Ernth Gears no Mask, Pows at no Suman Shrine, Seeks neither Place nor Applause: She only Saks a Bearing.

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JNO. C. BUNDY, EDITOR. }

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NO. 11

THE ROSTRUM.

Important Questions Answered by the Spirit Control of Mrs. Cora L. V. Richmond. Reported Expressly for the Religio-Philosophical

INVOCATION.

Infinite Spirit, thou divine source of every good, thou fountain of every blessing, thou source of all knowledge, thou central light of truth, to thee we turn, even as to a kindly parent who answers our needs; even as worlds turn to suns that contain light, life and power; even as the flower turns toward the day, giving forth its perfume in response to life, or as all nature animated with thy presence, responds in voices of loving praise! The soul answers unto thy love; every divine spirit responds to thy truth and knowledge. The outward barriers of time and sense may assail, and thy children immured in darkness, the fear of death, and the thralldom of terror, may they waken to thy

Thy love abides forever, and we would praise thee forevermore. Even in the midst of darkness, thy hand is extended. Even when death overtakes thy children, life is there. When terror and doubt assail, ministering angels attend, and thy spirit is forever present. Oh! may the shadow of earthly life be illumined by thy power. May the spirit more and more attain to thy knowledge! May the light of thy love and immortal faith, possess mankind until linked together in union, fraternity, and the bond of the spirit, they may all remember that each Unto thee thanks, blessings, praise and the songs of angelightly and feerver! Amen.

ANSWERS TO QUESTIONS.

Question:-When will the millennium come? Answer:-In point of time, probably no one can tell: but certainly the millennial period was a definitive period in the ancient calendar, and represented certain cycles of spiritual development. As there are cycles in the material world, and in the universe of matter certain repetitions occur at certain times, the millennial period of two thousand years, was supposed to represent the rise and duration of certain spiritual forces. Undoubtedly, according to the ancient calendar, a little more than two thousand years was included in the millennial epoch, and this time was supposed to intervene between the re-appearance of saviors in the East. By this we mean Buddha, who came repeatedly to the Orient. By this we mean the time or period between Brahma. Buddha, Zoroaster, and later still another Buddha; but whether Chrisna or Buddha represented the oriental Messiah,-later still, the advent of Jesus of Nazareth, whose coming was for all; but the Persians, who knew the period exactly at which this coming might be expected, and judging from their historical tablets and astronomical tables and the different signs and tokens alone, we suppose the true revelation was given, and that these signs do every time indicate the approaching millennial epoch.

From the beginning of the Mosaic Dispensation to the present time, there have been four millennial epochs and this will be the commencement of the fifth. There are antecedent dates before the Adamic periods, showing that another period of two thousand years existed before that time: that the Messiah, the angelic messenger,appeared in response to this cyclic law, and that the nations of the earth each were uplifted unto the highest spiritual state,—by the presence of the messenger who came among them, always culminating in some life worshiped as deific, and always representing one of that class which among the ancients was known as the "Sons of God." These have special designation, and were understood to emanate from a divine source. According to the ancient calendar the millennial or Messianic period is approaching now. Christians are expecting the world will come to an end, that Christ will arrive to claim his own. There are many who have looked for a fixed date for the appearance of Christ, the dawn of this millennial period, but this fixed date did not accord. and the millennial day past by without fulfillment. But for the interpretation of this term, humanity would undoubtedly have discovered a true spiritual solution from the present indications in the world, that the reign of spiritual law is upon earth. This period embodies certain manifestations of

having been in existence only two thousand years, culminated in the expression of Jesus of Nazareth, as exerting his influence over that portion of the human family represented by Christianity; nevertheless a large portion of humanity is outside of this ministration, not reaching the nations of the Orient; these, however, had their religion in past time, and whether adhering to the known form of worship, or degenerating, it matters not. The church of their fathers held sway over them and they recognized in the millennial period, not only Christ, but Buddha, Zarlturst, Osirus, and others,coming under different names. Christianity represented the latest expression of this power: representing the spirit of which. the Mosaic dispensation was undoubtedly the material law, and yields to the present century, during all the intermediate centuries between the present time and Christ, the fruitage of the Christian dispensation. Those who have been gathered to Christ's kingdom, will depart with him; those to be gathered, were undoubtedly known upon earth. They represented a certain stage of spiritual growth, and have attained to a certain degree of spiritual power. Whether this is called Christian or not, their state is determined by their lives and by self-abnegation and the Christ-like nature of their dispensation.

To-day another period seems downing-a cyclic manifestation of spirit power, to a greater extent than at any time in the past two thousand years, representing what the Christians please to term the "latter days," child is as dear in thy sight as every other. | which was undoubtedly used in ancient times with reference to the closing year of Christ's dispensation. Another dispensation is upon you; the spiritual power is approaching; it does not supersede, but continues the advent of Christ-representing undoubtedly the spirit which Christ promised-the "Comforter," the "Spirit of Truth," who would tell all things, and who is approaching the earth with power of the spiritual king. This angelic dispensation is heralded by the ministration of many angels, of departed friends, of spiritual powers that abide in the various stages of spiritual existence, some of whom do not know the meaning of these ministrations and powers embodied in the manifestations of to-day; i.e., that laws ever recurrent in the physical world, are now manifestly so in the spiritual kingdom; this recurrence bringing to you the culmination of spiritual power, as certain combinations bring about culminations of physical power. As astronomy is claimed to be an exact science, to be determined by mathematical calculation, the revolution of the planets, and their respective position to the sun, so spiritual science is exact only when measured by the laws inherent in the spiritual kingdom, and that this knowledge—the laws being known—is just as easily determined as scientific knowledge, and therefore you may look for the millennium and the real millennial period about two thousand or twenty-two hundred years from the advent of Christ; that period or kingdom does not come to all at once; it comes to only those who are prepared for it. by growth of spiritual elevation and the recognition of its power. Those who have not reached this state, will wait until the next spiritual kingdom which shall follow.

The millennium in an exact and personal sense, comes to each individual when the growth of the spiritual nature has attained it; just so long as you bring that change about in yourselves, you have the millennium whether the earth is ready, or whether other persons are prepared for it or not. This cannot be brought about individually, save by individual growth and aid of the spiritual forces and laws, the outgrowth of Christ and his teachings, and when this does exist, it is evidence of a spiritual state. of a certain spiritual condition. The question can only be determined by that condition of spiritual growth. The earth is passing to that millennial period which will doubtless be the final millennium, when the world will be disenthralled,-and the spirit of external life be embodied perfectly; this can only be when the material upon the earth will be so changed as to admit the highest spiritual organism, and the life of the spirit pours itself upon all. This will be the millennium, but the special cyclic millennium includes only that portion of the human family that have attained a certain spiritual state, and like the first fruits spiritual power; that the church of Christ | of summer, or the flowers that blossom earl-

iest, these are gathered into the spiritual kingdom to pass on to the spiritual state, while in the primary school of life, others will follow, each succeeding epoch producing or rendering on earth a certain number of those souls ready for their spiritual inheritance.

"The Kingdom of Heaven is within you," —the ultimate of that kingdom being a state of mind the spirit is ready to enter whenever that state is attained, whether upon earth or the higher state of spirit life.

QUESTION:—What is thought? Please explain its inception, continuance and duration.

Answer:-The mind of man presents a three-fold aspect: The spiritual or middle aspect, innermost and external, and the innermost power which is denominated the soul. Soul expresses itself through matteronly by the spirit and mind; very much of it is unexpressed, unknown to the external senses, exists in the essence of absolute substance, and is eternal. The substance of the soul can only be measured by the soul itself, since it does not partake of matter. Spirit is the individual contact of the soul with matter, that personality which represents you, and from which all thought through the external brain emanates .--Thought is vibration of the spirit upon the external organism, and corresponds to it in exact degree of finences of the organism, quality of the brain, and the largeness of mental structure, through which thought is conveyed to the outward man. It man compared to an instrument upon what the musician plays-not all he knows, not perhaps the choicest he knows, but the best he quality of the inst him to perform. The thought of man is vibration of the spirit upon or through the external brain; its inception is in the spirit, and may be very different in form of expression; but the expression must be determined by the nature of the mental structure as before stated. The germs of thought in their original essence, are of the nature of the soul. The vibration of thoughts are the nature of the spirit and body combined; and that may be concerning the earth and earthly existence; owing to the vibration of earthly influence upon the structure of the brain and through different avenues of sensation and consciousness, the spirit takes

cognizance of it. The spirit is the real source of thought; but the external form shaping somewhat the methods of expression. In a spiritual sense spirit appears to be the ultimate power, and thought emanates from the spirit solely, and expresses itself to a greater or less extent in the external brain, according to the quality of that brain, and the power of the spirit to unfold the nature of substance and organism which the system possesses. The person may possess absolutely pure and perfect thoughts without ability to express them, or without even the ability to arrange them in the external mind proporly for expression. In this case it does not reproach his condition of spirit, but the thought has not the satisfaction of arranging itself in suitable external manner for the appreciation of others. It may be defined as the vibration of the spirit upon external substance of the human organism, to the brain; but the source of thought is the spirit itself. Therefore every source from whence thought proceeds, is imperishable as

well as every vibration from that source. It is said by some men of science that any vibration upon external substance is never lost: produces its effect which, directly or indirectly, continues to exist forever. We know there is a duration of sound as sound: we know there is a limit to light as light: we do not know that sound is limited in effect, for in some other direction, when it dies out as sound, it continues as vibration, not circumscribed in its course, -and pursues forever an effect on atomic substance of the universe. There is palpable vibration of thought, though very sefned; so, as the physical produces palps throults upon the nervous aura of the system, there are palpable results of the brain aura on the mind auras, so much so that intent thought having entered your mind, and another person being in sympathy with you, the thought will reach him, proving this: that thought-waves correspond with waves of sound, and that their effect is not lost; that is, the thought pectaining to material substance, may continue to effect material substance forever; but thought that pertains to spiritual substance may continue therein forever.

Layer upon layer of thought thus photo-

graphed in the mental atmosphere of each individual, accounts for memory, and for the loss of memory, by the intervening vibrations or occurrences; so thought is not only imperishable, but its effects are imperishable, and take their place in the universe in exact proportion to their nature. If material, they take their place in the material strata of the universe, as portions of the result there; if spiritual, they take their place in the spiritual firmament, and form a portion of your existence there; and thought itself is a state of vibration of mind upon material substance, but the ultimate principle from which thought emanates, is in the soul, which holds in germ or in solution all possible activities of mind, and corresponding in its relation to thought, as light, pure white light corresponding to different rays or vibrations taken from it. This is as brief | Truth belong to the infinite principle of a solution as we can give; not as complete or | Truth—the soul, the ultimate. which is God. satisfactory as though we had a longer time to answer the question.

Question:—The worship of Jesus in his past and present aspect?

Answer:-The worship of Jesus as God, is a portion of Christian belief that we consider an interpolation, and though there is a common tendency of religions in the past to deify messengers, teachers, Messiahs, as God, it is countenanced by the worship of a deific being in past time under the personation of physical life. Buddha was supposed to be Brahma incarnate. Osiris was supposed to represent the Deity in an external form; but the ultimate religions of the East prove that Osiris was not God, and was not worshiped as God in the ultimate meaning of the spiritual source of the ur was only believed to be the repreof God-the angelie messages sent by God to represent him upon earth, but was not any real impersonation of Deity. Buddha also was sent as a messenger, the son of God, the son of Light, the representative of Brahma, but not the Deity em-Vishnu and Siya. Christ following, was rep-

bodied in the three principles of Brahma, resented as the "Son of God"-the term Jesus being peculiar, meaning the "Innermost' in the East, signifying angel or messenger of the Messianic degree, representing the "Messiah of the world," and originating in a certain heaven where the "sons of God" abide, the messengers of special revelations of God's word.

For the most part, Christ's teachings conveyed no idea of his identity with the Deity in nerson, except in the words, "I and my .Father are one," but these can more reasonably be interpreted in a far different sense, without conveying the idea that Christ himself should be taken for the Deity. The words Lord, Master, Teacher and Truth Teller, all embodied a meaning of Christ himself to his disciples; that the God-head was impersonated there, even the Protestant religion can scarcely reconcile with the words of Jesus. His impersonation was only Spirit of Truth, Teacher, etc. Among the early records of the Catholic Church, Christ was considered as the elder brother of man; therefore the Savior in that sense becomes Teacher and Master in a different sense from that of the Most High. We conclude, therefore, that we are not obliged to account for the interpretations and interpolations of theology, nor obliged to reconcile that which the Protestant Church has established of Christ worship instead of the worship of God. On the contrary, we are to take the original version and draw our own conclusion from it, and accept that which seems most probable, and introduce Christ in the larger sense of brother to man. This Christ worship, however, represented Ind the ministry of higher angels, intercesthe hunger of the human race to have impersonated the highest ideal of truth—to have an avenue through which the highest thought is conveyed. The pursuits after truth are the most difficult of conception. People might worship God representing a principle only, and therefore convey an ideal thought of Deity. Christ answers that

need to his followers. While Christ represents the highest possible personality of the Spirit of Truth in the past to the world, and forms the center from which radiates that particular life, he does not represent a command or desire to be considered by us an embodiment for worship; on the contrary, to follow him means to follow the life he illustrated.

All worship of the man Christ terminates in bitterness in yielding merely to the external senses, while the worship of the spirit of Christ, is the worship of that truth

that the Father represented who sent him-When addressed as good master, he said: Why call me good? There is but one good, and that is God. Had he intended mortals to worship him, he would not have answered this way, so impersonally. To represent the idea of true worship, he constrained them to always address the Father in "spirit and truth." This Christ worship is a mistake of man; grows from some feeling of hero worship, and man worship in all ages, is that from which humanity is rescued by gradual disenthrallment of the mind, while persons may represent the highest expression of truth on earth. You must be careful not to mistake the person for the spirit, and while Christ, angels, ministering spirits and Messiahs, represent certain grades of angelic life, the worship, praise and power of QUESTION.—When the spirit shall take its flight

to the regions of immortality, is the event conse-crated by the consignment of all physical desires and mortal debris, to the waters of the Lethean

Answer.—Notwithstanding the flowery clothing of this question, it simply means when the spirit takes its departure from earth, does it leave behind the mortal desires, the external appetites and ignorance? The answer, if this were the case, then all spirits would be equally blest and pure There would be no necessity for goodly and Godly lives; nothing in moral lives and spiritual growth. If this were the case, there would not be any difference in the states of spirits after death. The year spirit life.

behind the material body, and therefore the immediate stimulus to material desire and appetites, still because of these desires and appetites which you have yielded to while the spirit occupied the body, the influence of them must pass with the spirit into its new existence, and remain just so long as the spirit is enthralled by them. You have heard of ghosts haunting places where murders have been committed; have heard of restless spirits walking at night because notable to outgrow some physical weight or desire. You have heard of spirits in prison doomed for spiritual disobedience during their mortal life, and this is no imaginary picture. The prison of the spirit are walls of sin; are whatever is the result of your earthly surroundings. They are to be overcome in spirit-life, but not immediately on the change called death.

Any person who, during the whole mortal life, yielded wholly to material/ambition and external desires; who has only been intent upon what physical life can bring, has scarcely any spiritual growth and in such a case spirit existence represents poverty, because the soul is not expanded in earthly or spiritual life in the direction of the spiritual powers. Therefore, while all leave the mortal frame behind them, every stage of humanity is represented in spiritual states, and the soul enters spirit-life with every quality of mind, every power and attribute -not with the stinging desire of the physical senses, but that which is more appalling to the desires of the mind-deprived of external contact and appetite, without the physical body for its enjoyment, consequently it must seek this external state in imagination, which has been the thralldom of the earthly senses; but as the spirit more and more leads the mind away from the external, so there comes a time to every spirit then by prayer and uplifting of the soul, sion of a higher power, the soul is released from this thralldom by growth of the spiritual nature; and as it turns away from that life which yields no pleasure, and no possession of power, it seeks for spiritual sources for enjoyment.

Question:-The sun; Its nature and power? Answer.—The ordinary theories entertained in relation to the sun, are a mistake. in this degree: not only by astronomers,perhaps not by all—but by those who pursue investigation. While a luminous body extends both light and heat, it is not necessarily light or heat upon its own surface. While it presents the power of magnetic attraction to the entire solar system, it is not necessarily incanable of life, light and power of a similar, grosser or more perfect kind, than that which is present on the different planets. That the sun's surface formerly

THE GREAT SPIRITUAL MOVEMENT.

BY SELDEN J. VINNET.

Every phenomenon which requires intelligence to explain it, equally requires intelligence to produce it. Every phenomenon in Nature requires all the intelligence man possesses to explain it. Therefore every phenomenon in Nature requires intelligence to produce it, and the same kind of intelligence to explain it as it did to produce it. Otherwise there would be no sympathy between the two. If the producing intelligence were not, in its integral composition, just like the interpreting intelligence, neither could come in contact with the other, and the interpreting intelligence never would know what the producing intelligence was at all.

This brings me to the great, central, spiritual truth, that the human intelligence is an infinite intelligence, and it is a priori-that it is an eternal, impersonal intelligence. "What," says one, "impersonal?" Yes, certainly. I say that reason is not a personal matter at all. It does not belong to James, or Peter, or Sarah, as persons. It belongs to humanity, and to the world which humanity explains. It appears in us as the last court of appeal, as the judge of all things. We are everywhere overarched by its deific presence; we cannot escape its decision; we cannot avoid its principles; we cannot contradict its laws. It holds a covereign court deep in the center of each human being, from whose decision there is no appeal or escape.

I will take for illustration the idea of absolute justice. "Oh!" says one, "there is the higher law." To be sure, there is the higher law, the idea of absolute justice. Some of my friends don't believe in the higher law. They tell me that the idea of justice, or the motion of justice, comes out of human experience. Well, suppose you had no eye made of light, could you ever see any light? Suppose you had no consciousness of justice, could you ever see any justice? Suppose the laws of justice which are involved in the external world were not also involved in your reason, how would your reason ever perceive external justice?

I will go a step further, and show you by argument that the idea of justice is not derived from experience, nor from history, nor education, but, on the other hand, it and leaders have become practically infidel to the truths makes history, and education, and experience, possible. It is the form of education and experience. Surely the stream cannot rise higher than its source. No man's experience, no condition of human experience, no historic efforts, have over yet succeeded in incarnating the idea of justice half as perfectly as it exists in the simplest mind that thinks at all.

I will apply the case individually. Has any one of you ever succeeded in making a life that you could put by the side of this eternal idea of absolute justice, and say to yourself, "Well, I have accomplished this great consummation: my life is absolutely just?" Have you ever seen such a man in the world? If you have not, what follows? That his ideas were more perfect than his life. What is the logical inference? That this idea did not come out of his history; that it was not an induction—an inference drawn from his experience, for all experience falls below the idea. You have got to make a cause less than its effect, a stream rise higher than its fountain, before you escape that argu-

I say, therefore, put the whole world together, all the personal experience of mankind, and their ideas will always transcend their actual performance. I will take the ides of music, of harmony. Consult Mozart, and what does he say? He says he "seems in the inward expanse to hear the most magnificent strains of abounding harmony, and all he does when he writes or performs them is simply to try to unitate them." Ask him, "Did you ever succeed in making a perfect imitation of what your soul heard?" and he would tell you, " No; very far from it."

How is it with the artist-does he succeed in completely transferring to the canvas the idea that informs his soul? His idea exists in the realm of pure truth, and cannot be perfectly transferred to the canvas. The painting on the canvas or the musical composition is only an effort to reduce the intuitions of perfect beauty and of perfect harmony to expression; to subject to the conditions of time and space those divine laws of the infinite Excellence which live properly only in the bosom of Supreme Love.

Hence these sublime principles of the reason, viz.: Justice, Love, Law, Light, Harmony, Liberty, Beauty, Perfection—these are not inductions out of the facts, out of the objects of experience. They are the spontaneous revelations of the divine perfections that exist in the substance of which we are composed. Hence the only substance in us is that intelligence, which, operating from within; through the senses, fills the body with light, compared to which the light of suns and stars is dim indeed. It is that light of wisdom which illumines the pathway of planets and holds worlds in order and orbit.

Therefore I say the substance of the world is the intelligence in the world; and that intelligence is revealed primarily, not to but in man. Revelation is of two kinds, objective and subjective; external or phenomenal, interior or substantial. Take love for instance: Does anybody suppose that men inferred that there was such a thing as love by induction? No! men love as spontaneously as the bird sings, because they cannot help it.

They have got the idea of absolute Justice for the same reason, because they cannot help it. It is that pure and impersonal nature which overarches souls and centuries with boundless sweep and beneficent providence.

I would fain turn away my mind for a few brief moments from the glittering revel of this phenomenal world, that we may stand uncovered and serene beneath the boundless expanse of absolute liberty, justice, love, law, light, and beauty. There is a grander world than that in which these chadows dance across the sensible horizon; there is a diviner life, a serener consciousness, a more golden condition, than of the body and its relations to the world.

I believe, then, that since ideas are spontaneous, and since they are necessarily eternal, they are substance. The theme is almost exhaustless. But some critical persons will ask me. What fact can you present to show that these ideas are substance, that they are the only substance, that they are the divine substance? I have presented some, but here are some special ones: An axiom like that of justice or of mathematics is necessarily eternal. Can you conceive of a time when the whole was not equal to the sum of all its parts? Can you conceive of a time when justice was not the law of the universe? You cannot see a truth with your eyes, or touch it with your fingers, or reach it by any of your senses; yet you can intuit a truth, an idea which is necessarily and logically eternal. Do you not see ample reason here for believing that the essential ideas of this everlasting intelligence are the only substance in the universe?

To be Continued. Copy-right by H. Tuttle & G. B. Stebbins, 1839.

A FATHER may turn his back on his child, brothers and sisters may become inveterate enemies, husbands may desert their wives, wives their husbands; but a mother's love endures through all; in good repute, in bad repute, in the face of the world's condemnation, a mother still loves on, and still hopes that her child may turn from his evil ways and repent; still she remembers the infant smiles that once filled her bosom with rapture, the merry laugh, the joyful shout of his childhood, the opening promise of his youth: and she can never be brought to think him all unworthy.

A LETTER FROM DR. J. M. PEEBLRS.

Spiritualism in London-The English War-Feeling-Christ, the Corner-stone of Spiritualism,

EDITOR JOURNAL:—Grace and good will, peace and prosperity be unto you and yours. To the RELIGIO-PHILOSOPHICAL JOURNAL, the Banner of Light, and all the Spiritualist newspapers in America. Amen.
The great commemoration festival in honor of the
Thirtieth Anniversary of Modern Spiritualism, passed
off in London with carnest ness and intense enthics. The Hall was packed and crammed to suffocation, and there was not a jarring word breathed by any of the speakers. It was really a pentecostal season, with heav-

en's gates more than ajar—wide open!
Mr. Zebbs, the clear-headed and dignified chairman of the evening's session, remarked upon rising, that he had never "seen so many Spiritualists together before. The speeches, trance and normal, were excellent. Mr. James Burns, who occupied the chair in the morning, though always speaking well, went upon this occasion entirely beyond himself, eliciting loud cheers. There were several reporters present. In speaking of the past

We have tried to organize ourselves, and, as the smallest potatoes, when shaken in the sieve, come through first, so have the most worthless and unspiritnal of the gatherings up of the movement, put them-selves forward to be the rulers, tax-collectors, and rep-resentatives of their brethren. Persons with the most infamous characters and reprehensible principles have been elevated by a few into false positions, to the dis-grace and misrepresentations of all. No one acquaint-ed with the *finale* of the National American Association of Spiritualists, will dispute this. We have not been wise in our perceptions of truth; the wildest the-ories, and the most objectionable suggestions have been received and acted upon by many, who, galled by the chains of dogmatic ignorance and perverted custom, panted for freedom, but were incapacitated because of their former bondage, from being able to think and act wisely for themselves. We have proselytized too much, and taught too little; without elevating our own spiritual *status*, we have spent ourselves in encompassing the multitude and pressing them into our field. Our circles have been prostituted to the unworthy demands

of the spirit, and renouncing the well-known designation of the grand truth of spirit communion, have adopt ed in Its place the designation of 'psychologists,' 'inquirers, and other compromising terms, all tending to weak en the truth, and strengthen its enemies.' Mr. Thomas Shorter, so long editor of the London

of 'investigators,' so-called. Our societies, our literature

in some respects, and many of our recognized teachers

Spiritual Magazine, made a most stirring and timely speech. Here is a sample:

"When in the name of Spiritualism I am told that
men and women should give free play to their animal
nature, as a preparation for higher spiritual development, or am asked to believe as a very advanced gospe that old sinners who have passed into Hades still hun-ger after the flesh-pots of Egypt and prowi about the border-land to seize and take possession of and re-incarnate themselves in the plastic organization of new born infants, that they may with new zest re-enact the old deeds and live over again the old life; or when again, I am assured that what we have regarded as manifestations from our departed friends and kindred the evidence of personal immortality, is due to wholly a different source—to elemental spirits, gnomes, sylphs undines, and salamanders, or perhaps to elementaries of human demons who had lost the Divine spirit and would soon lose all personal identity, become disentegrated and wrought up again in the general laboratory of spirit as their physical forms were being again worked up in the great laboratory of Nature; and Lam invited to exchange my old lamps for these new ones

-1 reply, 'No. thank you.' prefer the old sure guiding lights of Spiritualism to these resuscitated paganisms and new-langled the-ories, and decline to follow the 'jack-o'-lanterns' and o'-the-wisps' that would lead me through bog and morass only to land me in the ditch. I stand by my old-fashioned Spiritualism-not that of our time alone but of the wise and saintly spirits of the past—of Wes-ley, Doddridge, and Baxter; of Stilling, Lavater, and Oberlin; of Guyon, and Pascal, and Tauler—aye, and of the revered representatives of an elder Spiritualism of Paul, and John, and Jesus. I stand by the old faith in guardian angels and ministering spirits; that those who were angels of the household, the guardian spirits of our home, still guide and guard and minister to us, and hold communion with us, from that higher life to which they are translated. I stand by the faith in immortality, not as the exclusive privilege of the few, but as the common destiny of our humanity, the universal inheritance of all God's children."

The Desire Coroll a practical engineer and theregists

Mr. D. Fitz-Gerald, a practical engineer and thorough scientist, after giving certain pseudo-scientists some

sound advice, said: "If Spiritualism be an 'epidemic delusion,' as some of our opponents would have it, they must at least ad mit that it is one of very hardy growth. Over and over again has it been exposed and utterly exploded, to the thorough satisfaction of the daily press, and of those who take their opinions from it; yet it is very evident even from the number of faces I see here to-night, that the onslaughts upon it have had a negative effect. I trust that the increase in the number of those who can realize its glorious truths, will be even far greater in the next ten years than it has been in the last thirty. In order that this may be the case, the first thing we have to do is to cultivate harmony amongst ourselves. Many here, perhaps, myself amongst the number, might

say with King Lear:

Oh I have ta'en

Too little red of this!'

Then we have to give due consideration to the fact that the greatest blows, the only really damaging blows, that Spiritualism has received have come from withinhave been due to those who should never have been ad mitted within our ranks or acknowledged amongst us. Interesting letters were received from Epes Sargent Dr. Gardner, Prof. Denton, Mrs. Denton, Lizzie Doten, C. E. Crowell, Rev. J. H. Harter, A. A. Wheelock, and several others. Full proceedings of this great anniversary occasion deepening the sympathy already existing between English and American Spiritualists, will be published in the Medium and Daybreak, and possibly in parablet form in pamphlet form.

THE ENGLISH WAR-FEELING.

Even though the lamented Charles Sumner, a prince among our United States Senators, once said that, "War is a damnable profession—a trade of barbarism," and though the eminent John Bright pointedly repu diates the war principle and for many years has raised his voice in favor of peace; still the world does not seem to have profited much by these teachings.

London, at the present time, numbers about 4,000,000 of souls. These are gathered into an area of one hundred and thirty-one square miles; and saying nothing dred and thirty-one square miles; and saying nothing of the mixers of liquors, and beers that are drunk—nothing of the fowls, sheep and pigs that are slaughtered, it has been estimated that "seventy miles of beeves, ten abreast, stalk calmly every year into her capacious maw." And so it is—these beef-eating, beerguzzling multitudes, "spoiling for a thrashing"—cry aloud for war—for a red-handed light with the Russians!

When the Duke of Edinburg married a Russian prin-cess, and, later when the sister of the Princess of Wales married the Heir to the Russian Throne, it was thought that this double interlacing of royal relationships, would make peace between these two countries perpetual. But aye; jealousies pertain quite as much to the palaces of royalty as to the huts of the peasantry.

It is not, generally speaking, the higher cultured classes—not the hard-handed toilers on the farm-fields —not the truly great statemen, such as Gladstone. Bright, Audubon Herbert and others of like ilk; but the idle and more ignorant, lower-minded people, led on by unprincipled politicians and parliamentary dema-gogues. These continually stir up the war-feeling. Walking the streets of London, I have frequently seen the notice of "Her Majesty's proclamation, calling out the military reserves, posted up on the notice-boards of the churches." This sectarian, this fighting Christianity, is an inexcusable curse in the world.

Under any circumstances, war, new in the setting sun of the nineteenth century, would be a most deplorable affair between two such great countries as England and Russia. Arbitration should be the great international pass-word.

THE FUNERAL OF LORD LEITRIM.

The circumstances attending the assassination and murder of Mr. Leitrim, need not be re-capitualated. But the funeral taking place at St. Michan's Church But the funeral taking place at 5t, michan s Church, Dublin, was a most disgraceful affair. The mob tried to pull the corpse out of the coffin, that amid hissing, hooting and cheering, they might kick the dead body. Not only the constables but the mourners, had to fight with the mob. to gain admission into the gates to reach the vaults. But the strange thing is, owing propably to the dryness and mineral nature of the soil, that bodies here interred become mummies, and the when the sexton attempted to steal the lead coffins, he heard "muttering voices and saw an apparition." The Lord "muttering voices and saw an apparition." The Lon-

don Daily Echo says that—
"Tradition relates that his malpractices received a somewhat startling check, owing to his finding a living lady, who had been buried while in a trance, in one of the coffins he broke open. He fied precipitately, leaving his lantern behind him; the lady is said to have taken advantage of the light and walked quietly home, where she lived happily for some years!"

WHO IS MISS EMILY KISLINGBURY?

Since the uncharitable strictures of some of your correspondents upon Miss Kislingbury's written impressions of America, and more especially of American mediums, I have been asked several times by letter, "Who is Miss Kislingbury?" Permit me to say, then, that this lady, when a child, was left fatherless. The mother struggled to, and did, educate a family of seven children: Miss Emily, the second in age, was sent when about fifteen, to Dresden, Germany, receiving all the advantges of a superior education. It was here that she acquired her knowledge of the German language and her taste for metaphysics. Subsequently, she studied in Paris, mastering the French, as well as devoting much time to music, drawing, and the choicest literature of the country. Returning to England, she engaged in the profession of teaching; and it was while engaged in a public high school, if I am correctly informed that has been attention and the school of the sch ly informed, that her attention was first drawn toward Spiritualism. When I returned from Asiatic Turkey, in 1870, by way of Smyrna and Rome, and commenced lecturing upon Spiritualism, in the London Cavendish rooms, Miss Kislingbury was a constant attendant. She embraced Spiritualism about this time with ardor, and has ever defended it with a true, zealous enthusiasm. Since becoming Secretary of the British National Association of Spiritualists, she has conducted the al Association of Spiritualists, she has conducted the foreign correspondence, and prepared for press the

However much she may have been misinformed while in America, it must nevertheless be said, that whatever she writes bears the stamp of conscientious sincerity, as well as superior literary ability. The sneer and bitterness manifested by some of her critics, was not only unjustifiable, but the underlying animus seemed to be anything rather than that kindly fra-ternal, forgiving spirit, that so truly becomes our beau-tiful philosophy. Though uninvited by Miss Kislingbury, or any one else, to say or write a line in her behalf, I feel it to be but the simplest justice to say that this lady is esteemed by all genuine Spiritualists, for her moral worth, her literary attainments, her devotion to the interests of Spiritualism, and her many noble qualifies of heart and soul.

CHRIST, THE CORNER-STONE OF SPIRITUALISM. The reviewer's review of this pamphlet, appearing n your issue of March 16th, reminds me of a London's East-End plum-cake—sour and soggy, and baked solely to sell cheaply. Mirth will out. 'The following remark of our reviewer, has the merit of candor: "About this Christ principle, we confess that we know nothing."
It was evident enough without the telling. And yet. Chiefst principle is just as appropriate as "war principle," a phrase used three times in John Bright's recent peace speech. Christ is just as much a personage as war, and no more. The ambiguous phrase "personal

Your reviewer solemnly proffers this gratuitous advice: "He (Mr. Peebles) should be careful how he represents the belief of others." Just so, and accordingly

on page 27 of this pamphlet, I say: "Briefly defining the doctrines of Spiritualism, remember that I define them only for myself. We have no crushing creeds, no fixed formulas, no bishops, no cardinals, and no infallible pope; but say with the Apostle—"Let every man be fully persuaded in his own

After grudgingly admitting that my "thought is true," this reviewer complains of my putting "new wine into old bottles." Well, the word Christ is old—possibly older than home; than friend; aye, older than the sacred word mother, traceable to the Aryan period. Shall we re-bottle the wine? I mean the ancient words. In place of mother, shall I say "My feminine progeni tor of a remote orang-outang ancestry?" That would be new—a new bottle, Darwinianly-shaped, and filled

for nineteenth century use.

But more seriously: the subjects elucidated in the pamphlet are these: I. The Talmudic and Rabbinical proofs of Jesus' ex-

II. The manhood of Jesus, proven from the New

'estament. III. What such Deists and free-thinkers as Thomas

Paine, Rousseau, Bolingbroke, Diderot, Strauss and others say of Jesus.

IV. What estimate such leading Spiritualists as Davis, Brittan, Watson, Owen, Edmunds, put upon

V. The distinction between Christ and Jesus, the latter a mere man, the former having various significations, such as title, office, anointed, illumined, etc., etc. The Spiritual teachings, commands and gifts of when under the influence of Christ the spirit. VII. The general belief of Spiritualists, and the

church of the future.

On page 16, after employing the term, the Christ-principle of purity and love, I say that:

"I believe in salvation through Christ—that is, through the Christ principle of purity, love, and truth, —believe in salvation, or soul-unfoldment through Christ, just as I believe in opening buds and green fields through the summer showers, and in fruits and waving harvests, through the golden sunshine!"

On the 18th page, I say:

"Christ, meaning the anointed, the baptized, the saying principle of love and truth, was applied to Jesus as a Messianic title, after he received the outpouring of the spirit, or the divine baptism from the Christ-

heavens.' I can but regret that my reviewer did not quote some

of these paragraphs. Christ, or the Christ-principle of love and truth, is the corner-stone of all the great religious of the world. Even Mahomet, in his early mediumship, and while under the influence of the Christ-spirit, the Christprinciple of love, was eminently pacific and progressive. Buddha signifies the same thing in the Sanskrit that Christos does in the Greek.

One thousand copies of the pamphlet, Christ the Corner-Stone of Spiritualism, have been shipped this week for America. You will soon have them for sale

PEEBLES NOT A MOUTHPIECE FOR SPIRITUALISM-PEEBLES AMBITIOUS OF LEADERSHIP.

Such, I am credibly informed by a leading lecturer and writer in the ranks of American Spiritualism, was the "sub-heading" to one of Mr. Coleman's letters, in last year's Religio-Philosophical Journal, touching my Darwinian heresies. This writer, whom I am proud to have for a friend, further informs me that Mr. Coleman, "after seeking to belittle you (me) in various ways, makes bold to accuse you of being anx-lous to become a leader in Spiritualism."

I have not seen the number of the Journal referred o, yet, from the reputation of this friend of mine, am quite certain he has rightly stated the matter. Considering these charges, I have to ask:

I. Was it just and manly to make them when I was afar in fereign lands, with ne opportunity of disproving them?

II. Was it honorable to make such grave and serious

charges, without even the attempt to substantiate them by words spoken, or by quotations from my published lectures, pamphiets and books?

III. Was it fraternal? Was it in harmony with the divine principles of Spiritualism, for this reviewer to raise a prejudice against, and strive to destroy the influence of, one who for mers than twenty years had to the best of his abilities. Through good and through evil report, with pay and without pay, in perils by land and perils by see, sought to defend and disseminate in foreign countries and the distant isles of the ocean, the heavenly principles of a rational Spiritualism?

In reply to Mr. Coleman's charges, I have to say that they are cold, cruel and unqualifiedly false! The testimony of my friends, the tenor of my public life, and

timony of my friends, the tenor of my public life, and the whole drift of my published books, prove them to be false!

In a lecture of mine, published by James Burns, last

January, I say on page 50, that:

"Spiritualism, the pure and the genuine, must stand forever, because its leaders and elucidators are the angels of God speaking through mediums; and because it is adapted to the spiritual wants of humanity.

"The Christ principle the Christianity of the agest

The Christ principle, the Christianity of the ages, was in the world long before Jesus' time. Melchizedeck and Zoroaster, Brahma and Guatama Buddha, were all "annointed," were all baptized of "Christ," as was Jesus of Nazareth, whom Peter denominated a "man ap-proved of God." During the in-coming of the spiritual dispensation, now at our very doors, God is to be the leader; "Christ," the anointing and illuminating principle, is to be leader; angels that delight to do the will of the Father, are to be leaders; truth and holiness, love and purity—in brief, divine principles, and not men, are to be the leaders. No man, nor class of men, weighed down with the iniquities of mortality, must presume to lead. It is God that leadeth into green pastures and by the side of the still waters. God is spirit, and the spiritual is the central sun around which Spiritualists must revolve, and towards which they must take their circling line of march.

In my introduction to "Buddhism and Christianity Face to Face," which I wrote aboard the ship "Suffolk," between Madras and Natal, South Africa, I observe on

"Though Guatama Buddha sought to induce others to become self-sacrificing and pure, that they might also become Buddhas, he professed no infallible leadership. On the contrary, choosing a peaceful life of self-denial, he hid himself behind the doctrines and truths he uttered. And this has ever been my aim, whether in my native country, or afar in foreign lands. It has also been the noble aim of my co-workers in this reconstructive era of angel ministrants. Inspirational truths, moral conquest, and impersonal principles are the true leaders that lead men up on to the mountain tors of holizon and harmony.

tops of holiness and harmony."

In "Spiritualism Defined and Defended," published five years ago, by Mr. Terry, of Melbourne, Australia,

I say on page 7:

"Treating of the origin of Spiritualism, and its progress as a phenomenal movement of this century, I speak not for Judge Edmonds, Robert Dale Owen, Wm. Lloyd Garrison, Hon. Benjamin F. Wade, and millions of my countrymen; but only for myself. Spiritualists have no creed to cramp and crush the intellect. They acknowledge no infallible oracle, honor no image, and trust to no sacrificial scape-goat."

Delivering a lecture in the Cavendish Rooms, Lon-

Delivering a lecture in the Cavendish Rooms, London, upon my return from Constantinople, in 1870, and referring to these two leading minds, Andrew Jackson Davis and Eliza W. Farnham, I remarked:

"It is among the noblest traits of Mr. Davis, that with all his gifts and superior seer-ship, he has not sought, like many past religionists, to be a leader. Spiritualism has no leaders, and can never indulge in the questionable luxury of leadership! No man, no angel is commissioned in the name of God to say, this or that is absolute truth! No man is infallible; no man must speak for others in defining Spiritualism. man must speak for others in defining Spiritualism; and, no one must forget that principles, and not men, are to be the leaders under the regal reign of the Harmonial Philosophy."

teachings of mine—teachings practically outlived during these more than twenty years of hard self-sacrific-ing labors in the spiritual work-field, Mr. Coleman with the evident purpose of injuring me, charges me with being "ambitious of leadership," and of putting myself forward as "a mouthplece of Spiritualism."

Whether the animus underlying these charges was envy or malice, or some other less reprehensible motive, I know not. But this I do know: that at public gatherings I have gladly stood aside for others; that I have aided in every possible way, genuine mediums and younger co-workers in their lecture efforts; that I have toiled beyond my strength, early and late; that I have exposed myself to frigid climes and torrid heats, to demolish old threadbare theologies; to build up the spiritual temple of truth and wisdom, and to plant flowers around its inspiring base for others to pluck and enjoy, when nature's kindly sod covers my mortal

It is now nearly four months since I reached London. It was not my original intention to remain longer than four weeks; and yet, it is already nearly four months. The work has been continually widening—the harvest-field ripening. Our Sunday meetings conducted under the auspices of Mr. James Burns, have been grand successes, both in harmony and in numbers. London has many brave, zealous, royalsouled Spiritualists. It has been my privilege to spend many profitable hours and days with Wallace, Crookes Gerald Massey, and other eminent Spiritualists, well-known in America. M. A. Oxon alias the Rev. Stainton-Moses, of the London University, is a very peer among the Spiritualistic fraternity of cultured London men. Success to you, and all the Zion of our God in America.

14 Southampton Row, London, April 10, 78.

Mysterious Affair in Kilmallock.

A correspondent of the Cork Examiner tells the following singular story:—

About a fortnight since the Rev. Mr. Dea, Protestant curate in Kilmallock, who resides a short distance from the town, between the Old Blossom Gate and the mansion house of Ash Hill Towers, heard, or fancied that he heard, a knock at his door at about 12 o'clock at night. He opened the window of his bedroom, and asked was he wanting. Getting no reply, he retired, and in a short time the knock was repeated. He again opened the window, but with a like result. The next night the knocking was again heard, and Mr. Dea then made a report to the police that some persons were annoying him. On the third night, two policemen went to the scene, and lay in ambush near the house, they heard nothing until Mr. Dea raised the window, and asked did they hear anything, adding that he heard the knocking going on at a fearful rate. The police entered the house, and they also plainly heard the noise. They returned to barracks, but the constable (a Protestant) could not be convinced of the noise being in the house. On the next night he went there, and also waited in ambush, but heard nothing until he entered the house, when there was the noise, rising from a "dead" knock until it reached the rumbling noise like that made by a heavily-weighted cart. After this many Protestants of the town, accompanied by Mr. Weldon, J. P., went to the house, and they all heard the noise as described, and explored every room and corner, even an old garret in the house (through which one of the exploring party fell). When they went to the room where the noise was supposed to be heard, it was then heard in another. One or two persons were then put in each room, and the noise then seemed as if proceeding from the walls. The noise still continues to be heard, commencing sometimes as early as 9 P. M., and at others not until about 12, and continues until about 4 o'clock. Many are the surmises as to the nature of the affair, but, of course, no opinion on the matter can be advanced. Therefore, I merely state the facts as I know them .- Medium and Daybreak, London.



SCENES FROM THE HOME OF OUTNA.

Written by Ouina, through Her Medium, Water Lily, Cora L. V. Richmond.

eresta (a efar) to her manma, mes. del con-BAND, OF WASHINGTON, D. C. Bear mamma, with the breath of spring, There awakes fervor in your heart, One longing, whose deep murmaring Will never on the earth depart. "The flowers bloom again," you say. "The blossoms that she leved so well, Why must my darling be away, Why could she not still with me dwell?"

And every spring-time since I went From earthly to the spirit home, Your tears and prayers to me were cent; Ever in answer have I come, And every day and every hour You thought 'twas winter in your heart, Since death would take your darling flower, Since the must from your life depart.

But never has an evening closed Your weary eyes to eccues of earth, That I have not been there to take, Your mind in dreams to higher birth; And never has the morning light Wakened you unto cares in thic, The lower world, but I was there To press upon your brow my kles.

To twine around your neck my arms, To lean my head upon your breast, To try to shield you from the harms Of sorrow and of deep unrest; And when the labors of the day Were harder than ou ought to bear, I have been near to clear the way, And help you, mamma, unaware.

And now I come with spring-time hours To this dear lady * whom I love, Bringing to her a bunch of flowers, My old affection still to prove, And weave for you a garland rare Of all that I have grown to be Within my home, the garden fair, The angel's name Eternity.

I dwell in dear Onina's home, One of the "star groups," and I grow In brightness by the love I give To you, dear manua, there below, And to those spirits whom I find In sadaces or in grief, I chine Upon them with my carnest mind, And that in turn illumines mise.

O such grand lessons as I learn From loving teachers here above; Their thoughts, like stars, forever burn, Because their souls are full of love, And, mamma, I have tried so long To charm the forrow from your heast, By singing to you life's sweet song; Please, mamma, let the clouds depart.

And say each evening, when unto Your couch you go for rest and peace, "Dear Stells, now I come to you In dreams; how sweet is this release." And say each morning when you rise, "Dear Stella, I am calmer now; I've been with you in Paradise, Lifeel your kiss upon my brow."

I know that you have tried to bear Your burdens with a patient mind: All other sorrows you could wear, Nor feel the chains that earthward bind. Had I only been left with you, Your path to light, to bloom and shine, No other shadow to your brow Were aught, for life were then divine,

But, mamma, 'twas for your, as well . As my own good, the augel Death Took me in this bright world to dwell, Kissing away my mortel breath. 'Twas best that I should go before, To win you to this higher birth; The way to heav'n is a sealed door, If all the joy is on the earth.

Tell papa that I love him well, And through his troubles I have tried Some glimmerings of hope to tell; And it has grieved me when he cried. I'm taller now than sister is, (Do tell her that I love her so) I wish dear brother knew of me, (I mean my life here-not below) How I would like to give a kiss, And set each prisoned spirit free.

But, mamma, spirit-teachers say, There is no dark so dark, but love Will one day clear the shades away, And every mortal's blessing prove; If love will light our earthly home, Yours, mamma, and mine, while below; Then light in perfect streams must come, For I give all the love I know.

Dear mamme, now I give you flowers: Always the roses are for love. The honeysuckle forms the chain That links your life to mine above: And lilies of the valley show How happiness at last returns, And sweet white violets here grow, For sincere faith which ever burns.

Daisies are innocence you know, I wear them with these violets blue; These Hawthorne blossoms bud and blow, To bring a new hope unto you; The illy is for purity,....

Which everywhere your life will prove; I twine them all together now, With myrtle which is perfect love.

Remember, every day and hour, I am far nearer to your heart Than I could be if heaven's power Had not made outward life depart. Remember, when the flowers blow, That you must look on them and smile. For in your heart and soul, you know Your darling loves you all the while.

This poem was given by Stella, in the language of her home. I have aided her a little in transcribing it here. *Mrs. Richmond.

BOOK REVIEWS.

BUDDHISM AND CURISTIANITY FACE TO FACE; or an oral discussion between the Rev. Migettuwatte, a Buddhist priest, and Rev. De Silva, a Wesleyan elergyman; bold at Pantura, With an introduction and annotations by J. M. Peebles, London.

If all the great religions of the world could be brought face to face, and the discussion carried on by their most able cham-pions, the truths of all would be found the same, and their errors would be blown away. In the present instance, two of the most important religions contested, and the dis-cussion lasted two days, in the presence of an audience of from five to seven thousand, and it seems that the Buddhist rather gained ascendancy over his opponent, though the dissatisfied Christians, of course, claim-

ed the victory.

Mr. Peebles introduces the work with a brief presentation of the "Origin and prevalence of Buddhism." The discussion is of profound interest, and of great value to the student of this subject. The Christian advocate made a good fight, but he was little better than a mouse in the hands of his opponent, who carried every point, and convicted him of ignorance, pretension and falsehood, both in his statements of the principles of Christianity and of Buddhism. We hope to have copies of this work for sale as soon as Mr. Peebles arrives from England.

PLAIN TALES UPON PRACTICAL RELIGION: being candid answers to Earnest Inquirers, in-cluding an answer to the inquiry, "What shall I do to be a Shaker?" By Geo. Albert Lomas. Shakers, New York. Fourth edition, 1878. For sale by the Religio-Philosophical Publishing

This is a well gotten up pamphlet, published at the office of the Shaker Manifesto, in the interest of their faith, and as an invitation to fellowship. However singular or erroneous their religious views may appear to us, they must nevertheless be credited with being industrious and successful in temporal affairs, and of having made great advance ment in many things spiritual.

Items of Interest-Gems of Wit and Wisdom.

CHANGELESS. I was fever-parched and weary, With a loveless drooping head, Mourning for its stolen treasures; Can you love me now? I said. Tenderly he twined my fingers, Telling me how much he missed me; Home was desolate without me, And he smoothed my hair, and kissed

Dry, parched lips, ye had no sweetness He could garner, well I know; But from off his lips of sunset To my hollow cheeks of snow, Stole a glow which staid and deepened Every time he bent and kissed me, Softly breathing the assurance That in sickness he had missed me.

Each blue veinlet on my forehead Soothingly his finger traced, One by one each tangled ringlet Coiled around, his tinger graced. All my soul went out in blessing For the love which will not falter, Burning through time's myriad changes On the soul's decayless altar.

Emma Tuttle. little song!" Twas so a spirit said to me, "And make it just four verses long, And make it as sweet as sweet can be, And make it all about the sea.

"Sinc me about the wild waste shore, Where, long and long ago, with me You watched the silver sails that bore The great strong ships across the sea— The blue, the bright, the boundless sea.

"Sing me about the plans we planned— How one of those good ships should be My way to find some flowery land Away beyond the misty sea, Where always you should live with me,

"Sing, lastly, how our hearts were caught Up into heaven, because that we Knew not the flowery land we sought Lay all beyond that other sea-That soundless, sailless, solemn sea."

A CHICAGO preacher announced Judas Iscariot's funeral as his topic for an evening sermon, and some wicked wag added to the friends of the family are cordially invited to attend." It is needless to say there was a full house, and poor Judas, who is as necessary to the scheme of the church as Christ himself, received the spleen of the preacher.

REFORM AND PERSECUTION.—Some people look for relief from popular supersti-tions and arbitrary authorities by a total suppression of religion. An ignorant peo-ple, strongly imbued with this very feeling, would most certainly become persecutors. Failing to get rid of religion by any species of moral medication or evisceration, they would soon find a pretext for securing safety by chaining the force which a modern writer has characterized as "an infuriated beast;" and then what would become of the religious freedom of the world?-Dr. S. B. Brittan.

A CURIOUS PHENOMENON. Mr. Van Dorn complained Sunday that it seemed to him that something was wrapped tightly about the thumb on the arm which was removed by amputation on Saturday, and on examining the arm, which had been laid by Dr. Stannard on a board in the rear room to the store, it was found that a thread had accidentally become entangled about the thumb, and that in the swelling of the thumb the thread had made a crease around it. The thread was removed, and Mr. Van Dorn, not knowing that the string had been around the thumb, said that it felt much better, Soon after, Dr. Stannard made an experiment to further test the curious phenomenon. He tied the thumb and little finger firmly together, and laid a hatchet on the hand. Van Dorn soon commenced to complain of pain in the hand, and finally that the thumb and little finger were tied together. The string was removed, and the hand straightened out again, when the patient, with no knowledge of what had been done, said that the arm felt better than it had at any time since the amputation had taken place. The above are the facts in the case, upon

which we have no theory to advance.-Chagrin Falls (O.) Exponent.

A Fall River factory operative, named Agnes Eagan, had a dream she would be stricken dumb, and a few days after, while talking with her associates, was suddenly stricken with dumbness. There was no ap-parent cause for it, as she has always been robust and jolly.

SUNDAY School Teacher: "Who was the strongest man?" Boy: "Jonah, because the whale couldn't hold him after he got him down."

MIND AND HEALTH. - The mental condition has far more influence upon the bodily health than is generally supposed. It is, no doubt, true that ailments of the body cause depressing and morbid conditions of the mind; but it is no less true that serrowful and disagreeable emotions produce diseases in persons who, uninfluenced by them would be in sound health; or, if disease is not produced, the functions are disordered. Not even physicians always consider the importance of this fact. Agreeable emotions set in motion nerve currents, which stimulate blood, brain and every part of the system into healthful activity; while grief, disappointment of feeling, and brooding over present sorrows or past mistakes, depress all the vital forces. To be physically well, one must, in general, be happy. The converse is not always true. One may be happy and cheerful, and yet be a constant sufferer in body.

PRUDENCE may be likened to a cal mand sedate matron, who, living in the world, respects every law, by the observance of which her condition may be bettered. She takes care to make berself acquainted with them, that she may keep them, and enjoy the benefits that result from their obserance. She undertakes a matter of business. and does not entangle herself in difficulties. She is never uncomfortable, always punctual, attentive to wants of to-day, to morrow and of years to come. She is never confused in thought about anything that she attempts to perform. She nowhere lays rash and stupid hands upon anything.

THE BURNING OF MICHAEL SERVETUS-When he came in sight of the fatal pile, the wretched Servetus prostrated himself on the ground, and for a while was absorbed in Rising and advancing a few steps, he found himself in the hands of the executioner, by whom he was made to sit on a block, his feet just reaching the ground. His body was then bound to the stake behind him by several turns of an iron chain, while his neck was secured in like manner by the coils of a hempen rope. His two books-the one in manuscript sent to Calvin in confidence, six or eight years before, for his strictures, and a copy of the one lately printed in Vienna—were then fastened to his wrists, and his head encircled in mockery with a chaplet of straw and green twigs bestrewed with brimstone. The deadly torch was then applied to the faggots and flashed in his face; and the brimstone catching, and the flames rising, wrung from the victim such a cry of anguish as struck terror into the surrounding crowd. After this he was bravely silent, but the wood being purposely green, a long half hour elapsed before he ceased to show signs of life and suffering. Immediately before giving up the ghost, with a last expir-ing effort, he cried aloud, "Jesus, thou son of the eternal God, have compassion upon All then was hushed save the crackling of the green wood; and by and by there remained no more of what had been Michael Servetus but a charred and blackened trunk and a handful of ashes. Thus perished a noble man of whom his age was not worthy —the victim of murderous religious bigotry.
—Popular Science Monthly.

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ISIS UNVEILED

A Master-Key to the Mysteries of Ancient and Modern Science and Religion.

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CHICAGO, ILL., MAY 16, 1878.

The Duty of the Hour.

Is it not time that Spiritualism should cease to be diagraced by the miserable corruptions which have insidiously crept into the movement until they have smirched the entire foundation on which it rests? Is it not time the small, but active class, worshiping at the chrine of mediums who, either deolina to give satisfactory evidence of their medial power, or are known to "assist" the spirits, shall cease to misrepresent Spiritualism to the investigator and the world? Is it not high time the great majority of Spiritualists, who represent the real back-bone of the movement, should arouse themselves, shale of their lethergy of indifference, and Gry out with one voice against the silly, unreflecting credulity, the moudlin sympathy, and the most charity on which the vampires feed? Let us show by practical demonstrations that we are freed from the old superstitions, and that we demand justice and fair treatment from our fellow man; whether in or out of the flesh. Our boast is that we have escaped from the control of priest and clergy. Let us beware lest in steering clear of Charybdis, we do not fall into the leathsome and still more fatal embrace of Seylia. Let us not bring with us into our new, rational and progressive religion any of the superstitious legacies handed down through generations of mental slavery; let us set up no new idols in place of those destroyed. Man is endowed with reason: it was given him to exercise, and thereby guide him in wisdom's way, and he has no right to surrender this God-given faculty to any power on the earth or in the heavens. We have no right to accept any phenomenon purporting to be of spirit origin unless it can be positively demonstrated to be genu-

When we are asked to accept physical manifestations as genuine, the request must be accompanied with evidence which will satisfy our material senses, and these senses have a right, indeed, it is their imperative duty, to demand that they shall have a fair field, that they shall not be hampered or impeded.

No sensible Spiritualist can deny these self-evident propositions; let us,then, shake off our negative supine condition and declare that from this time henceforth we will shape the manner of, and give tone and character to, the exhibitions of spirit phenomena, on which rests this great movement; that we will hold in check and rid the cause of the baneful element which seeks to perpetuate old superstitions and wax fat on man's weakness and credulity. Now is the accepted time and day of salvation. "The Gods help those who help themselves." Spiritualists, do your duty i

Albert Moore, aged fifteen years, the son of Bro. George A. Moore died on Saturday last of hydrophobis. His sufferings were less painful to witness than is usual in such cases. On the evening of the day he passed away his parents who are old Spiritualists. held a circle assisted by a few friends, when the son Albert came and satisfied them beyoud question of his identity, though yet very weak. On Sunday we met Bro. Moore at Mrs. Richmond's morning service, and were never more forcibly reminded of the saving power of Spiritualism, than in witnessing the calm composed manner of this bereaved parent.

Thomas Gales Forster and wife have left London to spend a few months rejuvenat- have stepped between. ing on the continent,

"A Word of Warning."

Spiritualism came five hundred years ago to renew its attempt to spiritualize the masses, but it was too soon; the world was not ready for it, and the mediums were burned as witches, etc., and this was a dark stain on the Elizabethan era. Later on, Luther and Melancthon, Huss, Whitfield and Wesley, and many others were mediums, all working in their various thought-spheres. Now comes materialization, but the peo-ple are not yet developed sufficiently, intellectually, to receive the mighty fact, hence the materializing mediums of to day are being martyred, and that too by somefools or knaves who call themselves Spiritualists. We hope that the Spirit-world will shut the avenue, through which spirits are seen and recognized, for a time at least, or until our mediums of this class are properly protected against zealous ignorance.-Editorial in Banner of Light.

We supplement the "Word of Warning" with the following letter which we give as a sample of others, all of which breathe the same spirit, which while crying out for tolerance, manifest the extent of intolerance to those who entertain opposite views:

New York, March 5th, 1878. Sie: Hundreds and thousands of years ago, there were then phenomena fully as remarkable as any now produced in the presence of our much abased mediums; yes, sir, and it is only a few hundred years since mediums were burned at the stake or horrihly mutilated, and there seems to be plenty of people who would like to see it done now. There are those who know that your despicable paper is owned by the Jesuits. Your abuse of such noble people and honest mediums as Henry C. Gordon, Mr. and Mrs. Bliss, Dr. Huntoon and others, is too great to be borne. People don't know enough yet to appreciate and comprehend the highest form of the phenomena,—that of form materialization, and as a consequence, many honest, diffident, sensitive mediums are being badgered and hounded to an untimely grave, and that, too, by idiots and unprincipled villains who call themselves Spiritualists. Mercenary tools of the Young Men's Christian Association have tried to do their worst against these mediums, both in this city. Philadelphia, Chicago and elsewhere. Sir, this must stop; the Spirit-world are already considering the necessity of deferring further development in this direction, until the people are wiser and the Spiritualistic villainous persecutors are roasting in the lurid flames of their scorching consciences, if such can be awakened. Let all whom this notice hits, take the warning of a man who has attended 374 séances, and seen two thousands spirits materialize and claims to be

ONE WHO KNOWS. The JOURNAL is not the enemy of true mediums, but is, and has been, their steadfast, abiding friend. It has never uttered a single word against any true medium who refrains from "assisting" the spirits; on the contrary, it has sought by every legitimate means to advance their interests, feeling that such advancement is identical with that of Spiritualism.

It is true that the JOURNAL has waged uncompromising war on the frauds and shams who have sought to pass under the name of Spiritualism, borrowing the livery of heaven to further the ends of selfishness and rascality. When it probed this matter, we well knew the storm that would follow: we were prepared for it, and expected the unmitigated abuse of those whose occupation we destroyed, and equally the cooperation and assistance of that large class of Spiritualists whose faith rests on somewhat more than the clever tricks of mountebanks. We expected also the unqualified approval of the spiritual press, and with slight exceptions the latter has been answered.

With our venerable contemporary, The Banner of Light, we are compelled to take opposing grounds. We think the paragraph we quote, was written without due consideration of the vital question it discusses. We have a few questions to ask those who claim to be Spiritualists, and yet assault us. Has it not been for thirty years the standing claim for Spiritualism that it demonstrated by facts the existence of man after death? Now, if the facts are not such as the reason admits; if the "conditions" are those of fraud and imposture; if fair and honest investigation is denied, of what value are the facts, and how is immertality proved? We claim that every manifestation to be of any value as evidence, must be given under strictly test conditions. Every true and genuine medium, so far from refusing this, will demand it, so that he may stand unimpeachable. The opposers of such tests forget that they are urging on the attention of the world a class of phenomena, which are regarded as in the nature of things impossible, and consequently the burden of proof falls on them. They forget that if they refuse to give facts in the form demanded, the whole movement fails to accomplish the purpose for which it was designed.

But the Banner of Light would have us believe that the Spirit-world were deceived and had precipitated the movement entirely too soon, and hopes it will withdraw its efforts. We regard this as a most unwise prayer, based on an entirely erroneous conception of the animus of the movement.

The most prejudiced skeptic never has opposed a genuine manifestation which he regarded as such. He opposed what he believed to be fraud and deception. As soon as the manifestation convinced him of its genuine character, he has been ready to give it its proper place. Now because he will not accept the whole mass of rascality which passes under the name of spiritual phenomena; because he will not stand with open mouth and bandaged eyes, and swallow everything every charlatan and mountbank wishes to pour in, forsooth the Spiritworld are advised to withdraw all influence from this perverse generation who have shown their ingratitude by the use of their reason! The Spirit-world, however, will not withraw, for it is neither its fault nor that of investigators that a class of pretenders

To the argument that the world is no life.

prepared, we reply by asking, how will it ever become prepared except through and by means of the manifestations themselves? And further, must not the manifestations be of such a characteras to convince, else be worse than useless?

Then how are we to understand our respected contemporary? Will it have the manifestation withdrawn entirely because the counterfeit is not taken at par with the genuine? Would it have silence maintained while rascality eats its insidious way into the very vitals of the cause it loves so well; or does it fear the wheat will be torn up with the weeds, and hence allow both to grow together?

We stand on this platform: that if Spiritualism demands the support of falsehood or deception, the quicker it falls the better. No truth was ever subserved by maintaining a lie. Rank weeds never make the wheat grow better, but always weaken its vitality. The sooner they are pulled up, the sooner we shall rid ourselves of their pernicious influence.

The present crop of frands which have shaken the faith of many, and given opportunity for ridicule to point its sharpened shafts, and the world to point its finger of scorn, is the direct result of this pandering to requirements of fraud, and not insisting on the strict methods of investigation. Materialization of necessity must occur only under the most favorable circumstances. and no medium can fix the hour and minute of its appearance. If they do thus predicate the manifestations, and the latter come with certainty, it may not prove fraud, but it is presumptive evidence.

This cry of persecution is not raised by true mediums, for they are not persecuted by proper tests, which can only effect deceivers. It is the latter who are pained by the rigid conditions which prevent their tricks of jugglery.

If it is desirable for the spiritual journals to constantly assist reputed mediums into notoriety by publishing week after week narrations of wonders seen in their presence, in the end to be compelled to publish their exposure, and then with unabated faith to take up the same role with another, then we can keep right on in the old path. We, however, believe our duty is somewhat higher than this. The Journal has from its beginning, made the phenomenathe foundation, but subservient to the illustration of a new philosophy of life, and has too much interest in the latter to fill its columns with phenomenal matter, unless that matter has intrinsic value as evidence, which it can only have by accurate obser-

In a late issue of the Voice of Truth, Dr Samuel Watson, than whom Spiritualism has no more able exponent and mediums no etter friend, quotes from the Ranner or Light the editorial, "A Word of Warning," and makes the following remarks:-

There are two points in the above extract

which we wish to notice: 1. "Materializing mediums of to-day are being martyred and that too by some fools or knaves who call themselves Spiritualists." Having been for over five years investigating this phase of manifestation in several States, and with a number of mediums, we were surprised to find that they had been "martyred." It is true that most of the exposures have been made by Spiritnalists. This they should have done as they have more at stake than any other class of mankind. So far as we have ever known, we have found Spiritualists, as well as others, desirous to know the truth, but no disposition to be deceived themselves, or be instrumental in deceiving others. Hence, they have been, exacting as they should have been, in requiring test conditions. If these had been demanded invariably, they would not now have to hang their heads in shame over the exposures, of materializing mediums. Whilst we have a voice to raise or a pen to write, we shall maintain our position as the only safe one to yindicate our glorious philosophy before a materialistic

We have spent much time and money on mediums, and defended them when we have known they have been unjustly assailed We have made sacrifices in thus defending them, we have never made in anything else but if we had ever found any trick or any fraud practiced we should over our own sign manual denounce them through the same channels we had used in their defense. It is too sacred a matter to be trifled with, and whoever does it, merits, and should receive the most condign punishment.

2. "We hope that the spirit-world will

shut the avenue, through which spirits are seen and recognized, for a time at least. "Hope" is made up of desire and expecta-tion. We can scarcely believe that the author of the above has these ingredients in his composition. Spirits have been materializing in every age of the world. The dined with Abraham, spent the night with Lot and laid hold of his family to save them from the flames consuming their city. One wrestled all night with Jacob, and he saw others ascending and descending on the ladder, reaching into the heavens, under the patriarchal age, typifying the proximity of the spiritual and natural world.

These avenues have always been open since man's existence, and we believe they will ever continue open for the former denizens of earth to return, clad in a similar form, to be seen and recognized by those yet clothed upon by mortality. We are told, and are disposed to believe it that they will at no distant day come out in daylight, standing beside their mediums, and address audi ences as in earth life. We have seen enough to convince us that they have already very

nearly arrived at that stage of development PROGRESSION ONWARD and UPWARD AR he words expressive of the triumphal march of this glorious truth. When this millennial era shall have arrived the last vestige of materialistic infidelity will have been banished from the world. Then shall fraud and deception cease among mankind. Spiritualism will meet the most exacting demands of science and a reasonable religion be established on the ruins of the dogmatical theologies of the present age. The veil between the two worlds will be rent asunder, and life and immortality will indeed be brought to light overwhelmingly demonstrating that there is no death—only a birth to a higher A Spiritual Creed-Builder.

EDITOR JOURNAL:—Quite unconsciously, perhaps, Mr. Hudson Tuttle is constructing for himself and your readers a creed upon the debris of the edifice of Christianity, which he is endeavoring to pull down. Look, for instance, at the pretentious title of his current series of articles in the Jour-NAL: "The Ethics of Spiritualism: A System of Moral Philosophy," in which he is, from week to week, formulating a system of ideas which shall be regarded as an authoritative exposition of the views of American Spiritualists. Against this implied assumption 1 for one protest. If we are to sumption 1, for one, protest. If we are to have an actual leadership in Spiritualism, let the selection be first put to a popular vote, and give us all a chance. My choice would scarcely be Brother Tuttle, though I do respect his ability, sincerity, and argumentative ingenuity. He has thus far made some good points, founded upon basilar spiritual facts; but all his conclusions Lam no more bound to accept than those of austere and bigoted John Calvin, on the one hand, or of iconoclastic Robert Ingersoll on the other. Above all, I will not accept them as an authoritative system for Spiritualists; hence I object to the peculiar label as misleading.

There are within the fold of Spiritualism a large number of Christian believers, who, while willing to extend all due toleration to the freest thought, will not accept as a leader any spiritual brother who derides the personality of God and the (demonstrated) efficacy of prayer to him, offered under proper conditions. We mentally pray for the presence of a departed spirit friend; and if we are sufficiently sensitive, are often enabled to realize—to know—his actual presence in response to that petition. Where, then, lies the alleged fallacy of believing that the Great Author of all spirit existence is not a mere, vague, impersonal pantheistic princi-ple, but a mighty individual entity, who will as readily hear the earnest petitions of his earthly children as do our often returning spirit friends?

N. B. SPENCER.

Penn Yan, N. Y. We give place to the above letter in order to set the matter right before our readers, and remove at once all misconceptions with regard to Mr. Tuttle. In the sense in which Mr. Spencer refers to "leadership," we can from long personal acquaintance with Mr. Tuttle assure him and our readers, that there cannot be found in our entire ranks one farther removed from such a thought than is Mr. Tuttle. Entirely unpretentious, engaged from ten to twelve hours a day on his farm, supporting himself by hard manual labor, he only writes as he is "moved upon," by spirit influence and control, to write; breathing forth the utterances of the spirit, without discussion, and presenting them to the world for acceptance or rejection as they are given to him.

There is no "leadership" in this, save that of the picneer hewing the way for thought. Mr. Tuttle, writing to us with reference to his work, expresses himself as follows: "My spirit friends have thought best to write on Ethics. They wrote from the standpoint of Spiritualism, and sought by certain fundamental rules to cover the entire ground. Hence what they wrote became a 'system,' and, essentially, a 'spiritual system.' I do not claim the only true system; I only claim 'a system,' and there may be any number as good and better; I sincerely hope there may be. There may not be another Spiritualist in the world who agrees with the views expressed in 'Ethics.' I have no desire to persuade or force any into its acceptance; I write what is given me to write; often do I wish it were otherwise, that I might float with the current instead of breasting it; but that is not for me to choose. All are equally free to express themselves, and the truth alone will survive."

There is nothing in this that smacks of "leadership," but much that will tend to disabuse the mind of Mr. Spencer of the idea that in writing "Ethics" Mr. Tuttle is setting up a creed for Spiritualists.

At all times authors have the right to set forth their own views in a respectful manner upon all proper subjects, for the consideration of the public-no one is compelled to accept them unless to them they appear reasonable. They do not constitute the setting up of a creed, unless so installed by those who accept the ideas advanced, which no one is "bound to accept" unless consistent with sound, logic and reason.

To write a system of ethics under the control of a band of spirits does not constitute a "leadership" in any sense; it only constitutes a channel for the transmission of thought, and this is what true mediumship is. There is no anthority in being a mouthpiece for others—no leadership.

Instead of "formulating a system of ideas which shall be regarded as an authoritative exposition of the views of American Spiritualists," Mr. Tuttle is presenting "A System of Moral Philosophy" for their consideration. Of the truth, in which Mr. Spencer believes, in the "efficacy of prayer" to our spirit friends for aid, and that they can and often do make themselves known in response to our earnest desires, we presume no enlightened Spiritualist can doubt.

ERRONEOUS INFORMATION.- MR. EDI-TOR:—A statement has appeared in several papers, including your JOURNAL, to the effect that Mrs. Brittan has had several shocks of paralysis, and that a speedy fatal termination of her disease is apprehended. I believe the report originated in Boston, but it matters not where; the object of this note is to correct the erroneous impression it has occasioned. The truth is, the health of my dear wife has been considerably impaired for some time, owing, originally, to unusual anxiety and long care of a sick and dying friend, since which she has never recovered her former vigor and elasticity. It is not true, however, that anything has occurred in respect to her physical condition to warrant the above statement. She has uffered from an unequal distribution of

nervous energy and a disturbed arterial and veinous circulation, but so far from having "had several shocks of paralysis," I am happy to say, that not even one such attack has ever occurred in her experience.

S. B. BRITTAN.

COSMOPOLITANS.

A Proposition to Connect Spiritualism with a Secret Order.

Springfield, Mass. SIR:-The above Secret Order have the pleasure to present to you the following letter, and after a careful perusal of the same, trust you may be interested to learn more of the principles of the Institution, and aid the good cause onward by your membership. Several years ago the above Order was founded, for the purpose of unit-ing the Spiritualists residing in the several cities, towns and hamlets throughout the world into an Organization for general co-operation, mutual benevolence and protection, and concerted action when necessary in the defense and promulgation of the principles of the Order, which are: 1st, Political Equality of the sexes; 2nd, Unsectarian national schools; 3rd, Secular national governments; 4th, Absolute religious liberty.

We feel that this Institution will meet the requirements of a long existing demand, as it will unite the several factions into one grand united body, all working for the common welfare of humanity, and the establishment of the great truths of Spiritualism, thereby preparing ourselves to assist, pro-tect and cherish the cause that may soon play a prominent part in the history of na-

We briefly lay before you the purposes, intentions and principles of our Order, and wish to establish a Subordinate Lodge in your vicinity, and gain, we trust, a large number of members, of both sexes, to assist in carrying the good work forward. Therefore, we ask you, as a Spiritualist, to give us your aid, in heart, hand and purse; to become one of us, and assist in the permanent establishment and maintenance of an Order destined to elevate humanity, and give to the world the positive knowledge of a fu-ture life. We should be happy to hear from you, and, upon application, pleased to send you a copy of our Constitution, upon receipt

Trusting we have not intruded too long upon your time, we are

Yours, very respectfully,

Secret! Indeed, Spiritualists, who desire to not only promote their own welfare, but that of humanity generally, should never think of reiling their movements, or stealthiby pursuing any line of policy. Desiring the "Equality of the sexes," "Unsectarian schools," a "Secular national government," and "Absolute religious liberty," in order to bring about these desirable ends, the true Spiritualist should work open-handed, and in the most public manner. This age has no fear of the inquisition; no religious devotee orders the dead body of heretics exhumed that the same may be burned and the ashes scattered to fertilize the fields; in fact, the fullest liberty is allowed in the expression of any sentiment, however heretical it may be, and no one is molested when worshiping God according to the dictates of his own conscience; therefore the formation of a secret society to promote Spiritualism and kindred reforms, would have a tendency to retard their unfoldment, for the whole outside world would regard every movement made with suspicion, and opposition would arise in consequence, where otherwise a friendly feeling would prevail. Let every movement of Spiritualism in the reformatory field be made publicly, every principle be well defined, every object plainly stated, and every act be made in the light, that the whole world may see Spiritualists as they are, honest in the expression of their views, and free in the presentation of what they desire, believing that truth should be as free as the air we breathe, and not restricted in its operations by any secret organization, or by forms and ceremonies.

We want nothing Jesuitical about Spiritualism. The Inquisition has had its day. Emissaries who veil their movement in order to promote the welfare of any class of people or reformatory project, are not required in this day and age of the world. "Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing."

Conspiracy—\$1,000 Reward.

For several years there has been an opinion current among many Spiritualists, that conspiracies have been formed at various times during the past few years, by members of so-called orthodox churches and the Young Men's Christian Association aided by various other parties of good reputation in the community, some of whom are Spiritualiets.

That these conspiracies have been formed for the purpose of persecuting, annoying and breaking up the business of mediums, because they were mediums for spirit-communion, and not because they considered said mediums were practicing fraud, or claiming to have powers they did not possess. This charge of conspiracy is publicly and privately made by certain persons who are considered by many as authority in the matter, and therefore the charge is accepted and believed to be true by a large number.

We believe such charge to be utterly false and without a particle of foundation in fact. Actuated, however, by a desire to know the truth of the same and to bring said conspirators, if such there be, to justice, we hereby offer a reward of one thousand dollars (\$1,000) for the arrest and conviction on the foregoing charge of any of the parties hereinbefore referred to as thus engaged. The editor of the Religio-Philosophical. JOURNAL will enter into good and sufficient bonds for the faithful payment of this re-

Bastian and Taylor.

Since our last issue these young men have encountered the inevitable consequences of their unwise and perverse course in claiming to exhibit spirit phenomena, yet refusing to allow fraud proof tests to be applied by investigators. Nearly every investigator who was fortunate enough to have had experience with Harry Bastian's mediumship prior to commencing the exhibition of formmanifestations, must be thoroughly convinced that he possesses medial powers of an unusual and highly developed character. No Spiritualist can probably be found who doubts his being a powerful medium. What we have demanded, however, is that the claim of form-materialization which has been almost the entire attraction offered at their scances in later years, shall be settled beyond question and authenticated by those able from their experience and standing to carry conviction to the public when they shall give the result of their experiments. This result we have been trying to effect indirectly for years and directly for the last six months or more. The readers of the Journal are aware of how persistently these mediums have refused the just demand. Messrs. Bastian and Taylor have seen fit to utterly ignore the rights of the people from whom they derive their patronage. This indiscreet action on their part culminated last week in a wild disturbance at one of their scances occasioned by a Times' reporter, endeavoring to solve the vexed question, by grabbing a spirit. The Times' man claims that he embraced Mr. Bastian and threw him to the floor and was then deprived of his pray by Mr. Taylor and others. Mr. Taylor denies the truth of the reporter's statements, and as neither has any proof to back his respective assertion, the question remains as unsettled as before, so far as Spiritualists are concerned. Of course, the opposers of Spiritualism, and those unacquainted with the working of the subtile laws governing spirit phenomena, will accept the Times' version of the affair; and thus harden their hearts and prejudice their understanding still more against Spiritualism. The sickening occurrence has, however, had one highly beneficial effect; it has opened the eyes of Chicago Spiritualists generally to the imperative necessity of backing up the Journal in its demands upon these mediums. Some weeks since, after a consultation, among some of the leading Spiritualists, a request to Messrs. Bastian and Taylor, was drawn up to be circulated among the Spiritualists and investigators for signa

The movement dragged somewhat owing to the delicate consideration of some and the indifference of others, until the Mott affair, combined with the Times' attempt, opened the eyes of the Spiritualists to the imminent necessity of taking decisive action.

The text of the request was as follows:-MESSES. BASTIAN & TAYLOR:-The undersigned Spiritualists and investigators of Spirit phenom ena, feeling that doubt has been thrown upon the genuinness of all physical phenomena, from which and through which many have founded their faith, and trusting you can give evidence that cannot be questioned, and will be willing to do so in aid of the cause we all either cherish or take an interest in, respectfully request that you will at an early date, give a series of experimental test seances, for full form materialization, under such reasonable test conditions, as may be decided upon by a committee of seven representative men to be selected by the undersigned:

We agree that we will honestly aid you in these tests; that we will guarantee you your regular admission fee from all who shall attend these seances, and will cause full publicity to be given of the results, thereby hoping to do away with the harmful results of the dishonest acts of pretenders who have recently been exposed

Among the signers were the following well-

known Spiritualists: known Spiritualists:

E. P. Locke, D. H. Hale, A. B. Smith, Nathan Dye, H. H. Crocker, E. E. Crepin, Milton Allen, Z. T. Griffen, A. M. Griffen, L. Bushnell, Collins Eaton, L. B. Firman, C. G. Foster, O. A. Bishop, S. J. Avery, I. B. Eddy, J. W. Harmont, R. H. Simpson, J. N. Gage, A. D. Woodman, Ed. F. Slocum, J. R. Robinson, W. T. Jones, J. Wilbur, D. A. Davis, A. B. Tuttle, A. M. Lewis, E. S. Holbrock, etc.

This request was presented to Bastian & Taylor on Monday last by a committee of four leading Spiritualists, viz:-Dr. L. Bushnell. President of the First Society of Spiritualists; Mr. W. T. Jones, Conductor of the Lyceum; Dr. D. A. Davis, and Mr. H. H. Crocker. Mr. Taylor said they would submit the request to their spirit guides, and give an answer in writing on Tuesday morning. Accordingly at the time appointed, the committee waited on them for a reply, and were met by Miss Kittle Bastian who handed Mr. Crocker their reply, the essential portions of which we give:-

L. Bushnell and Others:—After considering the matter, we have decided not to submit your petition to our guides, but assuming the responsi-bility ourselves, we conclude to decline the request made, for these reasons:

Then follow several stale and sophistical reasons, the common property of all mediums who have been proven guilty of fraudulent practices. Said reasons have already been published in the Journal some weeks since in Messrs. Bastian & Taylor's defense of their course, and are familiar to our readers. They close their reply as follows:

Besides, if the testimony of seven representative men will establish the gounteeness of our powers, we consider that a sufficient number of the signers of the petition have already had tests through us, which, if they would certify to, would answer the purpose. In conclusion, not seeing that any good, either to the cause or ourselves, would come out of it, we respectfully decline the request. Bastian & Taxlor.

This action of these mediums settles their status beyond doubt in the minds of all intelligent, fair-minded people. We publish it with great sorrow and disappointment. While the evidence of fraud in their scances has been furnished us which is overwhelmingly conclusive, yet we were disposed to accept some of the evidence of true formmaterialization as irrefutable. One of the greatest anxieties the late editor of this puper had during the last few months of his these young men. And he assures us that had another column.

he remained in charge of the Journal, it would have followed the same policy it has so far as they are concerned, only it would have been of a more decisive character.

We will pay ten dollars (\$10) to each signor of the above request, who will call at this office and make affidavit before a Notary Public that he has seen at Bastian and Taylor's scance a full-form materialized spirit which he knows absolutely and of his own knowledge to have been such.

Laborers in the Spiritualistic Vineyard and other Items of Interest.

Geo. P. Colby's address is Bonnir, Harvard county, Iowa.

E. V. Wilson will lecture at Cresco, Iowa, June 21st, 22nd and 23rd.

Mr. Thomas C. Leland of New York, a prominent Liberalist and able writer, on a visit to Chicago, made us a fraternal call last week.

Dr. Samuel Watson is lecturing in Philadelphia this month to large audiences. In June he is engaged for the Camp Meeting to be held at Webster's Grove. Iowa.

Dr. G. E. Rogers, magnetic and electric healer, called at our office on his way to Iowa and Minnesota, where he goes to heal the

Capt. H. H. Brown has been lecturing with good success in Galveston, Tex. He left there May 14th, for New Orleans where he has a month's engagement. Mrs. Brown has also been very successful in horscances.

The well known medium, Mrs. Maud E. Lord, suddenly disappeared in Boston one day last week, and up to the hour of putting this paper to press, no satisfactory solution has been made public.

Frank T. Ripley, we learn, is lecturing and giving public tests in Buffalo, N. Y., every Sunday evening. His engagements there prevent his coming West at present. as previously contemplated. .

Mrs. Richmond's subject next Sunday morning will be on the "Quality of Spiritual Sensations." In the evening Judge Edmunds will give a "Description of the Occupations in the Spheres of Love and Wisdom."

The boy orator, J. Harry Shannon, whose remarkable powers have heretofore been noticed in the Journal, will entertain an audience at McCormick Hall Monday, May 20th. We would advise our friends to improve the opportunity of seeing this infant prodigy.

We learn from the Haverhill Publisher that Mrs. Pickering is holding scances in Salem, Mass, with great success. She establishes the fact that she is a most excellent medium, by submitting to test conditions in any cabinet that may be selected, thereby removing from herself every shadow of suspicion that she is dishonest. Tricky mediums dare not follow her example.

The Spiritual Scientist for May. comes freighted with articles of unusual interest, which will be found under the following heads: Releasing an Earth-Bound Spirit. The Story That was Told. The Editor's Experience in a Haunted House; A Curious Case of Obsession-A Spirit Battle. The Philosophy of the Mystic Sciences; The Dighton Rock; Chrystalomancy--What is it--Its Antiquity; Editor's Notes and Comments; Phenomenology-Physical Manifestations; Phenomenology - Mental Phase; General Mention and Gossip. For sale at the office of this paper; price, 15 cents per copy.

Spiritual Meeting.

The Minnesota State Association of Spiritualists will hold a semi-annual convention at Harrison Hall, Minneapolis, June 18th, 15th and 16th, commencing at 19 A. M. The speakers engaged are Miss Susie M. Johnson, Frank J. Mead, Mrs. Juliet Severance, E. V. Wilson. Mr. Wilson will give test seauces. Mrs. Porter, a musical and test medium, and who also speake in unknown tongues, is expected. Free Thinkers, Liberals and the public generally are cordially invited.

Mrs. Rether Douglass, See'y.

Spiritual Camp Meeting in the North-West.

The Spiritualists of Northern Iowa and Southern Minnesota will hold a camp-meeting in Webster's Grove, one mile west of Bonsir, Howard Co., lows, commencing Wednesday, June 26th next, and holding over till Sunday June 26th. The Rev. Samuel Watson has been engaged as principal speaker in conducting the services. Geo. F. Colby, test, trance, and clarvoyant medium, will be in attendance; officers are expected. A general invitation is extended to mediums, and all interested in the promulgation of a pure Spiritualism, and in devising means and plans for proporting the culture of a true manhood and womanhood. Hay and wood will be furnished those coming from a distance. Bonsis (Vernon Station) is on the line of the Chicago, Milwaukee and St. Paul Raircad, six miles west of Creeco. J. Nichols and its Eidridge, of Creeco; W. White and W. Siark, of Lime Springs, and G. Webster, of Bonsis, Committee of Arrangements.

Grove Meeting.

There will be a grove meeting held near Montonr, Tama Co., Iowa, May 18th and 19th, 18th, by the Tama County Association of Spiritualists. A cordial invitation is extended to Spiritualists and discrelints of soloning counties. to attend and assist in carrying forward this work. Liberal and free thought is our motio, Speaker engaged, O. H. Godfrey, State electurer of Central Iowa. We expect a large strondance and a good time.

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A New Spiritualistic Story.—"Nora Ray, the Child Medium," is the title of a new spiritualistic story, to be issued from the Caps Ann Advertiser office, June 1st. A friend, who has seen the manuscript, informs us that it is a fine production, abounding in pleasing incidents, portaging the production of production the production of the production. production, abouting in pleasing inclosents, por-traying the wonderful powers of mediumship as developed in the child Nora. There is much in the book to awaken thought. Thoroughly spirit-tal and appealing to the higher nature. Copies of this work will be for sale at the office of this paper, and orders sent in now will receive prompt attention. Price, 50 etc. 24-att

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TESTIMONIALS.

DR. W. A. CANDRE, Str:—As references are asked of you, in the introduction of your new "nevo-Vitalizer, and you necessarily have to refer to me, as the first experience with it was in my family, I thought it would save you the trouble of reference, and me the trouble of writing a certificate, on each occasion, to write you one for publication.

The first trial was with my wife, which had the effect of putting her late an easy, sleepy state in the course of balf an hour, in subsequent trials it put her fast saleep in fifteen minutes; it has also the effect of quicting her nerves and resting her yery much when thred and in an exhausted condition. She has also been able to dispense with nervince entirely through its use, while before using it she had to resert to some one or other of them every few days, and sometimes daily. This was by using the first one you made, when it was far from being perfected. She would not now part, with it for many times its cost.

It has the same effect on a young lady bearding with me, having put her into a sound sleep in diffeen or twenty minutes, and she is one of those persons that never get sleepy when sitting reading or otherwise occupied.

An elderly lady was at my house and took it in her hand and was soon in what is called a trance state, and went on to tell who were alling and to prescribe for them. But I take no slock in that line of trade, and leave those to proof by it that do. I feel no reductance, however, in recommending the "Vitalizem" for all it is advertised to do in the resuscitating and yitalizing line, as atsted in your circular.

Bristol, February, 1878.

F. L. Weight.

I received the Vitalizers all right. Think they possess great power to soothe and quiet the nerves; and a person hold it who was gaite sick, troubled with indigention; it put him to sleep in a few minutes. When he awoke he felt greatly relieved, I trelieved the pain from the feet of another person, and several persons were affected favorably by the electric current of the instrument.

I have the Magic Cup and Horse-Shoe Magnet, but think this will help me more than enything I have yet seen.

Very respectfully. Mas. T. P. Hornshoom.

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The Demand for Truth.

DE C.J. ARMSTRONG.

Long since we thought that in Eden's bower, The corport poisoned the fairest flower, And planted the seeds of a deathless sin, Which stealthily grow all hearts within; And the ill he wrought, had power to sever Man from the face of his God forever. The pations mourned the great disaster. And strove to appears the avenging master, But the wrath of God o'er his thwarted plan, Still darkly followed his creature man. In the reging sees, in the lightning stroke, Which over the mountain in fury broke; In the carthquake's shock, in the flory rain, That the red volcane throw over the plain; In the postlient breath of a marchy fou, In the jorring wars of the souls of men, In every thorn on the earth's green sod, Wes reed a sign of the wrath of God.

Ent mined with the ills which the sorpent brought,
Those were grains of window and genus of

thought: And the ages bitter, and slow and awest. Have riponed the harvest about our feet. We face the future, and yet look back Over the old world's devious track; And cearching the heart of the mighty pact. We pender its lessons sad and vest. We read by the light of a lamp whose ray, Has melted the wrath of the Lard away; That shines on the laws of the universe,. All working in order, without the curse; And the ciruggling races of men, who climbed As the plente climb sunward, and yet more blind Then the vine, who knoweth its vital needs, In their ignorant fear of kings and creeds. Bat climbing and falling with laboring moan, As clowes the continent's man has grown, Through wess unnumbered, through blood and tears.

From his childish faith and his slavish fears.

But elimbing and falling and rising still, To a clearer brain and a tirmer will. To a kigher plane—to a keener sight, To a lerger heart—to a coul of might, Which has flung the shackles of fear away, And is boldly asking for truth to-day. For the trath alone, though the heavens fall, For man, and for woman—the truth for all. Though the sacred fables shall shrink away. Like the withered leaves of yesterday. And though hopes fair structures be everthrown. He coke for truth, and the truth alone; Then proffer not stones for bread, oh ye, Who alt on the thrones of authority, Nor jingle a constarfeit coin in view Of a questioning world, and call it true! Lock the keep-eyed scorners of your deceit, Should rice and hurl you beneath their feet.

Spirztualism Amenable to Science.

The domain of law and phenomens, is the domain of science; and this domain includes not only that which we know, but it embraces all that it is possible for the human mind to know. Science itself is either that certain and accurate knowledge which we possess of things and principles, or it is the things and principles themselves, as we choose to employ the term; and the man who knows to an absolute certainty that two and two are feur, has knowledge of a fact in science, and if he can employ that knowledge for the ascertainment of other facts in science, he is just as truly a reientist as he who has knowledge which enables him to determine the parallax of a fixed star. Science at any period of the world's history, is the sum total of accurate human knowledge then prevalent in the world, whether such knowledge is special and technical, or whether it is the result of observation, reflection, experience and instruction. The domain of science, in contradistinction to our knowledge of things and principles, being the universe of things and principles everywhere existent, constitutes nature in the broadest

Spiritual phenomena, both mental and physical are manifestations of a power or force resident in nature, and are either spontaneous or the result of intelligence and will. All these phenomena are the legitimate objects of knowledge, and when collated and arranged in groups according to their various distinguishing characteristics, they form a special branch of science in like manner with the facts of Astronomy, Geology and other special sciences. To call this realm of phenomenon and principle a "Spiritual Science," "Super science," or "The New Religion," does not take the subject out of the pale of Natural Science, nor does it forcclose scientific investigation into all statements and claims in reference to it. It has been the assumed province of religion, to declare that there are some things "too sacred" for the eye of reacon and the searching scrutiny of the "cold intel-lect;" but we trust that Spiritualism has not come as a "new dispensation" of non-scientific religion to climinate reason (which is solely an attribute of the "cold intellect") from the human mind as a condition precedent to its acceptance. That implied by the term Spiritualism, which is above and beyond the rational comprehension of the coldest intellect, is outside and beyond reason, and is therefore but the figurent of the brain of its enuncictor. Coldness when employed as an adjective to qualify intellect, signifies impartiality and freedom from passion; therefore a cold intellect, other things being equal, is more capable of judging justly and accurately of truth and error, than one that is hampered by the enthusiasm of blind passion and feeling; and such a one is also better capacitated for judging more correctly not only of physical nature, but of man in the regions of his divinest being. No truth is in danger of annihilation when subjected to the scrutiny of the keen est and coldest intellect.

Our knowledge, to be knowledge, must be of that which has an existence or being, and to know things or principles just as they are, and not to know them perversely, is just what scientific methods enable us to do. To know all things just as they are, supposes an infinite mind. No human mind has attained to such knowledge; yet we are permitted to encroach upon the realm of the infinite unknown more and more. Thus far, nature has imposed no impassable barrier, and shall we say that the spiritual philosophy now composes one by presenting to us something which we cannot know scientifically? If so, that something must be knowable only chaotically, being devoid of the only necessary element to scientific knowledge—rationality. Ecientifically classified, such "Spiritualism" would seem to fall under the head "Chaos."

"Chaos."

While it is certain that Natural Science and Natural Spiritualism, naturally adjust themselves to each other, it is pertinent to ask which class of scientists shall say that science, as at present defined, does not include Spiritualism; that class who have applied their methods of investigation to spiritual phenomena in fairness of mind, or that class who with prejudiced minds have but partially, if at all, investigated such phenomena? Suppose an astronomer in London should point his telescope toward the sky on a cloudy night and then declare that no stars are to be seen in the whole heavens, shall his dictum be taken by all men as the truth? If a Dr. Carpenter, because of the clouds of prejudice and "prepossessing ideas" lurking in his mental atmosphere, can see no spir-

its, shall it be said that a Crookes, a Wallace, or a Varley, with minds sympathetic to truth, do not see spirits? Reason and justice forbid!

If men of high-sounding titles must fix the

see spirits? Reason and justice forbid!

If men of high-sounding titles must fix the boundaries of science with reference to Spiritualism, let those be considered as fixing them, who have treated the subject fairly, and not the Faradays and Carpenters, who have ever endeavored to make it appear that it is science, instead of their own prejudiced minds, which does not "recognize Spiritualism."

A. M. GRIFFEX.

Development of Mediums.

A medium, in going through the process of a thorough development, which fits him for being controlled by the higher individual intelligences, is apt to experience extreme mental, and sometimes physical, suffering, especially in the early stages of his development; and if the organization of the person thus being developed, is not an evenly balanced one, much danger to the medium is incurred during the process of development, which should for the time be desisted from, for it often happens that eccentric and unbalanced spirits obtain the absolute control of the medium's organism during the scance, to the disgust of the various members of the circle, as well as himself. For instance, many years ago a gentleman, an unbeliever in spiritual things, attended a sitting one evening where a number of mediums were being developed, and in a short time was seized by an Indian spirit, who caused him to execute a regular war dance, to the great merriment of the other members of the circle, closing the powow rather abruptly, however, by according out doors, with a terrible yell, into the dark woods near by; and it took the members of the circle some time to get him back into the house and into his normal condition again. None of his friends, who are Spiritualists, have dared to invite him again to their circles for fear of similar consequences.

It may possibly be necessary at some period of

It may possibly be necessary at some period of the medium's development, to have the "dogs of war" let loose upon him, so that he may comprehend their power, and his spiritual band be thoroughly apprised of the situation and temperament of their medium, and be the better prepared to protect him from the rougher and grosser elements of the Spirit-world.

Partially developed mediums are those whose spirit bands are not sufficiently organized, or numerically strong enough, to protect their subjects

spirit bands are not sufficiently organized, or numerically strong enough, to protect their subjects
in all cases, and such mediums are particularly cautioned from frequenting places where murders, or
violent or obscene deeds have been enacted, as they
are liable to be seized upon by some sporadic, ugly spirit lingering around such places, and severely dealt with. Especially are jalls, insane asylume,
or any institution where bodies of unbalanced human beings are confined, to be avoided by mediums, when in a transitory or sensitive condition.
Of course, if the medium is of an exceedingly robust constitution, and surrounded by a powerful
band, he can visit with impunity such places.

band, he can visit with impunity such places.

I recollect in my experience, at one time, especially, when I had not for many months felt the influence of any spirit or spirits, I chauced, in a journey, to stop over night, with my family, at a friend's residence, and without thinking of the subject of Spiritualism, or of my mediumship, I was seized, upon entering a certain room in the house, by the most powerful spiritual influence I ever felt; so powerful that I seemed to be almost raised bodily in the air, and everyled around by magnetic currents. I immediately placed myself in medial communication with the spirit thus encircling me, and soon ascertained who she was an aged lady of exceedingly vigorous and crabbed temper while in earth-life, and who kad passed temper while in earth-life, and who kad passed had sufficiently impressed her identity upon me, she bade me an affectionate farewell, and retired, leaving a wholesome, soothing induchee, which pervaded the room for a long time. I was, however, conscious of my own weakness, and dare not even to-day assert that I am anything but a plastic instrument in the hands of a spirit, if he catches me in the right condition and in the right place; and I feel the force of the remark of that great-scientist, Draper, "that we may do this thing, or abstain from doing that thing, yet over the laws of our being we have no control;" and one of the laws of a medium's being, is to keep aloof from corrupting and vicious influences, or they will overcome him.

Physical Manifestations.

We will now make a brief and accurate statement of a few rare phenomena of a different, though no less wonderful nature, that occurred at different periods: Sometime during the past win-ter, previous to the holidays, some of our spirit friends, for a holiday joke, "spirited away" some small articles belonging to the family members, among which were two pieces of silver, one half and one quarter dollar, which they took from my pants pocket, during repose. Making diligent search for the missing articles, and not finding them, we could but conclude that they were mysteriously missing, and gave them up for lost. But on a few nights before Christmas, Mattie Homo (medium's controlling spirit) called my attention to the fact that Dick, an African spirit belonging to our band, had been playing tricks; whereupon good-natured Dick immediately interceded with a plea in self-defense; the dispute in the two dialects, African and Indian, lasting for some minutes, was truly interesting, as well as jocular. Dick finally gave in and said, "Well, massa, I jis done if for a loke," and further that he interded done it for a joke;" and further, that he intended to make a Christmas present of the money to the medium. It is enough to say, that on Christmas night, when the medium was in the cabinet, made secure With rope, and none other but a gentleman friend of mine, not knowing the circumstance, and myself were present, the money was brought and laid at my feet, some distance from the cabinet, and the words spoken by Dick, "Give it to the me-dium." The other missing articles were returned in day light, and placed in the most conspicuous place. On one occasion, when a neighbor was present, having in the breast pocket of his cost a bottle of "fire water," the contents were suddenly emptied upon the floor by spirit force, at the same time the bottle was tightly corked, and coat buttoned. Another bottle, with its contents, was taken out of his side pocket so slyly that it was not missed or known for some minutes afterward. it, however, was returned at the close of the seance to the owner, and good advice given by the acting spirit. But the most wonderful feat of this character, is the following, which was begun in Mulberry Grove, Ill., some eight weeks ago, and was completed in Terre Haute, Ind., on the night of the 19th ult. A daughter had purchased a dress-pattern—ten yards—which, for some little misdemeanor on her part, the spirits dematerial-ized. Just before we left Mulberry Grove, we were informed by Mattle Homo (spirit) that the dress-pattern, at that time, was a floating vapor in the scance room, and that we would probably see it again—using her language, "Where 'emlots people." At our scance last Saturday night, the dress-pattern was returned by Dick, in its complete form and quantity. I give these facts just as they convered they are they convered they are they occurred, leaving each reader thereof to form his own conclusion. In all cases the medium is put under fraud proof conditions. To the marvelous they are truly wonderful; to the skeptic, who never sees more deeply inward than the physical plane, they are wholly doubted; while to those convinced of man's immortality, they are but the a b c phenomena in the all-sweeping and grandest of the sciences—immortal life.

of the sciences—immortal life.

Now a word to those whom it may concern: We know not our future; would like to locate at some point where there are liberal minds—where spirit phenomena is desirable, and where I could find employment as a lecturer on Spiritualism and kindred subjects. Can be addressed until May 20th at Terre Haute, Ind.

J. H. MENDENHAM.

Watkins: -- Your prompt action in exposing tricksters, is appreciated by every honest Spiritualist. Truth loses nothing by the strictest scrutiny. Lafavorable conditions may prevent satisfactory manifestations, but they do not disprove the glorious realities of spirit communion. A medium may be a possessor of genuine mediumistic powers, though at times a counterfeiter. Whatever may be said of Watkins' exceptional course, I know he possesses genuine mediumship. I tested him under the most favorable circumstances, to detect imposition. I went a stranger, was alone with him, wrote my pellets at home, folded them for concealment from his sight, held one in my hand until he gave the name written therein. He gave the name correctly on every pellet (6). I examined his sistes under a full blase of light; nothing was written on them. He placed a scrap of pencil on

the lower slate, pulling the other over it. I held one end of the slates, and he the other. Immediately a scratching was heard between the slates, and when it cassed, we opened them and found a written communication from my mother, signed by her name.

Gro. White.

Realities and Frauds.

Ms. Editor:—I want to express my sense of the value and need of your work in exposing frauds, and criticising the tendency to thoughtless wonder-seeking among Spiritualists, and at the same time emphasizing and uplifting the reality and priceless worth of spiritual culture and the facts of spirit presence. Every day one sees persons convinced to-day and doubting to-morrow, swept to and fro by the last marvel and the last fraud or doubt, seeking, like the Jews of old, for "a sign," and not taking thought of its significance, dwelling in the outer realm, and with no inner life.

A few beautiful and clear proofs of spirit communion, fifting the soul with light, made the mat-

A few beautiful and clear proofs of spirit communion, filling the soul with light, made the matter for earnest and illumined thought, leading to spiritual culture, and the satisfaction and growth of intuition, reason and conscience, are far better than this spiritual dyspepsia that grows by what it leeds on, and is aggravated by every indulgence of a morbid appetite for new wonders.

Instead of running after wonders without, and abroad turn to the wonders within. Let families and fixed of the tated times in tripyte circles. Let in.

Instead of running after wonders without, and abroad turn to the wonders within. Let families and friends sit at stated times in private circles. Let individuals set apart their hours of self-communion and spiritual culture, and the blessing will come to them when they earn it, either in mediumship or in the uplifting and clearness of their larger spiritual horizon, in their finer insight and broader perceptions of life within and beyond.

Your editorial, "Built on a Rock," is excellent.

Your editorial, "Built on a Rock," is excellent. Go on—sift and expose the frauds, criticise the follics, and yet be sure to tell of the fine gold to be won if well and wisely earned. Genuine mediums will thank you, and will still have their mission. We shall prize and cultivate private mediumship more, and shall have the power which can only come with a deeper appreciation of our work,—the greatest of the age in the roalm of religion, ethics, and the philosophy of life.

I greatly like Hudson Tuttle's brief word on the sargeant's article, touching his views of Deity; and I doubt not Mr. Sargeaut will like and ap-

I greatly like Hudson Tuttle's brief word on Epes Sargeant's article, touching his views of Deity; and I doubt not Mr. Sargent will like and appreciate it too. How much better it is to state our opinions fully and frankly, yet avoid all possible personal controversy. Nearer to the conclusions of Sargeant than to those of Tuttle, I can bear this testimony all the better.

Giles B. Sterbins.

Imposters.

The following sketch—drawn from life—as it appears in pages 30, 31, 32 of the pamphlet ontitied "An Epitome of Spiritualism and Spirit Magnetism; their Verity, Practicability, Conditions and Laws," prepared by the author of "Vital Magnetic Cours".

"An individual abounding in material force, styling himself a detective medium, commenced to expose mediums, calling the whole spiritual phe-nomena a delusion and the mediums humbogs; and after traveling the country over as an exposer he found that an invisible power at times would take possession of his organism, and that manifestations were done through him that were beyond his own physical action and knowledge. On this discovery, in giving public scances he did not pretend that they were or were not done by spirits, but let the audience decide for themselves whether he was assisted by spirits or not. In this way he said he could draw not only Spiritualists but skeptics, and thereby reap a great harvest; at the same time avoid giving free tickets to Spiritualist societies. He also says his aim and object was simply to make money; the world owed him a living, and the real of the public transport of the life to actor to the public it was no worse for him to eater to the public credulity than it is for ministers engaged in other professions. * * * This medium in private conversation acknowledges that he is a full believer in the Spiritualistic doctrine, and gives us as an excuse for deception at times the following reasons: first, he has to spend much time and expense in securing a hall, also in advertising, and is not sure of the first munificatation; but his ex-the spirits do not come to his assistance, he makes the spirits do not come to his assistance, he makes up bungling manifestations and gives something at random as 'tests;' these not being satisfactory to the audience, being detected in the deception, they pronounce him a frand; and he goes to another town, and perhaps better conditions are given the spirits to manifest, and then he comes off plotorious and so come from town to cifr all off victorious, and so goes from town to city all over the country, coining money from citizens with different religious beliefs. He says he avoids sensation, and positive persons, as such destroy the conditions for the spirit control; he can tell

tions, and they are willing to pay him for scances, whether they obtain manifestations or not." "Something Remarkable,"

when the power is upon him, and can do nothing

satisfactory without it, but he must decelve when

it is not upon him, for the purpose of keeping the

money taken at the door. He says he shall continue to do so until audiences understand that he

has nothing to do with the genuine manifesta-

Was the heading of an article in your paper of April 20th, 1878, in which a lady was erroneously supposed to be influenced by the will or magnetic power of a certain Dr. Ester, who professed to create or transfer rheumatism from one person to another

other This is remarkable only to those who do not understand the true nature or cause of the condition she was in, and the powers of those who are

Appearances do not always convey correct ideas—and the reason why the lady in question did experience pain as stated, was because she is unconsciously a natural statuvolist, and if she had known the true nature of the condition, and her capabilities while in it, she could have created the pain she experienced independent of, and contrary to, the will of the Doctor or of his imaginary influence. But not knowing the facts, her powers were accidentally developed by the circumstances under which she was ignorantly placed, and not by the will of the doctor nor the magnetic influence

he professed to possess.

She was evidently in a Statuvolle condition, and entered the state naturally and quite independent of the astonished doctor, whose mind whe could read—did so perfectly, and consequently was clearminded in all her senses and faculties.

We have taught hundreds to throw themselves, or any part of their bodies, into or out of this condition, or to create pain in any part and dispel it at pleasure. The lady referred to, could do the same independent of any one, if she understood the true nature of the condition she so unconsciously entered, under mistaken ideas.

It is unfortunate, and much to be regretted, that those who are susceptible or mediumistic, should grope about in the dark, when a knowledge of the truth would enable them to do more to advance the cause of Spiritualism and eradicate diseases than when laboring under false impressions.

The question, therefore, naturally arises—that if susceptible persons can relieve or create pain by an act of their own will, where the necessity

for a magnetic or any other influence outside of that power which is inherent in themselves? The facts as stated can be demonstrated to the perfect eatisfaction of any one who will take interest enough in the science to seek for the truth. Wm. B. Fahnestock, M. D.

Spiritual Meeting.

Lest Sunday, the Spiritualists in the vicinity of Johnson's Creek, assembled at the house of Mrs. Emma Taylor, for the purpose of re-organizing "The First Society of Spiritualists of Johnson's Creek." The old officers were re-elected: Mr. John Gill holding over as President; Mrs. Em.

ma Taylor, Vice President.

A resolution was passed to hold meetings regularly every Sunday at 4 P. M., until further notice, at the house of Mrs. Emma Taylor. The meeting was well attended, and after all business was disposed of, Mrs. Gardner of Rochester, N. Y., spoke for an hour, holding the audilines in wrapt attention to the close. Though we have no hall in which to hold meetings, we trust that under all difficulties, the society may again flourish as in years past. We hope to develope home talent, and with what the society may be able to secure from abroad, we trust by our own and the angel's help, to do a good work for truth and for the enlightenment of our neighbors, who are searching for light of the beyond.

The Consolution of Spiritualism Nocded.

Mr. Z. K. Stearns, after years of labor and struggles with time, passed to the unseen world on the sith of March. Mr. Stearns was a man of moral habits. He was a laboring man, a tiller of the soil, besides other business to which he strictly attended. He contracted but few debts, and paid them punctually, tended to his own business, thinking he had enough to do. The interest of his family was uppermost in his mind. He was not given to any of the prevalent vices of to day; was thought to be perfectly honest in all his dealings with man. His word was as good as his note, and he was a good provider, an indulgent husband and father. When he passed away, the family seemed heart-broken. Some of the friends suggested that a minister be called in. You can imagine the results. Although he did not consign him to hell, he left him in a very uncertain place, and gave him no credit for his past good works. His words fell upon the hearing of the wife with as much effect as the falling of a stone upon another of the same size and texture. The little ones did not comprehend his parables, and the wife denied them. The little ones gathered together, looked through straining eyes at each other, and lisped, "Poor papa! he is gone." Then I could not refrain from a word of consolation: "Your papa is not gone," said I; "he even now is here, and your crying grieves him. You will see him again. He will come to you, abide with you, guard and do all he can for you."

By this time there was a lull in their grief.

Broken sobs escaped their lips, but the tears were dried. The beby gazed up into the blue sky, saying, "Will papa speak to us?" Then I could see some of the advantages of Spiritualism.

Mr. S. made but little inquiry concerning a function of the state of the sayantages.

Mr. S. made but little inquiry concerning a future life. I do not know how much he may have thought about it, but he did defend Spiritualism. He had attended a scance and conversed with that which professed to be his mother, and that under conditions which precluded the possibility of doubt.

E. J. Daily.

Whatever may have been the belief of the deceased, he still lives, and will carefully watch over, and tenderly care for, his wife and children. Of course, the ordinary orthodox minister could give no consolation to the bereaved mourners on such an occasion, but the Spiritualist could, knowing that Mr. Stearns had merely risen to a higher and more exalted sphere of life, and is aware each day of what his family is doing.

Extract From a Lecture on Spiritual-

Man, then, is immortal. This age has the indubitable evidence of this fact. The thin vell which separates the visible from the invisible, has been lifted by the immortal dwellers on the other side, and they have returned to us on messages of peace and good will. He whose ear is attuned to this matchless melody, may catch the sweet strains from angelic spheres, bringing healing to the wounded soul, help to the down-trodden, and hope to the whole humanity. These angelic messengers come from their supernal homes to cheer, comfort and sustain us in the trials, sorrows and temptations of this life. They counsel us to develop the germs of our immortal nature, not only by mere restraint from wrong doing, but by active deeds of philanthropy; earnest and reverent study in nature's domain, loving and wise thought thereon; and holy aspirations after the good, the truly beautiful of our own highest ideal.

The glimpses of our indubitable destiny as immortal beings, which we, through modern Spiritualism have received, illuminate our earth with a giory and grandeur heretofore inconceivable. They render our otherwise cold and barren pathway radiant with the light of life, fragrant with the flowers of labor, and laden with the fruit of progress. They light up the whole universe with a new meaning, and disclose to us some few of the matchless symphonies of the Infinite Harmony which is eternally more and more to unfold itself to our glad comprehension, as we walk the golden

to our glad comprehension, as we walk the golden way of eternal life and endless progression.

O this glimpse into the great beyond! We see the wondrous worth of life, and catch a few trembling strains of its celestial harmony, and it gives us courage to labor by wise efforts, loving deeds and carnest culture, for the establishment of the kingdom of harmony within every human being:—

That each his own sovereign upright shall stand,

And peace and contentment shall cover the land; Till gone is the darkness, and gone is the night. Before the mild gleamings of reason's own light; Till love shall all earth with beauty endow, And wisdom serenely shall crown every brow, And man, as he labors, with angels shall join To thank the All-Father that all is divine.

From Death to Life.

C. W. COOK.

A resurrection case has just occurred in this city, which has created a great sensation, and no little excitement among the superstitions. Several months ago Mrs. Maria Hillitz, a wealthy and al months ago Mrs. Maria Hillitz, a weathy and highly respectable German widow, was taken ill, and, in order to secure proper nursing and medi-cal treatment for her disorder, was removed to the Hospital of the Little Sisters of the Poor, in the western part of the city. She continued ill for some time, and about two weeks ago grew suddenly worse. During her illness she received the best of medical attention and tenderest nursing from the Sisters of Charity at the institution. She grew worse, however, and her physician pro-nounced her case hopeless. Last Saturday night she died, and on Sunday the body was shrouded and placed in a casket ready for burial on the following day. The corpse was laid out in the parlor of the hospital, on the first floor. The friends of the deceased gathered on Sunday, and watched beside the corpse of their companion. About mid night the watchers were thunderstruck and utterly paralyzed by seeing the body of Mrs. Hillitz sud denly arise from the coffin, get up and stand erect with glaring eyes; and imbued with a superhu-man energy, the woman ran up the steps to the hospital on the second floor, singing at the top of her voice. The nurses were so astonished at this unlooked for event that they stood still and made no effort to obstruct the movements of the wo man. As soon as they recovered from their fright they placed her in a bed, where she lingered until to-night, at ten o'clock, when she was pronounced dead by the attending physician. The affair has created intense excitement, and the hospital was visited by thousands of persons anxious to catch a limpse of the resurrected corpse.-Richmond Va.) Dispatch.

Spiritual Manifestations with a Table.

We have been holding scances here for about six weeks, and I wish to report the progress we have made. Our circle consists of three ladles and four gentlemen, four of whom (two of each sex) are quite mediumlatic. Almost from the first we have had physical manifestations, such as table-tipping and raps. On one occasion I took hold of one end of the table to lift it up, and was astonished to find it so heavy, it being small; and then there were no hands on it except the gentleman on the opposite end. We then got a pair of spring scales, which would weigh twenty-four pounds, and hooked it on the end, and found that it required more than twenty-four pounds to raise it. I should estimate it at forty pounds. The second time we lifted it, it only weighed twelve pounds; at another time sixteen pounds. All this time only one of the party had his hands on the table, and he was sitting on the opposite alde from where we were lifting. Then we tried it with no one touching the table, and with the same results, sometimes heavy and sometimes light. We have had both mental and audible questions answered by the table tipping, three times for an affirmative answer, and one for a negative.

Per. J. W. Woodworth writes: It is ten years since I abandoned the accuraed habit of using tobacco, and I have devoted much of my time to showing my brother man the effects of this polson on body and mind. I admire the article in a late welcome Journal, from the Informer, on this subject. I have a host of statistics and personal experiences—facts on this great curse. It ought to give my time to lecturing, and telling the world what a curse it is to the human family. The people here think lit wonderful when they enter my office and read my notices, "No smoking,

please." My wife cannot stay in a room where one is smoking. I shall leave this country next fall, and find a more progressive people north, and where one is not so persecuted on account of progressive and reform principles. Let me here state that I am more than pleased with the spirit and tone of the Journal. I fully endorse your attack on impostors.

The Spirit-world as Described by Thomas Walker, the Trance Medium.

The natural and spiritual worlds are but counterparts of each other. In the spiritual world there is labor and activity, and the happiness of the inhabitants of those realms depends very much upon the willingness with which they enter upon their various duties. Individuals, who east off the mortal hoil, enter the spiritual world with all the peculiarities which distinguished them on earth. The transition indeed is of such a nature that some spirits imagine they are waking from a dream when they find themselves in the spirit land. The force of will in the spirit land corresponds with our force of gravity, though it operates with much greater activity.

The control then went on to speak of the man-

operates with much greater activity.

The control then went on to speak of the manner of life in the spirit land, and to show that, although on earth, different cradesmen were required for building houses—it was done in heaven by the mere force of will.

by the mere force of will.

The following is a glimpse of scenery in the spirit land:—We traveled together till we came to a place where a river ran before our eyes. This was called Sunshine river. It pursued its laughing course through a beautiful plain till it emptied itself into a calm and tranquil lake, called Angel lake. The land here was called Morning land. Far away on the distant hills we saw a beautiful city, which we were told was called the city of Pure love. The doings in this city were then described, together with all the philosophical discussions which were going on concerning matters of great interest to humanity.

We have now among us Dr. S. S. Carpenter, magnetic healer, and his sister, Mrs. Loomis, a clairvoyant, who have effected some wonderful cures here. As they are also very good Spiritualists, we hold circles at my residence three times a week. Sometimes we have independent, slate-writing; at other times the table is lifted clear off the floor, and held there by the invisibles, suspended afew seconds; at other times Mrs. Loomis is controlled by different spirits who lecture to us. One man, a skeptle, a constant reader of the Boston Investigator, and a materialist, has attended several scances. After going home he sat down with his wife, and in a few minutes after sitting at the table, it was lifted off the floor several times, high in the air. He was also controlled to write, and asking how much money he had in his pocket (not knowing himself how much he did have), he was answered correctly. He also, at another time, seked the number of matches in the match-box (not having the least idea himself), when he was compelled to write the right number. We are advancing slowly here, but sure. Oh, if every family in the land would only make an endeavor to seek the truth! How near it is, and how ready are our friends in the Summer-land to assist us in finding if.

Hugo Prexen.

A Swing Moved by Spirits.

We have in our front yard a swing of the most approved kind, which works after the fashion of a pendulum of a clock; either one, two, three or four persons can sit on it and swing at the same time. The vibratory motion is caused by those who wish to swing, pressing on a treadle with

On three different times lately, my wife with two lady mediums, have been swinging, until my wife, becoming tired of working the treadle, would stop and request the spirits to swing her. Those in the swing would not touch the treadle, yet the swing would not only continue to vibrate, but swing higher and higher, beyond an angle of 45°, until my wife, becoming alarmed, would request the spirits to stop. This swing describes an are of a circle of 15 feet radius, and when it is taken into consideration that it would vibrate for fifteen or twenty minutes without any visible power being applied, we think it a wonderful manifestation of spirit power.

8. B. Williams.

Brief Mentions.

B. Taylor writes: I like your paper very much-Continue to weed out humbugs.

N. A. Pickens writes: I could not do without the Journal; it is too full of cheering thoughts. G. S. Patch writes: I wish you unbounded success—the Journal is splendid!

W.J. Hull writes: I think the Journal is improving, and I read with much satisfaction your able articles on mediumship. I believe in the weeding out system.

Geo. W. Carleton writes: The Journal is a welcome weekly visitor. If it is delayed from any cause, I am lost. It is a noble advocate of the true philosophy.

T. writes: Should people from the country come to you in search of a reliable medium, you can considently refer them to Miss Shaw, 298 West Washington St. She is, as myself and friends can testify, no fraud.

W. P. Fortson writes: I am more than pleased with your management of the Journal; with its conservative liberality, and with the talent and skill displayed in its make up, its influence is bound to be felt.

Faunie E Crocker writes: I find like many of your readers, a great deal of information in the JOURNAL, and many of its articles "par excellence." We feel that it is an agreeable friend in the home, and gives culightenment to the mind, leading it into channels of purity and perfection.

A Denison writes: I have taken the Journal for several years, and I prize it very highly for the bold stand it takes against counterfeit materializers, for I think they do the cause of Spirltualism more harm than all other troubles we have to contend with.

L. H. Warren writes: I can't do without the Journal as long as it is conducted on as honest, upright and liberal principles as it now is. I admire your style of ventilating bogus and deceptive mediums. I wish all Spiritualists and spiritual papers would do the same.

John M. Dean writes: Go onward and upward; I believe you to be honest, earnest and right, and hope you will be sustained in your efforts to lift humanity out of the dense fog of superstition, bigotry and fraud, to a higher plane, in the brightness of a pure philosophy.

Wm. Bulla writes: I am well pleased to see the stand you have taken in regard to the numerous frauda that are being practiced by some of the so-called mediums now canvassing our country and playing off their tricks on the unsuspecting and honest investigators. My thoughts have been directed to that class of media for the last year.

Mrs. S. B. Hart writes: We have taken the Jour-NAL almost from its start, and have derived much pleasure from its perusal. We are much pleased with its improved appearance and the able manner that errors are dealt with, and truth promulgated. There is no event of the week that we look forward to with more pleasure than the arrival of our dear Journal.

J. B. Cone writes: The Journal is one of the most interesting papers now published, and one of the features which makes it interesting, is, it is not a one-sided or one-eyed, or one-idea worker. It contains the loftiest ideas that illumine the minds of the most highly inspired sons and daughters of heavenly wisdom.

H. Holt writes: In reading your most excellent paper, and the communications from our worthy friends and Spiritualists, D. Lyman and Judge Charles Case, we were somewhat surprised to read a letter from the medium, C. E. Watkins. So he has turned up! By your true and judicious hints he has concluded to face the music. When he departed from this city, (Washington, D. C.) after a brief stay of ten days at my house, he left an empty satchel and four slates. As we have no use for said articles, if Mr. Watkins will inform us of his wherashouts, we will kindly forward them to him. After so doing, he will perhaps send money for his board; as he left so suddenly, it was quite forgotten by him.

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covered the entire area of the solar system, is our theory, and is correct, leaving the planets, which were formed by a successive order of recession of the sphere of the sun towards the center, and leaving as a sphere of light the then broken fragment of a sphere, until finally the planet is formed. There will be twelve planets ultimately discovered in the solar system, the sun the central power and reservoir, and only to continue for the perfection of these twelve planets, when it will have fulfilled its purpose. It forms the central magnet for the planets. Magnetism is supposed to supply the electric force, and this constant repetition of magnetic and electric vibration constitutes light and heat, both being generated by vibration of magnetic power. Ultimately the sun, having fulfilled its purpose, must, of course, be amalgamated to, and blended with, other solar systems, according to the general laws of change in the universe. That the rays and actinic light dis. covered, and the various chemical combinations shown to belong to the familiar rays of light, may be owing to the earth's atmosphere more than the rays of light themscives: therefore nothing definite can be shown by the spectroscopic analysis unless independent of the earth's atmosphere. The nature of the substance surrounding the sun, is not known; the nature of light itself is not known to science; the vibration from the snu is neither light nor heat, but it becomes light and heat by contact of objects in space, i. e., atmosphere of planets. This vibration is magnetic, savelthat magnetic is not a sufficiently defined meaning; but that in all respects the activity of the sun's rays in the atmosphere or upon the earth's surface, belongs to the atmosphere of the earth, or other planets, and are magnetic and electrie in their nature: that by refraction and reflection these magnetic rays may reveal the sun, science can only observe from the material side.

Continued from First Page.

If you wish for knowledge from spiritual sources, we would say that the sun is inhabited; that its magnetic and electrical power is as the squares of the distances of the planets multiplied by their revolution and supposed density; that its incandescence and incalescence are attributable to magnetic and electrical conditions, rather than states of combustion, and that the whole power of the sun includes the whole solar system as portions of its original impolses, all of which are included with the solar attributes.

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is it? Even as the breath that lifteth the pale flower Out the dungeon where enshrined it lay; Even as the sunlight having growth and power Of outward life to move death to its sway; Even as the air pulsating with light, So inspiration cometh from that height Whence love, and life, and power are known, Upliffing man and claiming him its own. It is the breath whereby the spirit moves In quickened pulses of pure poesy,

It is the anthem to the harp that loves, It is the soul of perfect barmony, It is the pathway paven over with sighs, Whence angels with glad voices make replies It is the golden glory whose bright day

Illumines the barren night of earthly time: It is the portal of the unfolding way That opens the sphered arch of heaven sub-

It is imagination's glowing wings Wherewith the poet-prophet soars and sings, All that is giad and good in human day. All that is molded, shaped and formed by art.

All that survives this human earthly clay, Is inspiration's spirit-is a part Of that bleat life and gift from heaven above, The undying fervor and all grace of love.

Awakening breath of angels near the throne. Uplifting souls from out their darkened prison Claiming and calling every heart its own, And by which above all seraphs have risen.

Oh God, even in the midst of gloom and death Thou art life, and inspiration is thy breath.

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In the pursuit of truth, opposite natures do good service. The cold and the cautious the habitually incredulous, if they are mor ally sound, contribute eminently to truth and so believers should not look on unbe lievers as enemies, but rather as true friends so long as they are sincere and just.

That the universe is pervaded by forces which obey fixed laws, and that by such forces the whole is enlivened and guided and that these forces have organic harmony all scientific thinkers now admit. Many atheists admit that they will trust the rea son and the morality of nature before that of man. Says Lionel H. Holdreth, a pro-fessed atheist, (in *The Reasoner* for 1857): "I, for one, have more faith in the order and harmony of nature, than in the justice or wisdom of men; and am rejoiced that it is not left to the latter to arrange the politics of the ethical world at their will." Here is an acknowledgment that moral laws higher than man rule over man and pervade the human world. The thinker who admits all this, cannot be far from Theisra.

To assign to the most high the weak passions of struggling natures, the anger and the impulses, the caprices and the partialities, was the error of early thought; our mature reason dismisses such notions. God is all that we can conceive of justice, wisdom and love. When we discern that it is he who speaks to us by conscience, we know that his thoughts are moral, for he commands our morality; nor does the Infinite One abide apart, but dwells in our bosoms, exciting man's high affections and awaiting

his cry for spiritual refreshment. Modern materialists have adopted as a scourge to Theists the Greek epithet anthropomorphous to frighten by its vagueness; strictly, it would imply that we think of God as in the shape of man. Surely none but barbarians ascribe to God a merely human personality, with its limitations, its infirmities, and its physical circumscriptions But to stigmatize by a dishonoring epithet those conceptions of God which we derive from an ideal humanity as its noblest and best, is pointless against the theistic theory. Let men deny, if they choose, that man has any Creator, or that there is any universal spirit, full of intelligence; but let them not pretend that Supreme Spirit does not comprise ours, nor that it is destitute of the moral, spiritual or intellectual elements. which in us are highest,

To love goodness and to hate evil everywhere—chiefly the evil in one's self—is to be really good; and he who loves goodness loves God. who is essential goodness; aye, loves him, even though he discerns not good and gravely doubts his existence. But God exists, despite of man's doubt, and reigns in man's heart whenever any man is subject to the high commands of Conscience, which is truly God within, though the atheist know it not. Surely to love goodness, and to obey all the law which we discern, is better than to believe more fully, and to discbey,—loving self and following sin in spite

religious notions. Good and evil are truly relative terms: and unless all things and all ways were good alike, of necessity some things and some ways are evil. Nay, if nothing could be evil. nothing would be good, but all things whatsoever would be indifferent and unmoral. The possibility of vice is the condition of

So likewise is evil the revelation of good, and human weakness of divine strength. This lower nature of ours is a necessary postulate of all our virtue. If we had no lower impulses, no meaner passions, no drawings toward the worse, no susceptibility of temptation, never should we distinguish God's voice in Conscience, nor know that God is moral, nor frame moral judgments. Varieties of action, better and worse possibilities, reveal to us good and evil, initiate morality, and open a window of the soul to acquaint ourselves with God Very notable is the error of many professed theologians who treat of evil as an unrevealed mystery, the "entrance" of which into God's world is so marvelous. But it is not the origin nor the entrance of evil which deserves to excite amazement, much less to grieve: inasmuch as its entrance.the experience of it,—is essential to moral progress. But its force, its persistency, its prevalence, its inveteracy, after the better has been shown, and is acknowledged: these are who amaze and afflict. Let a rational religion save us from false views, and strengthen us against temptation.

To reckon up the axioms and postulates of religion involves no other doubt than in all the deductive sciences. Until better be proposed we may rest in the following: (1) Not blind, but intelligent, is that Om-

nipresent Law and that Power, which we discern as animating the universe. By defi-nition, we entitle this power God. (2) The God upon whose energy the human spirit depends, must have all that spir-

it's faculties, and more beside.
(3) God being infinitely clairvoyant, is observant of the moral action of man, and, approving our efforts for right, disapproves our wrong. (4) The God who approves our rectitude

is himself perfect in sectifude.
(5) Adoration of God is intrinsically suitable to man. Corollary: Such adoration therefore, is not displeasing to God.

On these axioms must depend the absolute or abstract religion, which belongs to every moral being, and therefore to man. But for human and practical religion we need

also the following postulate, separate in nature from what we rank as axioms:—"God gives to those who pray to him, increase of spiritual strength." Scarcely may one say of this, that intuition affirms the truth; but instinct prompts the act, and experience affirms the truth.

RECITATIONS.

The highest word that is for thee Awaits thee in no distant land: Thy deepest mood should ever be By thee opeyed as God's command. Not farther off, but farther in,— Such is the nature of thy quest; Pray heaven shall find who heaven do win The one true Christ is in thy breast.

In storm and flood, and all decay of time, In hunger, plagues, and man-devouring

In all the boundless tracts of inward crime, In selfish hates, and lusts that deepliest

In lazy dreams that clog each task sublime, In loveless doubts of truth's unsetting star,— In all,—thy spirit will not cease to brood,— With vital strength, unfolding all to good.

INVOCATION.

We praise thee in thy power, O God! We praise thee in thy sanctity. We praise thee who reignest in the farthest heavens; we praise thee who dwellest a hidden comfort er in our inmost souls. No voice can duly proclaim thy greatness, no heart can comprehend thy goodness. The longings of the spirit are inexhaustible; only thou canst fill the heart. When it is empty and aching for thee, thou visitest it with peace unspeak able. With thee there is no misery to the distressed, but sorrow is hallowed, and pain is sweetened, and hardship is assuaged, and fear is calmed. For thine own nature is blessedness, and thou makest thy worship-

ers blessed. Yea, blessed is thy presence, O Lord most holy! Blessed it is to dwell with thee and to know thee, to rest on thee and to serve hee. Blessed shall the nations be, when thy glory, and the glory of our immortality, are truly recognized; when all who love thee unite to succor and raise the weak; when the protherhood of man and the parenthood of God are admitted and felt. Meanwhile enable us to discern and love thy servants, under whatever strange name or false creed they are hidden. Strengthen us in life or death, in this and in every life, to be thine in fact, as we are thine in right; to obey cheerfully, to strive loyally, to suffer meek-ly, to enjoy thankfully. So shall we love thee and partake of thy love, and triumph over sorrow, and fulfill thy work, and be numbered with thy beloved, and look on death as the entrance to diviner life. Amen.

HYMN.

Just as I am, though tossed about With many a conflict, many a doubt, Fightings within, and fears without, Spirit divine, I come! Just as I am, poor, wretched, blind; Sight, riches, healing of the mind—

Yea, all I need, in thee to find, Spirit divine, I come! Just as I am-thou wilt receive, Wilt welcome, pardon, cleanse, relieve, Help me to rise and to believe,--Spirit divine, I come!

BENEDICTION.

May the spirit of all wisdom enlighten your understandings, purify your hearts, and strengthen you in all good resolves Bless all our cherished ones, O Lord of power! Send down thy spiritual comforters to the sick and the afflicted; impart thy truth to all erring souls; strengthen them to resist evil; and help us all to fit ourselves for an hereafter of gladness and of usefulness. Amen.

The Mott Affair.

Below we give all the telegrams and letters that are needed to give our readers a comprehensive knowledge of the affair:-

KEOKUK, Iowa, May 7th .- J. H. Pattee, H. D. Harding, and F. Reignier, Jr., of Mon-mouth, Ill., and G. V. Wells, of Chicago, have just returned from Memphis, Mo., where they made a most complete and disastrous expose of J. H. Mott, the pretended materializing medium. They spent several days at that place, and attended a number of Mott's scances. The following is the statement of Mr. Pattee as to the manner in which the expose was accomplished: "I was a little skeptical on the materialization part of Spiritualism, and in order to be positive and have no doubt that it was spirits, having before detected that apparition faces exhibited by other mediums were mediums faces, I procured a hollow ring with a small hole in front and a tube on one side, which was placed in a hollow rubber ball, the ball having previously been filled with an alcoholic solution of aniline. I sat in two se ances, submitting to all the conditions, anxious to get some test to satisfy me of the truthfulness of the manifestations, but getting nothing except falsity. I waited until the following evening, feeling confident I recognized the features of Mott in the spirit's face. I put the squirting ring on my lit-tle finger, and when called to the aperture of the cabinet a friend appeared, in whose features I recognized Mott. I requested him to show his features as plainly as possible so I could be satisfied beyond a doubt that it was my friend, when the curtain parted and the face appeared at the aperture about welve to sixteen inches from where my hand rested. I compressed the rubber bal throwing the aniline solution into the spir it's face, and saw very distinctly the face dodge backward, when the curtain was in-stantly closed. The scance closed, and Hivens, the control, took charge of the medium. Young opened the cabinet door and entered, with Reignier and others following. Reignier requested that a light be brought. Mr. Wells took the lamp and started to the cabinet door, and when he reached it and light was thrown on Mott's features, Mr. Reignier exclaimed, 'My God! his face is all covered with blood.' Just at this juncture Hivens said: Take away the light; it is too strong.' Regnier spoke again, saying, 'Let us see if he is wounded.' Then Young and Pitkin said it (the light) would be injurious to the medium. The medium, under control of Hivens, still talked about squirting into the spirit's face, and said he would fix Pattee when he went into the Spirit-world."

As to what transpired after Pattee had squirted the dye stuff into Mott's face, G. V Wells says: "When Pattee had done this Mrs. Mott went to the aperture. She called Pitkin, who in turn beckoned me to come, and, whispering, asked me to see if I could smell chemicals in the cabinet. I put my face into the aperture and heard what I am confident was the voice of Mott, without disguise, say, as he thought, to Pitkin: The G-d d-d son of a b-h has squirted something all over my face.' I went to take a look at the man. I put my hands on his head, turned it over, and saw the ink extended over the chin, both cheeks and neck, He complained of a smarting sensation, and said, in explanation of how the stain came upon him, that the spirit came to him so quick after the dye was squirted on it that the impression remained upon his (the medium's) face; but that if the spirit had waited and gone around behind the chair to enter, the stain would not have been found upon his face. As Mr. Harding and I started down town, Mrs. Mott requested us not to say anything about it."

The above theory as to how the stain came upon Mott's face was afterward abandoned but his friends claimed that the aniline must have been thrown with malicious intent directly upon the medium while sitting in the chair. The theory is untenable, be cause the chair cushion is stained and the back of the chair, which is always covered by the body when occupied, had thirty dis-tinct spots upon it. Both arms of the chair were also stained. Mr. Pitkin and Mrs. Mott were both greatly excited, as was also the pirit of Von Hivens, who said Mott would hoot Pattee when he came out of the trance. When Mott did come out of the trance he took a shot-gun and started to hunt Pattee up to shoot him, but was persuaded to abandon his purpose, although his appearance was sufficient to inspire any one with fear. The expose is looked upon as a thoroughly convincing one, and that Mott is a fraud of the first water is now an established fact. He has propably been one of the most success ful mediums of the day. His home at Memphis has been visited by people from nearly every state in the union, and his scances have been regarded as among the most wonderful manifestations of modern Spiritual ism. He has reaped a rich harvest, but his occupation is now gone, and he is sullen and depressed and threatens vengeance on Pattee. The disclosures produced a marked sensation at Memphis, as well as at other points in this section where they have been made public.

MONMOUTH, Ill., May 12.—Intense excitement and satisfaction prevails over the exposure of the spirit medium Harry Mott, at Memphis, Mo., on Saturday night, by four reputable citizens of Monmouth—J. H. Pattee, H. D. Harding, F. Reignier and Geo. Wells. A spirit relative of Wells appearing at the aperture of the cabinet. Pattee squirted aniline from a hollow rubber ball upon the face of the spirit, which abruptly ended the scance. The medium had been palming himself off on the credulous as a pirit, and on examination his face was ound discolored by the aniline. Mott at first claimed that the spirit was so strongly materialized that on receiving the discharge it disappeared, leaving corresponding dis-coloration on the face of the medium. This not being satisfactory, Mott finally claimed that the aniline passed through the spirit form and struck the medium in the face as he was seated in his chair in a trance, but on being shown aniline on the seat and back of the chair which he pretended to have occupied he wilted, and attempted no further defense. Being urged to confess by Wells, who had been a strong believer. Mott said, with a sickly smile, "If I am a fraud, I'm the slickest one in the United States." Mott and his friends raved over the outrage, as they called it, and threatened to shoot Pattee. Harding, who was an implicit believer until the itualistic trickster. During the scance Reignier was shown the professed spirits of his brother and sister, but as the brother is a healthy resident of Carthage, and never having had a sister, he ventured to doubt. Mott has been the most popular and successful medium in the United States, but this exposure is so overwhelming that he will probably not attempt another scance. He has given sittings to thousands from all parts of the United States and the old world, who have paid handsomely for visions of their departed friends, so that he can retire with a snug fortune.

LETTER TO THE JOURNAL FROM B. A. CLEVE-LAND, HARPER, IOWA.

I attended the seances of J. H. Mott last winter. I arrived there Jan. 24th, 1878. J met Col. Mackay and party there, from Leavenworth, Kansas. Finding them in-telligent and honest, I relied much upon their judgment, not being a Spiritualist myself, but willing to give it my candid investigation. I went away after remaining there four days and nights, very favorably impressed, and have been talking in favor of Spiritualism ever since, giving three or four public addresses on the subject. I hope the Journal will give this matter all the attention it deserves. It will be a great setback to Spiritualism in Kansas, Iowa and Missouri; many in this part of the country will let the aubject drop until some wonder ful materializing medium is developed, as materialization is the only thing that people cannot account for on some theory.

If Mott and Pitkin have been imposing upon the public for the sake of making money, they should both be imprisoned; if Mott is a genuine medium, let him be put under test conditions, and prove to the world that he is not a fraud. Hoping you will give this matter all the attention it deserves, I remain yours for the truth.

B. A. CLEVELAND. LETTER FROM MRS. J. H. PATTEE.

Монморти, Ill., May 8th, 1878. Mr. Epiron:—Sim: I send you papers containing the account of Mr. Pattee's visit to Mr. Mott, and I write that you may know that the story told is reliable. I say this with great sorrow. Many of my best friends have believed implicitly in Mott, and it is no light affair to have our truest feelings trified with, and wake up and find your brightest dreams and hopes based on nothing! I visited Mott last winter, but came home no wiser than I went, as the medium would allow no one to test ilm,—his reasons being like those of Bastian and Taylor: "He had been tested in years gone by, and if people were not satisfied with what they saw and heard, they could stay at home," etc. Mr. Pattee said when he went to Memphis, that he in-tended to know whether Mott was true or false, and at the risk of being called mean and under-handed, he did the only thing he could do: took the medium unawares, and the result the account

I see by the paper that Mott says that Mr. Pat-tee was hired by the churches to do as he did. This is absurdly false. My husband has no sympathy with the churches, and no one can know how gladly we both would have rejoiced, if Mr. Mott had proven himself amedium. Mr. Pattee said he would willingly have given five hundred dollars if Mott had come out of that cabinet with a clean face: but, size! he did not. You may not quite understand how the spots of dye came on the wall and on the chair. I will try to explain: As you stand at the sperture facing the spirits, the chair n which Mott is supposed to be, is in the corner of the cabinet at your right. There is a narrow shelf at the bottom of the aperture, on which you can rest the hand. The ring being on the left hand, tightening the angers around the ball would throw the stream a little to the right. The face received the force of the dye, and as he instantly dodged, the rest of the finid passed on, struck the wall on the right, and spattered on the cushion and chair If the ring had been on the right hand, it would have thrown the stream to the left. You will upderstand the position of the hands from this: the left on top of the right, and both resting on the shelf. I send this to you, knowing that you do not endorse frauds, and wish to expose humbugs; hoping that the truth will siways be uppermost and ng that the truth was pustice done, I remain.
Yours Respectfully,
MRS. J. H. PATTEE.

The News, published at Memphis, says: "Mr. Pattee and his exposure is a fraud, gotten up to give its perpetrators notoriety."

We are in receipt of a letter from Momphis, Mo., signed by Stephen Young, in which Mr. Pattee and his assistants are designated as a "quadruple scamp alliance." He further declares Mr. Mott an innocent and injured man and calls Mr. Patiee a miscreant, and his whole party villains.

Desiring to learn the standing of Mr. Pattee among his own townspeople, we telcgraphed to a trustworthy gentleman, widely known in political and business circles. The telegrams explain themselves, and are as follows:

CHICAGO, May 13th, 1878.

To Hon. John T. Morgan, Monmouth, Ill:---

What is the reputation of J. H. Pattee, as to lala general character and truthfainess? John C. Bende.

To John C. Bundy. MONMOUTH, III., May 13th, 1878.

JOHN T. MORGAN.

In pursuance of our duty, we have given our readers both sides of the affair, and all can judge for themselves as to the merits of the case.

Referring to the letter of B. A. Cleveland, we would say for the gentleman's comfort that he will become a better Spiritualist. and get over his nervous anxiety after he has become more familiar with the subject. There are thousands of intelligent, well educated and experienced men and women who have been confirmed Spiritualists for a quarter of a century, more or less, who even now, feel that they are only in the rudiments of the science. Furthermore, those who base their belief in Spiritualism upon the knowledge they suppose they have acquired in some seance for form manifestations, as such exhibitions have heretofore been almost uniformly conducted, stand upon dangerous ground. They risk themselves upon the story their senses tell them, believing from experience that where two or more of the senses assert a thing, it must be true; they fail to take into account at the time the all-important fact that their senses are not acting at their best; that every accessory which can weaken them is brought to bear; they do not think of these things until some such occurrence as that at Memphis comes upon them like a thunder-bolt out of a clear sky, and whether true or false, shakes their faith in their own capacity, and reacts upon the cause of Spiritualism. All this can be avoided; all these heartburnings and hours of black despair, can be prevented by following the teachings of the Journal,



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