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Truth fears no Ash, bows at no Human Shrine, seeks neither Place, nor Applause: She only Asks a Hearing.

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Biographical Sketch of Rev. Samuel Watson.

BY 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 against 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 the victory is achieved before we are aware. 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 officially kept by the church.

He, from the beginning, believed in the ministrations 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 often observed coincidence of the striking of a clock and the death of a member of the family, in which he affirmed the truthfulness 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 owner had been speedily followed by a death in his household. He introduced such an array of facts, and these so well authenticated, that Dr. Bond felt constrained to reply in the *St. Louis Christian Advocate*, where he swept away all such omens as child



Samuel Watson

superstitions, and pronounced them highly dangerous and antagonistic to the best interests of the church. Several articles were exchanged, in each of which Mr. Watson, although triumphantly vindicating his position, 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 invulnerable weapons. Yet he did not introduce them at that stage of the discussion, but repeatedly disclaimed the taint of his antagonist 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, Goliath is no match for him. The consequence was that his final reply was rejected, and thus ostracised, he ardently 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 him a 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 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 endorse the manifestations given at public circles, regarding the rappings as a humbug, until forced on his attention by 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 educational prejudices stood in his way, and an article he published at that time gives a 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 Episcopal 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 bluntly 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 of liberals! The style in which he wrote is 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 pro-

duced 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 him as a delegate to the General Conference in 1857. 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 1860. During his term of service, this paper which had sunk 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 numbering 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 conference.

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 he 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. Dupree, 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 conscious of that fact by his bolder utterance. 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, Science 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 themselves, nor any special interpretation of the Bible, we rate not his task as difficult. Between science and Spiritualism there is no conflict, and neither meets opposition in a religion which is another name 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 mediums 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 not 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 redeem 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 honors of earth sink into utter insignificance when compared with the real happiness enjoyed by our friends who have passed over the river." What the world has so much dreaded—the 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 author 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 century'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 flippant phrase. Only when he speaks of the deceptions, impostures and errors which cover themselves

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THE ETHICS OF SPIRITUALISM: A System of Moral Philosophy.

By Hudson Tuttle.

CHAPTER XV.

WHAT IS POSSIBLE IN ONE AGE IS POSSIBLE TO ALL. The angel world is ever near us. Its waves break on the coast line of materiality.

We can not test these spiritual entities 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?

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 him. Even Spiritualists themselves do not fully understand this relation between spirits and mortals.

WITH UNSANDED FEET 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.

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.

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

SPIRITUALISM DISCARDS NOT THE PAST. It throws away not a single stone or brick from any edifice, however moss-grown and ruinous, which has furnished shelter to humanity.

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 Spiritualists in the United States, but we cannot close our eyes to the fact that its adherents are numbered by millions.

IT MAKES MAN THE DIVINE CENTER. Man is the perfected flower of the Tree of Life, and his spirit, its immortal fruitage. He concentrates in his organism all the elements, and all lower forms of life.

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.

NOT SACRIFICES OR PRAYERS REQUIRED, BUT A HOLY LIFE. When we become fully impressed with the fearful position, 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 impressed with the necessity of fashioning the conduct of our lives in accordance with the highest principles of right.

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.

Spiritualism substitutes knowledge for faith. We do not 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.

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 overborne by the lesson, and press onward to higher and higher ground.

THE END.

THE GREAT SPIRITUAL MOVEMENT.

BY SELDEN J. FISNEY.

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.

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?

"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.

Hear what the heroic Theodore Parker says about the modern 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."

"It has more evidence for its wonders than any historic form of religion hitherto."

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

"It is no fixed fact—has no punctum stans, but is a punctum fluens."

"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 known.

What, then, is the first great central necessity for a universal 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 Mesopotamia, 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 sense—unless 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; not all together.

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 quote 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; long since dead; a man, the effort of whose life was for 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.

Such unusual procedure and so bitterly, unfairly and traducingly conducted, causes an unbiased mind to inquire:—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, creeds, dogmas, 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 fiend, 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.

These are the men 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 vilification 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 malignity? Only that of thinking for himself 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, however different that opinion might be to mine. He who denies to another this right, makes a slave of himself to his present opinions, because, he precludes himself the right 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 establishments 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 truths. 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 succeed 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 credulous 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 Shastra.

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 clothe 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 same.

Do these self-constituted interpreters of the so-called "word of God, continuously assail 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 do 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 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—"brethren in good standing," who are wearing the livery of heaven, in which to serve the (their) devil.

Scarcely a week passes in which there is not chronicled a lison 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 impious conduct of these creed sticklers?

The reason 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 Glaours 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 dissemination 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 vilify 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 insanity beyond the grave, and basely and ungratefully traduced every motive of his life.

How villainously malicious is such conduct! With what uncharitableness must such actions be prompted? And yet these men pray—"From all blindness of heart; from pride, vain glory, and hypocrisy; 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 hostilities. But I fear there is no hope, as these creed adherents are "human fiends."

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 Scotia, a solid, stoutly-built steamer, left Liverpool the last of April, and after ten days of struggle 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 pastures 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 indigenous 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 almost 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 ever where.

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 infinitely 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 Northwest 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 excellent, and this may be said of all colonies and bounties 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. John's, 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 along the coast, where grim Paleozoic 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 codfish. I could hear of no Spiritualists upon the island. Pacing the streets of St. John's, I concluded, because of the smoking and swearing—because of the prevalence of liquor-drinking sailors and steeped 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 Colombo, Ceylon, than in Chicago, America. Do not infer from 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 manhood 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 Divinity 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 nature, 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 Lillie at earth's babel of envious strife, As I wander o'er ocean and isles."

J. M. PEEBLES.

St. John's, Newfoundland.

Terrible Realization of a Dream.

The family of Mrs. McConnell, of this town, have suffered in heart-rending manner during the past 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 railroading. On his return trip he was crushed to death coupling cars at Bridgen. 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 Cos Toronto Mail.

The True Spiritualist.

Speaking of the true Spiritualist, Samuel W. Fisher, in the Olive 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."







Religio-Philosophical Journal

JNO. C. BUNDY, Editor
J. E. FRANCIS, Associate Editor.

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LOOK TO YOUR SUBSCRIPTIONS. Subscribers are particularly requested to note the time of the expiration of their subscriptions, and to forward what is due for the ensuing year, without further reminder from this office.

CHICAGO, March 19th, 1877. TO READERS AND SUBSCRIBERS. From and after this date make all Checks, Drafts Postal Money Orders and other Remittances to the Publishing House of the RELIGIO-PHILOSOPHICAL JOURNAL payable to the order of JOHN C. BUNDY, Acting Manager.

LOCATION 68 and 64 LaSalle Street, Northwest corner of LaSalle and Washington streets. CHICAGO, ILL., JUNE 1, 1878.

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.

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 partizan advocate of every act or scheme of every individual belonging to the same party or sect.

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 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.

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 in his presence beyond a reasonable doubt.

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 unified 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: 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.

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?

It is a significant fact that every one of these pestiferous fellows who are illegitimately making merchandise of Spiritualism, hate the JOURNAL, as the mythical devil is supposed to hate holy water.

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.

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I will be glad to visit you 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 or with his personal comfort.

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

Emerson's Theistic Views.

At a recent gathering in Boston, the venerable Bronson Alcott of Concord, Mass., discoursed in his conversational way, on the Concord transcendentalists.

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.

A new feature of Chicago journalism is the attempted administration of the Evening Post of that city by two ladies.

We are really at a loss to know just how to take our worthy old bachelor friend who penned the above item.

Apparently.

In the hurry of reading proof when the type forms were waiting last week, we inadvertently omitted the above word in our account of a séance with Mrs. Simpson;

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.

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.

We received, Monday, a package of flowers from Alice and Zora Dally, of Murphysboro, Illinois, for the Lyceum, which were spoiled en route.

"Nora Ray" is now out. See advertisement in 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 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.

Laborers in the Spiritualistic Vineyard and other Items of Interest.

Prof. B. F. Underwood will be at Nora Springs, Iowa, from May 25th 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 5th 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."

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.

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, Pa., and the last at his home, East Trumbull, Ohio.

"Save Paine Memorial Building"

Such is the wall 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.

Highly Important Meeting of Chicago Spiritualists.

There was a solemn meeting Wednesday evening, May 23d, 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.

Col. Vallette then read 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 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 sances, their exhibitions might be observed under conditions affording accuracy of observation, and which reasonable request Messrs. Bastian and Taylor have refused to grant; and

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 required 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 and the publications devoted to Spiritualism throughout the United States be requested to publish these resolutions.

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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.

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

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 sances for honest investigation 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 chairman 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 sances. However, in view of the fact that it seems















with the shining mantle of Spiritualism, does he employ the language of denunciation, and then he softens his words with charity.

They who have been educated in the school of free thought, will say that Mr. Watson has yet to abandon many views he now holds as essential. They will charge him with clinging to superstition, and bringing religious tenets into the fold of liberalism.

Mr. Watson is well versed in general science, and his arguments are fortified by its aid, but he evidently feels himself most at home on biblical ground. For thirty-six years he has taught from his pages, and known no higher court of appeal, and it would be ungenerous to criticize, because he adheres to a method of argument brought into the very constitution of his mind.

Every weapon in the vast arsenal is at his command. He leaves not a text idle. All that can be gathered from it is pushed to the front, and on this, his favorite ground, he is invincible. To the church to which he belonged, he is a missionary; and if it is ever led onward to the green fields and sweet pastures, it must be through the labors of such leaders and by such methods.

To convince the understanding, the attention must first be gained, and prejudice is too strong to allow the truths of Spiritualism to approach in any other garb than biblical texts and expositions. Mr. Watson disarms criticism by his magnanimity. We comprehend his position, and instead of carping at his method, which would indicate a narrow bigotry, we would yield him all praise for the height he has gained.

The facts and communications are among the most important features of these volumes. The latter are characteristic of the authors from whom they purport to emanate, and valuable for the ideas they express, and valuable for the ideas they express.

These volumes cannot be too highly commended to Spiritualists who 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 relate something of what transpired at his home in August last. Present, two visitors, one David Jenkins, of Hannibal, who can, and ought to speak for himself; the other, myself, from Burlingame, Kansas, both in cog, there three days, and held two sances. 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 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 lithic form of my departed wife, perfect in every 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. 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 is 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 become 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 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." "My father, now more than eighty years of age, lives in Vermont, and I have been for years urging him to will his property to my two sisters, but could not prevail on him,

and did not at that time know he had made a will.

"Your father 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 punish 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 learning to read, and I make my home in the Summerland with your dear sister Lizzie, who is here, and who will show her face to you to-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 materialized, and as he died when a boy, he thinks it would be unsatisfactory to you.] [I lost a brother by that name years ago, aged 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."

She then brought a little girl, and in her own arms held her up to the cabinet window. I looked down in, and could see quite plainly the whole forms of my wife and the child at the same time, and then showing herself 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 considerably than my wife, wore a white waist, a large lace collar, fastened with a pin, while her hair was done up in curls, which hung in confusion around her 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 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.

Burlingame, Kan. A. BLANCHARD IN DEFENSE OF MR. MOTT'S MEDIUMSHIP.

MR. EDITOR:—I take the liberty to write you a few lines in regard to the Mott exposure. I claim to be neither a fool nor a knave, 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 following 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 Chicago. 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 during 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 sance 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 stepped up to the aperture, the curtain was pulled 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 foot 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 Mott. I 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 it, as we have seen them face to face." Thousands of people can and will testify to all that I am writing now. The question that arises is, whether all of these manifestations are poor, deluded fools, or Mr. Mott with his little ring, the hero of the day. When I left Mott, I told him that if ever he should come out and claim that he did all these things without invisible help, 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. Patee 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 most favorable conditions. Did it occur to you that the telegram from Monmouth in regard to the reputation of Mr. Patee, amounts to nothing; you might telegraph to me in regard to men in this town (and all towns are alike): How is their reputation 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 Daniel Websters or Charles Sumners, but they will see what is far better, their friends and relatives, and talk with them.

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, charging 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 sance did you have?' and went to get his sgar, as is his custom. I said to Mr. Pitkin, 'Shall I tell him now?' and he replied, 'Oh, no, not to-night.' I wish 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 fabrication which he retracted here, in the presence of witnesses. We were not deceived at all by Mr. Patee, as he 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 sances. I only feel that our hospitality has been abused and we have been imposed upon by a man we had regarded as one of our best friends—D. H. Harding, without whose influence Patee would not have been admitted. Wells, Regular and Harding all denied having any previous knowledge of Patee'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. Regular 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 sances 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 sances for the scientific, honest investigator. The stains of the cabinet will remain as evidence confuting the testimony of the Patee party."

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

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 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 cannot be questioned, and will be willing to do so in aid of the cause we all either cherish or take an interest in, respectfully request that you will, at an early date, give a series of experimental test sances for full form materialization, under such reasonable test conditions as may be decided upon by a committee of seven representative men to be selected by the undersigned.

We agree that we will honestly aid you in these tests that we will guarantee you your regular admission fee from all who shall attend these sances, 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 dictation 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. BURNELL AND OTHERS:—After considering the matter, we have decided not to submit your petition to our guides, but assuming the responsibility ourselves, we conclude to decline the request made.

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 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 only one 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 disabilities 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 sances, 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

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 and the publications devoted to Spiritualism throughout the United States, be requested to publish 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.

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 and

PROTEST: Before the spirit "Phoenix" 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 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 manifestations 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 satisfactory.

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 a 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 use of his faculties to determine for himself or herself the satisfactory or unsatisfactory nature of the manifestation, and we cannot countenance any public 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 protest, and we warn investigators, as well as Spiritualists, that the conditions for manifestations must 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 if he places himself in accordance with the law, nature reveals herself unto him; if he place himself in harmony with the spirit, the spirit-world responds.

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

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 entertain, and which they fully and explicitly 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 unjust.

It is also very remarkable that this spirit should enact this injustice upon the platform 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 matters.

What special interest had this spirit in the mediums in question, which would justify 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 severe 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-world differ most radically.

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 honestly, and for a justifiable 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 gentlemen, under the circumstances and in face of their declarations above shown?

Looking at the language of the request for test sances, of the denial, and of the preamble 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 fraud, 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 asked them to give a series of experimental test sances, under such reasonable test conditions as seven representative men to be selected by those gentlemen, might decide upon.

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 Spiritualism are man-made? And in view of the considerations in the request stated, and for no other considerations whatever, 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 gentleman 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 highest considerations for the cause of Spiritualism, and by no possible motive or purpose other than to establish and publicly declare 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 sances, is it not very remarkable, that this spirit, from that platform, in the presence of that audience gathered solely for public worship 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 utterly unfounded in, and unsupported by, anything these gentlemen said or published to the world, could come from any well developed 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 some spirit simulating him, and who holds the pecuniary interests of these mediums above truth and the interests of Spiritualism.

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 satisfaction would have certified to the genuineness of their manifestations, if the investigations would have justified them in doing so.

It is a very significant fact that this spirit, while so emphatically condemning those gentlemen for their lack of confidence in the genuineness 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 relation 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 these gentlemen desired to ascertain 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 have simply declared that in their opinion this refusal to permit them to investigate this phenomena, in a series of test sances, 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 other people, will assent to as just and 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 withhold 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 Spiritualists 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 sance 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 express his approval of the action of the gentlemen in making the request and in adopting said resolutions, and to enter his counter protest against what seems to him to be the injustice and impropriety of the censure and protest of said spirit against that action.

SANFORD B. PERRY.

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