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

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JNO. C. BUNDY, EDITOR.

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Biographical Sketch of Rev. Samuel Wat-

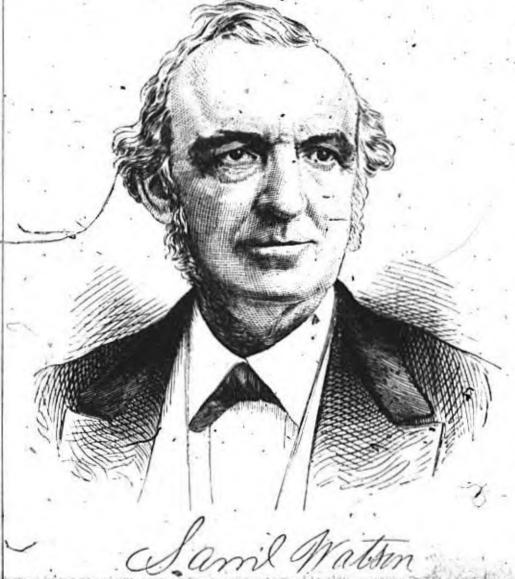
THY HUDSON TUTTLE.

The attention of Spiritualists was first earnestly drawn to Mr. Watson by the publication of the two volumes, "The Clock Struck One" and "The Clock Struck Three," These volumes made a profound sensation on the class to whom they were addressed. To the Methodist Church he was well known by a long life devoted to its ministry) So well established was he with the church at large and his own congregation, that his open avowal of his belief in Spiritualism did not at first cause, as would have been supposed, either his dismissal or censure He went right on in his teachings, supporting himself with the Bible, and carrying his church partially forward with him. The result of his investigation of Spiritualism is a fine illustration of the power of truth over the receptive, unprejudiced mind. If a man will allow himself to think, and receive the results of his thinking without prejudice, he will be led, even agaicst his will, in the path of accurate knowledge. He may blunder; he may at times go astray into by-lanes and diverging alleys, but he will ultimately burst through all restraint, and seek the truth as unerringly as the magnet points to the pole.

Mr. Watson was a minister of the Methodist Church for thirty-six years, active, laborious, and more than usually respected and honored. His education and prejudice inclined him in that direction. His distinction had been acquired in the ranks of that church, and to renounce its doctrines was the sacrifice of all pecuniary advantages and the fair name he had reared by a lifetime of devotion. Had the decision been pressed upon him at first, perhaps the result would have been different. The actual metal of the soul is rarely tested. We are insensibly led forward, step by step, and he victory is achieved before The Divinity guides our aims and our purposes to his own grander schemes. The method by which Mr. Watson was impelled onward to his present position, of itself affords a deeply interesting study, and yet more remarkable, while he is a declared Spiritualist, and has not lost, except in some bigoted quarters, the least prestige by the open declaration of his belief. Indeed, it would appear that he gives expression to the views and experiences of a majority of the church to which he is endeared by his long ministry.

Samuel Watson was born in Maryland, August 10th, 1813. He received a strict religious education, and at an early age became a member of the Methodist Episcopal Church. Inclined by disposition and sense of duty to the ministry, he was in 1836, at the age of twenty-three, received into the Tennessee Annual Conference, and appointed to the Wayne Circuit. In 1837 he was removed to the Franklin Circuit in Alabama. In 1838 he was stationed in Clarksville, Tennessee, and in 1839 in Memphis, where he was continued as long as the discipline would permit. In 1842 and 1843 he was agent of the American Bible Society for North Mississippi and West Tennessee, after which he was returned to Memphis and vicinity, where for thirty-three years he was efficially kept by the church.

He, from the beginning, believed in the ministration of angels, whom he regards as identical with spirits. He found his belief supported by the Bible, the history of the church, and by her shining lights. Whether he accepted the "modern manifestations" at the time he first began the controversy which resulted in his public avowal, we are not informed; though it would appear from certain passages that he not only discarded, but was highly prejudiced against them. That controversy began by Mr. Watson writing an article for the Memphis Appeal, on the tiften observed coincidence of the striking of a clock and the death of a member of the family, in which he affirmed the truthfullness of the statements and his belief in the supernatural origin of the occurrences. On four several occasions in his own family, an old clock had struck one, and the omen had been speedily followed by a death in his household. He introduced such an array of facts, and these so well authentica-ted, that Dr. Bond felt constrained to reply in the St. Louis Christian Advocate, where-



superstitions, and pronounced them highly dangerous and antagonistic to the best interests of the church. Several articles were though triumphantly vindicating his posi- article he published at that time gives a tion, was driven step by step to the broader admission of the facts of Spiritualism. We are inclined to suspect that he had, during this interval, studied the phenomena which lay so exactly in his path of thought, and furnished him with invulperable weapons., Yet he did not infroduce them at that stage of the discussion, but repeatedly disclaimed the taunt of his aptagonist that he inclined in that direction.

At length Mr. Watson became too strong for his opponent. If he did not state its facts, the moral support they gave, made him a giant. If David puts truth in his sling. Goliah is no match for him. The consequence was that his final reply was rejected, and thus ostracised, he arduously applied himself to his vindications. Not content with his former conservative efforts, he entered the forbidden domain of Spiritualism, and gladly accepted the facts he there discovered. "The Clock Struck One," a happy title drawn from his first attempt to show the supernatural character of the occurrence, was the result. It breathes from every page the spirit of a calm, Christian thoughtfulness, willing to extend the utmost freedom of opinion to all, and demanding the same. Unless repression reaches annihilation, it cannot permanently thwart the vigor of the mind. Mr. Watson was one of thousands of ministers, devoted, zealous, and loved by a circle of friends. As such he would have lived and died. The church undertook. to check the current of his thoughts, and made himsa hero. Instead of the church, he now has the whole world for an audience. He would have been satisfied with the publication of a magazine article, but a power wiser than he knew made his disappointment subservient to far nobler achievements.

The angels of the Bible are ministering spirits, who, "from their very nature and constitution, are best adapted to the work of guardianship and ministration, and the work is best adapted to their growth and , of liberals! The style in which he wrote is development." Such guardianship is unavailing unless the spirits can communicate with-those they protect. That they can do so, he proves by the Bible, the ancients, and the fathers and leaders of the church. Having thus fortified himself with authority, he brings forward the heavy artillery of modern phenomena, held in reserve. He would not indorse the manifestations given at public circles, regarding the rappings as a humbug, until forced on his attention by in he swept away all such omens as childis | rappings and spirit-writing in his own fam-

ily: . He felt the presence of spirits and conversed with them, yet he remained in doubt of the reality of Spiritualism. - His educaexchanged, in each of which Mr. Watson, al- | tional prejudices stood in his way, and an doubtful sound. He believes in spirit communion, but discards the manifestations.

In 1853 he continued his investigation of Spiritualism. Believing it to be the "prince of humbugs," he endeavored to detect and expose it. Through the mediumship of a colored servant girl in his family, he was first convinced that the .phenomena could not be explained by any law of physics or metaphysics with which he was acquainted.

These manifestations 'occurring in his house were similar to those which occurred in the Wesley family for many years. An account of them, written by him, was published in Memphis.

In 1855 a circle was organized in Memphis, composed of twelve persons; five physicians, "standing at the head of their profession," three "ministers and several influential laymen. "The head of the piscopal Church in Tennessee was, our leader. The medium'was a native born Memphian, an honest, pious young lady, a member of the Baptist Church."

We have not space to record the varied and astonishing manifestations, physical and psychic, that transpired at this circle, which was always opened with prayer. In only one instance did they receive any communications contrary to orthodox doctrines. This remarkable one was that spirits had an opportunity for repentance in the future, The communications received by this circle, when the circumstances under which they were given are considered, are among the most remarkable on record. We must remember that the members were strictly orthodox and conservative, and had the whole truth been-blustly told by the communicating spirit, they would have at once discarded it. Although that spirit, signing himself 'Mystery," did not write one word conflicting with their preconceived ideas, except in the one instance mentioned, he taught them the essential principles of Spiritualism as distinctly as ever was pronounced to a circle terse and elegant, and remarkable for its directness. We regard this circle as among the most scientifically formed and conducted. The essential conditions for success were instituted, unconsciously, perhaps, and the results corresponded. The circle was formed of intelligent, honest and thoughtful persons; the medium was equally intelligent and moral. There were no mercenary motives involved. They met with the sincerest desire to arrive at truth. They opened with prayer, which in their minds produced a harmony no other agency could establish. To them the Spirit-world was a mystery, awful in its dread sublimity, and they transferred to it a portion of their religious reverence. Had all circles been thus happily organized and conducted, how much Spiritualism would have gained in dignity and how much less would be heard of the follies and deceptions of "Diakka."

When convinced, as he soon became, Mr. Watson was not a man to conceal his light under a bushel, nor to play the hypocrite. With a fearlessness that has few parallels, he went into his pulpit and announced his belief. This created a great sensation in the Church and community, Writers of the several secular papers engaged him in controversy upon the subject, by which he became known all over the country as an avowed Spiritualist. His opinions were known to the Bishop and the members of the Memphis Annual Conference generally, who, while they differed from him, never let that interfere with their personal or official relations. This was shown by his being elected the editor of their Church organ, the Memphis Christian Advocate, and by his Conference electing bim as a delegate to the General Conference in 1877. The highest tribunal of the Church elected him for four years longer to the editorship of the same paper, which official relation was continued till 1866. During his term of service, this paper which had sank some ten or twelve thousand dollars and was several thousand more indebted, by its increased circulation, paid off all its indebtedness and current expenses. While thus serving the Church he accepted the Presidency of the State Female College, near the city. This was perhaps the most prosperous period of that institution (1859-60) the number of its scholars num-

bering 220. In 1865 he was again elected delegate to the General Conference which met in New Orleans in 1866. He served four years as Presiding Elder of Memphis, the most important district in his conferen

In 1868, the Bishops at their annual meeting, appointed him editor of the Christian Index, which was confirmed by the General Conference which met in Memphis, in 1870. He continued to edit this paper until his withdrawal from the Church, in 1872. The summer of 1873 he spent in Europe with Cooke's educational party. On his return, he published a narrative of travels entitled, 'A Memphian's Trip to Europe," which has had an extensive circulation.

In 1874 he published "The Clock Struck Three," which has been with "The Clock Struck One," transferred to the RELIGIO-PHILOSOPHICAL Publishing House. In 1875 he commenced the publication of the Spiritual Magazine, which, during the three years of its existence, has more than met the expectations of its founder. For the present it is consolidated with the Voice of Truth, a portion of which ne writes and edits advocating as he always has done, Spiritualism of a conservative character, and from a primitive Christian standpoint. Since the first State organization in Tennessee, he has been the President, and also of the local organization in Memphis.

In 1842, Mr. Watson married Mary A. Dupee, with whom he lived happily for nearly a quarter of a century. In 1867 he married Mrs. Ellen Perkins, with whom he is now living. In both of these alliances, he regards himself as blessed. He has twelve children' in the Spirit-world, all of whom passed away in childhood. For many years he has held what he calls a home circle for the purpose of conversing with them and his first wife in a holy family reunion.

He is at present lecturing on Spiritualism taking still more advanced grounds than that occupied by his publications, and a brief criticism of their contents will form a fitting conclusion to this brief sketch:

The first part of "The Clock Struck Three' is devoted to the reviews and their answers evoked by the preceding; having finished which, Mr. Watson declares he is "done with them. Progression being the universal law of material, as well as spiritual subjects, they, having accomplished their mission must give place to other and more important phases of the subject." We feel this declaration marks a new era in the onward march of a religious mind toward untrammeled thought, and are made fully consel-ous of that fact by his polder utterange. The Methodist Church has marked him for a heretic because he supports the belief of

Wesley, and persecution has a wonderful liberalizing influence.

The second, and by far the most valuable portion of this volume, is devoted to showing the harmony between Christianity, Scince and Spiritualism. When we learn that by Christianity he does 'not mean all that we hear from the pulpit as such," nor the creeds and catechisms of the churches, which disagree among thenselves, nor any special interpretation of the Bible, we rate not his task as difficult. Between science and Spir-Atualism there is no conflict, and neither meets opposition in a religion which is another same for moral science. This portion is a valuable exposition of Spiritualism. Never were words more golden than the following:

"Every individual who would understand the truths of the Spirit-world, must be his or her own medium. God must write His law upon their understanding and put it in their affections. If you want to become mediams for interior communication, you must become absolutely true in every thought, feeling and affection - become absolutely just in all your relations of life, so that morning, noon and night you will be inquiring and thirsting after righteousness." . . "If Spiritualism, in its faith and effects, does. hot tend to make you better, wiser and purer -holier men and women-as St. Paul says of the Corinthians, it will 'profit you nothing.' That Spiritualism which will not re- deem you, will not be sufficient to redeem the world."

Mr. Watson would have the cause freed from the excrescences which obstruct it. He would at once have it noble, dignified, and truly spiritual. Then he feels assured the churches would accept the unlimited power it can bestow. It will bring harmony, and proclaim to all the certainty of future life "The vanities, riches and horors of earth sink into utter insignificance when compared with the real happiness projoyed by our friends who have 'passed over the river.' separation of soul and body-is but a delightful repose and a glorious awakening to everlasting joy, and the fruition of all we

are capable of enjoying."

Mr. Watson does not engage in a polemic discussion in his effort to show the harmony between science, Christianity and Spiritualism. He takes the direct method, producing an overwhelming array of facts, and showing that these tend to the only true and rational philosophy of future life.

Throughout these volumes we are constantly reminded that the amhor has been a strict believer in the dogmas of the church. He cannot be expected to have escaped suddenly from the influence of almost half a centur/'s education. His view is from that direction and his phraseology is that of the divinity student rather than of the scientist. Often he conceals startling and new ideas beneath the old wording, thus committing the sin of pouring new wine into old bottles. For all this he is most excusable, for it is not strange he commits such errors; rather, that he commits so few of them. Only one in thousands are brave enough to take his position, and patiently bear the sacrifice of all the honors acquired by lifelong labor. His manly course will be productive of great good, for there are thousands of church members who will thoughtfully consider a subject which has been sanctioned by one whom they have regarded as a shining light, and they will be led up to the heights where he now stands. According to his showing, the extension of Spiritualism among the laity and ministers of his church, is almost incredible. The most orthodox families have mediums in their midst, and hold private circles, at which their ministers communicate with the angel world. It is true, few have the bravery to openly avow their belief, yet silently, unconsciously, it. permeates the thoughts of all and tinges the prayer and the sermon.

What is most admirable and charming in these volumes, is the calm spirit of goodness, the depth of fraternal love, the catholicity of thought, which pervades them. Nothing disturbs the serenity of the author. His soul, by the presence and communication of the departed, is entirely uplifted from the pettiness of earth, and he feels that he advocates doctrines too vital to be trifled with, and to mention in dippant phrase. Only when he speaks of the deceptions, impositions and errors which cover themselves

Continued on Eighth Page.

System of Moral Philosophy." By Hudson Tuttle.

> CONGLEDED. CHAPTER XV.

WHAT IS POSSIBLE IN ONE AGE'IS POSSIBLE TO ALL The angel world is ever near us. It waves break on the coast line of materiality. If we see not our beloved, it we hear not their voices of love, if we feel not their sacred presence, ours not theirs the fault. Clouds darken the day, and the light is obscured by the murk of the storm, but the sun is ever shining. Out of the clouds, above the thin well of the storm its glorious rays shine with undiminished lustre. So our spirit friends stand outside the shadow which our own earthliness gathers around us. Their love is ever perfect, their presence ever holy, their affections unchanging. If we allow this shadow to thicken into impenetrable night, and conceal their presence, we can rest assured that their love burns on the altars of their hearts

We can not test these spiritoal entitles by retort, crucible, or balance, says the scientist. They never communicate with us! No, they do not, and is it a matter of pride that you plume yourselves! Though mediumship measurably rests on physical conditions, purity of its communications depends on spiritual purity of life. That you do not see nor feel the presence of the angels, does not prove that they do not exist, more than the clouds blot out the sun, but is only evidence that your own being is surrounded by the murk of clouds, outside of which the radiant spirits await unseen.

with undying intensity.

The seers and prophets of old, when they sought to place themselves in rapport with the divine and spiritual powers, retired to the solitude of nature; the cave, the desert, the wilderness, and by contemplation and fasting, cleared the atmosphere of their own spirits, becoming purified before they petitioned the approach of spirit intelligences. Christ went into the wilderness and fasted forty days

before the full flood-tide of his mission poured out upon Even Spiritualists themselves do not fully understand

this relation between spirits and mortals. They seek communication while they are enveloped in the clouds of passion, and disturbed by the fitful fever of earthly cares, or stained by vicious habits. Is it strange the radiance of the spirits thought is changed to a lurid glare, or that Ffails even distortedly to break through the fog? Is it strange that communications are false and puerile? Rather is it not strange that any are received, when so little care and attention are bestowed in preparing for their reception? WITH UNSANDLED PEET

the Moslem enters the portals of the Mosque. With head reverently bowed he approaches the holy shrine. He has purified himself by fasting and ablutions, and feels that he is in a degree worthy of bowing at the altar. But now with feet shod with iron, dust-covered, with begrimmed garments, and bodies saturated with effeteness, the product of unwholesome food, of poisonous drinks, of narcotizing habits, you would enter the courts of spiritual purity, and because you blot out the light, you say it does not exist, or because you receive distorted images, or only a red glare penetrates the fog you say it is unreliable and evil. You not only blot out, you repel the angelic influence, and if there be Diakka or spirits of evil, you court their prosense.

THE TEMPLE SHOULD BE PURIFIED.

We should feel that this body should be made a pure and holy place for the presence of the immortal spirit. It is so closely related to that spirit that it reflects every scar and stain. You cannot make it a pest-house, the abode of uncleanliness with impunity.

THE FIRST CONDITION OF SPIRITUAL PURITY, is health, and health is the resultant of the harmony of spirit and body, which rests oh perfect obedience to the

laws of life. SPIRITUALISM DISCARDS NOT THE PAST.

It throws away not a single tone or brick from any edifice, however moss-grown and ruinous, which has furpished shelter to humanity. No truth uttered is rejected The inspiration received by fasting hermit beneath the banyon shade by the holy Ganges; by Persian Magi around their altar fires; by Moslem prophet in desert solitude; by selfdenying apostles, and suffering martyrs; by plodding students Into nature's arcana, are alike written in its sacred Bible-sacred because true.

. IT IS LEADERLESS.

Perhaps no form of belief ever made more rapid progress than Spiritualism has done in the last quarter of a century. We may reject as erroneous the statement put forth by Judge Edmonds, that there are eleven millions of Spinitualists in the United States, but we cannot close our eyes to the fact that its adherents are numbered by millions, that they who openly profess their belief are few in number to those who secretly entertain it. It has pushed its way into the churches, and has changed the tone of thought not only of laymen but of the pulpit and the press. It has in Europe achieved even greater success than in this country, and in Hindostan and the Australian Seas has made multitudes of converts. Yet this conquest has been accomplished without a leader to direct its career, and in the face of the united opposition of the press and of public opinion. Silently, without effort it has won its way. During these years many have attempted to seize the helm and guide the cause as they thought best, but without exception they have sank in disgrace and oblivion. It is not in mortal hands. All failures have been converted into successes, and the cause, borne onward by the tide of constant inspiration, has had an accelerated movement.

IT MAKES MAN THE DIVINE CENTER.

Man is the perfected flower of the Tree of Life, and his spirit, its immortal frukage. He concentrates in his organism all the elements, and all lower forms of life. In his spirit is aggregated the forces of the universe. He understands all because a part of all. The laws of revolving worlds are written in the congeries of his brain. Hence he is the divine center around which the universe of being revolves, and is capable of infinite possibilities.

SPIRITUALISM IS NOT A SYSTEM OF THEOLOGY.

It is not a religion in the usual acceptance of that word. It is the Science of Life, and its understanding requires the study of nature in all departments of thought. No organization fashioned after the old methods can possess permanence. The new wine can not be put into old bot. tles. They who are Spiritualists are such because they caunot coalesce with organizations. They are isolated because of their intense individuality. No form or statement of belief will hold them together.

NOT SACRIFICES OR PRAYERS REQUIRED, BUT A HOLY LIFE. When we become fully impressed with the fearful posttion, with its vast responsibilities, we occupy; that we are not creatures of time but eternity; that every thought and act has relation to our eternal welfare, we shall be im pressed with the necessity of fashioning the conduct of our lives in accordance with the highest principles of right. Outside of ourselves there is no salvation, and our redemption can only be gained by growth.

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WE ARE NOT LIVING FOR OURSELVES ALONE. We are atoms in the great Republic of the universe and our condition rests on that of all others. . We are "individual sovereigns," but the sphere of our sovereignty is narrowly circumscribed. It is bounded by the rights of others

which we cannot transcend.

Spiritualism substitutes knowledge for faith. We donot believe, we know that our loved and lost live on the other side of the grave. We hear the whisper of their angel voices; we are rejoiced at the messages they bring of never dying love of friendship. Overshadowed by their presence, we feel the impulses of a new and higher life, which guides our feet in the pathway of purity and magnanimity of life.

In the struggle of life we may stumble or fall. Never a tree, however, rugged and grand but by storm and tempest has lost a limb or been lightning scarred. Sustained by our trust, we shall arise humbled, but not over-borne by the lesson, and press onward to higher and higher ground And when we cast aside this mortal garment, and the elements claim it as the www; when the night of death set-tles darkly over our morel eyes, our freed spirit, no longer impeded by the accidents of time and place, will be greeted on the evergreen shores of Immortal life by the friends we have known; with them will the spirit realize its possibilities, and there will be no more parting forever and for

THE END.

#### THE GREAT SPIRITUAL MOVEMENT.

BY SELDEN J. PINNEY.

These six historic forms of religion are adjudged by the spirit of history to have reached their maximum of power and to be on the decline. I do not conceal it from myself that in your modern Christian literature there are claims made for modern Christianity as having stimulated and inspired the leading civilizations of the world; of being the fountain of vitality for art, and commerce, and history, and the general social and national improvements of the world. And I know just as well, at the same moment, that not one particle of the power that is attributed to it, as a form of religion, can stand any sort of chance of becoming universal in its acceptance.

What, then, are we to do? Has the world waded through all these dark ages of struggle, of persecution, of trial, and seas of blood, only to find on the pinnacle of the nineteenth century that God is an abstraction, religion a blunder, and blank atheism our dernier resort? And are we to rest content le a universal negation? Can mere physical science, with steam and lightning, telescope and microscope, fill up the void left by these decaying forms of ancient spiritual life? Must the little spiritual life still left in the one hundred sects continue to exhaust itself in the wretched wrangle of creeds? Either this or a seventh form of spiritual life and effort.

"The soul of the world is a great swimmer-waves and storms cannot drown it." It often breaks the old instruments of its work, but it never abandons the seat of empire. Like the geologic life, it forsakes the old forms to transfigure itself into newer and more perfect ones. Is the life of religion less progressive than the life of the fauna and flora of the globe? If so, it must perish from human history. And how strange that theologians do not correlate the epochs of the globe-life with those of soul-life. Why go to antiquity for spiritual forms, while each age is self-sufficient? Are saurians of more consequence to God than souls? Earth-life ascends in ever-expanding spirals -higher and higher. Beginning with the most crude and simple forms, the life-scale gradually ascends to man. Can soul-life do less in its career toward God?

Hear what the heroic Theodore Parker says about the modera Spiritual Philosophy. In notes which he made for a sermon, he says:

"In 1856 it seems more likely that Spiritualism would become the religion of America than in 156 that Christianity would become the religion of the Roman empire, or in 756 that Mohammedanism would be that of the Arabian populations:

"1. It has more evidence for its wonders than any historic

"2. It is thoroughly democratic, with no hierarchy; but inspiration is open to all.

"3. At is no fired fact-has no punctum stans, but is a punctum fluens.

"4. It admits all the truths of religion and morality in all the world-sects."

And he might have added it has discovered and brought to light some spiritual truths which none of them have ever

What; then, is the first great central necessity for a uni: versal religion? I am not speaking, now, organically. I do not refer to the religious powers in man-the divine powers in man-I am speaking of religion as a form of historical effort, and I answer:

First: A consciousness on the part of man of the existence of a revelation of these divine laws (which it is religion to obey) as universal and universally accessible. Of what use is it for God to reveal the elementary truths of universal religion in a partial way to small portions of the race? Of what use would it have been to our North American Indians to reveal truth to the Jews and Christians thousands of leagues away in Messopotamia, thousands of years ago, and in language they could not understand?

Now, I ask you, if the first great necessity for a universal religion is not a universal revelation of the Divine will. Men cannot be spiritual, they cannot be religious in the sense in which I speak of religion - in the highest senseunless there is a revelation to and in them of those Divine laws which it is religion to obey. It is not only necessary that those laws should be there, it is also necessary that the world should come to a consciousness of those laws in order that it may live the highest possible religious life; it is absolutely essential in order that religion may be a universal possibility and have any sort of power or facility to become the light of the world and the central, harmonizing principle thereof, that the revelation should be as universally known. Has any one of these six great forms of religion-the Brahminic, the Buddhistic, the Classical, the Jewish, the Mohammedan, or the Christian-ever received a universal statement, in a common, universal language, accessible to all mankind everywhere? Not one;

Has any one of these historic forms of religion answered the world's necessity of a universal religion? Not one. Take the Christian religion: If, as theologians assume, the Bible is the revelation of God's divine will, and indispensable, why, in the name of common sense, did not God make that revelation as universal as its necessity? Have you ever heard any of your theologians grapple with that question and answer it to the satisfaction of an honest judgment? We ask them to prove the Bible, and that it has answered the universal religious necessities of man. And in order to prove it, what do they do? Quote the Bible itself—the very thing in question. They attempt to prove the necessity for a universal revelation, on the ground of human depravity, and then quete the book, whose universal necessity they have not yet proved, as a proof of that necessity. That is reasoning in a vicious circle; yet they are constantly doing it.

Church Persecution vs. Thomas Paine.

During the controversy, between the Hon. Robert Ingersoll, and the New York Observer, on the question, "Did Thomas Paine die in poverty, and the death of a drunkard, and recant his life-long opinions on religion,?" I observed that many "rushed to the assault," and added their mite to that of the Observer, in the great, and to them, no doubt, laudable effort, to traduce, vilify and malign the reputation of a great and good man; top since dead; a man, the effort of whose life was to humanity, liberty, truth and justice; a man, who did as much, if not more, than any other, in liberating the people of this country from the oppressions of our mother-land, and to whom, those who are now enjoying the blessings, privileges and immunities of a free government, owe a debt of eternal gratitude. It is an government, owe a debt of eternal gratitude. It is an unusual thing to pursue a man with such relentless malignity, having passed to that—"bourne whence no traveler returns," and is prevented by the icy hand of death, from speaking or writing again on earth in self-vindication. None but cowards do such things. We have been taught to believe that all envy, hatred and malice towards our fellow man, should end when the voice ceased to speak, the heart to beat, the brain to act and the grave had received its dead; but it seems that and the grave had received its dead; but it seems that homas Paine is the exception to the rule. The grave fords his memory no shield from the most untruthful, venomous and malignant assaults ever attempted, even against the character of the greatest "out-law." known to the criminal calendar of our country.

Such unusual procedure and so bitterly, unfairly and traducingly conducted, causes an unbiased mind to inquife:—Who are these men, who are so continuously and energetically maligning the memory of the dead? Without exception, you will find they are religious pretenders, expounders of the so-called "Christian Bible, adherents to the superstitions of the dark ages, creedists, bigots, men who call themselves the "chosen ones of God," created for the purpose of indicating, how men should think, and what they should say on all questions pertaining to their future welfare; men who believe that the Bible, with all its inconsistencies, is the word of God, written at his personal dictation, and contains the summation of all knowledge; men, who believe in mental slavery—intellectual bondage to the church; men, who are opposed to any human being having views on the subject of theology, except such as are in harmony with theirs; men, who preach—"love thy neighbor as thyself," yet hate him with the venom of a flend, if he differs with them in opinions; men, whose admitted master and leader (Christ) taught,—"Judge not, that ye be not judged;" yet they judge, as the wolf did the lamb. did the lamb.

These are the mea who will not allow Thomas Paine to rest quietly in his grave. Does the Christian church endorse such conduct? Is it part of its plan of salvation to enslave the mind of man, or visit him with the penalty of ostracism while living, and vilideation of character after death? Such is its history in the past, and its practice at present.

What great crime did Paine commit, that its church and its votaries must pursue him with so much ma-lignity? Only that of thinking for himselt, and expressing his thoughts, as every man has the inalienable right to do. He said, "I have always strenuously supported the right of every man to his opinions, Mowever different that opinion might be to mine. He who de-nies to another this right, makes a slave of himself to his present opinions, because, he precludes himself the ight of changing it."

His conduct through life was in harmony with the above saying. He persecuted no man for opinion's sake, though persecuted himself. He assailed error in whatever form it appeared to him, either religiously, or politically. True, he published the "Age of Reason, in which he makes use of the following language:

The object of the church, as is the case in all national establishment of churches was for power and revenue and terror the means it used. And with the assistance of the faggot, bore down the opposition and at last suppressed all investigation, and men were taught to say they believed, whether they believed or not."
Is not the foregoing statement true? Does not every

student of history endorse the above statement as correct in every particular?

Paine is not the only man that has been persecuted by the church and churchmen, for the expression of truisms. During the Spanish Inquisition 335,467 human beings were slaughtered by direct orders of the church, because they would not say they believed to be true, what they knew to be false.

The good Paine did, will not be forgotten. The truths that he enunciated will live and grow, when the memory of those who now assail him, shall have passed into obscurity, and the world will never know they lived, save in the wrongs they have done, and errors they have fostered. Whether or not, Paine died in poverty, or a drunkard, proves nothing for the church. The great truths he enunciated will live through all time

they are eternal.

These self-constituted emissaries of God may suc ceed in satisfying themselves, that he was poor at his death, and drank to excess; but what does it prove? Does the fact, that Thomas Paine died poor, prove that the Bible is the "word of God," or that man should not be allowed free thought, and the expression thereof? Suppose these creedists establish the charge of drunkenness, what does that prove beneficial to them, or their cause? It only proves the charge. It does not prove that any one statement spoken or written by him, is any the less true. Paine enunciated living principles, as fixed and unalterable as those by which the universe is regulated and governed. He did not make principles, he only discovered and published them to the world. Suppose, for the sake of argument, we admit Paine was poor, and a drunkard when he died, what consolation can these churchmen derive from it? Does it prove anything more than the fact admitted? Certainly not

To prove that Paine was a poor man, does not establish the truth of the Immaculate Conception, nor that Christ was the son of God. To prove that he died a drunkard, does not establish the fact that the so-called Christian Bible is any more a Book of Revelation than the Koran, the Zend Avesta, or the Shaster

To prove that he recanted on his death-bed, would only prove that fact, and nothing more. The truths he enunciated, the principles he inculcated, would remain the same, unchangeable and eternal.

When the church compelled Galileo to cloth himself in sack-cloth, and kneeling, swear on the gospel that the earth did not move, it did not change the fact, nor the belief of Galileo, for on rising, he exclaimed in an undertone: "E pur Si Muove" (it does move for all that). Yes, it continued to move "for all that," and night followed day, and the seasons came and passed just the

Do these self-constituted interpreters of the so-called "word of God, continuously assall the memory of Paine because he recanted? Certainly not. That would be as they wished it might have been. Was drunkenness and poverty such a crime in Paine, that they must continuously inform us of the fact, that we may not go and do likewise. No, that is not the reason. There is no love towards their fellow man in their vilification of the dead. There is no necessity for exhibiting Paine's poverty, and habits of life to the public gaze, as an example, to deter others from becoming poor, and intemperate. They can more truthfully and consistently point to living examples among their own believers. For that purpose there is no necessity to invade the point to living examples among their own believers. For that purpose there is no necessity to invade the sacred precincts of the grave, and falsify, defame and traduce the pure character of a noble patriot. Why do not these self-constituted guardians of the fortunes, habits and opinions of men, expose the debauchery, licentiousness, adultery, seductions of some of their own church members "brethree in good standing," who are wearing the livery of harven, in which to serve the (their) devil. (their) devil.

Scarcely a week passes in which there is not chron Scarcely a week passes in which there is not chronicled a liason or elopement of some "expounder of the
gospel," with the wife of some prominent member of
the church. Why do not such as the Observer and its
religious crew, picture to the world the living death,
such men inflict; of homes thus made desolate by the
implous conduct of these creed sticklers?

The region is apparent; they were, and are, believers, and members of "our church," and in good standing. Hence, we conclude that the charge, that Paine

died in poverty and a drunkard, is not made with any good motive; but comes from a heart criminally malicious. It is the smoke from fires fed by human flesh in past ages, in the name of religion. It is the dying echo of that mandate of the church: "Thou believest the creed or die!"

Why are these Giaours not manly enough to tell the truth, and let the world know why they are determined to blacken the memory of Thomas Paine. Let them publish the fact that he had the courage to think for himself and express his thoughts; to combat error in whatever shape he found it; that he labored to free his fellow man from priestcraft and church bondage; that he sought the elevation of mankind by the dissemina-tion of truth, and the annihilation of error; that he taught his fellow-men to think and act for themselves to be men; that, because he did these things, and for these only, they, the churchmen, have, and propose to continue, to villfy and defame the memory of the dead, and to do this are willing to falsify events and mask their motives and the true cause. For these reasons they Christians) have pursued him with a malignant insan-

ity beyond the grave, and basely and ungratefully tra-duced every motive of his life.

How villainously malicious is such conduct. With what hatred must such hearts be filled, and with what uncharitableness must such actions be prompted? And yet these men pray—'From all blindness of heart; from pride, vain glory, and bypocrisy; from envy, hatred and malice, and all uncharitableness, Good Lord deliver us.'

The Lord has not answered their prayers-and never will. There has never been on earth such another exhibition of hatred, malice, hypocrisy and uncharitableness, as shown by men calling themselves Christians, towards Paine, whose motto was: "The world is my country; to do good my religion." A truer, nobler, trustier heart, more loving or more loyal never beat within a human breast. His life was gentle, and the elements so mixed in him that nature might stand up

and say to all the world: "This was a man."

The friends of Paine have been hoping the day would come when (the revenge of the church being gratified) they could inscribe upon his tomb:- Requiescat in pace." But these human hyenas are relentless. Their persecutions are hereditary. If we could probe their souls a moment, as the eternal fires ere long will reach them always, we might hope for a cessation of hostili-ties. But I fear there is no hope, as these creed adherents are "human flends."

D. M. MACKAY.

Leavenworth, Kan. .

#### Homeward Letter from J. M. Peebles.

EDITOR JOURNAL;—Receiving this communication from me, dated Newfoundland, you quite naturally ask: "Where next?" The reply is: On my way, and homeward bound!

The Nova Scotian, a solid, stoutly-built steamer, left iverpool the last of April, and after ten days of strugle against the winds and lingering winter gales of the

North Atlantic passage line, we made amid the fog a safe anchorage in St. John's Harbor, Newfoundland.

When leaving the South of England, the pasturelands were clothed in emerald, the roadside trees were in full leaf, and the apple-trees in full rich blossom. And now, though ten days later, the buds of the yellow birch and other trees indigeneus to this bleak latitude are just beginning to expand, and the spring robins to make the balsam and spruce trees musical with song. Their melodies seemed a kindly welcome after an al-most two years' absence from my native land. There are no robins, and I may add, none of our North American birds in the hot lands of the tropics, except crows: these, like sectarian missionaries, are everwhere.

If the northern passage home at this early season of the year was somewhat daring and adventurous, the sight) seeing in the line of Titanic ice-bergs, was infin-itely interesting. We encountered both before reaching and just after leaving Newfoundland, quite a number of these sailing isles of ice—these Ishmaels of the ocean—these floating frowning pyramids with uplifted shafts of crystal, cold and glittering, which, one of our distinguished passengers. Admiral Sir Edward Inglefield, thought quite possibly had floated down from Baffin Bay, or perhaps from Smith's Sound,—where he was stationed when in search of Sir John Franklin. This Admiral—a most genial and gentlemanly man—led three Arctic expeditions in search of the North-

west passage.
The St. John's Harbor, Newfoundland, is small but safe. Only a few hours after our landing upon this sea-girt isle, which reaches farther than any other American land towards the old world, I was off with a party for a drive into the country. The roads were ex-cellent, and this may be said of all colonies and bountries where the British flag floats. The scenery along the way was unique and rough, and the soil so poor and sour that it might require two acres to keep a rabbit.

St. Johns, the chief city of Newfoundland, numbers some 30,000, many of which are sea faring men and sailors. They are a fish-eating people. The island has a population of 160,000. The settlements are mostly a population of 10,000. The settlements are mostly along the coast where griur Palicozoic rocks lift their rugged heads. The St. John's press is agitating for a railway across the isle. The principal exports are minerals, sea-oil and codish. Leculd hear of no Suffitualists upon the island. Pacing the streets of St. Johns, I concluded because of the streets of St. Johns, I concluded because of the streets of St. concluded, because of the smoking and swearing-be-cause of the prevalence of liquor-drinking sailors and steepled churches that the majority of the people were eminently and evangelically "Christian!" The Parsees do not smoke; nor do the "heathen" Buddhists swear and get beastly drunk. Human life is safer in Colon-bo, Ceylon, than in Chicago, America. Do not inferfrom the above that the passive dreamy people of the Orient are perfect or free from the imperfections incident to mortality. The best, the highest types of probdent to mortality. The best, the highest types of man-fiood and womanhood have their fallings and the worst have their good traits. This is true of all the races. There is a sure chemistry of character by which Di-vinity evolves the good and lets drop the infirmities of the grandest minds.

Two things are necessary for men under all skies— to obey the established laws of maure, and to continue constantly in doing good to others. There are two things that I especially delight in—dissecting a dead body, and reviewing a reviewer. My health is good, and my heart joyous as the birds of spring.

"Though weary and worn in the melee of life I weep at wealth's insolent smile; And I smile at earth's babel of envious strife, As I wander o'er ocean and isles."

J. M. PEEBLES.

St. Johns, Newfoundland.

Terrible Realization of a Dream.

The family of Mrs. McConnell, of this town, have suffered in a heart-rending manner during the past fortnight. Jesse McConnell, brakeman, was killed ten fortnight. Jesse McConnell, brakeman, was killed ten days ago at Harwich by falling between the cars, and was brought home terribly mangled. The mother took it to heart, and it was feared she would lose her reason. After partially recovering, she dreamed she saw two coffins, in which were her two sons, and fearing for the safety of the other, also a brakeman, she telegraphed to him, asking if he was all right, and wishing him to come home. He replied that he was all right and would be home in the morning, and intended to quit rallroading. On his return trip he was crushed to death coupling cars at Brigden. The body was brought home the night before last, and buried yesterday. The two daughters are almost helpless, and it is not expected the mother will recover her reason. The deepest sympathy is felt for the family in their terrible calamity, and is being manifested in a tangible way by the citizens generally.—St. Thomas Con Toronty Mail.

Speaking of the true Spiritualist, Samuel W. Fisher, in the Olige Branch, says A true Spiritualist will be close observer of phenomena appearing in the universe of materiality. Turn to the right or left; both in the east and west, north and south, a continual manifestation of powers, of which sacred history makes no mention, may be observed. And they are positive demonstrations of power from the realms of the unseen. It is from such objective demonstrations that mankind are enabled to learn of the Infinite.



SCENES FROM THE HOME OF OUINA.

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

PEARL.

CHAPTER XX.

A VISION OF THE SPIRIT LAND. One Sabbath, during the busy preparations, for the complete establishment of the heaven-born plan which Mr. Marvin was earnestly endeavoring to fulfill, the little pavilion in Mr. Marvin's garden was filled with attentive listeners. A hymn had been sung, a selection from inspired writing read by Mr. Marvin, and the spirit named the Unknown, was discoursing through the lips of the entranced young girl, Pearl. The golden sun fell in slanting bars of light through the trellis, making fine mosaic upon the floor. The monody of the wind was a pleasing accompaniment to the solemn tones of the voice. The discourse was upon "Spiritual Gifts," comparing the words of the apostles and early Christlans with these gifts of to-day.

"All persons," said the spirit teacher, "are endowed in some degree with spiritual gifts, and there are those within the sound of the speaker's voice, who have not only seen, but shall tell the beauties of the spirit land. There are those who possess the gift of healing; those to whom the power of prophecy shall come. 'Covet earnestly the best gifts, and forget not charity, which is greater than all."

Mr. West had been listening attentively but when these words were spoken, his face became gradually illumined, his eyes were uplifted and radiant, his whole countenance was changed and he seemed almost transfigured. For several moments (it seemed an hour, and yet but an instant to those who watched) he remained in that state of ecstasy, Then slowly the eyes closed and he spoke in measured accents:

"I see a form of wonderful beauty-a face, wise and calm and tender, surrounded by light, and robed in a long white raiment. He beckons me to follow. There are bright clouds above and beyond him, and many forms, more than I can number. I see my mother and Edith. This one who leads me, tells me he it is whom we call the Unknown. I revere and love him. I am rising through the air-I see the garden beneath; I see the pavilion and people,—some of the people look bright, and there are colors around all.

"Pearl is white, and I see her as a spirit. I am rising; earth becomes dim; my body is left behind. I am all eyes; I see everywhere; I hear everything. People are thinking aloud. Don't be alarmed, friends; you who are where my body is. The Unknown has charge of me. I trust him, and will follow. I see a belt of light. I thought we were in the light before, but this belt we are approaching makes the light of the sun dim. The color of the light is pale gold. I see forms moving in and out, bringing a portion of the golden light with them to earth. One is coming toward us, having a golden light around his form, robed in light like the sun.

"He has a venerable face, yet looks young; some one is with him; there are two, yet afar they seemed as one. The other face is lovely,-a woman, who looks like a saint. I am with them now; I wish they would not look at me. I am dark in their brightness; I move with them. We are in the golden atmosphere. There are forms of light' all around; a fountain with bright light is flowing. I drink from the palm of the Unknown, and the venerable man bathes my brow. Now the saintly woman hands me a cup of transparent gold, and I bear it with me, now saying, "To bight shall be granted your heart's desire."

He ceased. Pearl passed quickly over, still entranced, and placed her hand upon the brow of Mr. West, and placed his hand upon her shoulder. "Sing," she softly said, and they joined May in gently chanting:

> "How beautiful the heavenly home; How fair the land of loys."

When Mr. West unclosed his eyes all faces were aglow; all eyes dim with tears of joy, and Mr. Marvin triumphantly displayed the words Mr. West had spoken. When he saw them he was astonished. He remembered the vision, but did not know he had spoken a word.

(To be continued.)

Leaflets,

BY OUINA, GIVEN THROUGH HER MEDIUM, WATER LILY.

Too much sunshine withers the flowers. Prosperity oft weakens the spirit's powers. Plenty of thorns by the wayside. Plenty of thistles to grow, But there is plenty of room in the spirit. For flowers of friendship to blow. Care is a thorn that oft pierces, Slander is thistle o'er blown; In the soul's garden they perish,

Only Love's blossoms are grown, Whis, whis, whir, whir, flutter and flurry, Why, little humming bird, always in a hurry!
"In my beak for carrying sweets is a tiny socket,"
For my little mate I store them there, la you do in your pocket."

Magazine Notices for June, 1878.

The Atlantic Monthly. (Houghton, Osgood & Co., Boston and New York.) Contents: & Co., Boston and New York.) Contents:
Dondaw; Imaginary Dialogue on Decorative Art; Detmold: Border Lands; Days in June; New Books on Art; Decoration Day; Count Pulaski's Strange Power; Timothy Pickering; Closing Chords; The Adirondacks Verified; England on the Hails; Unforeseen Results of the Alabama Dispute; Open Letters from New York; Spring Song; The Contributors' Club; Recent Literature.

The Catholic World. (The Catholic Publication Society, New York.) Contents Thoreau and New England Transcendentalism; The Fountain's Song; Hermitage in the Pyrenees; Conrad and Walburga; Hell and Science; Sorrow; Kitty Darcy; Rosary Stanzas; Relations of Judaism to Christianity; The Lessons of the Caxton Celebration of 1877; Malcolm, King of Scotland, to his Wife, St. Margaret; Have We a Novelist? St. Fran-cts of Assisi; The Socialist Idea: A Ro-maunt of the Rose; Helen Lee; The Future of Faith; New Publications.

Nursery. (John L. Shorey, Boston.) Contents: The Baby Who Wouldn't Cry; Charlie and His Train of Cars; Rosa and the Bee; Out for an Airing; Faithful Bob; Making Herself Useful; My Great-Grandmothers. er's Picture; The Black Eagle; Willie's Letter; Drawing Lesson; Our Poll; The Ground-Robin; Harry's Way; Jimmey's Sto-ry; The Hen and Her Brood; Grandma's Baby.

Wide Awake. (D. Lothrop & Co., Boston.) Contents: Frontispiece, "Mandy's Quilting-Party;" Mandy's Quilting Party; Market-Day at Pau; The Child-Toiler of Boston Streets; A Chat about Pot-Pourri; Summer's Here; True Blue; Bears; Aunt Dolly's School-R om Stories; Classics of Babyland; The Story of English Literature; Puff; A General Misunderstanding; Weather Probabilities; Why Not? Mrs. Miffet's Camel's-Hair Shawl; Who Did It? August's "Speriment;" Little Miss Muslin of Quintilion Square; A true In-ci-dent in the Life of Mr. Thomas Gray, Tangled Knots, The Box. Thomas Gray; Tangled Knots; The Post-Office Dept. of Wide Awake; Music.

Phrenological Journal. (S. R. Wells & Co. Phrenological Journal. (S. R. Wells & Co., New York.) Contents: Dr. Horace A. But-tolph, Supt. N. J. Insane Asylum, with por-trait; Brain and Mind; Light in Dark Pla-ces; Mrs. Marianne Wetmore, with portrait, My Home Kindergarten; Jackknife Corner; Physical Elongation: Phrenologists Compar-ed with others as Educators; Genius and Labor; Modern Diseases; Uses of Salt; A Tale of Consumption; Editorial Items; Poetry; Notes in Science and Agriculture; Mentorial Bureau; To Our Correspondents; Personal; Library Notices.

St. Nicholas. (Scribner & Co., New York.)
Contents; Frontispiece, "A Brave Girl;"
A Triumph; One Saturday; Mrs. Peter Piper's Pickles; Under the Lilacs; Master Montezuma; A Long Journey; The Little Red Canal-boat; The Butterily Chase; How to make a Telephone; Only a Doll; Dab Kinzer; Making Ready for a Cruize; How Willy Wolly went A Fishing; Crumbs from Older Reading; Jack-in-the-Pulpit; For Very Little Folks; The Letter-Box; The Riddle-Box.

The Eclectic. (E. R. Pelton, New York.) Contents: The Americans in Turkey; Some Thoughts On Design in Nature; Impressions of America; Cruikshank; On the Harden-berg; Future Punishment; The First Ten Years of the Canadian Dominion; Round the World in a Yacht; Ancient Times and Aprient Men; Macloed of Dare; The Far-mer's Daughter; To Ethel; Pope Leo XIII; Literary Notices; Foreign Literary Note; Science and Art; Varieties, This number, having as a frontispiece a portrait of Pope Leo XIII, contains the index to the half yearly volume, which exhibits more strik-ingly than a single number could the exceeding richness and variety of the litera-ture that is gathered into this sterling peri-

Scribner's Monthly. (Scribner & Co., New York.) Contents: Geo. Cruikshank; His Inheritance; A White Day and a Red Fox; The Story of Lesken; A New American Industry; Maurice de Guérin; That Same Old 'Coon: Roxy; Max: June; The Engraver; The Eleventh Hour; Hugh Latimer; Bird-Architecture; Night and Morning; Misery's Pear Tree; After the Quarrel; Lying as a Fine Art; Home-Seeking; War Contrasts; Topics of the Time; Home and Society; The World's Work; The Old Cabinet; Culture and Progress; Kric-a-Brac.

The Popular Science Monthly. (D. Appleton & Co., New York.) Contents: The Age of Gymnastics, by F. L. Oswald, M. D.; The Gigantic Extinct Armadillos, by J. A. Ry-der, Illus.; Evolution of Ceremonial Govder, Illus.; Evolution of Ceremonial Government, by Herbert Spencer; Water-waves and Sound-waves, by J. Norman Lockyer, F. R. S., Illus.; The Scientific Study of Human Testimony, by Geo. M. Baird, M. D.; The Pigmy Monkey, by E. Oustalet, Illus.; Scientific Courses of Study; by Prof. F. W. Clarke; The Cardiff Giant and other Frauds, by G. A. Steckwall M. D. Illustrations. by G. A. Stockwell, M. D.; Illustrations of the Logic of Science, by C. S. Pierce; On Brain Forcing, by T. Clifford Allbutt, M. A. M. D.; Sketch of Prof. C. F. Hartt, by Rich-ard Rathbun (with portrait); Correspon-dence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

Revue Spirite Journal D'Etudes Psycholo-giques, for May, 1878. (Paris, Rue De Lille 7, France.) This number is filled with interest-ing articles upon the Spiritual Philosophy.

Mayazine of American History, May number. (A. S. Barnes & Co., New York.) Contents: Historical: The Voyage of Verrazano, by B. F. De Costa (with map); Original Documents: Autobiography of Phillip Van Cortland, Brigadier-fieneral in the Continental Army computational by Phillip Van Cortland, Brigadier-fieneral in the Continental Army computational by Phillip Van Cortland. nental Army—communicated by Dr. Pierre C. Van Wyck: Beprints: Irving's Histo-ry of New York: A Letter from Diedrick Knickerbocker; Notes, Queries and Replies, April Proceedings of the New York Histor-ical Society. Literary Notices.

The Examiner and Chronicle of New York, commenting upon Prof. Swino's late sermon, in which he took the ground that to give up the idea of a God would be in many ways disastrous, asks how long the professor supposes he can go on talking in this way and keep his prestige as a "liberal." We confess we cannot but be astonished at such a query. Is the editor of the Examiner and Chronicle ignorant of the fact that all Universalists and Unitarians and English Broad Churchmen, and such "Liberal Orthodox" people as Beecher and Murray and Thomas and Swing, and their followers, and Swedenborgians, and Hicksite Quakers, as well as most Spiritualists, are as firm believers in a God as he himself can be? Is he ignorant of the fact that that man who is now confessed to be the ablest living defender of theism as against atheism, and the spiritual philosophy as opposed to materialism, is James Martinau, a life long liberal?—Pamphlet Mission. The Byaminer and Chronicle of New

Items of Interest-Gems of Wit and Wisdom.

KISS ME GOOD NIGHT. The following lines, written by Ben R. Shekell, of the Arlington suggested by the last words of the late Wm. S. Huntington to his wife, are kindly furnished; they are too good to be lost.

Kiss me good-night, my love, kiss me good-

For my pulse halts long, and my heart beats slow, And your beautiful eyes grow dim to my

Or have they, my pet, lost their usual glow? All now seems vague, except memory, dear; So I wander back to our young love's alight. To that evening when hope dispelled my

fear. As you kissed me, sweet, your first good-night.

And I see you, too, by the altar stand, While the blush succeeds the pallor's flight, When you give to me your trusting hand Which I kiss again, with my last good-night.

remember, too, at our baby's birth, When his young eyes opened to the eager

light, . That such joy as mine was not of this earth, As I kissed you, darling, a sweet good-night. stretch you my hand, growing cold in death,

Kiss me good-night, my love, good-night

And strain you my eyes in their failing

But the kiss she gave was no mortal kiss. For there flew to her lips her heart's full

Her soul reached far-twas a moment of She kissed him from earth, he kissed from

· DR. JOHNSON'S PRAYER.

Governor of heaven and earth, in whose hands are embodied and departed spirits, if thou hast ordained the souls of the departed to minister to the living, and appoin-ted my departed wife to minister to the care of me, grant that I may enjoy the good effects of her attention and ministration, whether exercised by appearances, impulses or dreams, or in any other manner agreea-ble to thy government. Forgive my pre-sumption, enlighten my ignorance, and however meaner agents are employed, grant me the blessed influence of thy holy spirit.

In the Penitentiary at Auburn, New-York, there are twenty-seven clergymen, forty-two lawyers, thirteen doctors, and three

Boston Advertiser: Money is a wise contrivance to place fools on a level with men of sense.

"Psifaw!" said a young lady of musical taste, passing a certain Church Sunday night, where an incomplete organist was torturing the instrument, "its enough to make that congregation all go wicked just to imagine their organist having a harp in the New Jerusalem and being entitled to

THE SPIRIT WORLD.—The very grave is a passage in to the beautiful and the glorious. We have laid our friends in the grave, but they are around us. The little children that sat upon our knees, into whose eyes we looked with love, whose little hands have clasped our neck, on whose cheek we have imprinted the kiss-we can almost feel the throbbing of their hearts to-day. They have passed from us—but where are they? Just beyond the line of the invisible. And the fathers and mothers who educated us, who directed and comforted us, where are they but just beyond the line of the invisible The associates of our lives, that walked along life's pathway, those with whom we took sweet counsel, and who dropped from our side, where are they but just beyond us ?-not far away-it may be very near us, in the heaven of light and love. Is there anything to alarm us in the thought of the invisible? No! It seems to me that sometimes when our heads are on the pillow, there come whispers of joy from the spirit-land which have dropped into our hearts thoughts of the sublime and beautiful and glorious, as though some angel's wing pass-ed over our brow, and some dear one sat by our pillow and communed with our heart's to raise our affections towards the other and better world.-Bishop Simpson.

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#### The Difference Between Us.

"Surely there must be other means attainable by patience and proper vigilance for testing the actuality of the phenomena of materialization. For interposing a timely word in behalf of protecting the medium from these unnecessary outrages, our brother of the Religio Philosophical Journal that his desire to unearth and expose all frauds in Spiritualism cannot possibly be more earnest than our own. We merely differ in our modes of proceeding. We do not think that the truth can be best served by violence, or by exacting conditions, which, though they may seem very reasonable to those not yet acquainted with all the phenomena, are in truth opposed to successful manifestations. The Banner of Light has been always just, not merciless, toward all fraudulent attempts to help on the phenomena. We have not even spared mediums, whom we knew to be genuine, but who may have been tempted to supplement real spirit action by simulated. Under the facts, and looking back upon our record, we are therefore undisturbed by the insinuations of our Chicago contemporary."—Banner of Light.

It would indeed seem to any reasonable mind that other means than the violent interruption of a scance by investigators, were attainable. Yet facts are stubborn things, and what are the facts in the history of the development of the full form manifestations?

With exceptions so rare as not to weaken the statement, the honest efforts of Spiritualists to co-operate with mediums in obtaining these phenomena under proof conditions, and in a way to admit of accurate observation and statement, have proved abortive. Exhibitions of form manifestations have been hawked around the country with n eye single to the filling of the operators. That which should be held as the most sacred of all subjects has become common. The séance room which should be the "holy of holles," has by the very course of its managers come to be no more respected than the minstrel concert or snake show which follow Barnum's " Grand Aggregation."

The Banner of Light will no doubt agree with us, when we say that Spiritualism has not a man in its ranks of broader sympathies, finer feelings, or more tender regard for the right of every human being in whatever station of life, than that magnificent old patriarch, Samuel Watson. He is known as a man of unusual ability, and has a personal experience in the investigation of spirit phenomena second to none. No person living can impeach the integrity or purity of his motives, and no medium can complain of unkind treatment or "violence" at his hands, yet in the Voice of Truth for May 18th, he quotes a long communication from the Journal, by a well known medium in support of crucial test conditions, and prefaces it with the, following most pertinent

The author, (the medium whose article is prefaced by these remarks,) has found by experience that strict test conditions, not only remove skepticism from the minds of investigators, but strengthen his own powers.

his own powers.

We are not surprised that persons attending seances, and paying their money to satisfy themselves whether materialization is true or false, should throw turpentine balls, make charges upon cabinets, and other demonstrations of violence, when test conditions that cannot inflict pain or suffering upon the medium are refused. Spiritualism has lost nothing by exposures of fraudulent manifestations. They have assisted in clearing away the rubblish, which has prevented the precious jewel from reflecting the glorious sunlight of heaven. Honest investigators have a right to demand the strictest test conditions, and we hope they will always do so.

The editor of the Banner of Light says "For interposing a timely word in behalf of protecting the medium from the unnecessary outrages our brother of the RELIGIO-PHILOSOPHICAL JOURNAL, calls us to ac count." With all due respect to our venera-ble brother, we must most emphatically deny the truth of this assertion; we have done no such thing. We published in full the editorial on which we commented. Let the Banner extend to us the same courtesy and its readers can then see just what we do claim, and we believe that a majority of its readers will say that our points are well taken. Our good friend says: "The Banner has been always just, not merciless toward all fraudulent attempts to help on the phenomena." . Herein lies a nut we cannot

crack. How can we be just in these cases without being merciless to the vampires who are sucking the life blood from Spiritualism? Is not mercy to them, injustice to our glorious cause? Does the kindhearted surgeon hesitate to use the keen knife and saw when the gangrened limb threatens the life of the body?

It is a significant fact that every one of these pestiferous fellows who are illegitimately making merchandise-of Spiritualism, hate the JOURNAL as the soythical devil is supposed to hate holy water. We cannot temporize or compromise with them; we know, indeed, that the good will of a dog is better than his hate, but as we view matters, no other course is open to us than the one we are pursuing. When a great internal warfare is in progress, we betwee with Sher-man in doing the enemy as the injury we can. Western people somehow have a straightforward, square-toed way of doing things. Under such training the West nurtured an ungainly rail splitter until she developed him into the greatest president America ever had, and trained his hand so that by a single stroke it could free millions of his fellow men. Under such training the West disciplined a poor tanner, who left a salary of sixty dollars a month to lead mighty armies on to victory, and enabled, him to snatch success from the very jaws of defeat, and evoked that stern, uncompromising spirit which gave birth to the historic sentence, "I propose to fight it out on

this line if it takes all summer."

With all due modesty we make that speech our own; we shall fight it out on this line if it takes all summer!

## The Mott Case.

There is a large class of people in the world who seem to consider that the duty of a newspaper is to be the special pleader and partizagadvocate, of every actor scheme of every individual belonging to the same party or sect. There are among Spiritualists some who have not developed beyond this plane of thought, but we believe the number is comparatively small. We think that the interests of Spiritualism can be best subserved by giving to our subscribers in a fair and impartial manner both sides of every important issue.

That thus our readers knowing all there is to know of each case which admits of argument or doubt, may use their own best judgment in determining the truth. We do not deem it the province or the right of the editor to suppress that which appears to militate against the cause. We believe such a course tends to weaken the understanding and render narrow and clannish the general reader; and of necessity places him at a disadvantage in a contest with an opponent. Some of Mr. Mott's friends feel unkindly towards us for publishing the Pattee version of the late trouble and especially for not publishing in the same issue a letter from a gentleman whose very existence we had never before been aware of, and who did not take the trouble to identify himself or verify his letter by the endorsement thereon of those well known to us, and who filled most of his letter with irrelevant matter. We published all there was of it that could benefit Mr. Mott, as we also did of the ed itorial from the local paper.

We published the despatches just as they were received by the Chicago papers and in the absence of any evidence from Mr. Mott's family we refrained from expressing any

opinion on the affair.

We did not publish further matter for Mr.

Mott, for the very good reason that we did
not have it, though we held the forms until
the last moment, expecting something from
Mr. Mott, or his friend, our old and respected

subscriber, Mr. Pitkin.

Neither did anything come in time for the next issue. However, as will be seen, we give Mr. Mott the benefit of ample space this week and present evidence, which, taken as a whole, seems to establish the proof of spirit form manifestations fa his presence beyond a reasonable doubt.

We wish to call attention to a point, an observance of which, it seems to us, will render the evidence offered in future cases more easily understood. Brother Blanchard says in his letter:—

The question which arises, whether all of these thousands of people who have seen these manifestations, are poor, deluded fools, or Mr. Pattee with his little ring the hero of the day."

Bro. Blanchard is not alone in thus stating the situation, yet nothing could be farther from a correct statement. The fact that Mr. Mott has convinced thousands of the genuineness of his manifestations by irrefragible proof, would not in and of itself disprove the Pattee charge. It does, however, become powerful collateral evidence in favor of the defense, and together with the united testimony of Mr. Pitkin, Stephen Young, Esq., Mrs. Mott and others, comes as near establishing absolutely, the innocence of the accused as can be done outside of the jurisdiction of a court of law.

The editor of the JOURNAL wrote Mr. Mott on May 14th, as follows:

Mott on May 14th, as follows:

J. H. Mott Esq., Dear Sir:—Now is your golden opportunity if you are an honest man and medium who does not assist the spirits. If you will come to Chicago and be tested, I will see that you are well and kindly treated, and will give you the free use of my paper to publish the result, you allowing the officers of the First Society of Spiritualists of Chicago to select a committee of seven to conduct the experimental test scances. Hoping for an early reply, I remain Yours truly,

No reply to this has been received.

JNO. C. BUNDY,
No reply to this has been received.
On May 22nd, we wrote Mr. Mott's next
friend, Mr. H. G. Piskin, as follows:

and give Mr. Mott a careful and complete series of experiments and publish the results at full length in the Journal, provided Mr. Mott will submit to reasonable test conditions, such as will not interfere with the necessary conditions the spirits require, or with his personal comfort. I would prefer to have him come here, but if need be, will go there. Awaiting an early reply, I am, Fraternally yours, JNO. C. BUNDY.

No reply has been received up to the moment of going to press.

### Emerson's Thelstic Views.

At a recent gathering in Boston, the venerable Bronson Alcott of Concard, Mass., discoursed in his conversational way, on the Concord transcendentalists. Being questioned as to Mr. Ralph Waldo Emerson's exact religious views, he said that his friend's creed was unwritten; that Emerson was "an individual thinker who belonged to the Church of one member. He was, nowever, a man to be taken by the hand as a brother among all Christians; he was a Christian theist. There was a type of mind that did not like to express its inmost convictions, and Mr. Emerson's was of that order."

A neighbor of Emerson's for nearly half a century, Mr. Alcott ought to be able, if any one can be, to speak with authority as to Emerson's religious views. But in claiming him as "a Christian theist," we think he must be a little over-confident. If Emerson may be ranked as such, then he has the art of not saying it, beyond any writer that we knew of. That he believes in an intelligent Supreme Cause, a conscious and personal God, is manifest, unless he is juggling us with words. 'He may believe in the God of Christ, but it is evident that he does not believe in the God of orthodox Christianity. He is continually making references to God which are irreconcilable with the notion of the divine impersonality and unconsciousness; and again his expressions have a pantheistic significance. Judging Emerson therefore, by his utterances, we should describe him as a theistic Pantheist; or, if preferred, a Pantheistic theist.

A new feature of Chicago journalism is the attempted administration of the Evening Post of that city by two ladies. The experiment is unprecedented, at least on such a scale, and the result will be watched with interest. Chicago is a city where the fighting editor is an important institution. The ladies conducting the Evening Post must prove whether or not the liberties of the press can be defended as well by love and moral suasion as they can by a club. If so, they will have achieved a grand success in the leading requirements of a journalistic career.—Banner of Light.

We are really at a loss to know just how to take our worthy old bachelor Triend who penned the above item. Does Bro. Colby know that the editor-in-chief of the Post is an amiable, intellectual, highly cultured and experienced spinster? And what is probably a stillhigher accomplishment to a Boston bachelor, that she wears eye glasses? We half suspect he does know all these things, and hence his bid for a partnership as fighting editor. We tender our kindly offices to the veteran bachelor, and will do all we can to establish harmonious and favorable "conditions." Like the venerable editor of the Banner of Light, Miss Willard is zealous in the work of uplifting mankind and an especial advocate of temperance, and as editor of the Post will no doubt make a

# Apparently.

In the hurry of reading proof when the type forms were waiting last week, we inadvertantly omifted the above word in our account of a scance with Mrs. Simpson; the sentence should have read: "The scance opened with independent slate writing, the conditions being, apparently, fraud proof." We make this explanation only in the interest of accurate observation and narration. Though Mrs. Simpson holds the slate under a table covered with a spread, yet the manner in which it is done has proved very satisfactory to many ef our most skeptical and exacting investigators.

We are in receipt of a communication for publication from New York, with the signatures of several gentlemen attached, endorsing an alleged materializing medium in that city. We have no faith whatever in the mediumship of the person named, hence we decline to comply with the request of the writer of the statement.—Banner of Light.

If our esteemed contemporary has "no faith whatever in the mediumship of the person named," would it not be better to give the public the name of the person who, being unworthy of the confidence of our experienced friends, must of necessity be defrauding the public and injuring Spiritualism.

#### Dr. Crowell's Essay on the Religion of Spiritualism.

Sometime since there was published in the American Spiritual Magazine, a well prepared and highly valuable paper by Dr. Crowell, which was well received at the time, and now that the subject is attracting more general attention, the author has been induced to put the essay into pamphlet form, making a desirable document for general circulation. It is published by Colby & Rich, Boston, and is for sale at the office of this paper. Price, fifteen cents.

We received, Monday, a package of figures from Alice and Zora Daily, of Murphysboro, Illinois, for the lyceum, which were spoiled en route. Flowers cannot be sent by mail without being damaged, and any writing accompanying them will subject them to letter postage.

"Nora Ray" is now out. See advertisement in an another column.

#### Momentous Import.

This number of the Journal is in some respects the most important one ever published. The issues are clearly defined and the lines are being closely drawn between the rights of the great public on the one hand, and the demands of a heterogeneous. horde of speculators in Spiritualism on the other. The yerdict of the Spiritualists of America is called for and is fraught with momentous import to the cause of Spiritualism. If this heaven-sent cause is to be carried forward in the interests of an irresponsible class who allege to demonstrate its truth by spirit phenomena, and yet either decline to give reasonable proof of their claims or actually supplement their genuine powers with fraud, then we are ready to retire from the movement: On the other hand, if Spiritualists and investigators desire to know whereof they affirm, if they wish to rid the cause of its demoralizing features and place it where it will receive the respect and attention it deserves, we are ready to remain at our post and bear the brunt of the fray. Spiritualists, the decision rests with you. If you approve the policy and sentiments of the RELIGIO-PHILOSOPHICAL JOURNAL, prove it promptly by word and deed and back up its efforts with your own; sustain it with your money and get your interested friends to do the same.

#### The Counter Protest of the Hon. S. B. Perry.

We ask every person interested to give the communication from Mr. Perry a careful study. It seems to us to be a masterly exposition of the situation and a most complete answer to the declarations of the spirit purporting to be A. A. Ballou. Mr. Perry is a most devoted Spiritualist, a leading citizen of this city, and a man whose opinion commands respect before the highest courts of the land, as well as among his fellow citizens. In this vigorous and timely counterprotest, he ably espouses the cause, not only of those immediately misrepresented, but of the whole body of honest Spiritualists and investigators. We freely endorse what he says.

#### Laborers in the piritualistic Vineyard and other Items of Interest.

Prof. B. F. Underwood will be at Nora Springs, Iowa, from May 28th to June 2d, and then goes to Jacksonville, Illinois.

Dr. G. E. Rogers expected to reach Cedar Rapids, Iowa, about the 23d of May to remain two weeks.

Dr. H. P. Fairfield would like to make arrangements to lecture in the west. Address him at Greenwich Village, Massachusetts

Mrs. Emma Tuttle gave a reading last week to an overflowing house, at Norwalk, Ohio. The whole Tuttle family seem to have marked histrionic talent.

Prof. B. F. Underwood delivered his able lecture on Evolution versus Creation, to a large audience at Duluth, Minnesota, on the 20th ult.

Dr. D. W. Hull will answer calls to lecture or debate. The subjects discussed are theological, scientific and philosophical. Address, Montgomery, Indiana.

Mrs. Laura Kendrick, of Boston, will speak at the convention at Deansville, N. Y., June 8th and 9th. A. A. Wheelock and Warren Woolson are expected to speak there also.

We would call the attention of our readers to the articles appearing on the 6th page of the JOURNAL (this week and last) under the head of "Dark Circles." That subject is exciting a great deal of attention just

A report of the exercises of the Chicago Progressive Lyceum last Thursday, is unavoidably crowded out. The entertainment was a fine one; all those who participated in the exercises acquitted themselves with great credit.

Mr. Clayton F. Woods, of Palmyra, Nebraska, gave us a call last week, on his return from Washington, where he has been getting posted on the way the moral, honest and unselfish politicians govern this much abused country. Mr. Woods is a zealous worker in the Liberal League movement and is destined to make his influence felt in years to come

O. P. Kellogg is engaged to speak the first two Sundays of each month at Titusville, Pennsylvania, and is at liberty to make engagements for the last two Sundays. Those wishing to communicate with him should, during the first of the month, address him at Titusville, Ta., and the last at his home, East Trumbull, Ohio. Mr. Kellogg is one of the pioneers in the cause of Spiritualism, although still young, and for more than twenty years has constantly devoted himself to the cause, with a self-sacrifice and zeal worthy of all praise.

# "Save Paine Memorial Building!

Such is the wail that goes out constantly from the attic of the much mortgaged monument down at the Hub. The magnificent gift of the eccentric Lick, was made to yield about one-sixth of the value the donor put upon it. This sum, and all others that could be scraped together, have been swallowed up in the vortex, the property sold on a mortgage, and now the frantis bry of Seaver is heard in the land, beseeching contributions, to save "the handsome monument to Thomas Paine and home of the Investigator." Shell out, friends, the experience of the past—with the concern should not cause you to hold back. O no! Send your money right along and get one of those pretty certificates.

Highly Important Meeting of Chicago Spiritualists.

There was a solemn meeting Wednesday evening, May 22nd, in the lecture room of the Third Unitarian church. It was made up of representative Spiritualists, thoughtful, intelligent, earnest persons, who had assembled to perform a disagreeable duty, and who did it with sad hearts and determined action.

In addition to the gentlemen present,—among whom were a number of the officers and prominent members of the First Society of Spiritualists, a still larger number composed of leading citizens, who are attendants at Mrs. Richmond's lectures or interested in Spiritualism, had expressed their hearty approval of the resolutions and their regrets that other engagements prevented their attending the meeting.

The meeting was for the purpose of allowing the honest Spiritualists of the city to express their sentiments with regard to the action of Messrs. Bastian and Taylor.

Mr. A. B. Tuttle was called to the chair,

and Dr. D. P. Kayner was chosen secretary: Col. Vallette, for the committee of petitioning investigators, presented a report to the meeting. He prefaced his report with the statement that since his residence in the city he had not classed himself with Spiritualists, but had quietly gone around investigating the phenomena simply to arrive at the truth. He had gone first to Bastian and Taylor's séances, and had gone to them more than to any other mediums. His investigation had satisfied him that while some of their manifestations might be, and probably were, genuine, yet a good many of them were fraudulent. With the belief that these mediums, claiming to represent the Spiritual-ists of the city, ought to submit to test sé-ances; he had been instrumental in getting up the petition asking them to allow a party of honest investigators to have some test sittings. He said that, to his great disappointment and grief, the mediums had de-clined to give test scances. The reasons for declining, as set forth by Bastian and Tayor, seemed so frivolous as to be an insult to common sense, and Col. Vallette considered it such. The colonel thought that Spiritualism was founded upon truth and facts which could be demonstrated; and not upon deception. Bastian and Taylor had a golden opportunity to demonstrate the genuineness of their manifestations by acceding to the requests, made in good faith and in the interest of truth alone; but they lost it by declining to give test sittings.

Col. Vallette then read a series of resolu-

Col. Vallette then real a series of resolutions, which had been prepared by his committee. They were finally adopted by the meeting in the following form:—

Whereas, A respectful request has been made to Bastian and Taylor by a large number of those interested in the investigation of spirit phenomena that, in view of the many recent exposures of professed mediums, and of the doubts and diabeliefs excited in the public mind as to the genuineness of any form materializations, and in justice to themselves as professional mediums, and to the cause they profess to regard, they would give a series of test scances, that their exhibitions might be observed unds conditions affording accuracy of observation, and which reasonable request Messrs. Bastian and Taylor have refused to grant: and,

grant: and,
WHEREAS, Truth always should seek and
submit to the most thorough and searching
investigation; therefore, be it

Resolved, That in our opinion, their refusal to satisfy the just demands of the Spiritualists of Chicago, is presumptive evidence of practices upon their part, which will not bear investigation.

Resolved, That we will not give countenance, encouragement or support to Bastian and Taylor until they give evidence of the validity of their claim, as they have been requested to do; and we recommend to all Spiritualists throughout the United States that they discountenance them, lest the large and deserving class who follow the vocation of mediumship, and the cause shall suffer from their final exposure which is sure to follow. Resolved, That the daily papers of this city

Resolved, That the daily papers of this city and the publications devoted to Spiritualism throughout the United States be requested to publish these resolutions.

said that he had signed the original petition to Bastian and Taylor, but when he did so, he did not know the thing was going to take this turn. He heard a lecture from "George," the controlling spirit, at the medium's house, in a private scance, on the evening previous, when the spirit had talked on this subject for an hour, and he was satisfied of the genuineness of the manifestations. He did not want his name to be

# used in connection with the resolutions.

replied that he could not have confidence in "George" and "Johnnie" so long as those spirits are making money for Bastian and Taylor, unless the mediums submitted to test conditions. The Colonel was now satisfied that he had never seen in their circle a genuine full form materialization. The night of the Times exposure he had seen Mr. Taylor go to the cabinet window and whisper in there three or four times to what Mr. Taylor claimed was the spirit of "George," in the midst of uproar and confusion; whereas the Colonel had always understood that harmony, and songs, and melody were necessary to spirit communications of any kind. The Colonel did not like the looks of things. Five or six of the gentlemen, all pronounced Spiritualists, declared that they had never seen any fullform materializations which they could say were genuine.

Mr. Hale again stated his belief that the manifestatations were genuine, and insisted that his name be taken from the list attached to the request to Bastian and Taylor to give test seances.

On motion, his name was erased.

The Times reporter, who was present in his professional capacity, was, by the unanimous consent of the meeting, now permitted to make a statement. He said he had attended the séances for honest investigation. He reiterated his published assertion that he had grabbed Bastian in the guise of an Indian maiden, had thrown him to the floor, and held him until dragged off. He also related other circumstances tending to

show fraud.

The editor of the Religio-Philosophical Journal took the floor after the Times reporter, saying that he had not intended to speak at all, but was now strongly impressed to do so, and then called the attention of the charman to the fact that the remarks of Mr. Hale and the Times reporter were not germane to the object of the meeting which was called, not to pass upon the character of Messrs. Bastian and Taylor's exhibitions, but to take action upon the course of these young men in openly defying the Spiritualists of Chicago by their unwise and discourteous refusal to give a series of test séances.

However, in view of the fact that it seem-

ed at this stage of the proceeding to be a sort of experience meeting, he would relate an experience he had once with these medi-ums. He then gave the details of an in-stance in which he had seized Mr. Bastian while that gentleman was personating a spirit and giving the sitters spirit touches. Bastian had ever since been fearful of ultimate exposure at his hands. This meeting, however, was called, as he understood from a number of gentlemen who had been interested in getting it up, to establish the impor-tant fact that Spiritualists discountenanced everything connected with the production of spirit phenomena which did not admit of satisfactory proof, and that they had come to the conclusion that the opportune time had arrived to unburden Spiritualism of the load of corruption which had grown with its growth until it had so permeated every phase of the phenomena as to cause a general distrust of mediums, not only by non-Spiritualists, but by Spiritualists themselves. That justice to the glorious cause of Spiritualism which they all loved and to honest mediums whom all Spiritualists would make every effort to serve demand-ed that Spiritualists should arouse and crush out the evil ere it was too late. He considered the main question for them to consider was not the status of Bastian and Tayler's exhibitions, but a great principle lay under their action on the resolutions now before them, the adoption of which would be an important precedent, and the shrill bugle note of warning to all illegiti-mate speculators in Spiritualism.

#### DR. BISHOP.

a magnetic physician, told of some materializations which he had seen at private and public sittings given by the mediums which seemed to him remarkable and satisfactory. He thought that the committee were asking too much of the mediums, in demanding that they should submit to the investigators' conditions instead of the spirits'.

HON, SANFORD B. PERRY thought that the conditions which mediums exacted were too often just the conditions which rendered fraud easy, and exposure impossible. He was a believer in the spirit philosophy, in spite of the exposures which are constantly taking place. But he thought that every possibility of trand ought to be taken away; that mediums ought to be willing to permit the removal of such possibility; and if that were not willing to permit such removal, they ought not to have public endorsement. The request made of Bastian and Taylor was a reasonable request, because it was made, apparently, with a good motive, and in the interest of the cause. It was a fair proposition. That the mediums will not grant the request will be taken by Spiritualists and investigators as an almost mathematical demonstration that they dared not; that their manifesta-tions were fraudulent. Mr. Perry wished it understood that he did not say that the manifestations were fraudulent, but that the friends of Spiritualism would look upon the declination by the mediums to grant the fair and courteous request of the petitioners as positive proof that the manifestations were not all genuine. He was in favor of the resolutions.

# PROF. HUMISTON

said that he had come to the city a thorough skeptic as to Spiritualism. But he had seen, since he came here, manifestations which satisfied him that communication with departed friends was possible. From a skeptic he had become a firm believer. He thought, however, that a large part of the manifestations given by mediums—proba-bly nine-tenths—were fraudulent. It would not do to indorse and recommend mediums who refused to submit to test conditions. He had no desire to injure them unjustly. But all mediums must prove their genuineness, whenever a reasonable request was made for such proof. The case was as if a community should be flooded with counterfeit bank bills; the universal distrust ercantile and cial enterprises and demoralize all the trans-actions of life. Every bank ought to be anx-ious to prove the genuineness and worth of its own bills. It ought to allow its books to be examined, and its vaults to be searched to satisfy the public that it had no tools for counterfeiting. Spiritualism was too sacred a thing to be trifled with. The fact that Messrs. Bastian & Taylor settled back upon their dignity and refused even to present the request to their spirit guides, condemned them. The fact that they shunned investigation was prima facie evidence that something was wrong. The persons present ought to put themselves on record as refusing to accept anything which could not be put to a crucial test.

# DR. BUSHNELL

thought that Bastian and Taylor, from a business standpoint, had a right to refuse the request and therefore thought that the resolutions were a little too strong. He then excused bimself from further attendance and withdrew.

# MR. O. A. BISHOP

thought that Bastian and Taylor were not ganuine mediums, and he wanted the resolutions adopted.

# PROF. ALLEN

said that he had been a medium for many years, and knew something about conditions. He could not understand why any mediums should refuse to give sittings under test conditions. Whenever a medium declines to allow test conditions, it was presumptive evidence that something was wrong. Too great a principle was at stake in the matter, and as public mediums they ought to be willing to demonstrate the genuineness of their manifestations. He was in favor of the resolutions.

# DR. D. P. KAYNER

said that he had been a medium for twentyeight years, had large experience with nearly all the noted mediums who have been
known in the movement, and made a vigorous protest against allowing fraud to go on in
the name of Spiritualism. True Spiritualists
had berne the odium of it long enough.
Every man and woman claiming to be a medium, should be willing to submit to test
conditions. conditions.

conditions.

The vote was then taken on the resolutions. Mr. Hale was excused from voting Dr. Bishop voted no. The following named gentlemen yoted in the affirmative:

A. B TUTTLE, D. B. KAYNER,
L. J. TODD, PROF. HUMISTON,
COLLINS EATON, J. R. ROBINSON,
J. D. TALMADGE, T. S. MITCHELL,
COL. VALLETTE, J. W. HARMOUNT,
H. H. CROCKER, S. F. POOL,
T. J. MATTESON, L. W. ARNOLD,
O. A. BISHOP, H. W. GUERNSY,
HON. S. B. PERRY, JOHN C. BUNDY,
A. M. LEWIS, L. B. FIRMAN,
PROF. M. ALLEN, IRA B. EDDY.

to them being offered, was on motio n,adoptwithout a dissenting voice:

Resolved, That we fully approve the fol-lowing suggestions, and recommend that all mediums who ask endorsement from Spiritualists, be required to assent and conform thereto.

[As the "Hints" were published last week, it is unnecessary to insert them here.] The meeting adjourned.

The June number of the Magazine of American History, published, by A. S. Barnes & Co., New York and Chicago, has 'A Month Among the Records of London; Early Spanish and Portuguese Coinage in America; Christopher Colles, the First Projector of Inland Navigation in America, and a Translation of St. John de Créve Coeur's Account of the Nantucket Indians," with other articles of interest.

The Cleveland Sunday Daily Post of May 12th says:

A course of scientific lectures, as intimated some time since, is to be delivered in this city soon by Prof. R. C. Eccles of New York. Mr. Eccles will be aided in illustrating his experiments by the best of apparatus he carries with him for that purpose. The subjects treated will be Electricity, Light, Heat, Color, and the Wonders of the Telephone and Phonograph.

## Rassed to Spirit-Tife.

ALBERT E. Moone, aged 15 years, passed to the spiritland, on Saturday morning, May 11th, under the influence of a raging fever complicated by blood poison, by being bitten by a dog. He was patient and uncomplain-

ing to the last.

Fossessing many excellent qualities, he was a favorite with his school-mates and companions, who kindly remembered him by a beautiful floral tribute placed upon his burial case. He was deeply loved by his parents and cherished by many friends.

Thy obsequies were given through Mrs. Cora L. V. Richmond, on Minday afternron, and the earthly remains taken to Graceland. The inspirational interences were most beautiful. The reference to those treasures and loves that hive gone on before to draw the interest away from this material his, and the closing poem, so fraught with live, so perfectly adapted to the occasion, so delicate and pathetic, that no one present, could feel builthe abod on the boundary just between earth-life and spirit life. was wonderfully impressive, and soul searching, yet free from the harshness and agony frequently manifested at such times and places.

His spirit passed away just as the golden sunbeams

His spirit passed away just as the golden sunbeams heralded the day—Gone before, not lost.

"But whose the sun in all his state Illumined the eastern - kies. He passed through gi-ry's morning gate And waked in Paradise."

#### Meeting at Dunder, Michigan.

There will be a Basket Meeting two miles south of Dundee, Monroe county Mich., at Mrs. chatman's, the 16th of June. Lavi Law's.

#### The Spiritualists of Central New York,

Will hold a two days' meeting and reunion in Deansville, on Saturday and Sunday, June in and 2th, 1873. Good speakers, will be present. The friends here will do all they can be enter-tain visitors. A good time is anticipated and a cordial thyita-tion is given to all to come and have a good time with us, and tryite rose friends. Good board at the hotels at reduced

S. W. PECK, Deansville, N. Y. Committee, E. F. BEALS, West Windeld.

Deansville, N. Y., May 13, 1879.

E. F. BEALS.

The Spiritualists and Liberalists Will please bear in mind that our next quarterly meeting takes place in Omro. Wis., June 14th, 15th and 16th next. The sample announcement that Prof. R. G. Eccies will speak, is a sufficient guaranty of success. Good vocal and instrumental music is secured for the occasion. Come all.

Dr. J. C. Phillips, Secty.

S. M. Brown, Pres't. N. W. S. C.

The 19th Anniversary Meeting at

Sturgis, Michigan.

The Harmonial Society of Sturgis will hold their annual meeting is the Free Church, at the village of Sturgis, on the 14th, 15th & 16th days of June. Eminent speakers from abroad will be in attendance to address the people. A general invitation is extended to all.

By Order of Com.

#### Spiritual Camp Meeting in the North-- . West.

The Spiritualish of Northern Iowa and Southern Minnesota will hold a camp meeting in Webster's Grove, one mile west of Honsir, Howard Co., Iowa, commencing Wednesday, June 26th next, and holding over till Sunday June 20th. The Rev, Samuel Wetsob has been engaged as principal speaker in conducting the services. Geo. P. Colby, test, trance, and clair voyant medium, will be in attendance others are expected. A general invitation is extended to mediums, and all interested in the promedigation of a pure Spiritualism, and in devising means and plans for promoting the culture of a true manhood and vomanhood. Hay and wood will be furnished those coming from a distance. Bonair (Vernon Station) is on the line of the Chicago, Milwaukee and St. Paul Railroad, six miles west of Cresco. J. Nichols and Ira Eldridge, of Cresco, W. White and W. Stark, of Lime Springs, and G. Webster, of Bonair, Committee of Arrangements.

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THE most chaste and delicate perfumes for the handkerchief are Dr. Price's Unique Perfumes. They will delight all who use them.

UNEQUALED—McChesney's full set of teeth for \$8.00, filling half price. Cor. Clark and Ran-dolph streets. 24-13

Saponifier, see advertisement on another page 23-16-25-15

Dr J. A. Clark, Electropathist, 157 South Clark street, Chicago, has had twenty years' practice, and refers to many of the first families in this city, whose names will be furnished on applica-

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O. A. BISHOP. H. W. GUERNSY,
HON. S. B. PERRY, JOHN C. BUNDY,
A. M. LEWIS. L. B. FIRMAN,
PROF. M. ALLEN, IRA B. EDDY.
THE HINTS TO INVESTIGATORS AND
MICH WE published some weeks since in the
JOURNAL and again last week, were then
read, and the following resolution relating

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24-12ti

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My Father's Love.

BY MRS. E. L. SAXON.

My childhood's days were motherless, Lone and strange beyond compare; But for my father's tender love, Too hard for little child to bear; Each night I took my parting kiss-I always made the childish plea, Oh, father, when you lie awake, I beg you'll turn your face to me! " He never laughed, but grave and calm, Bent down with eyes so softly blue, And answered thus, "My little lamb, I always turn my face to you."

This was my type of heavenly love; I drew the childish inference then, If thus on earthly father feels, How must God love the sons of men! No after power or fearned lore, Could shake my trust, so firm and free, Though oft my heart was sad and sore, I felt God turned his love to me. Through weary years their course have run, Still the unwavering trust must be, That bids me pray as I have done, "Oh, father, turn your face to me." New Orleans, La.

### Dark Seauces.

The advantages and di advantages of circles held in the dark, are a constant and interesting theme of discussion. For the purpose of obtaining the general feeling of Spiritualists concerning the subject, we have addressed letters to many who have had large experience, or have given the matter close study, or are representative people, whose opinions are entitled to consideration, and we shall print the answers, and finally classify the resait so that it will be of value to those interested

The question put is as follows: In your opinion what is the effect of dark séances (1) in so far as they bear upon the scientific exposition of spirit phenomena; (3) in so far as they effect the morale of Spiritualism?

ANSWER BY MRS. M. J. WILCOXSON.

Thanking you for the confidence you have ex-pressed in your request, I imagine it is not so much my experience in detail (which would be very lengthy) as it is my highest and best convictions, as the fruit of such experience, which you are af-I am satisfied that dark circles, however objec-

tionable from the frauds which have been prac-ticed through them, have formed a most import-ant link in the chain of scientific evidence which supports the whole superstructure of phenomenal Spiritualism. And we can no more spare the par-ticular facts and phenomena derived therefrom, ticular facts and phenomena derived therefrom, thair we can dispense with the facts and phenomena of nature's dark circle in any other department of being without a mutilated and incomplete philosophy. Probably I do not exaggerate when I affirm that to the honest thoughtful, unbiased investigator, who by hundreds, and perhaps thousands, have patiently and analytically persevered in exploring this field of inquiry, one might as well promise us a complete knowledge book of the material universe without the revelations of night, as to insist that dark circles have never kiven us material universe without the revelations of night, as to insist that dark circles have never given us most valuable scientific facts which no other department of phenomenal Spiritualism could furnish. From the most beautiful lights, surpassing the brilliancy of precious stone, to the lightning speed with which a drum, guitar, trumpet flageolet and accordeon have all at one time, and without only one medium, been played upon, while thus upon the electric wing, a most wonderful power of intelligence has asserted its presence, which no amount of fraud could contradict. "But why could not all this be done in the light of day," says the skeptic. Let me ask him why do not the countless lights of our universe, planets, stars and comets of every magnitude, shine by day? Why did Deity or God create darkness at all, and why does it so affect the germinating of seeds, the rising and falling of the tree sap, the life and growth of plants, the electric and magnetic currents by which the rain falls and many other things are caused? Some flowers bloom only in the night. Sleep "nature's sweet restorer," is said to furblish far more vitality by night than by day. This, however, may not have been reduced to a scientific certainty. It cannot be denied, however, that darkness must be favorable to a variety of manifestations occurring under the head of spiritual phenomena. That spirits have, in all ac-counts of their visitations apparently clothed them-selves in a sort of semi material, semi-spiritual garb or covering, would seem to preclude the pos-sibility of their being seen by daylight, unless substance, whatever it may be termed, to produce an unusual density. So, in all accounts of such visitations, both ancient and modern, it has been seidom that such forms were seen and identified in the deating. in the daytime. At least, the greater majority have appeared by night. (Read New Testament accounts: "A light shined in the prison " etc.)

With the imperfect knowledge I have of chemistry, I can see that darkness plays a most potent part in effecting the most sublime results—and almost any person with like understanding knows that there is no department thereof more interest-ing than the chemistry of light, for while it is the medium of aight, the agency by which the whole science of optics is regulated and sustained, it schute from our vision the countless lights of the universe as well as nearly all artificial lights, but those of the most vivid character. Thus, clothed upon by the fine allral substance which their own spiritual bodies naturally attract to themselves from those stiff-clothed in flesh, where there is no strong repulsion to prevent, darkness supplies the only favorable condition for them to produce their strongest manifestations.

Now, to "the morale of Spiritualism," which ert that dark scances have so badly dam. aged. It is in the darkness of night that the com mon thief, the burglar, the midnight assassin, the incendiary, the debauchee, the murderer and every class of offenders against the peace and security of society, riots in crime. How strange that our nice critics, our conscientious skeptics, our timid and innocent Spiritualists, have never agitated the question of "the morale" of society with a similar application, and legislated darkness out of ex-

going to do about it? That divine power by which all things are sustained, has never banished dark scances of nature from our mundane sphere, and takes no notice of this question. Our glorious luminary of day divides, he time with strict exactness, promptly retiring before the august presence of star clad night, and that wonderful science, for metry of the astronomical realm is born of ence of star-clad night, and that wonderful science, Geometry of the astronomical realm, is born of the mystical darkness in which cower and hide the frauds and abortions of our lower world! But we have our compensation. What the night is to as-tronomical revelation, dark scances have been to the science of the materialization of spirit forms. Our "bad men" and bad women" as we term them, Our "bad men" and bad women" as we term them, are the legitimate offspring of inharmonious conditions, and are true to the causes that have produced them. Many are really objects of pity and compassion. Few persons of any school know how to reform and encourage them to do better, and many care less. What wonder that they resort to their passions and become careless, indifferent, then berdened and desperate. Only a long, patient, preserving activation of the very conception of persevering reformation at the very conception of human causes can root out of existence our evil minded of the buman family. . Bridgeport, Ct.

ANSWER BY WILLIAM EMM STIE MEMAN.

I am unable to coincide with the many gifted and well-meaning Spiritualists who advocate the total abolition of dark circles. My individual experience, coupled with the patient examination of the various phases of phenomena assumed to be of applying or in accuration in the various phases of phenomena assumed to be of spiritual origin occurring in Europe and America during the last three decades, convinces me that scances, both dark and semi dark, are of benefit to the cause of spiritual truth, and not to be lgnored in the present status of psychic phenomenology: It is undoubtedly true that darkness—as well as a dim light—furnishes opportunity for fraud, which opportunity, I am sorry to say, is largely taken advantage of by the horde of knaves and charlatans infesting our ranks; but the same principle will apply as regards all phenomena of principle will apply as regards all phenomena of what character soever. Physical phenomena in the light, are often simulated by dextrous trick-sters; while in many cases, deception is the ac-companiment of mental phenomena emanating from real or pretended mediums.

It is, I thinky successfully established that many

of the more startling and convincing exhibitions of occult forces, free from trickery and jugglery, oply occur—or at least rarely occur other than in a faint light or in total darkness. In all such cases however, it is indispensably requisite that the medium be under fraud proof conditions, be so situa-ted that it would be impossible for him to, aid in producing the phenomena. For my own part, I am-positive—and I am ultra-skeptical, searchingly analytical of every circumstance connected with all manifestations occurring in my presence—that all manifestations occurring in my presence—that there are produced in dark circles genuine phenomena demonstrative of the presence and power of inhabitants of the second phere, the most convincing phenomenal proofs, ever received of the existence and inter-communication with earth of so-called disembodied spir/ts were obtained in dark circles. Phenomena, impossible of explanation upon any purely mundate basis,—fraud being out of the question—baye, repeatedly occurred probaof the question — have repeatedly occurred proba-tive to my mind of the actuality of materialization

as an undoubted truth in nature. But while con-vinced of the possibility of materialization, I am requally as convinced that at least nine-tenths of the reported materializations are despicable frauds. Abolish dark circles,—which I suppose include all dimly lighted circles—and you virtually abolish materialization; for rarely is it that form-mani-festation occurs in full light. In these days of rampant fraud, when exposure after exposure of bogus, materializers stare us in the face, let us not throw away the opportunifies, rare though they may be, for obtaining genuine manifestations of spirit power; and that such genuine displays of supermundane energy and intelligence do at times transpire in dark circles I am positively con-vinced. Let us conserve all the good and true we have and can obtain Don't let us discard the lit-tle (it may be) sound and riper fruit we are able to gather, because the tages are partly full of unripe-

gather, because the trees are partly full of unripeness and partly of decomposition.

Dark circles, under proper test conditions, afford strong scientific evidence of a power and an intelligence, human in its characteristics, separate from the personalities of all present in the physical body; and as such they should be reasonably encouraged, not credulously nor fanatically, but rationally, cautiously, and under proper safeguards against all deception or trickery.—

Their scientific value is attested by the marked experience of Prof. Crookes with Miss Cook, and the well-established facts of genuine spiritual phenomena (scientifically and rigorously tested by "experts,") occurring in England the last four or five years. In America, the dark scances of Mrs. five years. In America, the dark scances of Mrs. Hollis Billing, Maud Lord, and W. T. Church, have given evidence to many critical minds of the operation of forces and intelligences impossible of successful simulation in the manner of their oc-currence by the mediums or presumed confeder-

atea.

The morale of dark circles is commensurate with the morale of spiritual manifestations as a whole; no more nor less opportunities for fraud are af-forded in dark circles; so they are in light circles; forded in dark circles; so they are in light circles; so they are in cases of trance, "controls," etc. As fraud is present in one case, so in the others. As the presence of individual human souls not residents of earth, may be and is demonstrated by one phase of phenomena, so in all the others; all are

necessary—hone can well be spared.

So I, for one, probably as intense a hater of fraud and deception in the guise of Spiritualism as lives on the earth, and as careful, probably, in the reception of phenomena of any kind, physical or mental, as any living Spiritualist, do, less, lift my voice in the interest of truth, of true mediumship, and of a purified and enlightened Spiritualism, in opposition to the total discontinuance of dark seances, and in favor of availing our-selves of this as of all other instrumentalities by which a future life for man may be demonstrated, and agnosticism and materialism (honestly held errors of many worthy souls) be triumphantly re-Fort Leavenworth, Kansas.

# ANSWER BY HON. R. G. W. JEWELL.

While I do not believe that all the manifestations which we witness during dark scances, pur porting to be the work of spirit, are frauds—oth erwise jugglery—yet I fear that much of it is so, and that too many honest, but over-credulous Spiritualish, are imposed upon, and thus awindled out of their hard earnings by impostors who profess to be mediums, under the cover of the necesity that darkness is requisite for the practice of their peculiar phase. These conditions, even when limited, afford abundant opportunity for the exercise of imposture, if the medium is dis posed to be villainous. In illustration of what I mean by the word "limited," I will say that a dimly lighted chamber or the use of a covering for the table, for independent slate writing and materializing manifestations, usually suggest doubts of the integrity of the party professing to be mediumistic; and very properly, I think, for the reason that it certainly blindfolds the auditor to the extent of the darkness required. Take from us the use of clear aight—need I say that we are comparatively helpless in the hands of the designing and dishonest of our race.

There are few intelligent Spiritualists who would be proud of a bellef in Spiritualism if the the question of "the morale" of society with a similar application, and legislated darkness out of existence, supported by this proposition, viz: the dark circles of nature have produced or encouraged all these criminals, who are not only impositors, charlatans, and frauds of the worst kind, but many of them more dangerous to life and property than the will serpent of the tropics, for he does not burn down whole cities for plunder, or destroy, to the extent that a dangerous criminal does. O no, my dear reader, darkness may conceal the criminal, but it did not make him. Dark circles may conceal the acts of a profligate or liberdine, but they have not made him sq. it seems to me most absurd that any sensible person should attribute to dark séances a demoralising effect. Unprincipled people travel in the railway cars, steamers, etc., affect the morals of socioly! When it can be proven that immorality of any kind is taught or encouraged in dark séances, by those who are responsible for the management of the séance, the charge may be justly made—but such a thing I have never known to occur. I believe that as long as immoral mental management of the séance, the charge may be justly made—but such a thing I have never known to occur. I believe that as long as immoral mental management of the séance, the charge may be justly made—but such a thing I have never known to occur. I believe that as long as immoral mental mental

patiently, and this greatest blessing mankied can know on earth, must advance slowly.

I am glad to believe that you are desirous to weed out all incumbrances and obstructions to its march forward. I trust all intelligent and true Spiritualists will cheerfully assist you.

New Orleans.

R. G. W. Jewellt.

ANSWER BY HERMAN SNOW. I have never claimed to be a scientific, but only a common sease Spiritualist. I think, however, that I have never claimed to be a scientific, to a common sense spiritualist. I think, however, that much of what passes for science, or scientific, hardly comes up to the average common sense of the people. And from this, my standpoint, I regard dark scances and their results as far from being satisfactory evidences. From my own experiences and from what I have learned of the experiences of others, I judge that at least ninetenths of what takes place in scances under cover of darkness, is the result of fraud, or of such a mingling of fraud and fact as renders all proofs thus adduced as well nigh worthless. I am very suce that had the present order of dark circles existed at the time of my early investigation, they would have been a hindrance, not a help, to my acceptance of the claim.

As the moral tendencies of the practice, it would appear with sufficient clearness, that the mingling in such an atmosphere of gross deception, whether induced mainly by mortals or spirits, can, to

er induced male y by mortals or spirits, can, to say the least, be no especial help to one's moral

On the whole, I regard this class of manifestations—exhibitions rather—as a deforming excres-cence to the fair form of true Spiritualism; and am decidedly of the opinion that the sooner they find their natural home with the bata and the owis, and other lovers of darkness, the better it will be far Spiritualism in its truthful purity.

HERMAN SNOW.

ANSWER PROM PROP. J. R. BUCHANAN. In response to yours just received, I would say: that I regard dark séances as proper and benefi-cial, when the absolute integrity of all the parties concerned is beyond doubt, or when the test pre-cautions adopted are such as to render deception impossible. Under other circumstances they are liable to abuse; they encourage deception, and have been greatly abused, to the promotion of fraud and of blind eredulity.

No 1, Livingston Place, New York.

### Prophetic Dreams.

Thomas H. Daniels, the stenographer of this Cir-Thomas H. Daniels, the stenographer of this Cir-cuit Court, says the Jackson (Mich.) Patriot, had a dream in which the practical events in every-day life, were portrayed before hand, with great clear-ness and truthfulness. He saw that he was to go to Ann Arbor at nine o'clock in the morning, and in fact, did so in the manner perceived in his dream—just catching the train.

It seems that it is a common occurrence with him after he retires to bed and gets to sleep, that his brain lifts the veil from the future. Last spring he lost his overcost, and could not find it. He dreamed that the sheriff told him the coat was at the jail, and that a deputy knew something about it. Afterwards Daniels spoke to the sheriff about his coat, and was told that the deputy had it, having found it at one time after adjournment of court, in the court room.

of court, in the court room.

The Pitriot, while in this strain, gets off the following story about one of the editors of the Lansing Republican: The editor was very anxious to take the morning train, and was staying over night at afriend's house. He dreamed that he had made a desperate attempt to catch the train, but failed, which dream he related at the breakfast table in the morning. His friends assured that the train of the morning of the restling left. fast table in the morning. His friends assured him that there was no danger of his getting left, as it lacked three-quarters of an hour, then, to train time. But before the meal was over the engine's whistle was heard, and the representative of the press dashed away to the depot in great speed, but arrived there too late, and just in time to see the retreating train in the distance. His dream had been fulfilled to the very letter, much to the and present of the additor.

to the annoyance of the editor.

Another story is related as having occurred in the city of Jackson: A lady of a family had a molasses jug, which she always kept in one place. There were no children in the family, and the lady was justly celebrated for her neatness as a house the court and her method in doing everything and was justly celebrated for her neatness as a house-keeper, and her method in doing everything, and having everything in its proper place. The jug only left its accussioned place on occasions when it was replenished from the grocery. Several days ago it came up missing, much to the surprise and regret of our housekeeper. The worth of the jug was not the matter that worried the lady, but the unaccountable manner in which it left, and the lability to tree it to its ability places. For the inability to trace it to its abiding place. For two weeks this lady's waking hours were troubled in meditation about that jug, without any cheering results. But finally, in a dream, she thought she went down cellar and removed a large tin can, which for some time had stood bottom side up on the contract of the contract o shelf, and under it she found the molasses jug! She arose in the morning, recollected her dream, went down cellar, raised the tin can, and there found the veritable jug! How it came there she is puzzled to know, as she has no recollection of putting it there, and no one else about the house would have taken the trouble to have done so.

A prominent medium of this city, asserts that he lives a double life; that every important event passes in review before his mind's eye several days or weeks before the actual occurrences, and he relates many cases in which he has dreamed, or saw in a vision, forthcoming events. His life is almost wholly mapped out in advance; and in living the real-(second) life he carefully notes the truthfulness of his visions. Z. T. GRIFFEN.

# Incidents in Connection with Death.

In the Journal of May 11th, in the article,—
"The Philosophy of Death," I see it stated that
"under certain conditions the soul may be recalled, or be compelled to return to the body again."
In proof of this I will offer the two following wellauthenticated and postively true circumstances:

Mr H. is a resident of this county, a member of
the Campbellite Church, and a man of strong vi-

tality, even now, considering that he is well down upon the western slope of the hill of life, bowed beneath the weight of more than three score years and ten. When about fifty years of age, dur-lug a severe illness, his family was called to what was supposed to be his dying bed, and to all outward symptoms the magnetic cord was severe for every appearance of dissolution of the and body was visible, and as Mr. H. says: "I felt this separation, and was perfectly conscious of my departure from the body. I was going in a south-western direction when the loud demonstrations of my grief-stricken family, attracted my attention, and almost lastantly I found myself returning to my hode?

ing to my body."

Mr. H. related the above many years ago, soon after it occurred when in good health, and in-possession of all the faculties of mind.

possession of all the faculties of mind.

Mr. B. is a prominent expounder of Universalism, and is now living in Mohaska county, Iswa. This venerable old man, now verging upon the confines of the Summer-land, says, when he was twelve years of age, he was brought low to death's door by sickness: "I felt myself gradually sloping, as it were, out of my body, upward from my head, until I was hovering above my cold and lifeless corpse. Perfectly conscious of my position near the celling of the room, I beheld the grief of parents and friends. I saw them wash and lay out the body. The material for a fine ahirt that had been cut out for my brother, then a poung man, was brought into requisition, and cut over by the friends, into a garment to suit my body. I was a silent and unseen witness of all the preparations that were going on in the house preparatory for silent and unseen witness of all the preparations that were going on in the house preparatory for my interment. I was aware of my cendition, and watched with perfect composure the various preparations which occupied some hours; saw them uncover the body in order to dress it for the grave; but when warmth was discovered in the supposed dead,—great excitement prevailed,—and when the tumult was at its height, I instantly dropped from my position and re-entered my body, just as I had left it, settling in from the head downwards. After resuscitation my mother presented the new shirt for me to put on. I refused on account of its being made out of my brother's shirt when I was dead."

"Why, Tommy," said mother, "it was made for you."

"But when I went on to relate the various trans-actions from the time of my death-actually the making of the shirt, even to the part that each one performed, it is not surprising that mother fainted."

These are facts, if the word of reliable and intel-

ligent men can be taken at all, and if we cannot take such evidence, where are we to obtain that which is more reliable? When viewed in the light of the Harmonial Philosophy, assisted by the evidence of such clairvoyants as Dr. H. T. Les, these things are possible, plausible and reasonable. T. F. Enslow.

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ON WEDNESDAY, THE 17th OF APRIL, 1878.
At Half past Seven o'clock. CELEBRATION OF SPIRIT POWER

April; 1848, to 1878 -THIRTY YEARS.

J. ENMORE JONES, IN THE CHAIR.

The Speakers limited to 10 minutes each.
The Public and Private Medians on the Platform.
The Spiritualists in the body of the hall.
The Public in the Gallery.

Framed:—Spirit Writings—Spirit Drawings—Spirit
Paintings—Spirit Photographs exhibited.
Floral Gifts received between 10 and 30 clock at the hall on the Wednesday.
Church, Weeleyan, Independent, Baptist and Unitarian Hymn Books may be brought for use. Let us rejoice and be glad.

The foregoing is the wording of the card issued

to Spiritualists and to several hundred clergymen of the Church of England, Independents, Wesley ans, Baptists and Unitarians,—the last lines as to hymn books, being indicative of a union of thought and song, as all those sections of churches believ ed in the fact of man's immortality before the outburat of 1848.

It may be well to give our friends in America a knowledge of what transpired, by stating that the hall seats 600; the platform, 20 feet by 12, was deco-rated with choice flowers in full bloom. There were hanging on the platform railings between 20 and 30 richly framed spirit drawings, paintings, writings and spirit photographs, and in honor of the veterans, twelve American leaders in one frame, and twelve British leaders in another frame, were exhibited.

Mrs. Kate Fox-Jencken and Mrs. Margaret Fox-Kane, were on the platform; the spirit knockings were frequent and so loud as to be clearly heard throughout the hall, and several (not all) of the flowers in pots ranged in front of the platform on

forms, were frequently vigorously shaken. Mrs. K. F. Jenckens had two young sons with her on the platform, and they excited much attention. The speakers were: H. D. Jencken and H. J. Humphrey, Barristers; C. Reimers, Thomas Shorter, Maurice Davis, D. D. and J. Enmore Jones,—er, Maurice Davis, D. D. and J. Enmore Jones. leading names in London in the ranks of Spiritualists were there. Dr. Peebles was there also, and spoke. A harmonium and a plano in pitch with each other, produced a fine effect when the

hymns were sung by the audience.

As the majority of Spiritualists in London are connected with one or the other of the sections alconnected with one or the other of the sections already named, and therefore clearly recognized the existence and action of the Lord God Almighty, the songs sung were: "We Praise Thee, O God"—first stanza, ending with "Majesty of Thy Giory;" "There are angels hovering round to carry the tidings home: "Sweet bye and-bye," and ending with that noble hydraria-all the collections, "Thou whose almighty word, chaos and darkness heard." The speakers were tied down, each to the one of the three divisions: What has spirit power done during the past thirty years? What is it now doing? What has it to do?

As all the speakers were men of culture, and al-As all the speakers were men of culture, and al-

As all the speakers were men of culture, and also fluent speakers, they kept to their divisions and gave much pleasure. I, as chairman, gave out a few thoughts. The leading ones were that Spiritualists in England were clearly divided into three sections: 1st, the followers of the palws of the late Robert Ogen, as a secularist, and therefore opposed to the Churches, which sections might be called the one wing. The other wing consisted of the cultured classes, who were carnestly probing the psychological whys and wherefores, and the center which contained the great mass of Spiritualists who were connected with the sectional churches, and who joyfully accepted the physical phenomena as giving them proofs to buttress their faith in a world to come, as revealed in the New Testament, but have no sympathy with those who so energetically consume so much of those who so energetically consume so much of their time and paper in assailing the New Testament principles and phenomena, instead of the "scientific" theory principles, based on the partial knowledge of natural physical phenomena around whose summit of ambition seemed to be human annibilation.

There was handed to me to read to the audience, a document prepared by Mrs. Kate Fox; the following is a copy: OFFICIAL STATEMENT TO CORRECT PUBLISHED

ERROR There at ands at the present day at Hydeaville, in the State of New York, a wooden dwelling; it is one of a cluster of small houses like itself. The place can hardly be called village it is a mere hamlet. This humble dwelling had been rented for a short time by Mr. John D. Fox during the crection of snother house on the old family estate of Mrs. Fox's father: The family of Mrs. Fox were highly esteemed farmers in that neighborhood members of the Methodist Church, of which Mr Fox had been class leader for many years.

Mr. and Mrs. Fox had six children-five daugh-ters and one son, four of whom in 1848, were married and settled in life. Their two youngest chil-dren. Margaret and Catherine, were at that time six and four years old, and resided with their par-

Just before the manifestations, commenced; Elizabeth, the daughter of Mrs. Fish, the eldest married daughter, came to stay with her grand-parents, and Elizabeth did most of the questioning to the spirits, she being at that time some five of six years older than her aunts; to this circum stance is due the erroneous statements as to the ages of Margaret and Catharine (Kate) Fox.

. The manifestations commenced by hands touch ing little Katle's face; then a heavy form would be felt to lie across the feet of the children, so that they could not stretch them out in bed. The pa-rents became so alarmed at what was happening, that Mr. Fox took one of the children to his bed

and Mrs. Fox the other.

Throughout, loud sounds accompanied the manifestations, chairs would be moved, lights extinguished, footsteps heard. The whole house appeared alive with movements and rappings. A piece of chalk was placed in the floor by direction, and the name of Charles B. Rosmer, was written out in large legible characters by an invisible hand. This Charles B. Bosmer was the spirit who haunted the house. His remains were subsequently found buried deep in the cellar. It is needless to repeat what followed. The circumstances connected with the Fox family are well known, but it may be of interest to refer to a letter of Mrs. Horace Greeley, (who of the late editor of the New York Tribune) who, in alluding to the phenomena, says: "I have had communications when Kate

says: "I have had communications when Kate. Fox has been asleep in my arms.—I have had beautiful poetry given through that child."

It is well known that Mr. Horace Greeley took Kate Fox to his house when she was very young and with whom she remained several years.

Kate Fox now Mrs. Heary D Jeneken is about to publish her autobiography, which will contain her experience of all the remarkable phenomena from the commencement, thirty years ago, to the present day.

Mrs. Kane (Margeret Fox) is now in London; and is gratifying a few select friends by holding

séances.

Copied from the original manuscript sent-to, and read by me at the Grafton street Hall, (London) Celebration of Spirit Power, from 1848 to 1878, on Wednesday, the 17th of April, 1878.

J. Enmons Jones. Enmore Park, London.

# "Am I Understood?"

Tes, Brother Lyman, I understand you, and, in a goodly degree, approve. Every man's religion must be peculiarly his own, and not another's. If am a Spiritualist, in the vague use of the term, and would be a "Christian Spiritualist." I am a public lecturer (of agather private character), end, like the ancient fisherman, "so even runs my line of lile; my neighbors think it odd."

The deficition that I have, in my public ministrations, gives to religion, is that "it is a rule of action." It may be a good rule, or it may be a bad rule; it may be a Godly or a devilish rule; it is all the same—the man's rule of action is his re-

ligion, regardless of what his professions may be; and his religion is his rule of action, naturally growing out of his reliance and the qualities of

the object he relies upon.

I have further enunciated the doctrine that a man's highest ideal of good, no matter what form it is of, is his God; and as no two men occupy precisely the same plane of intellectual and moral development, it follows that there are just as many gods in the universe as there are rational human beings to conceive of or make a god."

Society or societies may agree very consistently upon general principles of mutual co-operation, aid in physical, intellectual and moral development, but societies can never judiciansly dictate the line of life to individuals, for this is, and of necessity must be, an individual matter; otherwise republicanism is a name without the reality; a shadow without the substance. J. B. Cong.

#### The Human Mind.

Fannie E. Crocker writes: There is a great ti-dal wave in the realm of mind, reaching all hu-manity—not sweeping over them in utter destruction, but rising to a height of spiritual excellence, and in its recedence, it leaves the shores illuminaand in the recedence, it leaves the shores illumina-ted by hosts of triumphant spirits, who, with one accord, proclaim the kingdom of God!- Ne longer will the human mind bow in blindness to false teachers; no longer be enslaved by the dogmas of ages; it will independently throw off those bar-barle shackles, and rise to that eminence which beacon star of our glorious era, reminding us that man lives eternally; that his deeds follow him, and as he aspires to the just and good, so shall he be receptive of higher truths. Science stretches forth her sceptre, and sits enthroned in all her dignity and power, and as the teachings of the past have served only to inculcate terror, she now-asserts and claims her right in alding man in the

asserts and claims her right in aiding man in the development of the future.

Softly comes upon the wings of the morning that glorious proclamation, "Let there be light." Phoebus, in his golden car, illumines the auroral dawn, and "let there be light" echoes through the immensity of space. Man steps forth; its beautiful rays shed benign influence over the throne of mind; he looks upon the dewy fields glistening with mylada of game, he scents the fragrant. with myriads of gems; he scents the fragrant flowers blooming in all their beauty, while aloft is soaring, smid the ether blue, the gentle lark, chanting his matins at the gate of heaven. Above, a below, all is joy and harmony; the God of the universe, the all-wise Father, thus gives light to all his creatures. It is his omniscient command; he does not intend that man made in his image shall pursue a path enveloped in darkness; perfection pervades all his works, therefore must man in all his power of intellect, remain in a condition of ig-norance and doubt? No, the age is now here when the angel world tells him of his mental strength, and bids him strive in works of righteousness and truth; so that his works or righteousness and truth; so that his works may bear
the fruit of a well-spent life. He stands the noblest
specimen of all God's creation—a wondrous engine
—whose motive power is spirit! In the vast fields
of spirit-life is found a scope equal to his men'al
capacities, endless avenues of thought expressed
through his spiritual nature; he is set an infant
in the knowledge of spiritual power. Christ rebuked his disciples (when they would have called
down fire from heaven) in these words: "Ye know
not what spirit ye are of." Here he clearly demonstrated the power of the human mind, the strength
of man's spiritual nature, and of his ignorance of
that power. How necessary that we should seek
to do right, and in the use of our spiritual capacity cautiously and honestly apply them to their intended purpose, the development of truth and pucousness and truth; so that his works may bear ty cautiously and honestly apply them to their in-tended purpose, the development of truth and pu-rity. The spiritual part of man is as incompre-hensible as the Delty is past comprehension. The flowers, in obedience to the laws that govern them, adorn the fair earth and fill the big with fragrance, and man, in compliance with those laws which surround him, will rise in purity of thought and beauty of conception—rise to that condition which associates him with the inhabit condition which associates him with the luhabitants of the angel world.

# Edwin Keene, the Test Medium.

On the 12th lust, we had a wonder here in the form of Mr. Edwin Keene, the celebrated test medium, late of Boston, who is at present located at No. 9 Ontario street, in this city, giving sittings from nine a. M. until four P. M., dealing out the bread of life to many anxious and hungering prople. On Sunday afternoon, the 12th inst., he gave the first public exhibition of his powers to a large and select audience, at Halle's Hall. After dwell-ing briefly on the subject of mediums and their utility, while entranced he gave twenty of the most startling tests I have ever known presented from our rostrum. He being an entire stranger in this city, and wholly unknown to the majority of the people in attendance, rendered even possible collusion more than impossible. All suspicions were laid in the shade immediately on the part of those who were so fortunate as to be the recipi-ents of tests. The names of the departed were given in full, and the correct names called of those for whom they were intended, and who recognized

Sunday afternoon was another occasion of great spoke about one hour and a half, every minute being occupied by true and pointed tests of in absolute and personal nature. Many of our best skeptical citizens have received tests which have in every case been correct; they having the privilege of interrogating the medium, Mr. Keene answered every question correctly. His audiences are com-posed of the best minds of Cleveland.

A gentleman received in the audlence, last Sunday, the name of his former partner, who had passed into spirit-life while crossing the ocean, passed into spirit-life while crossing the occasi-with many interesting details. He was especially struck with the pointedness of the communica-tions. Mr. Keene speaks of private affairs and circumstances with the greatest freedom and as-surance; every word being recognized as truth. He challenges skeptics from the rostrum, and gives general satisfaction.

Cleveland, Ohio.

HARRY KELLEY.

### An Incident for Dr. Fahnestock to Comider.

During the month of June, '76, my little daugh-ter Jennie, who was then not five months old, and ber Jennie, who was then not five months oid, and who was remarkably sensitive to magnetic influence when exerted by one either in or out of the body, was exceedingly ill in point of health. In fact, her recovery was almost beyond hope; and though I had ceased almost entirely the practice of magnetic healing, for causes just to myself, I resolved to try my powers upon the little suffery or whose algas of agony were at that moment be. or, whose signs of agony were at that moment be-yond description, and to my own astonishment, in less than twenty minutes in the most ancient style of magnetic manipulation, I found that I had atyle of magnetic manipulation, I found that I had induced a quiet, tranquil sleep for the suffering babe. I then made passes with my hands, judging from the nature of the disease, as would conform to Dr. E. Babbitt's rule of treatment, resulting in a profuse perspiration of the infant. Inside of an hour it awoke, when it appeared quite free from pain, and finally recovered. Will Dr. Fahnestock tell us that the searcely thought-developed babe imagined I was going to put it to sleep, and from imagined I was going to put it to sleep, and from that imagination sleep was self-induced? No, nev-er! He is both too good and too sensible to say that. Who, or what, I ask, then, did it? J. H. Mandenhall.

# Brief Mentions.

Wm. H. Grier writes: I cannot very well do without the JOURNAL. I look for its weekly visit, as regularly as I look for my meals.

H. J. Howell writes: I am much pleased with the Journal. I like your course in regard to humbug mediums. I say, "Weed them out" Mrs. A. A. Freeman writes: We like the Jour-NAL ever so much, and think it is a live paper, and improving all the time; it was always a favorite.

Caleb Aldrich writes: I cannot well do without the Journal. Lam satisfied that it contains food better sdapted the wants of the inner man, than the old Baptist Church did, of which I was oncy a

Jos. Shearer writes: Money is hard to obtain but I hope we may never be compelled to discontinue the Journal.; it has been the source of the greatest comfort and instruction, and I cannot help thanking you for the blessing it has been to me, in assuring me of the presence and affection of our dear ones that have passed on to the Summerland.

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# CONTENTS.

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These volumes cannot be too highly commended to Spiritualists wife desire works to give to friends in the churches. They are invaluable as missionary agents. The character of their author, the sincerity, honesty and integrity of his style; the exquisite spirit of goodness and fraternity pervading their every page, will attract and hold the attention, and convince, so far as it is possible for books to convince, of the truth of the sublime doctrines advocated.

# Proof of Materialization at Mott's.

In justice to Mr. Mott, permit me to re-late something of what transpired at his home in August last. Present, two visitors, one David Jenkins, of Hanmbal, who can, and ought to speak for himself; the other, myself, from Burlingame, Kansas, both in cog, there three days, and held two scances. I am sure Mott never saw me nor heard of me before. I gave him not the slightest clue to my identity.

When my name was announced from the cabinet, I stepped up on to a stool in front of the aperture, and rested my arms on a shelf-in front of it. My face was close to the curtain which hung over the opening, when the curtain was parted in the middle by two-delicate white hands, and there close before me, in full figure, stood the lithe form of my departed wife, perfect in every feeture, and whom I have known for two feature, and whom I have known for twenty years. I will not attempt to describe my emotions, nor relate our private greetings. After showing me herself repeatedly, at her request, I placed the speaking trumpet at my ear, thrust the end behind the curtain, when the following dialogue ensued:

"James, I am your own dear Mary. Do you think I look natural?"

"Perfectly, perfectly."
"They told me so, but I could not believe It makes me so happy to hear it."
"Why did you not bring Anna with you?"

[My present wife.]
"She did talk of coming, but she was not well when I started, and gave it up."
"I am so very sorry, for her son Johnny i

here, and he is so anxious to convince his mother of the truth of Spiritualism." [She had lost a son of that name.] "Do you think, James, she will ever be-

come a Spiritualist?" Never; there is no chance for it; she will never listen to it." Well, bring her here, and Johnny and I

will make a convert of her." I will endeavor to do so, but I have no

and did not at that time know he had made

a will.
"Your tather is well, and he has remembered you in his will, but I will not tell you what he has given you."

"The old Bible, I suppose; he used to pun-ish me enough to make me read it."
"I was over at your home in Kansas to day. I saw Anna and the children. Anna is better, and the children are well. [I learned that my wife was then better on my return.] Your brother Charles I saw there, and he is well. [I have such a brother living here.] Tell Julia and John to keep on going to school. [These are the names of my children.] I have our little girl with me now all the time. She is tearning to read, and I make my home in the Summer-land with your dear sister Lizzie who is here, and who will show her face to you o-morrow. [I ought to have had at that time a daughter five years old in spirit-life; also a sister named Lizzie, whose husband and children preceded her there. Your brother John is here, and would like to show himself, but he has never aterialized, and as he died when a boy, he minks it would be unsatisfactory to you." [1 lost

twelve years. The next night she came again, put her delicate hands out of the aperture, patted me on the face and head, and reminded me of many little incidents in our married life. She spoke very kindly of my present wife; a cousin of hers, and reminded me of a promise I had made to her to be at home by a certain time, saying: "You must start home to-morrow; you must never break your promise, and especially that made to your wife, for that is the most sacred one you can make."

brother by that name years ago, aged

She then brought a little girl, and in her wn arms held her up to the cabinet winlow. I looked down in, and could see quite plainly the whole forms of my wife and the hild at the same time, and then showing berself repeatedly in full size, she threw me a kiss from her delicate little hand, and bade me good bye, and retired. In one second the curtain parted, and there stood before me, in full form, my own dear sister Lizzie. My wife was dressed in a dark dress, stand-up collar, with a bow in front. Her hair was done up as usual behind her ears, and I could plainly see the comb project above her head. My sister, larger consid erably than my wife, wore a white waist a large lace collar fastened with a pin, while her bar was done up injeurls, which hung in pofusion around ben face and neck. This was the way she always dressed her hair. She turned her head from right to left, and threw it up to show me her curls, which waved gracefully in obedience to the motion of her face.

On my return home I wrote to my sister, living with my father in Vermont, relative to the will, and in reply she informed me that our brother William had paid them a a visit during the summer, and that he had persuaded our father to make his will, and that he had bequeathed his property to her and my other sister, and that I had been remembered in it, but was not informed in what way.

JAMES ROGERS. what way. Burlingame, Kan.

A. BLANCHARD' IN DEFENSE OF MR. MOTT'S

MR. EDITOR:—I take the liberty to write you a few lines in aregard to the Mott ex-posure. I claim to be neither a fool nor a mave, nor of an imaginative turn of mind. I think that I cannot be deceived to any great extent. In January, 1875, I lost my wife after a short illness. The year follow-ing I went East, and being a believer in the spiritual philosophy, I was very anxious to receive some message from her. I visited all the noted mediums, but none for "form materialization, until I came back to Chica-go. I then visited Witheford, and was convinced that he was an arrant knave. We were not allowed to be within fifteen feet of the cabinet; the light was so dim, that no one could have recognized a friend, if he had appeared, and I know that the three different forms that came out of the cabinet durng the evening, were Witheford, still there was one who recognized his aunt, and another his grandfather. It excited both my mirth and anger to see and hear those credulous people. I always told my friends never to visit Witheford.

Last fall I visited Mott. I arrived there at 3 o'clock P. M., and found people from different parts of the country present. I did not know Mott, neither did Mott know me. The scance room was used for a sitting room. The cabinet was open all the time till Mott entered it at 8 o'clock in the evening. Almost immediately after entering the cabinet the manifestations commenced, forms appearing at the aperture. (These forms are only seen from the waist up).

I was the second one that was called up

to the aperture. I was not told who wanted me, but merely that I was wanted. I step-ped up to the aperture, the curtain was pull-ed aside, and I stood face to face with my wife who had been dead over two years; she looked as natural as when living. She whispered to me, calling me by name, asked about her sisters, called them by name; inquired about her friends, sending love to them, and designating them by their names. She told me of an incident that took place between her and a lady in St. Paul. I knew nothing about it, but on my return to St. Paul, over 400 miles from the Motts, I called on this lady and found what my wife told me was true. Will some wiseacre tell me how Mott knew this? I was called up to the aperture, and a voice said to me through the curtain, "good evening." I knew the voice as soon as I heard it; the curtain was opened, and there stood a friend that died one month before. I had not once thought of him. These forms that appeared were not a toot from me; we stood face to face. This man told me his name, and gave it correctly. He was a large man with whiskers over his face; he did not look a particle like Mott, neither does my wife look like Mytt. was called up a number of times and saw forms that I could not recognize. People were coming and going every day, and I did not see one go away dissatisfied. They all said, we have seen our friends and talked with them. Since then I have recommended people to go there; some have been and have written me letters, saying: "Is it not wonderful we have seen our friends and talked with them; there is no mistake about "I will endeavor to do so, but I have no faith."

"Have you heard from your brother William lately?" [I have such a brother residing in Wisconsin.]

"No; he never writes me any more."

"I did not know but what he had told you about the will."

"No, he has not said anything about a will."

"Well, I was up in Vermont yesterday at your father's, and he has made his will, and he has made it just as you have repeatedly urged him to make it."

"I would call him a liar, as it was among the impossibilities. In fact no person that has ever thoroughly investigated Mott, will look upon this expose as anything but a farce.

Mrs. Pattee writes you that she visited Mott, and was not satisfied. That accounts for it. Some people, if they do not get tests,

think the medium a humbug. Some think if their friends have been dead 15 or 20 years, they ought to recognize them. The fact is, the features fade away from the mind and they would not be recognized under the most favorable conditions. Did it occur to you that the telegram from Monmouth in regard to the reputation of Mr. Pattee, amounts to nothing; you might telegraph to me in regard to men in this town (and all towns are alike): How is their reputa-tion for truth and veracity? I should answer, good; but should you put the question this way: Would they as investigators of Spiritualism act-fairly, truthfully and impartially, I should emphatically answer, "No! I would not believe them." They would distort the truth; they would do all they could to make people believe it was a fraud. They are not to blame for this; their deep-rooted prejudice would prevent them from a fair investigation. I would say here to Spiritualists and investigators, that if they want to see genuine manifestations, they should go to Mott's. They will not see any Indians, neither will they see any Dan-Websters or Charles Sumners, but they will see what is far better, their friends and relatives, and talk with them. New Ulm, Minn.

STATEMENT BY MRS. MOTT.

Mrs. Mott makes a statement in the Memphis (Mo.) Reveille, in which she defends the genuineness of her husband's mediumship, claiming that he knew nothing of what had transpired when the so-called expose took place. She says:

When he came to consciousness he knew

nothing of what had happened, but asked me the usual question: "What kind of a séme the usual question:
ance did you have?" and went to get his segar, as is his custom. I said to Mr. Pitkin,
"Shall I tell him now?" and he replied, "Oh,
no, not to-night." to say in conclusion, to correct a few of the misrepresentations as they appeared in the Gate City, that I did not theorize in any particular; that my only anxiety was for the safety of my husband, fearing he was injured. I was positive that an imposition had been practiced upon, him, and did not doubt his genuineness for a moment. The statement of Wells, that I requested him to say nothing about the matter, is a base falrication which he retracted here, in the presence of witnesses. We were not deceived at all by Mr. Pattee, as we had been warned against him by our friends as a man whose reputation was not good as an investigator of Spiritualism, and that he was a disturber of scances. I only feel that our hospitality has been abused and we have been imposed upon by a man we had re-garded as one of our best friends-D. H. Harding, without whose influence Pattee would not have been admitted. Wells, Regnier and Harding all denied having any previous knowledge of Pattee's intentions, and claimed to be as much surprised and hurt as we were. They advised Mr. Mott to not seek redress, but let the matter remain a secret. Regnier tried perseveringly to get me to endorse the theory that a stain thrown on the spirit's face would leave a like impression upon the medium, but I rejected it. I denied it all the time as a theory. We,

after five years spent in holding scances for the investigation of the phenomena of Spiritualism, and demonstrating its truths to thousands of our countrymen, and many foreign lands, do not feel at all vanquished by this base attempt to stigmatize the reputation and character of Mr. Mott, but believe it will all work together for good, and we will continue to hold scances for the scientific, honest investigator. The stains of the cabinet will remain as evidence confuting the testimony of the Pattee party.

[Stephen Young's defense of Mr. Mott was in type, but is

Hon. Sanford B. Perry Enters His Counter Protest Against the Censure and Protest of the Alleged Spirit of A. A. Ballou.

To the Editor of the Religio-Philosophical Journal:

A few days since, a large number of earnest and well known Spiritualists, most of them members and liberal supporters of the First Society of Spiritualists in Chicago, made and presented to Messrs. Bastian and

Taylor the following request:

MESSRS. BASTIAN & TAYLOR:—The undersigned,
Spiritualists and investigators of spirit phenomespiritualists and investigators of spirit phenomena, feeling that doubt has been thrown upon the genuineness of all physical phenomena, from which and through which many have founded their faith, and trusting you can give evidence that caunot 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 interest in respectfully request that you will, at an early date, give a series of experimental test scances 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 understorded 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.

To this request, so courteous and kindly, so fair and reasonable, so free from all dic-tation or assumption of any kind against said mediums, they returned the following answer, adding thereto some alleged reasons which are not deemed material to the questions involved in this article:

L. BUSHNELL AND OTHERS:—After considering the ma ter, we have decided not to submit your petition to our guides, but assuming the respon-sibility burselves, we conclude to decline the re-

In view of the refusal of these mediums to grant this request, and to give evidence that cannot be questioned, in aid of the cause of Spiritualism, and in view of the further fact that the recent exposure of dishonest acts of pretended mediums, has thrown great doubt upon the genuineness of all physical manifestations, a meeting of many of the signers to that request, and/of others equally interested in the subject, was held in the vestry of the church, occupied by said society, and the following preamble and resolutions were adopted, with onlyone vote in the negative:

Whereas, A respectful request has been made to Bastian and Taylor by a large number of those interested in the investigation of spirit phenomena that, in view of the many recent exposures of professed mediums, and of the doubts and disbeliefs excited in the public mind as to the genuineness of any form materializations, and in justice to themselves as professional mediums, and to the cause they profess to regard, they would give a series of test scances, that their exhibitions might be observed under conditions affording accuracy of observation, and which reasonable request Messrs. Bastian and Taylor have refused to grant; and.

WHENBAS, Truth always should seek and submit to the most thorough and searching investigation; therefore, be it

Resolved. That in our opinion, their refusal to
satisfy the just demands of the Spiritualists of Chicago, is presumptive evidence of practices upon
their part, which will not bear investigation.

Resolved. That we will not give coursenance, encouragement or support to Bastlah and Taylor

until they give evidence of the validity of their claim, as they have been requested to do; and we recommend to all Spiritualists throughout the recommend to all Spiritualists throughout the United States that they discountenance them, lest the large and deserving class who follow the vocation of mediumship, and the cause shall suffer from their final exposure, which is sure to follow. Resolved, That the daily papers of this city and the publications devoted to Spiritualism throughout tha United States, be requested to publish these resolutions. these resolutions.

This preamble and these resolutions were fully discussed and considered in a candid but earnest spirit. Every gentleman who spoke, fully and explicitly declared that he had no other object, or purpose, or desire in the matter than to do what he could to promote the best interests of Spiritualism. Even the one gentleman present who de-clined to vote on the question, declared that he signed the request because he thought it was fair-and courteous and reasonable, and he had no doubt but the mediums would grant it.

On last Sunday just before the commencement of the morning lecture, a spirit purporting to be that of A. A. Ballou, is reported to have taken possession of the medium, Mrs. Richmond, and pronounced against the foregoing proceedings, and the gentlemen participating therein, the following censure

Before the spirit "Phenix" delivers his morning address, the usual controls of this medium desire to place themselves on record. A movement has transpired within the past few weeks, culminating during the past week in this building in certain action with reference to certain mediums in this city who are accused of fraud. While it is not our province to interfere with the investigation pursued honestly, of any people, and while every manifestation of every medium must depend upon its own merits, we protest, earnestly and emphatically against any class or body of people declaring that party a fraud beforehand who will not submit to their particular distallers. to their particular dictation. Spiritualism is not a man-made movement. The manifestations do not come at the dictation of any human being. No human being can justly declare under what circumstances manifestation, shall take place. If the manifestations take place under circumstances not satisfactory to the investigator, all that he can do is to withdraw, or to say that they are not satlafactory.

But the same spirit that prompts the declaration that has taken place in the past week, and has been published to the world, is precisely that spirit of persecution that would have hung every medium persecution that would have hundred years ago, or two hundred years ago would have put to death, in some countries of the world, all professing Spiritualists, and would have subjected to the censorship of individuals every class of manifestation purporting to be from the Spirit-world. Every honest investigator has the e of his faculties to determine for himself or her self the satisfactory or unsatisfactory nature of the manifestation, and we cannot countenance any pub-lic movement or remain silent while any body of men or women, or both, shall pronounce, without adequate investigation, upon the character of a

medium.

This is our word of protes), and we warn investigators, as well as Spiritualists, that the condi-tions for manifestations unist be controlled by the Spirit world; that if you place yourself in accord with them, ample satisfaction will undoubtedly be given. But no man can tell the sun to shine this or that way, nor say that the stars shall move in this or that direction, nor that there shall be discovered different planets in the heavens, or new properties within the vegetable kingdom; but it properties within the vegetable kingdom; but in the places himself in accordance with the law, na ture reveals herself unto him; if he place himself in harmony with the spirit, the Spirit world re-

This protest is very remarkable, not only on account of its character and temper, but on account of the place chosen from which

It is very remarkable, as coming from a spirit which it is supposed either is or would be well informed before it spoke at all, since it assumes things to be true which do not exist-charges to the gentlemen passing the resolutions, motives which they did not en-tertain, and which they fully and explicit-ly disclaimed—alleges that demands were made of the mediums which the paper containing the request shows were not made -and upon premises which do not exist in fact, but which are assumed, pronounces a censure and protest most severe and un-

It is also very remarkable that this spirit should enact this injustice upon the plat-form of the society established and sustained by these gentlemen in large part, and through the medium by them employed as an instrumentality through whom they hope to receive instruction in spiritual mat-

What special interest had this spirit in the mediums in question, which would jus-tify it in using this instrumentality, and the time and place set apart and designated for worship and instruction by this society. to denounce these gentlemen in such a se-vere and uncharitable and unjust manner?

Is it not remarkable that this spirit should charge these gentlemen with accusing these mediums of fraud? There is no such word in their preamble or resolutions. Does this spirit sanction practices which it is not willing to have investigated by friends of the cause, under reasonable test conditions? Does this spirit think that a refusal to allow this to be done, is not presumptive evidence that these practices will not bear investigation? If so, the rules of evidence in this and in the Spirit-worlddiffer most radi-

This spirit declares, that it is not the province of the spirits to interfere with the investigations of any people, pursued honestly. Does this spirit mean to declare from that platform in face of that congregation, that the investigations sought in this instance, were not sought holes and for a justifia-ble purpose? This is the unavoidable inference from his declaration. What right has this spirit to thus publicly and clearly impugn the motives and honesty of these genlemen, under the circumstances and in face of their declarations above shown?

Looking at the language of the request for test sittings of the denial, and of the pre-amble and resolutions, is it not very reamble and resolutions, is it not very remarkable that this spirit, under the designation "we," should so emphatically protest against any body of people declaring a professed medium a traud, beforehand, who will not submit to their particular dictation, when, in point of fact, the gentlemen referred to did not therein declare these mediums a fraud either beforehand or at any other time, and did not ask them to submit to their or any particular dictation but only to their or any particular dictation, but only asked them to give a series of experimental test scances, under such reasonable test conditions as seven representative men to be selected by those gentlemen, might decide

This spirit says, that Spiritualism is not a man-made movement. That is precisely what all those gentlemen believe. But is it not true that some alleged manifestations of poiritualism are man-made? And in view is the considerations in the request stated, and for no other considerations whatever, it was honestly desired by those gentlemen. it was honestly desired by those gentlemen to test the manifestations given through these mediums, for the sole and only purpose of ascertaining this very fact, whether or not they are man-made.

When every gentlessan who signed the above request, and every gentleman who by his vote participated in the movement

which culminated in the action relating to said mediums, as expressed in the above preamble and resolutions, expressly and openly declared that his action was prompted by the utmost good faith and honesty, by the nighest considerations for the cause of Spiritualism, and by no possible motive or pur-pose other than to establish and publicly delare the fact that the manifestations given through these mediums are genuine, and the mediums themselves entitled to public confidence, if such should be the just result of the seances, is it not very remarkable, that this spirit, from that platform, in the pres-ence of that audience gathered solely for public wors':ip and instruction, and in the utmost harmony of purpose and spirit, should charge these gentlemen with being actuated by a spirit of persecution, and that, too, of a character so malignant and gross, that if not overpowered by the civilization and legal restraints of this age, it would hang and put to death these mediums? Is it possible that this grave charge so utterunfounded in, and unsupported by, anyhing these gentlemen said or published to the world, could come from any well devel-oped spirit? If so, the sense of justice of the Spirit-world is of a very different character from that inherent in man. Is it not charitable to assume that this utterance was not made by the spirit of Mr. Ballou, but, by ome spirit simulating him, and who holds the pecuniary interests of these mediums above truth and the interests of Spiritual-

This spirit says "we" cannot countenance any public movement, or remain silent, while any body of men shall pronounce, without adequate investigation, upon the character of a medium.

These gentlemen by their said action did not pronounce upon the character of these mediums. They would have done so, if allowed the privilege of adequate investigation, and with great pleasure and satisfac-tion would have certified to the genuineness of their manifestations, if the investiga-tions would have justified them in doing so.

It is a very significant fact that this spirt, while so emphatically condemning those gentlemen for their lack of confidence in he geomineness of the manifestations produced in the presence of these mediums, does not, of itself, with its supposed complete means of "adequate investigation," take the responsibility of declaring *all* those manifestations genuine, and that the conditions thereof are controlled wholly by the Spirit-world.

Does this spirit mean to declare, in view of the many and complete exposures of frauds in form-materializations, and of the general distrust and odium brought upon Spiritualism thereby, that Spiritualists must never have or express any opinion, in rela-tion to this class of mediums, who, upon civil request, made by honest, earnest and devoted friends of the cause, absolutely deny to them the opportunity of adequate investigation? Are Spiritualists, under such circumstances, to remain silent, and allow the cause which they have so much at heart, to be subject to further possible, and in view of recent exposures, probable, disgrace?

These gentlemen, as do all Spiritualists, admit the fact that conditions for manifestations must be controlled by the Spirit-world. That is the precise thing which hese gentlemen desired to investigate in this case. They wanted to ascertain for themselves, and for the cause they desire to stand for, whether the conditions under which these mediums produce their manifestations are controlled by the Spirit-world, or by the mediums themselves. This is the very question at issue. These gentlemen assume that they cannot decide it without opportunity for adequate investigation. They were denied this privilege, and now they have simply declared that in their opinion this refusal to permit them to investigate this phenomena, in a series of test scances, as requested, is presumptive evidence of practices on the part of these mediums which will not bear investigation; and for this declaration, honestly made, and which the great mass of Spiritualists, as well as ther people, will assent to as just proper, these gentlemen are charged with a spirit which would hang and put to death these mediums, if it dared.

Believing as these gentlemen do, they could not, as honest men, do less than with hold their countenance, encouragement and support from these mediums, until they should comply with the reasonable request made of them, and to advise others to do the same. Justice, the truth of Spiritualism and honest mediumship, demands this at the hands of these gentlemen.

If the Spirit-world, with which Spiritual-ists are requested by this spirit to place themselves in harmony, in order to get-proper responses in investigation, is of the nature and character exhibited by this/spirit, it certainly is very different from that heretofore revealed to mortals by advanced spirits, and not so attractive as has been portrayed by them.

The writer of this article desires to state that he never was present at any scance for form-materializations, has no acquaintance with the mediums referred to, that he did not sign the request to the mediums, and that his only object in this article is to ex-press his approval of the action of the gentlemen in making the request and in adopt-ing said resolutions, and to enter his coun-ter pretest against what seems to him to be the injustice and impropriety of the censure and protest of said spirit against that ac-SANFORD B. PERRY.

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