs as I have of theirs. There is one peculiar feature of my experience which inclines me to the belief that, in all probability, my whole life is in their hands—that they, at all times, have a firm hold upon the reins, and, in ways that I do not understand, and for purposes that are in keeping with the general object for which they hold me as a medium, indulge or restrain me'in all my individual movements and enterprises according as they see that it is necessary in furtherance of their own work with the people of the earth, or it may be, at times simply in furtherance of my own temporal interests or my own individual development. The peculiar feature above referred to of

my relation to the spirits with whom I have been associated for so many years, and the feature to which I shall have occasion to refer in some of my future articles, is this. Ever since I became a medium I have, at irregular times, felt moved by an influ-ence which I have no desire to resist, to petire alone to some convenient place where I am the least likely to be disturbed by intrusions of noises of any kind, and there place myself in the most comfortable attitude which I can assume, that is, in an at-titude in which I am the most free from muscular tension or effort, and also the most free from pressure or contact with any material object, so that there is the least possible amount of physical or outward impression or disturbance to bring me to outward consciousness. Thus situated I pass into a state of deep and absorbing conscious rapport with a spirit or spirits whom I am in the habit of calling my guides. When the rapport is fully established, I commence giving them a report of the exact condition of all my public and private affairs—my relations as a medium to the people at large with whom I am laboring the state of the state of the people at large with whom I am laboring the state of the stat boring, and the condition of the special work in which I am engaged, and also my relations as an individual, beginning at the larger outer circumference with my rela-tions to people in general, then passing in succession to my social relations and my family relations and ending with my do-mestic relations-children, husband and self-sometimes descending into the smallest items pertaining to my own personal comfort, such as the dress which I contemplate buying, or the kind of hat which I would like to have. While in this state, everything flows in a clear, unbroken stream of words, so apt, so brief, so adjusted to their purpose, that their use seems to be, not to clothe my thoughts, but to unclothe them and render them perfectly transpar-ent to those to whom I am reporting. In this condition, if it were possible for me to desire to conceal or cover up, or to magnify or diminish anything, I could not. My re-ports become the absolute truth from which I have neither the power nor the desire to make the least shadow of deviation. When the report is really ended, I cannot continue it by any voluntary effort of my own. If, for instance, there is any item of special interest to myself which I omitted, but which I would like to add to the report, I cannot do it. If it is not in the first run of the clear crystalline truth, it is because it is of no consequence to those with whom I am in communion, and if I attempt to report it, my mind gets confused or becomes

think a word. Furthermore, I cannot make these reports whenever I choose. I cannot put myself into the state; and if I undertake it, as I have sometimes done when I supposed that some special event urgently required to be brought to the knowledge of my guides, my mind either becomes torpid and I fall asleep, or else it flies off to every imaginable subject but the one upon which I try to con-centrate it. I do not always get, any evidence that spirits make my reports the basis of their actions, whether in behalf of myself, or of others, or of the spiritual movement at large. In many cases, however, it is very obvious that they do, as will be seen in the account of the Bucksport affair which I published in my last article, and as will also be seen in the illustrations which I shall give in this point hereafter.

a blank and I cannot conceive a thought or

. A Heavy Sleeper.

A boy in the service of Thomas Fawcett, of Gate, Eng., lately accompanied his master in shooting all day upon the moors, and on returning in the evening his master told him to make the best of his way home. The boy proceeded on foot, but being much fatigued, sat down and fell asleep. How long he remained in that situation was uncertain, as, when found, he was in his own bed asleep, and a neighbor passing on the road early next morning, found his clothes scattered in various directions, nearly half a mile off. The account he gave was that he dreamed he had been at a neighbor's house, ate a good supper, after which he supposed he went to bed there. It appears he actually walked three miles, though in a profound sleep the whole of the time, during which he stripped off his clothes and walked home naked, passed the gate and went upstairs to bed, being the whole of the time asleep.

Laws are apt to be like cobwebs, which may catch small files, but let wasps and hornets break through.

Kindness is stowed away in the heart like rose leaves in a drawer to sweeten every object around them and to bring hope to the weary-hearted.

God's mercies are as cords to lead us to him; but our sins are as sharp swords that cut those cords

Let us not fail to scatter along our pathway the seeds of kindness, and sympathy. Some of them will doubtless perish; but if one only lives, it will perfume our steps, and rejoice our eyes.

It has been beautifully said, that the veil which covers the face of futurity is woven by the hand of mercy."

Deal gently with those who strag. Draw back by love and persuasion. A kiss is worth a thousand kicks. A kind word is more valuable to the lost than a mine of,

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

"He prayeth best who loveth well.
All things both great and small, For the dear God who loveth us, He made and loveth all."

"Look on this picture and on that,"

Beheld! there was a man of God, who streets, little waifs and orphans, to give them shelter, and home. Twenty and five were they in number, and the people said amen! it is well! For he was a man of God, and lifted up his voice long and mightfly in

Lo, many years went by, and it came to pass that some of the dear little ones fell ill, and were taken away. And then it was made known that they were hungry and cold, and beaten and starved, while the man with whom they dwelt, lived on the fat of the land. And he had not only made them suffer in their bodies, but had neglected their souls, so that they were morally diseased, and the sad story of their lives cannot be The elder ones were driven to pilfer food, and the younger ones were nearly stricken unto death by filth and starvation. But this man, the Rev. Edward Cowley, knew that another would bear his sins, so he could, by faith, be forgiven. He could lie down at night, reconciled to his savior, who had said. "Bring little children unto me, and forbid them not, for of such is the kingdom of heaven," while under the same roof, in a dreary, fireless room, they shivered un-der scant blankets and wept bitterly. For these things, and more, are all written in the books of the Society for the Prevention of Cruelty to Children.

And it came to pass that a young man dweltnear by, who believed that good works and lives of usefulness, were the best prayers. He taught that we must all save ourselves and help our neighbors. So, he went out into the highways and gathered up poor little ones, and brought them into a large room, where the sun looked in and laughed, every day, and they were given to eat and made merry. And he said unto some of the maidens thereabouts, It is better to take care of these children, than to deck yourselves in gay attire, and walk in vanity of heart. So they hearkened unto his voice, and every morning they made the little ones warm and clean, and taught them to be kind and loving and good. So Prof. Adler and these handmaidens prayed long prayers every morning, in this manner, and lifted up their voices mightily through good deeds. And these children went to their dask homes, and told all that they had been taught, and so brought cheer and cleanli-

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ness into their tenements.

And the man who believed in the prayer of good deeds, gathered together children of greater age, and had them taught to use graven tools of many kinds, so that they might become cunning workmen, and fashion many things for beauty and for use, that they might live long and be happy in the

Behold, this man's eyes were blinded, so that he saw not the angel helpers who go forth, trying to drop good seeds into the souls of the children of men. But, neverthe-less, the hearts of these angels, and the hearts of all who love righteousness were made glad by his works. And his prayer of hand and heart and brain, went up with a

sweet smelling savor. And behold! the wicked man, who prayed with the lips only, men call Christian, and the other, who prayed with deeds, not creeds, men call Infidel!

GENERAL NOTES.

The State University of Kansas, is open

Lasell Seminary, at Auburndale, Mass., is taking a leading place in practical educa-tion, while not neglectful of securing the best teachers in the classics and music. Miss Parloa has a large class in cooking, without extra cost to pupils. There is also a class in the scientific cutting and fitting of gar-ments. In both cases, parents fully appre-ciate the instruction given their daughters. In too many cases, mental accomplishments supersede important knowledge which is daily needed in the household.

Geo. W. Webster, of Bonair, Iowa, has secured five hundred acres of improved land, as the basis of an Industrial School for boys and girls. It is free from religious dogmas. He believes in the Fatherhood of God, the brotherhood of man, the ministry of angels, and righteous living. The expenses are to be near cost as possible; three dolls's weekly nearly paying expenses, which can, by the elder pupils, be paid by labor. For child-ren under twelve, the Industrial School and Kindergarten will be united. They have a play room, gymnasium, and plots of ground for individual cultivation. Such a school is needed in every community, as society is now organized, and we hope to hear of the success of this pioneer.

The Society for the Prevention of Cruel-ty to Children, has just had its anniversary meeting. It grew out of the kind heart of Henry Bergb, wko finding the society of P. C. A. could not undertake the extra work, incited the establishing of a separate organization. It is impossible to estimate the good it has already done, not only in rescuing numberless poor children from inhumanity, but intimidating cruel monsters from acts of wickedness. It has broken up the padrone system, by which Italian children were brought over and farmed out for the purposes of begging or stealing. They were to all intents the slaves of their masters, and subject to misery and bad habits.

At a recent auction in London, forty-five pictures, by Angelica Kauffman, were sold at quite high prices. The highest, a lady and daughter, brought the sum of \$4,250.50. This artist was a pleasing character and a sweet woman, who did work that yet wins great admiration. The story of life, disguised under a thin veil of fiction, was told in a delightful manner, a few years ago, by Miss Thackeray, daughter of the great humorist, under the title of "Miss Angel."

Miss Thackeray is herself a writer of gen-uine ability. Her tales, beginning with "The Story of Elizabeth," are pre-Raphealite in finish, yet pure, romantic and fresh. Thack-eray had four daughters, are little worldly goods, and he toiled and saying to leave them in comfort. When his daughter had writ-ten her first story and placed it in his hands, he took it to a friend, and with tears in his even said. "My little girl has written a stoeyes said, "My little girl has written a sto-ry, and it is so good and sweet and tender, that it made me cry to read it." Since then, she has supported herself in comfort by her

writings. A Social Science Association was organized in New York city, January 21st, with Mrs. Hope Whippie as president, for ladies. It includes the departments of philanthropy

and reform, education, art, sanitary science, household science and economy, political economy and government; each is to be under the supervision of a committee to be appointed by the board of management. The object of the association is the greater good of the greater number, and to develop plans for the advancement of industrial, intellectual, social and moral interests; to secure better homes, laws, schools and ser-vice for humanity. The members meet every Wednesday afternoon, at the parlors of the Ladies' Mining Bureau, 45 East 14th street, for discussion, consideration of pa-pers, and purposes of business. On the 28th, Mrs. J. W. Stowe read an essay on "Wives and Widows under the Law." Ladies interested in the movement are invited to at-

"Counsel to Parents on the Moral Education of their Children in regard to Sex," is the name of a book published by one of the first philanthropic and scientific women of this country, Dr. Elizabeth Blackwell. She has given a most valuable treatise to the public, upon delicate subjects, couched in strong, chaste, impressive language. There is stated in a brave, dispassionate and logical manner, testimony to the necessity of a moral life as the cause of happiness, health and power. This is shown in a physiologi-cal, not an ethical statement, where rewards and penalties are natural consequents of good and evil conduct. It is a treatise which should be placed in the hands of every father and mother, and also of every son and daughter, dealing, as it does, with questions of a vital import, from a physician of great experience and wisdom. It is a positive acquisition to humanity, written not only in a clear and wholesome style, but sometimes even approaching eloquence in elevation of thought.

LIFE WITH THE SPIRITS.

By Ex-Clericus.

[Continued from last Number.]

RESULTS CONSIDERED.

Our mission together ended at Hopedale; I myself remaining there, as had been previously arranged, and the medium speaker continuing on alone to lecture in Boston and vicinity. After his return to his Ver-mont home, he wrote me in free and friendly letters, a somewhat lively and graphic representation of his state of mind in view rapecially of the financial results of his trip, which, as will be seen by the followag extracts, were not particularly encour-

aging:
It is hard to kick against one's pricky
conscience; and harder to obey it at times. I am no coward; I whine not, tremble not; but I do question even realities. Being no great money diplomatist, your humble servant cannot speculate on mountain dew, or swamp mud; he cannot act as a committee on ways and means; and here comes the "rub" which even frictionizes the coat and vestments off a man's back. . Brother 8., I am no pietist, or martyr in the received sense, and certainly not in the deceived So I cannot, being sluply Austin of Woodstock, with a family, become a Paul. They [his hearers] were profuse in their praises. Brother L. (at a lecture in Boston) told them that I declined to have the hat flourished over their throbbing generosity; they liked the idea capitally, and acted suc-cessfully, as usual. But I suppose it is all right, yet in this trip I have made more sacrifice than my conscience would allow me to make in another. I shall stay at home for a while even if I 'grieve the spirit, for I find that my hired man's bills eat both my bill and body too. Oh, darkness! yet O brightness! Apart from my worldly sacrifices, all is bright. Am I too gross, too carespirit only gives spirit coin. I am tempesttossed; shricking minions point at my elbows as they grow thread-bare; and then the rascals say, Touch a dollar if you

About two months later he wrote: "My mind has been in a whirl the past spring. I believe that I have nobly fought my destiny here, thinking that it was not mine. In scores of ways have I tried to dump myself down upon my mother's farm, but some upon the state of th self down upon my mother's farm, out some unexpected thing would thwart me. And these things puzzled my sore conscience; curdled my "odic light," and wheedled my plans; so that in nine cases out of ten, conferring with flesh and blood was out of the question... Verily the drowning out of the old man must be nothing very pleasant. when you don't fancy the death. I cannot see into the crowning future of medium-ship in formation."

These extracts will illustrate somewhat

the leading characteristics of our mediumspeaker, and also exhibit the severe struggles through which all high-minded, conscientious speakers of the kind have had to pass, down to the present day. The truth is that almost invariably the support of such is miserably mean, considering the pecuniary ability of those who listened to them. Should there not be better times be-

fore us in this respect?

We have thus had a gluppse of the interior life of our speaker in the earlier stages of his mediumistic experience when as yet in had become but partially accustomed to his missionary labors—mostly among the fills and vallies of his native state. Let us now take a glauce at his present mental condition, a sturdy veteran as he is after having for more than a quarter of a century of a condition. tury followed the work of his appoint-

I have before me a letter from him dated Woodstock, Vt., Dec. 25, 1879, nearly twen-ty six years from the time of our interesting experience together, as first narrated. The letter was written in response to certain inquiries of mine, the general tenor of which will be sufficiently understood from

which will be sufficiently understood from the following extracts:

"I look back upon my checkered journeying to and fro as a dream, at times of the most pleasant character; whilst I know its reality is full of good results. We have not taxed the people in building costly churches; we have not achieved a long roll of membership; nor have we tithed the people in the name of God to make ourselves rich. Moreover, 'Alexander the coppersmith,' hath done us much harm at times. But we have carried a true gospel into the strongholds of society, and against the preas and the pulpit, we have succeeded in moulding over the 'raven-winged' doctrines of the church until it would appear almost that they had stolen our thunder.

"Our success is not in gold; it is not in

"Our success is not in gold; it is in in members; it is in the soul. If it is not our good (or evil) fortune to enter the golden gate to fortune in this world, I humbly hope that we may possess enough spirit wealth to honorably buy our ticket to the heavenly world, and give no offense to Saint-Peter."

"For a long time, you may remember, I was used in an unconscious state whilst

speaking; but after many years, I became partially conscious, and was used as one awake. But to this day it seems cloudy and dreamy when I am influenced, and af terwards. I feel stronger after being used, for a few hours, and then there is a reaction, and a sinking feeling; attended by a sense of inferiority; but after a night's rest Richard is himself again.'

"During the past two years I have been at home more than during the twenty preceding years. I think that my long cold rides, often after coming from a close and over-crowded room, together with the false courtesy which accorded to me the guest's chamber and bed, with their chilly damp-ness; I think that these and my labors on my farm to make up for lost time, have been the cause of sundry rheumatic warn-ings. And so I have put my ship into port for repairs; and if I am not missed, I may feel like the Arab who oft folds his tent and quietly stealed way.

quietly steals away...
"Like the peerless man who discoursed on Mar's hill, 'we see through a glass dark-ly;' but I feel that the future of Spiritualism is to be glorious; that it will chapse false structure of society; manifestation of the spirit is not ended. I look for more

"It is true that at times it would seem that transparent impostors and immoral outcasts had taken the lead; but I have no fears; the intellect of this world could not destroy Spiritualism; and I know that the same world has not enough immorality to seduce it. .

"Brothor S., the very nature of medium-ship is such that great dangers attend it if it is not backed up by high moral principle. The habit of passivity paves the way to earthly as well as heavenly influences. It is a noble manhood which can affirm that none of these things move me.

Thus much from the Austin E. Simmons of fo day. I think that it is sufficiently clear that he has that "poble manhood" of which he speaks; that neither his faith, his courage or spirituality has suffered, notwithstanding his nearly thirty years experience as a transcriptor and the speaks and the suffered of the sufficiency of the suf rience as a trance speaking medium.

To be Continue. Book Notices.

United States Official Postal Guide.

The January number of the United States official Postal Guide makes a book of about 650 pages, containing many features which render at indispensable to all who wish clear and accurate information about all matters connected with the Postal Service. It contains alphabetical lists-

 Of all Post Offices in the United States, with County and State.
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Of the Money Order Offices, Domestic and International.
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third class, with salaries.

6. Of Counties, and a list of Letter Carrier Offices.

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Rates of Foreign and Domestic Postage. Sailing of Mail Steamers. Latest Rulings of the P. O. Department. All needed information about Postal

Matters. All these make the January number indispensable to business men, and to all who use the Post Office to any considerable extent. Price in paper 81; in cloth 81.59. Can be procured of Postmasters, Booksellers and Newsdealers, or of the Publishers. HOUGHTON, OSGOOD & Co., Boston, Mass.

Magazines for February not Before Mentloned.

Wide Awake. *(D. Lothrop & Co., Boston, Mass.)Contents: Frontispiece-In the Steritz Garden; Granny Luke's Courage; A Letter and a Crown; In Trouble; As Chinese Mission School; Rosy Cheek and Greedy; Why and What; Five Little Peppers; The Other Side of the Story; Nannette's live Baby; Nursery Tiles; Our American Artists; Little Lottle's Grievance; Two Young Hernesterders. Homesteaders; Concord Picnic Days; A Fish Story; The Rubber Baby; The Jewel-ed Tomb; Prof. M. P. Paul; What Jane did with her Christmas-Present; Two Dogs and their Troubles; Wishes; The Little Skater; Tangles; Postoffice Department; Exercise Song. This number is full of good stories and pretty illustrations.

The Herald of Health (M. L. Holbrook, M. D., New York). This Magazine is devoted to the culture of body and mind, and has for its motto "A Higher type of Manhood, Physical, Intellectual and Moral."

St. Louis Illustrated Magazine. (Office St. Louis Illustrated Magazine. (Office 720 Olive street, St. Louis, Mo.) Contents: Louisville, Ky.; Pleasant Popularity; Probation; Part of a Honeymoon; Mr. Leonard's Proposal; Fashlons for February; Timely Topics; St. Valentine's Day; Rose Cottage; The Sage's Reverie; Honesty; Stoicism; Current Literature.

Andrews' Bazar. (W. R. Andrews, New York.), Devoted to Fashion, Literature, Art and Society matters.

The Art Amateur. (Montague Marks, No. 20 East 14th street, New York.) A monthly journal devoted to the cultivation of ART IN THE HOUSEHOLD. This number is as usual very satisfactory to those interested

Magazines for January Just Received.

The Texas Spiritualist. (Chas. W. Newnam, Hempstead, Texas.) Contents: Man and His Possibilities; Orthodoxy and Spiritualism Compared; Bible Lessons in Spiritualism; Correspondence; Phrenological Chart and Biographical Sketch of Wm. L. Booth; Kind Words; Dr. Watson's Offer; Editorial Department; Note from Col. Booth

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MILE-STONES.

The New England Primer-Dean Stanley -Spiritnalism.

Certain notable books (as often small as large), the words of representative men, and certain great movements (like modern Spiritualism), are like mile stoges by the wayside, telling the traveler of his progress. To us, as we look back, they give the dis-tances of the path our ancestors have traveled, and so indicate that it is for us to move on and follow the light. We have before us a curious fac simile reprint of "The New England Primer, improved for the more easy attaining of the true reading of English,-to which is added, The Assembly of Divines, and Mr. Cotton's Catechism, Boston, printed by Edward-Draper, 1777."

This little book of some 80 small pages, was sold for a century by hundreds of thousands, was-in every home, and in every publie school in New England, and was held next to the Bible itself in sanctity and authority. Opening with easy spelling and reading lessons, and selections from old hymns, we find next the quaint rhymes with wood cuts as quaintly illustrative, so familiar to every child in Puritan days, and down to less than fifty years ago, but now out of sight and fading out of thought. Some are as follows, each couplet with its picture:

"In Adam's fall We sinned all." Proud Korah's troop Death may be near." "Young Timothy Learnt sih to fly '

After these is "The Short Catechism agreed upon by the Reverend Assembly of Divines at Westminster"-107 questions and answers, the condensation of the work of the famed gathering of 120 English divines who sat over five years to frame a body of theology which bore wide and strong sway for generations, and is now dying out-its dogmas dying, its truth to live on.

This Short Catechism is the first milestone for us to look back at-the especially significant part of this Primer, telling what thoughts and ideas bore sway then. Some of its questions and answers will give insight of its character:

"What is the chief end of man! Man's chief end is to glorify God and enjoy him

What rule hath God given to direct how we may glorify and enjoy him? The Word of God, which is contained in the Scriptures of the Old and New Testaments is the only rule to direct us how we may glorify God

[The outward authority of a book, not the soul or spiritual discernment within, was their idea.

What is God? God is a spirit, infinite, eternal and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth. [This is a gleam of light.] What are the decrees of God? They are

his eternal purpose, according to the counsel of his own will, whereby for his own glory he hath foreordained whatsoever comes to pass. [What pitiful and selfish pride in the words for his own glory.]
Did all mankind fall in Adam's first

transgressions? The covenant being made with Adam, not only for himself, but for his posterity, all mankind descending from him by ordinary generation, simed in him, and fell with him in his first transgression.

What is the misery of that estate whereinto man fell? All mankind by that fall lost communion with God, are under his wrath and curse, and so made-liable to the miser-ies of this life, to death itself, and to the pains and miseries of hell forever:

Did God leave all mankind to perish in the state of sin and misery? God, having out of his mere good pleasure from all eternity elected some to everlasting life, did enter into a covenant of grace, to deliver them out of a state of sin and misery, and to bring them into a state of salvation by

What benefits do believers receive from Christ at their death? The souls of believers are at their death made perfect in holiness, and do immediately pass in glory, and their bodies being still united to Christ, to rest in their graves till the resurrec-

Next after this Westminster Catechism, comes "Spiritual milk for American babes, drawn from the breasts of both Testaments, for their soul's nourishment," by John Cotton, an eminent minister. Of this' milk a single draught may suffice.

"Are you born a sinner? I was conceived in sin and born in iniquity."

"A dialogue between Christ, Youth and the Devil," ends this book, once so widely read. Not forgetful of the good of those old days, we may well be grateful and glad that these painful dogmas are fading away, and that we have passed the mile-stone by which The New England Primer was studied and believed.

We will now look at another mile-stone, whiter, fairer and near to us. Last year Arthur Penryhn Stanley, Dean of Westminster, eminent in the Episcopal church of England, preacher in the same Westminster Abby, in which the old divines sat five years to frame that old Catechism we have quoted from, visited this country and preached and spoke to fine audiences in our eastern cities. He represents the liberal thought in the churches, pointing beyond dogmas and creeds, and his words tell of this onward march of thought.

To the Episcopalians of New England he spoke on Liberal Theology, and said: "The crude notions which prevailed twenty years ago on the inspiration of the Bible have been so completely abandoned as to be hard ly anywhere maintained by theological scholars. . . . The doctrine of the Atonement will never again appear in the crude form common woth to Protestant and Cathelic churches in former times. The doctrine of the more merciful view of the future punishment, and of the hope of a universal restitution, has been gradually advancing, and the darker view receding. . . The ques tion of miracles has at last reached this point—that no one would now make them the chief or sole basis of the evidence of religious truth." To the students in Union Theological Seminary, New York, (Presby terian) be said: "Let me entreat you to look facts in the face, whether facts of the Bible, of science or of scholarship. Do not be afraid of them. Go as far as you possibly can in the comparison of the sacred volumes of the Old and New Testaments with the sacred volumes of other religions. Make the most searching investigation you can, with light from whatever quarter as to the origin of the sacred books."

On Religious Inquiry his word was: "The most excellent service that churches and pastors, authorities of State or of religion, universities, or teachers, can render to the human reason in this arduous enterprise is not to restrain or blindfold it, but to clear aside every obstacle, to chase away the hantoms that stand in the road. . . Robert Hall says: 'Whatever retards a spirit of in-quiry is favorable to error. Whatever pro-motes it favors truth. Nothing has greater tendency to obstruct the exercise of free in-

quiry than a spirit of party."

Discoursing on the Nature of Man he nobly says: "All human authority, civil or ecclesiastical, must in the last resort be alike subordinate to the one divine authority which speaks to us through the voice of conscience. When the apostles declared, and when we after them declare that we must obey God rather than man, it was not the repudiation of the laws of ruler or magistrate; it was then the assertion of the supremacy of conscience against the authority of a Sanhedrim, of priests and scribes, as it may still be against the authority of a Pon tiff, a Synod, or a Council.

It is a long way, not only in years but in thought, from the Westminster Assembly in 1645 to the Dean of Westminster in 1877. Verily, the march of man is onward, and this last mile-stone-these discourses Dean Stanley-marks a space traveled, and points still on and up.

We have looked back to take these bearings and distances along the road, and now before us another mile stone stands. We are marching on toward it, and the host will come up to it in due time. It is modern Spiritualism. The clouds of bigotry, the stumbling-blocks of intolerance and superstition, and chilly mists of materialism, dim our sight of it, and hinder our way toward it; yet we move on, and it stands out white and fair, its shaft likup by a soft and brilliant radiance from the light of heaven. As the stern theology of the Westminster Catechism made an era in the thought and life of the past; as Dean Stanley's words represent the larger, more charitable thought which a new era brings to many in our churches, -so modern Spiritualism represents the opening of the closed gates, the actuality and nearness of the life beyond, the real presence of our dear friends from the Summer-land, the knowledge of the inner-life of man, the indwelling soul of things, a spiritual philosophy to supplant materialism, a rational religion, an abiding faith in the progress of humanity on earth and in heaven, a system of ethics and morals based on obedience to law and to the voice of the soul. It's coming is a great epoch, its growth wonderful, the conquering power of its facts and bentral ideas and inspirations sure to gain at last. We may well plant a mile-stone by the wayaide to mark this newest era, and take heart at its sight as we go on.

According to the London Globs, Dr. Ru-dolph Falb, an eminent philologist, has trac-ed the language of the aboriginal Indians of Peru and Bolivia, to pure Aryan roots held in common with the Semitic race. He concludes from this that America was peo-pled first, and that the highlands of Bolivis; was the cradle of the human race; or, in other words, Adam and Eve were Americans! There is not the least value in this hypothesis, yet it shows the uncertainty and restlessness of those who receive the account of the creation as given in Genesis literally.

The quarterly meeting of the Spiritualists held at Omro, Wis, and closing, Jan. 25th, was a decided success. Prot. Lockwood, J. O. Barrett, and J. R. Talmadge, were the principal speakers. The meeting took a decided stand against giving one man or any body of men the exclusive right to practice medicine in the State.

SALVATION OF SOULS.

Mr. Kiddle Denounces the Orthodox Boctrines of Christianity.

Ex-Superintendent Kiddle lectured lately in New York, on the "Salvation of Souls." It appears from the report given he said that in Christianity nothing takes precedence of the salvation of the soul, and the man, in the Protestant orthodox faith, who does not accept the dogmas of the church will be lost in hell. With the christian the question is not, "What shalf I do to be saved !" but "How shall I escape eternal damnation?" Mr. Kiddle went on to say that the eternal punishment and, "hell are" passage in the New Testament were not in the original manuscripts of that work, but were evidently the inventions and interpolated forgeries of monks and priests. He quoted from Jonathan Edwards and similar churchmen of an earlier day, showing how terrible were their ideas of the tortures that awaited all unbelievers in the future life. The torment, and agony, and endless punishment to be indicted on innocent but unbelieving souls would take place in the presence of God, the lamb and the angels of heaven. This spirit of revenge and unmercifulness the speaker regarded as the product of human invention, which had given the world a devilish theology. The Roman Catholic doctrine was not so bad as the Protestant faith, because it admitted of an intermediate state-a place of repentance and possible salvation. Luther began well, but his career ended in blind and despotic dogmatism. A reaction followed the first Reformation, and Protestantism would never recover from the Calvinistic blight.

To remedy the errors of these fanatical cenchers - modern Spiritualism had come with love to God and man. The brotherly spirit of Jesus Christ had taken the place of revenge and unforgiveness. Mr. Kiddle pictured the spectacle of a "paid divine" professing to believe that his friends and loved ones would be eternally damned, spending his leisure hours at watering places or in the art galleries of Europe. If he really believed what he preached, he would sit up nights and spend every moment in beseeching his friends to escape the awful fate he depicted. The present christian doctrine was too horrible for even Satan to accept. Mr. Kiddle closed by quoting from alleged spirits who had been out of the body 200 years and gave the result of their interesting experiences for the benefit of the faithful Spiritualists who were to come after them.

Somnambulism.

The Boston Herald, in commenting on the recent Hamilton Place tragedy, gives an exhaustive resume of somnambulism, describing its strange influence over human actions, and showing that its "victima" are morally and legally irresponsible for acts committed while in that state. The writer of the editorial relates many strange incidents, the greater number of which are old, and as a story-teller is interesting, but when attempts to enter the domain of causta he is not at home. He says in an autocrat-

"The phenomena of somnambulism are similar to and help to explain, the condition and performances of clairvoyants and mediums who frequently exhibit much more mental and body capacity in their uncon-scious than in their conscious state. Mediumistic trance is, in fact, only somnambulism artificially induced, of which, indeed, it is a familiar example. The alleged spir-itual mediums who, in a state of more or less unconsciousness, talk with so much fluency upon matters of which they can only speak with halting accents when in their normal condition, are really indebted for their facility to an artificial somnambulism. De Bolsmont, the French psychologist, previously referred to, recognizes this condition of things, and the distinction between it and what may be called natural somnamulism. In referring to the elements which differentiate the case of the person in whom the somnambulic tendency has been induced by the power of human agent from that, the individual who is affected by causes which are the result of the conditions of his own organization, he makes these remarks: The natural somnambulist seems only to avail himself of a single sense; he only directs his attention to one order of events, viz., that with which his mind is occupied; his thoughts are on only one object, and it is with that only he concerns himself."

A cursory examination of the phenomena of Spiritualism, will show how erroneous this explanation is. It is true that somnambulism may shade into and become true trance and clairvoyance. What this writer regards as a single, well defined state, really is most complex, and presents incalculable phases. A person may, during sleep, become mediumistic, while far removed from that state during waking hours; or clairvoyant sensitiveness may become quickened by the depression of the bodily functions.

DAVID M. KING .- This active and energetic worker, whose whole soul is engaged in the cause of Spiritualism, as well as his favorite subject, Phrenology, is now lecturing in Michigan on the science of man. He is a hard worker, close student, and has received flattering press notices, wherever he has been. From personal knowledge, we can affirm that in delineating character, he is the equal of any phrenologist we have ever met, not excepting O. S. and L. N. Fowler, the founders of the science. Wherever he may go, we assure the friends that they may repose the utmost confidence in his ability and integrity. Mr. King is a graduate of the American Institute of Phrenology, class 1867, and received flattering mention from the eminent professors of that institution.

Death of Jules C. G. Favre.

The death of this distinguished statesman recently announced, takes another name from the list of well known believers in the philosophy of Spiritualism. With his equally distinguished brother, Leon, he early received the teachings of Spiritualism, and was a firm and consistent advocate of its claims. Mr. Peebles speaks of these noble brothers who have been always on the side of scientific Spiritualism and opposed to the re-incarnation theories of Kardec. Mr. Champernown in a list of eminent names published in the "Year Book" for 1871, mentions those of the Favres.

Jules was born in Lyons, France, in 1809. He became an able lawyer and liberalist, and through all the vicissitudes of the reign of Louis-Napoleon, strenuously led the opposition in the face of every danger. In 1858, when the would-be Orsini was in need of counsel, Favre at once offered himselfand ably defended him. He vigorously opposed the Franco-German war, predicting with wonderful prescience the results, and after the fall of Sedan became vice-president of the provisional government, and minister of foreign affairs, and took a prominent part in the negotiation of peace. In 1871, under Thiers he retired from public affairs and devoted himself to the pursuit of literature and law.

The Journal, published at Kirksville, Mo.,

Rev. A. J. Fishback's discourses last Sunday were listened to by large and appreci-ative audiences. His lectures exhibit a broad circure and a deep and fervent mor-ality. The interest in Spiritualism is increasing rapidly, and many persons are now turning their attention to the subject earnestly, that heretofore have treated it as an illusion or the product of the imagination. There are now two mediums in Kirksville, through whom independent slate writing is easily obtained. Communications from departed friends are written without kuman hands touching the pencil, under fraud proof conditions. These demonstrations can be witnessed in the broad day light, and are occurring daily and hourly in Kirksville. Inter-communication with ours and the Spirit-world is a demonstrated fact, and any person can be convinced of the same that will honestly and patiently in-vestigate the matter, and the time is speedily coming when all can know this fact even from the least to the greatest.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Jesse Shepard held a scance at 46t West Washington street, last Monday evening. We refer our readers to the suggestive article of Judge Holbrook on our eighth

B. F. Underwood lectures at Albany, N. Y., February 15th, and at the Parker Mem-

orial, Boston, the 2vad. Drs. Vogl and Allen have removed to a larger field of usefulness, and their address is now Kansas City, Mo.

Mrs. R. Shepard will speak in Washington, D. C., during February, Her address will be 1,230 I street, Northwest.

Mrs. Hyzer has resumed her labors as the regular speaker of the Brooklyn Spiritual Society in Everett Hall, 398 Fulton street.

Frank T. Ripley is now in Dayton, O., at the Arthuston House, where he will remain during the months of February and March.

W. E. Coleman has moved from Fort Sill, Indian Territory, and his address will hereafter be Chief Quartermaster's Office, Presidio, San Francisco, Cal.

Das Neue Blatt, (A. H. Payne, Leipzig, Germany,) has just published a biographical sketch of Andrew Jackson Davis, and speaks in high terms of him.

A subscriber at Urbana, Ohio, renewed his subscription to the JOURNAL on Dec. 24th, but failed to give his name. We will credit when he lets us know his name.

Mrs. Ophelia Samuel lectured again last Sunday to the First Society of Spiritualists, corner of Monroe and Latlin streets. Her-

address was listened to with much interest. The Kirkswille (Mo.) Journal says: "Mr. Fishback lectures at Owanco, Milan and Unionxille, regularly. He is engaged to deliver ten discourses in Illinois, in about a month from this time.",

Dr. H. P. Fairfield lectured in Tyringham, Mass., February 5th, 6th and 7th and Sunday the 8th. He would like to receive calls to lecture or hold parlor circles for the manifestations and teachings of the spirits. Address him Greenwich Village, Mass.

A correspondent from St. Louis writes: Mrs. Ophelia T. Samuel has been lecturing for us during the months of December and January, to full houses. We regret she was compelled to leave us to full her engagements at Chicago and Whittier, Ill. She is one of the best lecturers in the field. We hope to have hemagain in our city." Robert Courtnay, of Toronto, Ca., writes:

"Our late president, Mr. J. L. Chancey, and Mrs. Dr. A. Hull, of Philadelphia, have started through Canada with the intention of establishing spiritual societies and furth ering the cause of Spiritualism. On his leaving, he was presented with an address and album from members of the association. The society have engaged the servi-ces of Mrs. C. Lawson, of Corlive, Eng., for the coming month.

Dr. D. P. Kayner, of 94 La Salle street Chicago, is almost daily in receipt of letters coming from different parts of the United states and territories, acknowledging the correctness of his clairvoyant examinations, and also of favorable results from his prescriptions. Although the doctor does not claim perfection for clairvoyance or any other of the human faculties, it is safe to say, from what we know of his practice and from the letters of endorsement he is recelving, that he comes about as approximately near to it as any one we know of.

Prof. J. M. Allen is again busy in Battle Creek, where he is filling his engagement for the five Sundays of February. He spoke during January in Sturgis, closing with a scientific lecture on Language and Alphabets, Monday, January 27th. He spoke in Middlebury, Ind., January, 28th and 20th, closing each lecture with a physchometric' test réading. Address till March, Battle Creek, Mich., care P. O. draw-

Original Answers to Interesting Questions.

The brilliant improvisatrice, Emma Hardinge-Britten, has been lecturing in San Francisco, to literally packed houses of eager listeners. At one recture instantly pers were drawn from a hat and instantly pers were drawn as follows:

Quastion :- Why do we pray? Answer:-Prayer is the efflux of a full heart addressed to a superior power. In hours of trial it is the spentaneous cry of he soul in search of inward strength; for a silent witness is in every heart, before whom the guiding ray of faith and holy trust becomes manifest. The true scholar never petitions blindly to have his own self-will ignorantly substituted for the perfect will of God, as ordained and expressed in his works. Prayer is an advertisement of our wants, and when humbly addressed opens the door of hearts by aspiration that inspi-ration may shine in. By humble prayer the weak come into more intimate rapport with the Great Spirit and receive strength, but conceited forms attempting to instruct the Infinite are ostentations mockery.

Ques.—What is the difference between dreaming and sleeping, and what causes both?

Answer - Sleep is a physical condition of human bodies. Man's body is fitted with voluntary and involuntary nerves, each set capable of independent action. In wakeful hours they act harmoniously. When bodies become weary, the contractile-property of the muscles becomes incapable of responding to the will, and the whole form sinks into that state of torpor called sleep. Then only the involuntary nerves act while the voluntary reat. The indwelling soul of man newer tires, but becomes temporary liberated during sleep, when the soul clothed in its strikual envelope leaves the flesh and bart averaging velope leaves the flesh on short excursions and becomes refreshed by spirit communion, always prepared, however, to return instantly when proper to awaken the body. Upon returning consciousness, after unquiet sleep, imperfect recollections of the soul's experience when absent become mingled in strange likenesses, impressed from the soul's memory on the mortal memory of the human mind, by a process somewhat similar to photography. These commingling forms upon the brain produce memory, partly of fact and partly of distorted fancy. Visions, which are rare, are spirit pictures, impressed by other souls upon the brains of human organizations sensitive to their influence. These may be prophetic, instructive or to impart special intelligence, and do not necessarily occur when the body is sleeping or unconscious. The brain of flesh is then in part magnetized by the soul power of some disembodied spirit, who displays to the subject's vision images formed in the magnetizing spirit's mind. Thus dreams are sometimes significant, but not necessarily so. During ordinary sleep, our souls, absent from the body, talk with others in spirit forms, but remain connected by a subtile magnetic cord. The body's sleep of death differs only in the fact that this silver cord is severed, and the soul, enveloped in the form of such spirit as its life on easth has attracted to itself, abandons forever its form of clay.

Quas.-When does the individual spirit of man

ANS.-Spirit and soul of man are separate derivations from the vast primordial spirit, the soul of the universe, and in ac-cordance with that law which is the will of the infinite, numberless stages of gesta-tion have been passed, until attraction has placed them within the nomadic germ of a mortal body, then first surrounded by living tissues capable of retaining and developing its special form of organized life. So I am informed by spirits who have carefully studied the process of life. The original acorn does not contain the full potency of the oak tree, but draws from all about it; so the ultimate material particle, or simple vacant germ cell of the human nomad, attracts, with its initial quickening, the higher life, the gift of immortal individuality, implanted with the living soul by the infinite source -giver and: sustainer of all life-after which growth ensues in accordance with the universal law of progress.

Ques .- Is there any perfectly well defined principle of law in existence?

ANS .-- Law is a rule which it appears impossible to break with impunity, but at what point has even the most advanced scientist discovered its ultimate limit? Not even so fixed a law as that of simple mathematics has been fully fathomed. Law fails at the point where wan's perception fails. No finite process can grasp the infinite. Our knowledge of law is but of a fragment of such forms of law as have chanced to unfold to our limited view. There is no point at which man may limit law, except he learn it from the spirit as the expression of the will of God. Spirit is a mirroresem of the will of God. Spirit is a microcosm of law not yet unfolded. It is mathematical, geometical and world binding, uniting together all things, but existing in various forms and degrees of condition. Until we understand its action we have not grasped the first great principle of our mathematical being. Law, now limited by man's knowledge of the past, makes boundless advances in the realm of spirit, which we can only understand gradually as we advance successively in our future progress after the death of the body. The immutability of divine law is a perfectly well defined and existing principle.

Quas. Are the spirits, dwelling in the highest spheres, able to come to earth and visit their loved ones, and where do they come from?

Ans. - This question was answered as if limited to spirits in the higher spheres around this planet or system. The telescope reveals myriads of stars, all blazing suns, and nearly all populated. Do you suppose that our earth plane, which is sacred anough for the pressure of an omnissuppose that our earth plane, which is sa-cred enough for the presence of an omnis-cient God, is not to be appreached by God's highest and holiest archangels desirous of ministering to wants of suffering loved ones? The higher the angel the easier he comes to our hearts. Higher spirits can better care for and protect us in emergen-cies than those of less knowledge, and consequently less power, who are next to us in physical condition of development, and necessarily work only by the similar mechanical laws of being. All such well intentioned spirits are assisted, when desired, and instructed by higher spirit teachers. If you

pray, your soul ascends to the highesf, and the nearest to God is also nearest to man. All created existences form one continuous chain in which no link is wanting, from the highest angel to those who humbly love and are loved in return. All are united by love, for heaven is love and so is God. Ques .- Are theories of spiritual progression errone

Ans.—Progress is a universal principle manifest in all parts of God's universe, and "permanent retrogression" is simply words without illustration in fact. Death Is itself a builder, which merely interrupts, to effect some change in life, founded on immutable laws of progress.

Ques. Shall we resume like relations with our spirit friends in our next condition?

Ans.-Had the question read kindred in stead of friends, the answer would be liffer ent. Friendship, and lovedraw soul to soul, and are not expressed in kindred, but lie deep er than consanguinity or outward beauty of form. To souls truly loved we sustain intimate relations, while our love lasts. Ties of soul become nearer and dearer than any of body. Love remains with us, when we leave here our very shrouds, for it is the highest, brightest and purest element of our being, which we develop with our future progress. In the life beyond, where no de-ceit or hypocrisy can exist! we shall meet and mutually attract all we love, for heaven-is the best abode of sacred and ever increas-

Ques .- Is there saything outside of matter; if so,

ANS .- The human form is a perfect microcosm of matter, including every function matter can express. When a single atom of poison paralyzes the body, not a material fiber is wanting. Your scientists may search in vain throughout the wide realms of physical matter to discern the grossest point of spirit; set by the side of his cold corpse stands the real man, without one particle of so called matter. That bandful of dust, called matter, isla phantasmagoric dance of atoms. The spirit, unseen of mortal eyes, is the real body, and the soul the immortal individual. All earth's especial forms of matter, tangible to our material senses, are transitory, and their apparent stability is unreal, because finite.

Slate Writing.

To the Editor of the Religio Philosophical Journal: Recently, at the residence of Mr. and Mrs.

H. M. Rathbun, No. 440 East 119th street, New York City, Mr. Harry Powell ex-hibited his powers as a slate writing medi-On entering the parlors we found that Mrs. Rathbun had every thing confortably arranged, and there were seated seven gentlemen and seven ladies, also her little boy, an attractive child four years of age. Of course we added one to the circle thus making the total number present sixteen. The scance was held in the front parlor, and during a little time spent in a social way, we noticed the engravings over the mantel of "The Sanctuary," and at the right of this the engraving, "L'Amour," while at the left was "La Fontaine," and there were also the state of th so pictures on the other three walls which rendered an air of cheerfulness to the room. Two gas gets were burning brightly in the front and the same number in the back parlor, the room being connected by folding doors. There was an abundance of light so that everything could be distinctly seen.

Mr. Powell sat in a large arm chair at the northerly end of the room, immediately in front of the pler glass, his face turned toward the south; Mr. Rathbun to the mediately right, and Mrs. Powell to the mediately right, and Mrs. Powell to the mediately right, and Mrs. Powell to the mediately right. dium's right, and Mrs. Powell to the me-dium's left. She was kept very busy sup-plying water to her husband from a large silver pitcher, and we think he must have drank at least ten goblets of the liquid. In answer to a question, Mr. Powell said that a clear atmosphere was much more favorable for the manifestations than a muggy, damp state of the air. It was suggested that there be more light, and Mr. Powell remarked it made no difference to him how much light there was, but if it was too strong it hurt his eyes. A basin of water was passed to the medium and he washed his hands wiping them dry afterwards. Mrs Powell with twine tied the coat sleeves of her husband about his wrists. Some one inquired the reason of this and Mr. Powell replied that it was so no one would think he had a pencil hid inside his sleeve.

Mr. Powell.—The only condition I require

is that you do not address your conversation to me. You can talk as much as you like among yourselves and can keep your eyes on me as closely as you desire. When I want one of you to write, I will call you up. Let your hand be free and I will take your forelinger to write with in that manner. Between his thumb and fore-linger.]

It was now 8:30, and after sitting a few minutes the medium began to breathe very

Mrs. Powell.—I expect you are going to do wonderful things to night. Mr. Pow-ell always has his eyes open at a scance, but he cannot see.

The medium here indicated that he want ed all present to examine his fore-linger. All complied with the request and pronounced that there was nothing visible upon it. Then he gave what can best be described as a loud grunt, and said in a guttural tone, "Big Write." He placed his inger on the forehead of a person who was near him. Then he seemed to quiet himself.

Mrs. Powell.-He is going to lose control,

but it will come again. Mr. Powell.—Did he write? Mrs. Powell.—No, he did not.

The medium then drank, two goblets of

Mr. Rathbun.-I will move from his

right if he does not succeed the next time.

Mr. Powell.—I feel terribly. Mrs. Powell.-Some sugar and water, may

Mrs. Rathbun kindly prescribed some-thing which alleviated the trouble. A gentleman .- If the control causes Mr Powell to drink so much water it will

drown him.
Col. Chaddock exchanged seats with Mr. Rathbun, the Colonel sitting at the right of the medium. At 9:11 Mr. Powell was again under control, and the same process

again under control, and the same process of examining his fore-fingers, as has been already mentioned, was gone through with, and in the same guttural voice as before the medium said, "Big write." A state was handed to him. At 0:13 he came out of the trance and inquired if he has written.

Mrs. Powell.—No. He does dometimes fail two or three times, but he fail do it.

Mr. Demarest.—I am the valy one who has a glove on. I do not want to be the only aristocrat.

Mrs. Powell.—There may be another In-

Mrs. Powell.—There may be another Indian who wants to get in with Tecumseb.

A Lady.—May be if I go out of the room he can do better. They say I am a "spoil-sport."

It was here suggested that some one play upon the plano. Mr. Powell remarked that it might help him. The lady who charac-

terized herself as "spoil-sport" played a few airs.
Mr. Rathbun.-I would suggest that we

lower the lights. Mr. Powell .- That will make no difference. I think it will be better if you change your positions.

Mrs. Powell exchanged seats with a lady thus taking herself some distance from the medium. Several others exchanged seats. At 9:23 the medium was again under control. He took Mr. Demarest's hand which had a white kid glove upon it, and endeav-ored to write upon the slate. The medium soon shook his head as no writing appeared. At 9:35 he was again under control and endeavored to write. This time it was a failure also. At 9: 40 again under control and

"Pale Face me am happy to meet you in the wigwam. Tecumseh." "Brave, me tell you on the fence. Tecumseh.

At 9: 45 again under control and the medium called especially for "Scratch Chief," referring to a gentleman who was writing in the room. Mrs. Rathbun tied a white linen handkerchief over the medium's right hand, and he then wrote on the slate:

"Pale Face thought me dead, still me live. ecumseli.

At 2:55 the medium took the finger of a young lady who had purchased a slate on her way to the scance, but the marks made on this slate were not legible. The lady said there was something on the end of her finger that felt like a grain of sand. There was a small black spot on it which was not there before the medium attempted to write with her linger, and she remarked she felt a slight stinging sensation. The medium now wrote on the same slate:

Squaw Annie with me; Squaw Mary with you often."
At 10:5 again under control and wrote: There is a brave that comes to you; him

say his name is William. Oh, how happy him be. Him with you often."
Mr. Demarest.-William is my brother. He wrote his name on my arm at one time in blood letters.

At 10: 20 again under control, and the medium as in all cases had each one in the room examine his forefinger, and he in the same guttural voice said, "Big write," and wrote as follows:

"There is a Squaw; she say her name is

On another slate was written Squaw; there is a Squaw with you. Oh, how happy she is to meet you to night. Her name is Lizzie."

A f. ady.—Lizzie Hatch.

At 10:30 the medium wrote: "Pale Face, me will say good-night." At 10:35 again under control and the medium said, "Big write." and he was given a slate, but this time it was a failure much to the disappointment of the young lady who had purchased it, and hoped to carry something away written upon her new slate to show away written upon her new slate to show to her husband, the former writing having been erased. At 10:40 another attempt was made to write on the slate but this time it was a failure. We may here state that he failed to write with the hand that had the

white kid glove upon it. Mr. Powell.—Did he write? Mrs. Powell.—No. He wrote good-night a few minutes ago.

Mr. Powell soon came to his normal condition and the friends dispersed.

HERBERTUS.

A Singular Test.

After the occurrences narrated in your issue of October 4th, 1879, "What made me a Spiritualist," we became better acquainted with our medium, Mrs. II. She often came to our house, and became much attached to my wife; who regarded her as al-most divine. The old-lady, in taking her final leave of our family to go on a visit to New England in the fall of 1871, said these words to my wife in parting with her: "If I return home again, I will call at your house. If I die in New England, I will visit you in spirit. I can identify myself to your husband, for I find that he is a clair-yoyant. But my dearchild, she continued, your time is short; before the fourth of July, 1872, you will be with God's beautiful angels, and I will meet you there, and we will enjoy ourselves among the flowers, and have a good time." She took her journey to the East, and the next spring we heard of her death.

On the thirteenth day of June, 1872, my wife sickened and died very suddenly. The years flew by. Other friends gather-ed about my heart, and the cares of dally life engrossed my every hour. Mother II. had seldom been in my thoughts for years. In March, 1877, I was serving on a jury in a criminal case in our district court. The case was in the hands of the jury, and we were passing our second night under charge of the bailiff in the court room. My fellow jurors grew drowsy, and one by one they fell asleep, while I, unding writing material as hand, resolved to interest myself by writing a letter to my brother. I had seated myself at the table for that purpose, and began my work. A significant rap on the table arrested my attention. A filmy vapor seemed to be coming up from the end of the table in the shadow, which formed itself as a scroll, and unrolled, and there a name and address appeared in plain, legible letters. The vision passed away in a mo-ment, but 1-retained the name and address. I had never known the name, and prompted by curiosity, I wrote a letter, and soon received a reply from New Haven. The letter contained the intelligence that the one to whom my letter was written, was a healing medium under the contained. healing medium; under the controlling in-ducace of Mother H., now in spirit land; that Mother H. requested that I should write to her a letter, addressed to Rachel H., of spirit land, care M. J. E., No. — New Haven, Conn. I wrote a short note, as requested, and received a reply by the hand of her medium, bringing to me convincing proof that Mother H. still lived, and retained memory of events of her earth-life, of which I was familiar. She wrote of several little incidents that happened when she was visiting at our house and of meeting with my wife among the flowers in spirit-land. that Mother H. requested that I should spirit-land.

I have found the false with the true in I have found the false with the true in Spiritualism, as elsewhere. In my early investigations, I followed the sposile's injunction, "Try the spirits," and when one "confessed that Jesus had not come in the flesh," I would give him the gold shoulder. Of late I trust my own judgment, feeling that to be my best guide. I/teel ever grateful for the evidences, and the beautiful lessons given me by those who have passed on to the higher grades of life; and will be pleased to hear or receive their messages. pleased to hear or receive their messages, and their admonitions, and gladly follow what my reason may decide is for the

Let us each be true in our own life work, and have charity for others. J. T. Haughey.

Paola, Kan

Liberals meet in the hall at No. 214 West Madison street, every Sunday at 2:30 P.M.

Business Motices.

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The Receipt for Gilt-edge Breter Maker was obtained from one of the most extensive dairy farmers of Ireland, roted for the excellent and superior keeping qualities of his butter, which was eagerly purchased by London dealers for export to India, where the warm climate puts butter to a very severe test. It has been thoroughly filed by a large number of the very best butter-makers in this country, and they have siven it their in this country, and they have given it their emphatic approval. Price 25 cents per package. Sold by alt store keepers.

COLLINS, N. Y., Feb. 10th, 1879.

Genflemen: --We churned one gallon of cream to day at a temperature of 56 deg., using your fill Edge Butter Maker. Time of churning 15 minutes-result, 4 1.8 jounds of butter. Color, good. As we have not previously weighed our butter, of course we cannot tell whether there is a better per cent or not, but appearances indicate it, and the quality is at least two cents per pound-better. Yours, etc., M. E. WILBUR, Prop'r of Collins Creamery.

FROM A DISTINGUISHED PRESERIAN. - Prof. Green, a distinguished allopathic physician, wrote to the Medical Record of Atlanta, Ga., to the effect that after all other means had falled, he sent for the Kldney Cure, (Safe Kidney and Liver Cure), and to his astonishment cured a serious case of Bright's Disease by administering it, and afterwards found it equally beneficial in other cases. He advised his brother physicians to use it in preference to anything else for kidney disorders.

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Mrs. Shirii was born in the State of New York, near Saratoga Springs. She removed to lows in 1852, and in the winter of 1857, she came to a knowledge of the truth of spirit communicy, and has ever sinte been a true and opsight Sprituslist. She has been a constant reader of the Journal for nearly fifteen years.

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was ready to go. .

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Letter from Dumont C. Dake, M. D.

To the Editor of the Religio-Philosophical Journal:

Chadge, change, is written everywhere. Progress is indeed a modern gospel, therefore we are not in duty bound to believe to day all that we believed yesterday. Years slice, when first entering on the perilous voyage of, mediumship, a blessed troop invited me to a banquet, whose bright faces cast tep thousand beams upon me like the sun. They came as wise guides and good teachers, but never as my master. Their angel presence filled my soul with a fragrance fresh from the love gardens of eternity. They inspired me with the heroism of the skier. The following communication is one smoon hundreds that I have received from my spirit friends.

Rochester, Ne Y. January 2th, 1866:—"Man of earth, we are here to teach you. We will show you your talent, and then you must improve it. The door is opened for a life of usefulness, and you must press through, and go forth clad in the armor of truth and fight manfully for the failth. God lives in the breeze and in the sunlight; in the storm and in the calm. Learn to recognize him To the Editor of the Religio-Philosophical Journal:

mor of truth and fight manfully for the faith. God lives in the breeze and in the sunlight; in the storm and in the calm. Learn to recognize him everywhere, and in everything, and go out alone and meditate upon the wonders of creation. You will draw inspiration, and your spirit friends can impress you when in harmony with nature. Take our advice as to your reading. Get Andrew Jackson Davis's books and read them."

At that time I was so ignorant that I knew absolutely little or nothing about Spiritnalism, or the Harmonial Philosophy. I never had heard of Mr. Davis. I followed their instructions, and after some trouble procured several of his works, and commenced carefully reading "Nature's Divine Revelations or Voice to Mankind." One day when alone and deeply absorbed in perusing the same.

Revelations or Voice to Mankind. One day when alone and deeply absorbed in perusing the same, a great power fell upon me; it came so suddenly and with such force, that it fell me to the floor, as it did good old Paul to the ground in "days of yore." Although many years of active life, with thrilling episodes, have passed since then, still well do I remember our astonishment at this wondrous power that sent a thrill like lightning through the scaled waterling its greating and filling its power that sent a thrill like lightning through the spirit, awakening its gratitude and filling its love with inward songs of celestial harmony. My inner faculties were exalted and illuminated, warming and fertilizing the affections, giving unity, joy and beautiful happiness for the time, and the spirit lifted beyond utterance. This was I converted and developed by this wondrous power that as Milton sang. "Doth attend its when we wake and when we sleep." "Every sleove and niche [says an eminent writer] is occupied with the history of some person, lit up by the divine inspiration at flows like a silver poel about the consecrated soul." In the Pautheod of Progress we have many glorious names, but not one among the bright galaxy will ever outshine that of the the bright galaxy will ever outshine that of the greatest living Seer, Andrew Jackson Davis. The greatest living Seer, Andrew Jackson Davis. The gentle Nazirene gave the world a new command-ment, That ye love one another. Bro. Davis, on page 221 of the Great Harmonia, says, "Can ye love that which repels? Can ye admire that which is/not admirable? Verily ye need a newer com-mandment, that is, 'Prepare yourselves to love one another.'" The Harmonial Philosophy issues no bulls or flaming proclamation; nor does it 'Wrap nonsense round

With pomp and darkness till it seems profound." But, thank God, it teaches principles and not men; universality and not individuality. It does not lead us around Robin Hood's barn, but makes out a pathway for human feet to tread, with the seeming wisdom of the Infinite,

"So that he who runs may read His title clear to mansions in the sky."

Would that his works were in every household in the land,—not on the unvisited shelf, but on the in the land,—not on the unvisited shelf, but on the table and in the hand, until their Divine Revelations were understood so far as to make us all better men and women. His books have been my daily companions for tourteen years. Lever find new and beautiful truths in all, of his writings. You did well, Mr. Editor, in securing him as a contributor for the Journal. Mr. Davis has many, were and appreciative friends not very many, warm and appreciative friends, not only in this county, but in Europe. There are, however, I am sorry to say a very foolish set of shilly shally heads, who thirk or say that Mr. Davis wants to be Pope. Played out exvious This good

great man needs no encomium from my pen. Being the true man that he is, he is therefore above acclamation or adulation. He stands upon the sublime inherent indersement of eternal right and truth, and knowing this to be so. I thus speak so enthusiastically of this world's greatest seer, andrew Jackson Davis. God bless our-noble brother. We will take this opportunity to inform the friends of reform and progress as well as its enemics, that The new Departure is a glorious success. Mr. Davis is speaking to good we have attended all of his lectures, and have had rich food for thought, and are held entranced by the magnetic golden thread of truth, for the truth can alone make us free. Long may the seer live on this earth to enjoy the rich fruits of fruition.

Wrongly Reported.

To the Editor of the Religio Philosophical Journal: In the report of the Annual Exercises of the First Harmonial Association of New York city, published on the 24th ult., the types somehow made me say exactly the reverse, in two or three instances of what I did say. May I ask a

About midway of the second column on the first page it reads.—"If we cannot do this, there is always some faith, some error in ourselves." For "faith" read fault.

Below that, in the quoted letter, reads—
"principles of immutable natural laws as produced in the Great Harmonia, etc." For "produced" read presented, which is the word in the original

Also in the third paragraph from the top of next column it reads-"Spiritualism cannot be of much value with the conservation or support of a true philosophy, etc." For "with" read without. Without these corrections. I fear that those who take the trouble to read the article will be greatly

puzzled to see the meaning latended. J. B. LOOMIS.

Richard LaBue writes: I must confess that since I have been reading the JOURNAL that the subject of Spiritualism has been presented to me in a new and most delightful phase. A training in journalism since my eighteenth year with the secular press, led me rather to regard the subject with disfavor; but if I can believe human testi-mony, a thing I have to deal with each day of my life, how can I doubt reasonably? I am now an investigator, thus far with reasonable success. Your paper has aided me in an incomprehensible way in my efforts to see the truth and for this I am truly thankful. Yours is a good work, even were the philosophy you teach a myth and adelusion. You do the cause you advocate great good in seeking to demonstrate that "Truth wears no mask" and that frauds must be exposed. Keep on in the good work and count me a life sub-

Lucy Brigham writes: The Journal has become a very dear friend of mine. Every week it comes freighted with spiritual instruction to cheer my lonely life. May the angels bless you while weeding out the tares from the whest.

Chas. W. Willard writes: I can say all that the many do in commendation of the wise course of the grand old Journal. I can not think of giving it up; I have taken it ten years, and it has grown better and better.

J. R. Slaughter, M. D., writes: Your manmalism by prompt and vigorous efforts to sift out of it all impurities and impostors, has induced me to subscribe for your JOURNAL.

J. M. Louderback writes: The Journal is the best paper I ever saw. If Spiritualism is not a fact and cannot stand all fair tests, let it go down.

Report of the Northern Wis. Spiritualists' Convention, held in Omro Jan. 23, 21 and 25, 1880.

The meeting was called to order by Pres. Lockwood at two o'clock P. M. Friday attendance was smaller than usual on the first day of convention. Afternoon was spent in conference—W. F. Jamieson, Pres. Lockwood and others participating. The key note of the meeting was sounded at this seasion, which was closely followed throughout the entire meeting;—I. e., the differences between Spiritualism and Materialism. In the evening there was a "masked ball." Saturday morning the meeting was called to order, the numbers having increased considerably. Short conference, after which W. F. Jamieson gave a very interesting lecture, entitled, "Have We a Right to Change Our Minds,"—a very fine effort and well received.

Music by Pres, Lockwood.

Saturday P. M. two o'clock meeting was called to order by the President. Conference, after which Pres. Lockwood gave us one of the finest and most logical lectures ever given in this place, giving

logical lectures ever given in this place, giving his reason for leaving the materialistic field, and coming into the Spiritualistic. He was applauded loudly by the Spiritualists through the entire lecture. In the evening W. F. Jamleson spoke on "Materialism wereas Spiritualism." He reviewed "Materialism sersus Spiritualism." He reviewed Pres. Lockwood's afternoon effort, and gave many fine thoughts on Materialism, saying among others, "If Spiritualism is true, these will be no one more pleased than myself; also if true, the spirit is material, consequently Materialism is true." J. O. Barrett and J. R. Talmadge arrived on this evening's train and were welcomed by hosts of warm friends. Meeting adjourned till Sunday, Sunday manning. A goodly number was pre-

Sunday morning.—A goodly number was pre-sent when the meeting was called to order by the President. Conference. J. O Barrett then gave one of his concise and spiritual discourses deone of his concise and spiritual discourses de-fending Spiritualism. "Doubt," he said, "was the portal of science; no discovery- of truth can ad-vance without it." Reviewing Mr. Jamieson, he said, "Jamieson is not lost, but will by and bye plossom out and be grander and better for having-passed through his experiences caused by doubt-ing." At the close of Bro. Barrett's lecture he was loudly applauded. The Secretary elected at our last meeting, being-unable to attend to the was loudly applauded. The Secretary elected at our last meeting, being unable to attend to the business, handed in his resignation. The convention proceeded to elect a Secretary in place of D. L. Barnes. Cora B. Phillips (daughter of Dr. J. C. Phillips, former Secretary,) of Omro, was unantmously elected to fill the position. The session closed by singing by J. R. Talmadge. The two o'clock, P. M., meeting was called to order. The subjects of church taxation, the extending of same courtesies by railroads to Spirit.

tending of same courtesies by railroads to Spirit-ualist and Liberalist speakers, as to clergymen, and the bill now before the Wisconsin Legislature prohibiting certain physicians practicing medi cine, were ably discussed. Committees were ap-pointed to draft proper resolutions and present pointed to draft proper resolutions and present them, at the evening session for action. J. R. Talmadge then gave his lecture entitled, "Who has the Truth." I wish I could give a verbatim report of it, but suffice it to say it was conceded by all to be the finest lecture of the convention. At its close Mr. Jamieson arose and in language peculiar only to himself, gave Mr. Talmadge some very flattering compliments. J. O. Barrett also wished to know where he (Talmadge), timid soul that he ishever got the courage to go before an audience like this to give his earnest appeal for, what he considered truth. The meeting closed with remarks by the President and a song by

Evening, seven o'clock.—The first, thing pre-sented to the meeting was the following report, which was unanimously adopted.

The Spiritualists and Liberalists assembled in

Omro this 25th of January, 1880, do hereby
Resolve,—That we are utterly opposed to all laws
giving one person, or any set of persons, the exclusive right to practice medicine and surgery in this State, and that we are in favor of giving the people the right to choose whom they shall employ and whom they shall pay without let or hindrance.

A. K. BRUSH, W. F. JAMIESON, Committee. J. O. BARRETT.

The following resolutions on taxation of church roperty were discussed and passed:
Resolved,—That the hundreds of millions of dol lars in the hands of ecclesiastic organizations are a dangerous precedent to be allowed in a free government, as sugh can and may be wielded for the union of church and state.

Resolved,-That in our secular forms of govern-ment, the principle of equal rights demands the

taxation of church property.

Resolved.—That the present law exempting such property from taxation impose unequal burdens upon the people, more especially the producing Classes.

J. O. BARRETS W. F. JAMIESON, DR. J. C. PHILLIPS. Committee. Also the following preamble and resolutions

were unanimously passed:

Whereas,—The Spiritualists and Freethinkers
constitute a large body of citizens in Wisconsin, representing a commendable share of intellect and influence, and whereas such have had extended to them (in other States) the same courtesles as clergymen, of half fare on the railroads, and whereas our public lecturers travel more upon all such lines, than any other class of itinerants,

therefore,

Resolved,—That we respectfully request of railroad companies throughout the State the same courtesies to Spiritualist and Freethinking lecturers, as are accorded to christian ministers . Resolved,-That all lecturers having certificates from this association, according to forms of law. shall be entitled to make applications for half

> WM. M. LOCKWOOD, J. O. BARRETT, - Committee. M. D. MORRIS.

W. F. Jamieson then proceeded to give the closing lecture of the convention, the hall being well-filled by an attentive audience. Mr. Jamisson came here for the 'first time since his advent to Materialism, and consequently the Spiritualists, many of them, were prejudiced against blm, but I may safely say he goes away without an enemy. Gentlemanly and courteous in his bearing, no one can doubt his sinceri y or say he is not acting out his highest convictions. The best of feeling privalled between the speakers and attendants. The convention closed by Talmadge singing, "I wall at the Golden Gate." The time and place of hold ing the next meeting will be duly advertised.

WM. M. LOCKWOOD, President.

CORA B. PHILLIPS, Secretary.

C. T. Cunningham writes: I am pleased with the manner in which you have handled and exposed pretended mediums, particularly Mrs.

A. Arnold wiles: Hudson Tuttle's article on e Indians, lo a late Journal, is the best /1 ever read on the subject. It sums up the whole thing

Mrs. A. J. Bump writes: We have taken the JOURNAL, with the exception of two years, since its first publication, and it is growing in interest.

to us from year to year. John Boff writes: The Spiritualists in Utica N. Y., think a great deal of your paper on account of its straight forward manner, and the way it exposes fraudulent manifestations.

G. Crowell write: You are entitled to the gratitude of every true Spiritualist. Any medium who will not submit to test conditions, we have a right to lafer there is something wrong.

W. W. Currier writes: The Journal, grows better and better. I trust the day is not far distant when you will be appreciated for the noble stand you have taken is defence of Spiritualism.

Mrs. II. N. G. Butts, a well known contributor to the spiritual press, is a recent letter says: think your Journal grows better and better and must command itself to all thinking midds.

W. A. Brenner writes: I have had your paper is other times, on trial, and find that it has sup-plied a void that no other paper can fill. Mrs. L. V. Wheeler writes: I caunot get

soul as well as brain. A. T. Webster wiltes: Permit me to say that

endorse the course you have taken. T. G. Copeland writes: I cannot get along without the Journal. Mediumship.

To THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL I have read with care and interest the article of Mrs. E. L. Saxon, in the JOURNAL of January 10th. I approve fully the exposing of every weak point in Spiritualism, though by so doing we put arguments in the mouths of our enemies. It can hardby be expected that mistakes and errors should not occur in all we do, but the true man and woman will aim to profit by all experience. To accept wise counsel and desire to be led into all truth, has ever been the wish and prayer of honest Souls.

If there is danger in mediumship we ought to
learn where the quicksands are located, that We
may avoid them if possible. In the affairs of this life, some are sanguine and positive, moving from their own conceptions, asking counsel from none, while others are seeking advice from all. I think the first of the above are most successful, but how do any of us know how much we owe to infisible influences. I know of no public speaker on the spiritual rostrum to day, who discards entirely those influences, and most of them claim a band or control, as they call it, who are ever ready with their inspiring energy. There are many inspirational speakers with whom I have no acquaintance, but Mrs Brigham I know claims this, and certainly gives evidence of ald and power beyond herself. Christiavity has ever claimed divine inspiration, though many of its precepts as carried out by its advocates, have not savored he first of the shove are most successful, but how carried out by its advocates, have not savored of divinity. The exercise of our highest judgmen and reason, must be the most effectual way to strengthen and unfold those faculties, but how and when we should resist the counsel of seen or unseen friends, and act from our own judgment, is

unseen friends, and act from our own judgment, is
the question

I think it is to the external manifestations that
the evidently pure and true mind of Mrs. Saxon
alludes, and as these have caused so much angry
bitter controversy of late, it is carnestly hoped
that before long the "hay, wood and stubble" connected with them, will be burned up. How can
we ignore the facts, however connected with modero Spiritualism? Must not/all science have facts
for the basis? Do we not through mediums, get
the facts, and can we get them elsewhere? Many
true mediums have been falsely charged with
frauds, but as this is so fearfully disgusting, and
so much has been practiced, it is not wonderful
that it calls out a difference of opinion.

There are many floating, ignorant persons who

There are many floating, ignorant persons who throw themselves upon the world with a supposed mission, but, perhaps, no more among Spiritual-ists than any of the sects. The organizations and wealth, however, of the latter, enable them to con-ceal, or hide these weak ones within their own bosom. If we had no mountebanks and cheats, we could boast much of what any and all other re-

If we try the spirits as we should, they could not lead us into wild and doubtful speculations and if with wife and children around us, we could hardly be made to believe that we had not our

affinity.

If I had no confidence that loving friends could throw around me the white arms of their protec tion, that they sympathized with me in affiction, that they imparted no assurance of a better and more harmonious life in the future, I would be hopeless indeed. The burdens, the wrongs and vicissitudes of this life, the pain and anxiety, the deep drawn sigh, the tears of dear ones in trouble, would seem but to mock my weakness and tram-ple upon hope. As the infinite uses finite instru-mentalities, from what can be choose them, but the children he has endowed with that sweetness

of his own attributes, love.

It is good advice, though given so long ago, to seek for spiritual gifts, and is not this one form of mediumship? No thought is more cheering than that of angel guardianship. In order to be con-clous of this, we must have faith in spirits. Sever-al members of the own family, have long been blessed with the inner or spirit wision. Friends unseen to others, with noiseless tread and pleasant recognition, move in and out before us. Our own two brave and noble sons who were sent to spirit Their gifts are warled, and the ancient good ad-vice is to "covel the best," which is to prophesy. This implies that our spirit senses shall be so un-This implies that our spirit senses shall be so unfolded and keenly sensitive, that coming events can be mirrored upon them. May I ask of those who have studied, whether this is possible without the co-operation of spiritual beings. To give in detail my own experience would require too much space, and I will relate but one of recent date. A, member of my family was in great distress, when before her vision appeared a glass bottle filled with substances in a liquid. Instantly a voice clear and distinct said, "Get chamomile flowers, put them in alcohof, take a teaspoon full three times a day." I procured them when she recognized their exact appearance as they were shown her in the bottle. She followed the advice with great relief. How often we are shielded from danger, we may not always know, and if we are ever led into it, how great is the need that we learn more of the laws governing spirit inter-P. THOMPSON.

A Prophetic Dream-vision.

BY DR. J. K. BAILEY.

To the Editor of the Religio-Philosophica' Journal: On the Saturday night following the nomina-tion of Rutherford B. Hayes, as candidate for President of the United States of America, by the National Republican Convention at Cincinnati, in eighteen hundred and seventy-six, I had the following dream vision, which I related to my friends on the following day, and on many occasions during that summer, in different parts of the country—once publicly, to an audience I was ad-dressing at Northfield Farms, Mass., a few days before the election of that fall:

i seemed to be standing in the central portion of a pasture field; the grass appeared dry, brown-dead, as fields of the kind usually look in winter, or early spring, after the snow has vanished and the surface becomes dry—and as I afterward saw fields, in Ohio, in February, 1877. This field presented a gentle inclined plane; I was facing the upper portion thereof; toward tife right hand corner of the field was a well, with a high old fashioned curb and a week. loped curb and sweep; a man was at work, as if trying to get something out of the well, with a long handled pike, who impressed me with the personality of (then) Secretary Chandler. Of this seeming identity of Senator Chandler, I told my brother in law, A. B. Smith, of Bainbridge, N. Y., about two weeks after the reception of this vision in connection, with my statement of the vision in connection with my statement of the

same to the said Smith. People, in all directions, seemed intently ab-sorbed in the action of this man at the well, I be-ing also as eagerly watchful of his delays. Suddenly there came upon my vision a seemingly old and very poor horse, traversing a line diagonally to my right, in a slow walk, with head to the ground, until the seeming living skeleton, cros-sing the line of direct vision between myself and sing the line of direct vision between myself and the well, reached a point at right angles with my position and the well where the animal laid down and apparently went through the contortions of death. All eyes turned toward the apparently dying horse. As he lay with his feet toward me, suddenly changed characteristics, qualities and condition of the horse, vividly presented to my cognizance of him. All of the well known marks of high blood and trained racing capacity and condition, became apparent. His limbs were black (the horse a dark bay), shiningly smooth; his hoofs, exceedingly large and perfect, as to structure and condition. Head, eyes; ears, neck and entire form, denoting high breeding and enduring capacity. On the hoofs were good steel-plate shoes, completely polished with use. The apparent death struggie ceasing, he lay quite motionless and all seemed to consider the noble horse dead.

Attention then turning away from the scene,

and all seemed to consider the noble horse dead.

Attention then turning away from the scene, and while looking in another direction, I was startled by the tramp of the racer. The horse had suddenly sprang to his feet and was swiftly running down the field, to my left. My eyes followed his course, which led to a stable in the distance. The horse entered the stable door, at the farther side of the building, came forward to the manger and commenced eating therefrom—the side of the stable toward me, being open. He quietly and contentedly ste, and thrust his head out of the opening with a sparkling twinkle of eye, and a knowing movement of ears and head, as if to indicate: "They though I was dead, but here I am, eating out of the public crib."

My attention then again turning to the man at the well, I noticed that he seemed electrically the well. I noticed that he seemed electrically startled from his work thereat; surprisingly viewed the horse in the stable; threw down his long pike-pole; ran down to the stable; stooped down in front of the horse; picked, from, the ground, some new, ripe apples, and reached them toward the horse, he eating them out of his hand. The import of the vision, seems now clear. Until long after the inauguration of Hayes into the presidency, I supposed that it signified the displacement of him, by Tilden. But the different season of the year, indicated by the various symbols, and especially the new, ripe apples, together

bols, and especially the new ripe apples, together with the startling change of attitude of Chandler -the long pike-pole manipulation at the well, and chief manager of the "counting out" of Til-den-now, to my view, signifies that Tilden will be elected and inaugurated the next president of

It remains to be seen, whether the prophetic symbols of this vision are, in culmination, cor-rectly interpreted; or, if correctly interpreted, whether the prophetic opinion of the inspiring in-telligence will be realized; for I, in common with most Spiritualists, hold to no infallibility of mind,

bence to no absolute certainty of prophecy.

But Col. Bundy, the dream-vision faithfully recorded, is submitted to you for pablication now,
or at a future time, as your jurgment shall de-

A STRANGE STORY.

Richard Cowles's Singular Case-A Man Lost to Himself and the World for a Year.

Bleveland Leader, Dec 31.]

It is just one year ago—New Year's day—that Mr. Royal Cowies, a well-known jeweler of this city, suddenly disappeared, and every identication pointed to suicide as the solution of the mystery; but recently it became known that he still lived, and on Monday last he returned to Cleveland and is once more among his friends. His case is a remarkable one in many respects. He left a business card, oh the reverse of which were a few lines addressed to Mr. George F. Rapsom, who had worked for him for years in the jewelry business, and was therefore intimately acquainted with the missing gentleman. The note stated that Mr. Cowles was about to go away; that it would do no good for his friends to look for him, and he desired Mr. Ransom to close up his business.

The disappearance naturally aroused consider.

The disappearance naturally aroused considerable excitement in all circles, for Mr. Cowles and his father before him were well known business men. Nothing, however, could be gleaned as to the whereabouts of the lost, and als friends had fully made up their minds that he had committed suicide, and the finding of his dead body was thought only to be matter of time.

One day to August last a mysterious letter came to the residence of Mr. Cowles's mother, penned in the familiar style of the missing man, and was addressed to his little daughter, who at the time was absent from the city with her moth The letter stated in substance that the writer was sorry that he had nothing to send his little girl on her eleventh birthday except the living love of her father.

NO DATE WAS GIVEN

nor anything that would indicate whence the let ter came but the postmark, quite faintly printed on the envelope, and with this as a clue the search for the missing friend was renewed. It was learn for the missing friend was renewed. It was learned that a man answering his description arrived at Bellaire, Belmont county, about the time of Mr. Cowies's disappearance, and going to a hotel he told the proprietor a curious story of how he had lost his identity, and his history prior to that date was to him a blank. He was apparently sane, though knowing nothing of himself, whence he came, what his name was, or where he was going. He remained at the hotel for a few days, and evening attended a temperance lecture. What he heard took such hold upon bis mind as to he heard took such hold upon his mind as to make him temporarily insane, and he started on a tour of the saloons in the place, in his zeal for the temperance cause demolishing every thing connected with the dram shops. He was set upon by a lot of roughs and severely handled, his arm being broken in the fracas. He was taken to the county infirmary at East Richland where he was kept until fully recovered, and then, he not having any other place to go or any aim apparently. ing any other place to go or any alm apparently
in life, he was retained in the institution and
employed as an assistant, keeping books and
dispensing medicine to the patients.

His care awakened a wide interest among

medical med, and the facts were published in ev-ery part of the land. The mention of his mysterious arrival had the effect of bringing a number

LETTERS OF INQUIRY

from persons who had missed friends, but none of the descriptions given answered, and it was only when a letter was received from Cleveland that any hope of identifying the stranger was felt by officers of the institution. He gave his name as Ralph, his father's name, and knew no other. At no time was he changed in behavior, his work be-ing done without mistakes, and no traces of insanity could be noticed. He was the same free-hearted man of bygone days, only he had no recollection of anything occurring prior to the 2d of last January.

When his friends were fully satisfied that it was really Mr. Cowles, steps were taken, though caulibusly, to effect be return to Cleveland. It was feared that he would refuse to come back, and his friends were not desirous of imposing upon him On Saturday last Mr. Rausom went to East Rich. land, and called at the infirmary and saw his old friend. The same features were there, the same friend. The same features were there, the same voice greeted his salutation, but the long-lost-jew-eler could not recall anything of his visitor, and the narration of familiar incidents and every other device to restore his memory failed to produce any effect upon the mind of the wanderer. He had confidence in what was told, him by Mr. Ransom and those around him, and readily consented to return to Cieveland. On Monday he arrived in the rite and in the plannes of his mother went. the city, and in the absence of his mother went with Mr. Ransom to the residence of the latter in East Cleveland. He could not recognize the wife or any member of Mr. Ransom's family, though formany member of Mr. Kansom's family, though form-erly knowing them well, and nothing in the scenes about the city awakened any sense in him of his past life. He has forgotten also about writing to his child. Pictures of all his friends were shown him with no effect, and even a very fine jeweler's lathe, which he had spent years in constructing, failed to arouse als dormant memory; with every part of a watch, however, he was perfectly familiar. He converses on all the subjects of literature and politics, with as much intelligence as any one politics, with as much intelligence as any one quoting from the writings of noted authors and narrating many important events in the history of

An Antiquerian's Ghost Story.

The Rev. Dr. Augustus Jessopp, who is known in England as an eminent antiquarian, publishes in England as an eminent antiquarian, publishes in the current Athenaeum (London) an account of an extraordinary apparition of which he affirms that he was the witness in Lord Oxford's library, at Mannington Hall, Norfolk, last October. He had dined at Mannington Hall on, a certain day in that month, and when the party broke up at half, past ten he went into the library to take notes of some of the rare books which it contained. His experience while there is related as follows:

By alayan o'clock I was the contained when

experience while there is related as follows:

By eleven o'clock I was the only person down:
stairs, and I was very soon busily at work and allow sorbed in my occupation. The room in which he was writing is a large one, with a huge fireplace and a grand old chimney; and it is needless to say that it is furnished with every comfort and luxury. The library opens into this room, and I had to pass out from where I was sitting into this library and get upon a chair to reach the volumes I wanted to out from where I was sitting into this library and get upon a chair to reach the volumes I wanted to examine. There were air small volumes in all. I took them down, and placed them at my right hand is a little pile, and set to work—sometimes reading, sometimes writing. As I finished with a book I placed it in front of me. There were four allver candiesticks upon the table, the candies all burning, and, as I am a chilly person, I sat myself at one corner of the table with the fire at my left, and at intervals, as I had finished with a book, I rose, knocked the fire together, and stood up to warm my feet. I continued in this way at my task till nearly one o'clock. I had got on better than I

expected, an .- and only one more book to occupy me. I rose, wound up my watch, and opened a bottle of sellzer water, and I remember think. to myself that I should get to belt by two after. I set to work at the last little book. I had all. I set to work at the last little Dook. I had been engaged upon it about half an hour, and was just beginning to think that my work was drawing to a close when, as I was actually writing. I saw a large white hand within a foot of my elbow. Turning my head, there sat a figure of a somewhaf large man, with his back to the fire, bending alightly over the table, and apparently examining tha pile of books that I had been at work upon. The man's face was turned away from me, but I saw his closely cut reddish brown hair, his ear and shaved cheek, the eyebrow, the corner of the right eye, the side of the forehead, and the large high cheekbone. He was dressed in what I can only describe as a kind of ecclesiastical habit of thick worded silk or some such material, close up to the throat, and a narrowrim of edging, of about an inch broad, of satin or velvet, serving as a stand-up collar, and fitting close to the chin. The right hand, which had first attracted my attention, was clasping, without any great pressure, the left was clasping, without any great pressure, the left hand; both hands were in perfect repose, and the large blue veins of the right hand were conspicuous. I remember thinking that the hand was like ous. I remember thinking that the hand was like the hand of Velasquer's magnificent "Bead Knight" in the National Gallery. I looked at my visitor for some seconds, and was perfectly sure that he was not a reality. A thousand thoughts came crowding upon me, but not the least feeling of alarm, or even uneasiness; curlosity and a strong interest were uppermost. For an instant I felt eager to make a sketch of my friend, and I looked at a ray on my right for a pencil: then I thought. at a tray on my right for a pencil; then I thought, "Upstairs I have a sketch-book. Shall'I fetch it?" There he sat, and I was fascinated; afraid, not of his staying, but lest he should go. Stopping in my writing. I lifted my left hand from the paper, stretched it out to the pile of books and moved the top one. I cannot explain why I aid this—my arm passed in front of the figure and it vanished. I was simply disappointed and nothing more. I was to with my writing at it postling. ished. I was simply disappointed and nothing more. I went on with my writing as if nothing had happened, perhaps for another five minutes, and I had actually got to the last few words of what I had determined to extract, when the figure appeared again exactly in the same place and atappeared sgain exactly in the same piace and at-titude as before. I saw the hands close to my own; I turned my head again to examine him more closely, and I was framing a sentence to ad-dress to him when I discovered that I did not dare to speak. I was afraid of the sound of my own voice. There he sat, and there sat I. I turned my head again to my work, and finished writing the two or three words I still had to write. The paper and my notes are at this moment before me, and whilst not the slightest tremor or nervousness. I could point out the words I was writing when the phantom came and when he disappearwhen the phantom came and when he disappeared. Having finished my task, I shuf the buok and
threw it on the table; it made a slight noise as it
felt—the figure vanished. Throwing myself back
in my chair, I sat some seconds looking at the
fire with a curious mixture of feeling and I remember wondering whether my friend would
come again, and if he did whether he would hide the fire from me. Then drat there stole upon me a dread and a suspicion that I was beginning to lose my nerve. I remember yawning; then I rose, lit my bed-room candle, took my books into the inner library, mounted the chair as before, and replaced five of the volumes, the sixth I brought back and laid upon the table where I had been writing when the phantom did me the honor-to appear to me. Be this limit had been writing to me. Be the limit had been writing to me. appear to me. By this tim: I had lost all sense of uneasiness. I blew out the four candles and march. ed off to bed, where I slept the sleep of the just or the guilty—I know not which—but I slept very soundly. This is a simple and unvarnished narrative of facts. Explanation, theory or inference leave to others.

Communication from L. B. Field.

To the Editor of the Religio-Philosophical Journal:

I "feel inclined" to notice the reply of Samuel Watson to W. S. Wood in a late issue of the Joun-NAL. While I am pleased in the main with Mr. Watson's paper, it still leaves the impression on my mind that he regards Jesus as divine, -semidivine-or somehow superior by birthright to any other specimen of the genus home of ancient or modern times. With your permission I propose to briefly notice some of his teachings, that the feader may compare the Spiritualism of Jesus with his own. Jesus taught that there was a persoual devil and a local hell, that the wicked would be sent there or remain in a forever. (Witness parable of tares and key to it, Matt. 13: 24-30 and 36-43; also 16: 18, 19.) He fasted forty days, then talked with the devil, then was carried by him to the holy city and placed upon a pinnacle of the temple, and thence to a moun-tain high enough to reder all parts of the earth visible from its top (Matt. 4: 1.11). He promised the "twelve" (Judas Iscariot being one of them) the "twelve" (Judas Iscariot being one of them) that they should sit upon twelve thrones in his kingdom, judging the twelve tribes of Israel, as their pay for leaving all and following him while on earth (Matt. 19: 27-29). He abrogated or suspended the law of cause and effect by forglving sins (Matt. 9: 2-6. Luke 7: 47, 48). He professed to give a like power to his disciples breathing the Holy Ghost late or on them at the same time (8t. John 29: 29: 29. He directed by disciples to the disciples the disciples to the disciples the discip John 20: 22; 22). He directed his disciples to not fear them which kill the body, but were not able to kill the soul, but to fear him who was able to destroy both soul and body in hell (M4t), 10:28). He declared that he would remain three days and three nights in the heart of the earth, and cited as fact and a type, the abiding of Jonas in a whale's belly the same length of time (Matt. 14: 40, 41). He mentioned righteous Abel's murder (Matt. 23: 35), the story of the flood and Noah's rescue (Matt. 24: 37 39), the destruction of Sodom by fire and brimstone, and the turning of Lot's wife into a pillar of chloride of sodium, recorded in the 19th chapter of Genesis (Luke 17: 28, 29, 33) as histori-

cal facts. He claimed that at his second coming he would be king; that he would separate the righteous from the wicked, sending the wicked "into everlasting punishment, but the righteous into life eterns!" (Matt. 25: 31-46). He said he saw Satan fall from heaven; that Satan bound a woman eighteen years, and that Satan desired to have Simon that he might sift him as wheat (Luke 10:

18: 13: 16, and 22: 31).
The 14th verse of the 11th chapter of St. John records Jesus as affirming that Lazarus, the brother of Mary and Marths, was at that time dead. If his restoration to mundane life, as recorded in the ed and restored his body to life, after the process of chemical decomposition had been in operation, according to the 39th verse, four days. In the thirteen verses closing the 16th chapter of Luke, he re-affirms the existence of a local hell, so near heaven that the inhabitants could took into each

other's country and hold social intercourse, their bodies alone being too dense to pass the fixed gulf.

Rev. Thos. Scott in his opening comments on these verseasays: "Our Lord here illustrated more fully the guilt and folly—nay, madness of man's wasting riches on self-indulgence by a parable or description—a parable indeed it must be, as to description—a parable indeed it must be, as to many of its circumstances, yet in its grand outlines it is doubtless continually verified." Worcester says: "Parable is a fictitious but probable
narration, taken from the affairs of ordinary life
to illustrate some higher and less known truth."
Scott says further on: "They (the rich man's
brothers) are represented as thus indulging themselves on earth, while he was in a place of torment.
This fully proves the separate tale between death
and judgment, unless any man can think our Lord
would decorate a parable in a manner suited to
mislead the uncight inquirer."

....

2

would decorate a parable in a manner suited to mislead the upright inquirer."

Jesus doubtless intended it for a "description," for according to the standard authority above quoted, the narration contents none of the properties of a parable. We have seen that the great English orthodox commentator conceded that it might be a "description."

Not wishing to use your space for further comments of my own, I leave each reader to determine for himself or herself, how much of nineteenth century Spiritualism there is in the foregoing teachings, sayings and affirmations of Jesus.

L. B. First. D. L. B. FIELD.

Mrs. C. Petry writes: I would feel lonesome without the Journal, which we welcome as a bear friend with good news.

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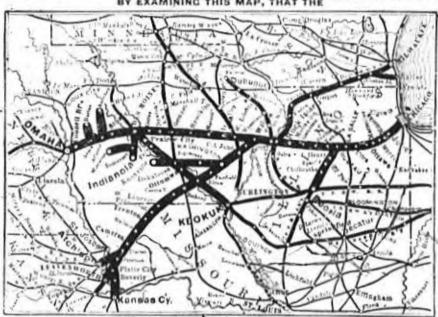
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Continued from First Pare.

I stand a moment on the porch, and dream an old dream As precious as a robin's song, poured on the air of As beavenly as violets, as sweet as early clover,
And wonder at the honey stored in such a little thing! .

Come, Jennie, leave the rosy fire; come tell me you re The very night I saw you home and klesed you at the door. Your lips were worth a kingdom, and my heart glowed like an ember!—
It has not burned to ashes yet, but loves you more

You were a sombre volvet hood, brightened with scarlet lining. And far the poettiest style of clock I ever yet have Your ringlets fished all darkled, and your brown, brown eyes kept adding.
Till I vowed if you were placed at court, you'd shade the jeweled queen.

It was a little walk, my dear, the road too soon gone From where the old bell rings to night, beneath the shining dome.
And so we took the road of life. Few bees sing in the Along our way, and to the end I'll see you safely home.

I cannot refrain from inserting an inspiration which is a true exponent of the writer's belief and aim. These words are worthy to hang like a banner on our walls, to recall us daily to our better selves :-WHITE SOULA.-WHITE ROSES.

If half our dreams of holy days,
When once we gain. Ileaser's holy highlands,
Could meit into a shining haze,
To beautify earth's barren islands;
If half the litles floating sweef
Upon the waters over younder.
Could gladden hearts, too faint to beat
With joy, were it not well, I wonder?

If loving words we think to say.
In silver accents, up in glory.
Were uttered by us, day by day.
How liquid sweet would grow life's story!
How many faces, worn with care.
Would brighten to the call of duty:
How full of music were the air,
How redolent this world of beauty

If half the noble deeds we know The blessed angels do above us.

Began on earth, less celd and slow

Were we to think the dear dead love us;

We should not look for moon-like eyes.

Pearl-cold to shine in heavenward distance.

But near and far the bending skies

Would lighten with our friends' existence,

If half the beauty, which we pray, a May garment nein lands immortal, Might had on earth, and shape the clay We wear this side the crystal portal; If Love, the artist most diving. In moutding human clay to brauty, Could over rule Ambition's shrice.

And thus me loveliness a daty;

The world would have more radiant beads. The world would have more radiant head.

Pit for a circlet of white roses.

So many sleeping in white beds,

Where come no daybreaks or day-closes.

Twere better that we meekly wear

The pure white flowers on forebeads holy.

Making our lives a fervent prayer,

Than don them with our grave clothes lowly.

With a strong sense of justice which is at the very root of conscientiousness, Mrs. Tuttle has a charity wide and deep as the sea, for the weak and erring. I wish there were room for some of her passionate expressions against wrong, but these we may hope sometime to see in a volume. In kind-ness to animals, she is an ally of Mr.-Bergh. She says, "I will keep no hired help who will indulge in abuse to our dependents, and I have no faith in any professed religion which does not make people kind to the belpless. I do not wish to take the hand of any man or woman who will not be tender to children and animals, and I should want a moderate purgatory made for such sin-ners, where they may be subject to exactly such treatment as they have dealt."

In 1806, two years after the husband and wife had published "Blossoms of our Spring," Mrs. Tuttle issued 'Gazelle, a Story of the Great Rebellion," in verse. It was followed by "Stories for our Children," by the married authors, and was preceded by the "Lyceum Guide," the joint work of Messrs. Peebles, Barrett and Clark; she did large share of the editorial work. She reards the lyceum system as the best possible school, for the rapid, patural and wholesome development of the young, and for five years Mr. and Mrs. Tuttle were engaged in lyceum work.

Mrs. Tuttle's best compositions are yet uncollected. Many of them have been set to music by various composers, and sung through the length of the land. One of her best poems, "The Highlands of Heaven," is in Mr. Stebbins's excellent collection, "Po-ems of the Life Beyond." But she is endowed with another gift. There have been few cases in which a person could recite and sing acceptably one's own work. Many of Mrs. Tuttle's friends think her dramatic power exceeds any other. On the stage her commanding presence and fluent voice be-come merged in the character she takes, a character often of her own creation. She has played star engagements through the West, and is frequently induced to give dramatic entertainments in her own and neighboring States, sometimes as accompaniments of her husband's lectures.

Here is an extract from one of her dramatic poems, which has met with great

SOLILOQUY OF PULVIA AT SICYON "She died at Sicyon A. U. C. file through chagrin and wounded pride, as was believed, at her husband's attachment to Cleopatra of Alexandria."

Wretched and weak and dying, I cry in the gathering The sun sinks low do the plain, and the red, free of sun-

bet flares upwhed.

Painting the beautiful citadel glittering scarle:
Time was in my life when such glidings and dashings had pleased me;
When the bloom of my lips, and the light of my eyes were as flyid As aught ever shaped on the earth, or hung up in the Albeit they are now but ashes of roses and arrows! Beholding me now, in the hight of my turbulent gran-Eclipsed and forgotten, or only remembered with

One scarcely would dream I was ever a stranger to But Clodius knew, and Antonius, and so knows Marc Antony, If ought he yet knows, save Cleopatra's subtle enchant

I would I had died ere my soul was starved out to a ('nable to flash up the skies when the death pange are The blushes of shame flush the face of me though I am dying.
At thoughlof this wrock floating up past the gods in the beavens.
And hearing them say each to each, "That is Polvia from Sicrom.
Who mourned berself dead that a woman was fairer in Egypt."

But I must crush back all my dreams of magnificent Most die unavenged in the impotent mounings of sor-And still will my husband grow rapturous, meeting her And still will her beauty blaze brighter because of the And still I shall sleep in dumb patience, no longer com-

The keen edge of vengeance is turned, and I wrestle no longer
'Gainst dumb heart said dumb lips, and strong eyes
frozen and tearless.
But yield me blindly, yet hopefully, up to the keeping
Of death, who is calmer than silence, and stronger than
Vengance.

Her impersonation of the heroine in Lady Audly's Secret, is one of her best efforts, but she is as happy in comic as in tragic parts. The press of her native State give her unqualified praise. But Mrs. Tuttle repels all allurements which would take her from that home of which she is the cynosure. Her qualities in private life are of the kind that endure long after the glitter of the stage has faded. Says one who has known her intimately for many years. "Never were more pure, unselfish, stubbornly self-reliant," devoted, noble qualities united in one person. Duty is the altar on which she lays every act of her life."

In this bome three fair children have moved their parent's hearts with joy unutterable. The eldest, Rose, has recently flown from the warm nest, to make another, in the sweet old way, and sadly is her joyous pres-ence missed. But two younger-ones yet rea

Having reached maturity, we may expect still more sustaized and finished work from our author. Her writings are needed. They always teach the necessity of discipline, la-bor and self-control, and the dignity and responsibility of the individual. Above all, does she never fail to uphold that purity of heart and life, which is essential to the truly progressive-to those who would rise harmoniously to higher and higher lev-els of being. Many are the workers needed in this field! As such an one, crowned with the best graces of wife, mother and friend, in addition to her poetic, intellectual and spiritual worth, is Emma R. Tuttle, a truly representative woman.

Common Sense Applied to Spiritualism.

COMMUNICATION FROM JUDGE E. S. HOLBROOK.

To the Editor of the Religio-Philosophical Journal.

In Spiritualism I find so much, as I look around, that is transcendental, celestial - above the ordinary range of life according to my moderate experience-yea; I better say hyper transcendental, super-celestial even-that I hesitate to protrude my humbler thoughts to the public for consideration; and yet again, in this broad world of extreme variety, I find so many plodding under burdens, weighted with carea shadowed by doubts, and, more than all else, dazed by that which I have referred to, and perhaps confounded, that I sometimes venture to reach them from the low level of simple common sense; - may I not say, from the rich productive prairies of common sense! I sympathize with them; if they sympatkize with me, then that is my apology

It has seemed to me before this, Mr. Editor, and it does now, that it would be well for me to state, when I speak of spiritualistic matters, from what stand point I speak, so that there may be no misleading (if there should per-chance be any leading at all.) So I will beg pardon of you, Mr. Editor, and of your inteligent readers, while I say a few words about my bumble self, my experiences, my methods, my means, how Spiritualism came to me, what it has done for me, and what it has not done; and mainly to show what it may do for others as unfortunately constituted as myself.

I am sure that I have much to say in praise of Spiritualism. It underlies and comprehends all forms of religion. It is religion it. self. It is "the way, the truth and the !ife." It is a key to the mysteries, it is a universal solvent of all those otherwise unexplainable phenomena which appear on the religious side of man and which science does not reach. It teaches the fact of existence beyond this life, and furnishes the proof; as to which there has been much contention. It teaches the true constitution of that life, the state of the soul as to happiness and woe, and furnishes the proofs; as to which he contests ever have been prodigious, filling the world with blood and misery, and is still unsettled. It teaches universal progress, and hence the final salvation of all, through individual personal aspi ration, effort, growth; and not through another, his sufferings, his works, or his blood. It teaches and proves the present and continued communion of those above with those below, with such superior information and happiness as this would naturally furnish. For such as this, what words of praise can be too great?

In my early youth I became a magnetizer (a mesmerizer, so called, then,) one of the first in New England, a mere chance, seemingly, giving me first-class opportunities of become ing acquainted with the new and strange phenomena of the human mind. I showed of at college, before professors and fellow students, and all around, and had the delectable sensation of having it said "he hath a devil," and I did not know myself but it was so. To help that cry, and to prepare the way for what has come, I had before then, from the force of my own reasoning, common sense, I would call it, broke away from the dogmas, of Puritanical Christianity under which I had strug-gled from childhood, and had acquired the terrible naughty name of "infidel."

Floating on the front wave of advancing free thought, after many years Spiritualism came to me. First mentally as taught in the Harmonial Philosophy, and with no shock. For 1 had framed to myself before this, the same pattform; if there is a spirit-life, (so says common sense,) all will progress from the lower to the higher-one common destiny. Next it came with its phenomena in an objective sense, at least making sufficient proof to the senses for confirmation of the general theory asserted in the mind. From thence onward till now I have witnessed, if not all the phenomena, something which is akin to every phase.

And yet, Mr. Editor, in all this, I have a confession to make that may'let me down several degrees in the estimation of some. the phenomena I have had nothing but the objective, not the subjective, not the personal interior experiences, but only the observation of others. No trance, no dream, seen no vision, heard no sound, have not boiled with inspiration, have sensed no impression, not a gentle spirit-breath, no nothing of the kind.

And yet worse and yet more, Mr. Editor, more humilating as compared with many blessed and happy ones that I have seen, have not had the good fortune to have some intellectual giant overshadow me, some De-mosthenes of wonderful gloquence, some Solon of astounding wisdom, some Jehu 'that driveth furiously," not even a Jehesophat, not a band of cheaper spirits, no promise of having any special mission, no chance to be "big Injun," not even a guardian spirit, -- in fact, no nothing.

The second thing that Spiritualism did not do for me comes in its order, I suppose, which is this: I am not aware of any fundamental change in my method of reasoning, have discovered no new royal road to knowledge, suf-fered no change of views as to government, nor science, nor morality; found no new modes of life, attained no new principles of political or house economy, found no way of physical life except the old one of earning my bread by the sweat of my brow, and none in intellectual and moral life but to think my own thoughts and do the works of humanity that shall seem to consummate the highest good according to such judgment as I have.

Now, then, Mr. Editor, as Spiritualism has

come to me so tamely, if I have not been frantic to break whatever was old, simply be-cause it was old, nor fostered those who do, 4f I have not admired those who looked weird and mysterious, who have affected long hair and short hair and strange manners because they were "Sperritocalists," and who have indulged in elbowing antagonisms to manifest worthily their new fledged "individocalism," if I have not praised those who have, or would burden the last child of heaven with every new ism and bring to shame with base al-liances, if, in fine, I see a great deal in Spiritualism, as interpreted by a very great mapy, that I would put under the head of extravaganza, or phantasmagoria, such as the ever present control of spirits, or spirit-guidance and counsel and aid in the ordinary affairs of life, and submission thereto, in the market, on change, in finding mines and hidden treasures, and the like, in prophesyings from the milk maids future up to the grand effects of con-junctions of planets, and the like, of assumed clairvoyance, near and far, whether of planets and suns, or of the Spirit worlds away beyond "the Solar walks and milky ways," and if moreover, in the startling view of all these I cooly refuse to surrender my own unbiassed judgment and still cling to what I call comon sense,-if I have not done all these things, Mr. Editor, no doubt, some, with their rarer opportunities and sublimer capacities of faith, will pronounce me not a Spiritualist of the first quality after all.

Well, Mr. Editor, this must be so, and, therefore, be it so. I must, therefore, be content in ranking myself as a Spiritualist of a humbler order whatever that order may be. A am content to call it the common sense order. From this platform—this plane of view, I will look, I will compare, I will reason, and I will conclude as best I may. From hence, therefore, we will consider some of the questions that are mooted among the Spiritualists at the pre-sent time; and chiefly now those questions that pertain to spirit guidance and control, the conduct of the spifits towards us and the world, our regard for them and for the subject

of Spiritualism. In folving any question of this sort it will aid greatly, if we can discover if the Spiritworld is like this, and how much like this! I can but infes, and I submit that that is the common sense of it) that the Spirit-world is just like this except what must occur from the fall of the body. As to the whole man, there was the soul, (the most important part.) the spiritual body, (the next most important part) and the physical body, (the least important part of all.) While this last ceases to be a partner there is left the man—the mind -its capacities, its qualities, its reasoning powers and methods of thought, its strength, its weakness, its aspirations, its passions, its loves its hates, its power for good, its power for evil, all as before except such modifications as shall come by the absence of the body; the same laws governing, the same law of growth underlying and appertaining as before. As usual in nature here are no leaps. The tree of 'life sone its roots on the earth, its trunk and limbs in the upper spheres; the same work-ings throughout, the same laws of growth and fruitage. I cannot conceive that the author of our being has made one set of laws for the first portion of our continuous life and another set for the next portion, so that on passing a line all must be learned anew. That would be like the Trinitarian Calvinistic God, and not the God of unity, of order, of cause and effect according to unchanging laws. God is

one, the universe is one, life is one. If the question now be to what extent de the spirits attend us in our daily life? the reasonable answer no doubt is, "according to our needs and their will and power," But suppose the worst for us, suppose that we are all chil-dren, ready to stumble, and fall, and to go astray. Still, no mother, knowing what was good for the child, on sending him on an errand, would, also send a dozen grown persons incog to set their will power upon him to seep the attention and memory r materialize and spend their strength to keep from falling. Such a course would ruin the child. He would never become a self direct ing man. Reason as well suggests that the dozen spirits have something better to do on their own behalf. I Judge the Spirit-world would take the same view of such matters as

would take the same view of such matters as we would in like matters and in ourselves. This doctrine of spirit lands attending every one, to counsel, to guide and to coerce, in directly, if not directly, is a very favorite one. I will admit it has a charming social quality, but otherwise I can't see how it should please so much. It tends to make ninnies of us all, and they practically admit it. If any one thinks anything-lo! he is Impressed; if he writes, or speaks well, lo! he is inspired—hence the individual is no more. Of course, if this is well proved, I will accept it as I do other things. . But common sense is against it. That each one has a guardian spirit seems more reasonable, but this wants proof. Then again, what consolation does this doctrine give in the conflicting struggle for wealth or power? Your opponent has his dozen spirits, too, and you may be best at your own game. Indeed, on the theory of evil spirits, you may be sold out to the devil before you know it, and never find out how it is done.

In all this, Mr. E-litor, I must not be understood as saying that spirits never intervene My judgment is that they do, where there is need, where there is will, where there is power, which, as the world goes, must be considered very seldom. Nor do I contest, but I admit the fact to be, as the proof agrees with reason, that for the purposes of profitable mediumship and convincing demonstration, there may be, as there must be, the combined power and continued operation of many spir-

Nevertheless, and strange to tell, notwithstanding this reasoning from the common sense view, there are those who insist (and they insist boldly and persistently because they are so full of the spirit) that the Spirit world is all in all; that the spirits contrive all that is done in the world above and all in the world below, even project what are seeming frauds, and what are seeming wrongs, and all for our good; in fact that all is good,—our suffering are provided for our good, and, if we don't have quite enough, they will kindly furnish more; that there is no such thing as evilapirits above, no such thing as evil in

spirits above, etc., etc. All which is quickly negatived according to my reasoning and the extent of it. If men are evil here how can they be otherwise when they have crossed the line, being still in the same life, under the same' laws, with no capacity to leap forward to perfection? I judge that in spirit life, (so reason teaches, so I have been taught by spirits as well,) that the better and the wiser and stronger have combined to advance spirit communion. It is as an army arranged under commanders-but there are some that are unfaithful, some falling out of the ranks and unlawfully committing depreda-tions. In a like way and for a like reason, we have weak, tricky, fraudulent demonstrations in Spiritualism. We are all imperfect im-perfect here, imperfect there, the principle of good however generally prevailing. We live, we move on, and I guess that most of what transpires in the world happens as it does, be-cause it must happen just about so; and any pretence by the spirite, or any one for them

that they control affairs, is not only false but very sickly in its influence. Praise and blame would be given where not due, confidence and trust would be bestowed in vain. One would become weak by going on crutches, and the crutches themselves would give no support of any value, so far as I know, or can by reason

be brought to accept as true.

I wonder why it is, Mr. Editor, that we have so much of the superlatively extravagant set before our eyes under the head, in the name of clairvoyance-clairvoyance of the future, clairvoyance of the physical worlds, millions and billions of miles away—clairvoyance of spiritual realms—oh, Lord, who can tell the grand extent and the unspeakable glories there

of! Don't I believe in clairvoyance? Oh, yes, there is something of a truth in such a claim. But see here, we are dealing in won-ders any how; and that is the cry against us that we cannot be believed. It becomes us to place our cause every time as nearly upon terra firma, as much upon actual Rupwledge, a proveable scientific basis as we can. only shall we build up a temple of truth that shall stand. On the principle of common sense it would be much better to give ds and the world authentic instances of elaisvoyance from one room to another, from one border of our city to another, from one side of the earth to another, before affecting to go to the planets, and suns,-to Sirlus of incalculable size and distance, and reporting how pretty the girls are, how very fair and what queer ing head dresses they wear, as Prof. Fahnestock does;—(the latter may well be believed, but who believes that he knows any thing about

Some spirit (if L'recollect right one of great fame in these parts.) located something for us tiny mortals without wings, a year or two since, as 'sixty fice billions of miles from the earth. I think just that much; --but be it a little more, or less, does not one observe according to common sense that that distance is altogether uncountable, for one that has passed on but as of yesterday? Hence all such location is a pretence a false claim. I am free to say, Mr. Editor, as to all such things, I suppose I might laugh simply at the wild fancies of some people, but I am not satisfied to do so, because by such means the truths that we have will be brought into contempt, and hence be despised and avoided. Jesus said, "If ye believe me not, if I tell you of earthly things, how will ye believe me if I tell you of heavenly things?" Just so-that is a good infer ence. Some one, (who was \$17) undertook in war-times to publish clairvoyant views of battles and their results ahead of the telegraph in his paper. There was so little success that the effort was abandoned.

Challenges have been given of like characfer as to wars in Europe, shipwrecks, and the like, and either no acceptance, or no success. If the happenings of earth cannot be better resolved by clairvoyance, why should it re-solve the affairs of the spheres billions of miles away and be trusted in regard to them! If negative evidence were desired, the fact that they all disagree so far, would be suf-ficient. You will pardon me for mistrasting that clairvoyance that flourishes so much better, like a lying traveler, where there are no means of contradiction,—whether effected through a supposed "superior condition," through "spirit psychology," or being "in the spirit," like John, the Royelator. Which re-minds me to say that John, the Revelator, never revealed any thing, but involved all things in such mystery that there has been a war of words ever since, "Gog and Magog going forth to battle," till be present hour, and no resolution of any thing, no advance, hope it will not be so with Spiritualism that affects some claim to proveable truth,—(but a hopeless hope I fear.) Let common sense do is best work in the premises and "let judge

nt commence at the house of God." Before I close, Mr. Editor, (and doubtless I am writing too much at length) I wish to show, as to the use and propagandism of our knowledge and faith, that I would apply my worldly reason to that as to any thing else. the tather bestows property and opportunities upon his son and they are not received with grafitude, are neglected and squandered, he will withdraw and do no more. If the kindly benefactor, in founding a grand institution, should find his first donations squandered and himself dishonored, he would surely make no further advances. The patrimony of spiritual knowledge which we have received, is far greater than any that has ever descended to any of humanity before. If, "having freely received we do not freely give," if we do not cast the bread upon the waters," if we do not cause knowledge to abound that others may rejoice with us, if we do not adorn the truth delivered to us, by honorable lives, if, on the contrary, we permit our glorious cause to be dishonored and weakened by base alliances, permit it to sink in the mire and filth of the world, if we suffer our one talent to be buried in the earth," how can we expect sught else but to be brought to grief in some way, and that our rich patrimony shall be withdrawn? would judge that some thought differently, but my common sense worldly reasoning so teaches me, and my judgment and my fears

are in accord. While, Mr. Editor, we find that many things proven to be true in our more advanced philosophy are very wonderful and we must enlarge the range of our old ideas to let them in still I protest against that bungry frarvelousness that will accept all that is wonderful as therefore true, and the more wonderful the mere true and the more greedily to be swallowed as delicious truth.

It is thus that I would proceed as to all things whatsoever, as to all questions whatsoever, that pertain to our spiritual philosophy.

By every sense half-sighted man should prove All things in Earth, an in the Heavens above; But the best force to conquerfalse pretence, And build the truth in strength, is common sense Chicago; Jan. 1, 1880.

The Boston Herald says:

"'Marie,' a spiritualistic spook, has been unmasked in Londor She was dressed in white, with a long veil, and had her arms and feet bare. She had forgotten to leave her clothes in the spirit land, and when she entered the foom in Great Russell street, and took her place behind the screen, she could be heard taking off her boots, unhooking her dress, and making the usual sounds accompanying the act of undressing. The akeptics further say that her conduct when she appeared was that of 'unspiritual levity' in deed and conversation. But, be that as it may, two inquirers, as they could see a corset through the white dress in which, she had shrouded herself, decided to find out what a ghost was really made of One of out what a ghost was really made of: One of them accordingly seized her, and found in his arms something that by no means van-ished into air, but a substantial piece of flesh and blood. His companion darted beliefed the and blood. His companion darted beh holy of holies, and there were 'Marie's' dress, boots and stockings, with the medi-um's chair empty and the knot slipped."

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