Ernth Gears no Mask, Fows at no Human Shrine, Seeks neither Place nor Spplanse: She only Teks a Bearing.

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JNO. C. BUNDY, EDITOR.

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Biographical Sketch of John Pierpont.

BY HUDSON TUTTLE.

The election of John Pierpont to the presidency of the Second National Convention of Spiritualists, convened at Philadelphia, October, 1865, brought him prominently before the Spiritualists, and to this day the memory of Father Pierpont, as all call him, is cherished with reverent affection. The next year, when the convention met at Providence, his presence added a grand influence, that went abroad like a pentecostal spirit to elevate and bless. He was in his eighty-second year, and as he stood before the assembly it seemed that an ancient father had descended, endowed with all the radiant goodness, love and benevolence of the spheres, to give his last advice, and to pronounce a benediction on his children. He was a strong and powerful man, over six feet in height, preserved to his venerable age in perfect health; he stood erect, without the least stoop of age; his long flowing hair and beard, white as driven snow, falling gracefully over his massive forehead and finely chiseled face; his cheeks ruddy with health, and countenance lighted up with a joyous smile, as the words flowed from his lips, entrancing his hearers with their sweet earnestness. He was a man of whom any cause might well be proud.

John Pierpont was born in Litchfield, Conliterary tendencies of their times. His great grandfather was the second minister in New Haven, and one of the founders of Yele integrity, and his mother, who belonged to one of the first New England families) was deeply imbued with religious feelings and a highly poetic temperment. To her he owed that exquisite womanly quality in his character, which contrasted with his masculine strength, and gave him his love of the beautiful, and poetic tendency. He never for a moment forgot this debt he owed to her, and in a poem written when she was removed by death at almost eighty years' of age, he said:

She led me first to God: Her words and prayers were my young spirit's dew.

For when she used to leave The fireside every eve. I know it was for prayer that she withdrew. How often has the thought Of my mourned mother brought Peace to my troubled spirit, and new power The tempter to repel!

Mother, thou knowest well That thou hast blessed me since thy mortal

Mr. Pierpont graduated at Yale College in 1804, and immediately began teaching in Connecticut. In the course of a year he went to South Carolina, engaging as tutorin the family of Col. Wm. Allston. His direct contact with slavery was to him a rich experience and was often alluded to in his after-life. He could conceive of no plan for its removal, except the colonization scheme, with which he became identified. The warwas necessary to cut the knot which bound the nation to this old man of the sea on the back of liberty.

Returning to Litchfield he studied law. and began practice in 1812 in Newburyport. Mass. He did not succeed in this profession owing, in a measure, to the depression caused by the war, and mainly because he had not the patience to await the slow process by which entrance is gained to professional life. Mr. Neal says: "With a young family on his hands, precarious health, and feeble constitution, as we then believed, he abandoned the profession. Yet, after all that he has done as a poet, as a preacher, as a reformer and as a lecturer, I must say I think he was made for a lawyer. Vigorous and acute, clear-sighted, self-possessed and logical to a fault, if he had not married so early, or if a respectable inheritance had fallen to him, he might have been at the head of the Massachusetts bar." He then engaged in an unsuccessful mercantile business, with Mr. John Neil in Boston and Bai-

Thrown entirely on his own resources, his mechanical genius found vent in the Invention of the "Doric" stove-a minature temple glowing with perpetual fire. He also wrote a number of poems, which were wrung from the heart by the defeats and trials he had encountered; he then entered

the theological seminary at Cambridge to study for the ministry, and was called to the Hollis street Unitarian Church, Boston in 1819. In this strange life we are buffeted into our places, not led with gentle hand.

As a preacher Mr. Pierpont was successful, and gathered around him a large and influential congregation, to whom he continued to minister until 1835-36, when he went to Europe on account of failing health. After his return, he became more plainly spoken; he could not endure injustice and wrong, and spoke of them in high and low places in the same plain, strong language. He became an out and out reformer. Imprisonment for debt, a relic of the dark ages, first called his attention, and the denunciation of which, brought him into prominence. To this, his congregation submitted, but when he advocated temperance, they were aroused. The most prominent and wealthy members were distillers, and his strong, earnest language aroused their indignation. The bravery of the preacher in this attack can not be appreciated in this age, when temperance is popular. No one then questioned the morality of moderate drinking, and ministers indulged in the friendly glass. The decanter ornamented the mantle in all well-regulated households. He was advised to be silent, but with grand heroism declared, "If I can not stand in a free pulpit, I will stand in none. I will utter my honest convictions, or I will not speak at all." His dignified renecticut, April 6th, 1785. He came of auces- | buke, his firm and consistent character, and tors who had stamped their impress on the unselfish advocacy triumphed. A still greater courage was demanded by the anti-slavery movement, which he espoused with all the seal he ever gave what he was convinced His father was noted for intelligence and | was right. In 1845, after twenty-six years spent there, he left the Hollis Street Church and for four years held a pastorate in Troy. N. Y., and removing in 1849 to Medford, was

> pastor there until 1856. The last twenty years of his life he devoted to lecturing on Anti-Slavery. Tomperance and other subjects, traveling extensively .-At the beginning of the war he applied to Governor Andrews for a chaplaincy, making the conditions that his regiment should march through the streets of Baltimore.-After several months in camp, it became plain that for an octogenarian, such a life was to great a burden, and his friends procured him an appointment in the Treasury Department. His task was not easy, and required accuracy. The books he prepared were wonderful specimens of neatness and

> precision. In 1856, undismayed by the many battles he had fought in defense of unpopular causes, he identified himself with Spiritualism. When once convinced, he wished to convince others, and began to lecture on the subject.

> To the oft-repeated charge that 'the rappings were undignified, he replied:

"It is not for me to determine how they shall come back-to prescribe the dignity of their methods. I bow to facts, and if the raps or any other manifestations give me evidence that they are from spirits, I will ac-

He was elected President of the Second National Convention of Spiritualists, and, although eighty-two years of age, took an active part in the proceedings. At one of the sessions he related the following conversation between himself and a gentleman. The latter said:

"I think Spiritualism is all a humbug, Why, sir, the pretended communications are so trifling that I can not believe that they come from the Spirit-world. Why, there is a woman in my neigborhood, who says the spirit of her mother has come to show her how to make bread!"

"Well,sir," replied Mr. Pierpont, "No harm, I hope, in that."

"No," said the gentleman, "no harm, but think of a glorified spirit, coming all the way down from heaven to show her daughter how to make bread!"

"I suppose my friend," replied Mr. P. "that you repeat the Lord's Prayer?"

"Certainly."

"When you do so you say 'Our Father who art in heaven, give us this day our dally bread, and you think it in no wise derogatory to his dignity or glory to hear you pray, and answer it by answering your prayer ?"

"Of course not," replied the gentleman.

"Well, sir, think for a moment how long it takes the Infinite Spirit to grant your request. Think of the work of the agencies and instrumentalities employed ingiving you your From the cave man of the ante-deluvian quaintance.

daily bread. First, he calls into his service spirits that are yet in the flesh, to prepare the field and cast in the seed. Then he takes the matter in his own hand, his later rains, his winter frosts and snows, his showers and sunshine are sent to cause the seed to germinate and grow, first the blade, then the ear, and then full corn in the ear, and when that is fully ripe, he calls again his coworkers in the flesh, to thrust in the sickle and cather the wheat into the garner, and by an ingenious process convert that wheat into flour, ready to be wrought into the staff of life for man. After the Infinite Spirit has been so long employed in preparing the material for bread, do you not think that a spirit infinitely below him, a spirit that may be supposed still to love those she left on earth, would be as usefully and as happily employed in showing a child of hers how to make the best use of that gift of God, as she would be sitting upon a cloud singing and playing upon a harp?"

In his last public address, delivered before the Third National Convention of Spiritualists at Providence, R. I., Aug. 21st, 1866, he declared that he was a Spiritualist because thoroughly convinced by the evidence presented to his mind that the leading doctrines of the Spiritualists are true. "The facts upon which those doctrines rest I know are true. I know that the spirits I have known and loved do through certain media, hold communication with me. When I see the expression of my wife, who has een more than ten years in the sepulchre, beaming out upon me from another face, when she speaks to me as her husband, when she reminds me of the past, when she tells me of her present condition, when she assures me that there is a pleasant place waiting for me when I come, I know it is her. When my father speaks to me through a medium who describes him, and says he looks like me, and tells me in what particulars he differs from me, and tells me a fact which no other human being in the world but myself and he knows. I am sure that I am having a communication from my father, and that when I cast off the fleshly part of my nature, I am to meet the spirit of my father on the other side of this curtain, and then I am going into his society."

With him Spiritualism was a grand old faith, reaching backward through all religious experiences. He had found it in his old age as the blooming fruition of all his experiences. Not because new did he receive it, but because it was old as humanity, and was the interpreter of history. An objection urged at the time, was that it had given no new truths to the world, the opposers forgetting that there can be nothing new in the science of creation, for to suppose that anything absolutely new should occur, would be to suppose something could be created out of nothing. Every event is correlated with what goes before and comes after. No new elements of substance or force. no new method of procedure known as law, no new attribute or principle, can be created or arise. The present rests on and is the fruition of the past. Nature is eternal not in special expressions, but as the sum of all expressions and possibilities; a unit composed of infinite diversity. Hence a fact in this unity is a fact for all time and space. Whatever is true is eternally true, and the same laws sound the depths of the universe, and reach its empyrean.

When it is said Spiritualism brings no new truths into the world, we admit it, for that would be impossible. Truth is neither new nor old; it knows no past, present or future. On the contrary, the facts of to-day have always been facts, and Spiritualism penetrates like a golden thread the annals

When we prove a human being possessed of an immortal spirit now, we prove all human beings are immortal, and that they have been in the past. The most illustrious men of past ages were Spiritualists, and drank draughts of wisdom at the fount of inspiration. Brahms, Middhs, Pythagoras, Socrates, Plato, Cicero, Marcus Aurelius. Such is the grand fraternity of spiritual heroes, and should we not be willing to be called fools in such company?

The old Catholic definition of truth is What has been believed in all times, in all places, by all men. Always, somewhere, by everybody." Spiritualism is such a Catholic truth; always, everywhere believed, and in this becomes the universal religious faith.

age of Europe to the present; from the rude Patagonian savage and Bosjesman to the most cultured philosopher, it is received as the crowning faith and hope.

If we make unity and universality of creeds, and consistency of progress, tests of truth. Spiritualism is the only religious belief which stands the test. It is ever the same, and is in its fundamental expression a unit. Every fact and principle included in its infinite circle harmonizes with all others, and its apparent antagonisms are found to be order not understood.

Mr. Pierpont possessed a great diversity of talents, and as will be apparent to the reader, spent many years of his life in finding his adaptation. This is the case with all such men, who from a broad and even development are capable of following many different pursuits, in which they are more likely to fail than a narrower endowment directed in one fixed channel.

As a poet, he wrote many pieces of great merit; as a speaker, he was eloquent and impressive, and he devoted himself with unwavering assiduity to such literary drudgery as compiling a series of school books, and making a digest of rules and decisions in regard to the collection of customs. His poem, "Airs of Palestine," was published in 1816 and 1840; his volume of 'Poems" in 1854; his reading books for schools in 1839.

His peaceful death occurred at Medford. Mass., Aug. 27th, 1866. His mind strong and vigorous to the last, and exalted by the golden light which flooded its horizon from the eternal realm he was so soon to enter.

As an illustration of Mr. Pierpont's style of verse, musical, replete with quaint comparisons, and overflowing with practical suggestions, I introduce his temperance song, which has gained a national celebrity: When the bright morning star, the new daylight

is bringing . And the orchards and groves are with melody ringing; Their way to and from them the early birds wing-

ing, And their authems of gladness and thanksgiving singing; Why do they so twitter and sing do you think? Because they have nothing but water to drink.

When a shower on a hot day of summer is over. And the tields are all smelling of red and white And the honey bee,—busy and plundering rover,-

Is fumbling the blossom leaves over and over; Why so fresh, clean and sweet are the fields, do you think? Because they've had nothing but water to drink.

Do you see that stout oak on its windy hill grow Do you see what great hallstones that black cloud is throwing?

Do you see that steam war ship its ocean way go-

Against trade winds and head winds, like hurricanes blowing? Why are oaks, clouds and war ships so strong, do

you think? Because they've had nothing but water to drink Now if we had to work in the shop, field and study, And would have a strong hand, and a cheek that

is ruddy, And would not have a brain that is addled and

With our eyes all bunged up, and our nosca all bloody, And shall we make and keep ourselves so, do you Why, we must have nothing but water to Jrink.

Secret Societies.

EDITOR JOURNAL-Dear Sir.-Accept my heart-felt thanks for your frank and forcible rejection of a proposition to connect Spirit-ualism with a secret order. In expressing these my thanks, I am pretentious enough to consider myself the uninvited but not unwelcome monthpiece of thousands of Spirit-ualists. No true Spiritualist, that is one who understands what Spiritualism is, could be the member of any secret society or brotherhood, whatever may be the ostensible pur-poses. In the present case, which was pre-sented to you from a the field, Mass., if the new "secret order" has in truth no other alms than the four mentioned in the letter, aims than the four mentioned in the letter, the idea of forming a secret society for their pursuit, is bordering on the absurd and ridiculous. There is not the shadow of a reason under the aun, why these objects should require anything like moset organizations. The objects themselves do not indicate any such necessity or even assilability. If, therefore, any secrecy should be desirable in their pursuit, the suspicion lies man, that the means to obtain the mais are wrong, justical, afraid of the light of publicity.

If I said: "No trop internal secret ould join

Ical, arraid of the light of publicity.

If I said: "No true shrutuelist could join any secret order," I make what I say, and here is my reason for M: Why, Spiritualism is the very fight assiste the secret, the mysterious, the hidden, which we she serving to bring out to the say, of the wides, to deprive of its mystery light to reduce, to deprive of its mystery light to reduce, to come, general palpable had the same of the good opinion which my that substitute friends have. I know, conserved of the from closer acquaintence. This way, Theosophist move-

ment may serve as an illustration of what I have said. Although I am satisfied now that it was not inaugurated in the service of Jesuitism proper, as was my first errone-ous impression, it was nevertheless in the interest of esoterism and "odiprofanum vulgus" exclusiveness. This, no doubt, is the reason why it failed in this country, as it has failed and will fail in England, because of its secret, exclusive, esoteric character. The exotic plant, though of intexicating fragrance, could not take root and thrive in the rough Anglo-Saxon climate; the sweet Lotos-flower was nipped in the bud! Let us respectfully and solemnly lay her withered frame down on the earth of some Egyptian mummy in a crypt never cheered by a ray of the sun.

There is already far too much of secrecy, hidden activity, exclusive and clannish association in this republic, which, if it should continue to abandon its fundamental idea of bright and broad publicity for all, will with and by all its secret societies, orders, clubs, lodges, clanships, brotherhoods and rings, go quicker to the dogs, than many may anticipate now!

Yours fraternally,

DR. G. BLOEDE.

Letter From Australia.

EDITOR JOURNAL: I sent you a short letter some time ago, intimating my intendyou that I shall come by the mail which is announced to leave Sidney on May 23, and is due at San Francisco on June 20th. Having received an invitation to deliver a course of lectures in Auckland, New Zeland, before proceeding to America, I shall leave home a fortnight hence, and will catch the mail

With your kind permission I will : few subjects on which I am prepared to lecture, from which any societies wishing to engage me, can chose, if they think proper. can assure you that it is with considerable diffidence that I offer to lecture on Spiritualism, in the land of its birth, in its modern form, and where so much has been said and written upon it; but I may possibly be able to advance something which those interested in the subject may think worth listening to. I shall also lecture on what are nopularly called "Free-thought" subjects. I hardly like, however to make this distinction between Spiritualism and Free thought, be-cause true Spiritualism, as I understand it, includes all that is worth having in Freethought. Still as I suppose these distinctions will be kept up a while longer, some of the following will be called Free-thought, as distinguished from spiritualistic subjects.

Any society wishing to engage my services will please address me, for the present, in care\_of Mr. H. Snow, 319 Kearney street, San Francisco, to whom I have written, asking him to be good enough to take charge of letters for me until further notice.

The following are a few of the subjects on which I shall be happy to lecture, viz: 1. Spiritualism, its Character and Claims

to investigation. 2. Spiritualism, Considered from a Biblical point of view. (A course of four lec-

tures).
3. The Teachings, Uses and Objects of Spiritualism. 4. The World to Come, as Revealed in

the Light of Spiritualism. (A course of four lectures). 5. Spiritualism as a Destructive and Constructive System.

6 Is this World Man's Only State of Prohation? 7. Orthodoxy, Spiritualism and Material-

ism: Which is the Best Calculated to Benefit Mankind? 8. The Bible: is it the Word of God? (A.

course of fourteen lectures).
9. Who and What was Jesus Christ? (A. course of five lectures).

10. The God of Christendom, a Human 11. is there a Devil+ or, the Scarecrow of Christendom Unmasked. 12. Is there a Hell? or. Doctrines of Etern-

al Punishment Examined in the Light of Reason, Justice and Benevolence. 13. A Trinity of Distinguished Free-think-ers, Voltairs, Paine and Bradlaugh. 14. Organization and Circumstances; their

Influence on Life and Character. 15. Primitive and Modern Christianity, Compared and Contrasted.

16. Creeds and Dogmas, a Plea for Theoogical Revision. 17. The Evolution of Religious Ideas; Human Origin of all religious

18. The Popular Views of the Atonement Examined and Disproved. 19. Liberty; its Relation to Human Pro-

20. The Church of the Future.

Of course, there are many more subjects on which I can lecture if necessary. Having lectured three years and a half in Melbourne, and nearly three years in Sydney, I have had to traverse much more ground than is indicated by the above list, but that will be sufficient to show the kind of subjects I take up.

In conclusion, I will just add that Mrs. Empha Hardinge-Britten met with a most signist reception in Australia, and printing addition a brilliant success so far. Her visit will do a great deal of good. Could not some specificat medium come over from America? A really good one would find Australia. Blue field.

### THE GREAT SPIRITUAL MOVEMENT.

BY BELDEN J. FINNEY.

This spiritual party takes all things for help, nothing but God for master. While the other sects are bowing on dust-covered and blood-stained altars, while they are lashing humanity with a sectarian gospel of fire and damnation into the church, with the vain hope to lash them into their heaven, the Spiritual Philosophy points us to that universal revelation of the Infinite Father which is stretched all around us in the objective world, and which is struggling tenderly to announce itself in the inner spiritual life

of the soul. What, then, is the first religious duty of this new universal religion? I answer, the study of that universal revelation. Revelation is the consciousness of truth. The facts and laws of the world are not truth to man until they have arisen into thought and into reflection. Revelation is, therefore, repeating the order of the world in the intellectual order of Ideas. Revolation is reading the divine records in the same light in which they were written. The man who stands on the sea shore and sees a pebble lying at his feet will find no revelation in that pebble until it has unfolded itself to his consciousness, until the records of its history are traced by his unfolding intelligence. One man knows nothing about rocks or stars or plants; another has studied these things, and with patient purpose has steadily rapped at earth's granite doors and asked for the privilege of beholding the footsteps of the great Formafor-has trod the epochs of the world's history-has traced that pebble inductively backward into an enormous glacies on the rocky crest of some far-off mountain side—has seen it wrenched by the frost from its barren summit and plowing its way through the ocean, grinding up the surface of its fellow rocks, until in more summery climes, it falls on the shore scarred with a written record of its path.

Now, what is the difference between these two men? To one this pebble is a clear revelation; to the other, it has no significance. No one can dispute the divinity and authority of this record. There is no discussion as to its oxiginal "Sacred Language." Interpolation is simply impossible. Add to this that it is vital, living, progressive, and within the reach of all men, everywhere. There is no other universal Bible but the Creation and its informing Spirit. The human spirit or reason is the universal Bible, rising into the language of love, justice, science, and philosophy. There is not a single pebble on the sea-shore, not a rock on the mountain-top, not a world, nor a fountain, nor a flower, but invites us to read a divine revelation. Is it not universal? Is it not universally accessible? If you study a corn-cob you get swept into the cycles of universal life. You commence with that silken tassel there, and you sandy the laws of vegetative growth, and, before you are aware of it, you are contemplating the everlasting genius of sums. Here is a universal revelation, and the Spiritual Philocophy points to this as the only one through which the Divine Intelligence addresses the senses and through the senses the soul. We know that this other revelation. viz., the revelation of the consciousness which built the universe, must have made it one with the revolution which in the universe built, and so mankind is in a state of atonement with the divine consciousness and the divine pro-

Edys one, I don't see but your religion is simply science. Certainly, science, philosophy, and spirituality. And let me say that this is one of the special claims of the Spiritual Philosophy. Everything is a help to it. It points to every scientific exploration, every scientific discovery everything in the world as a revelation of the Divine Will, a revelation of the Divine Law. But your Christians ask us to go to Moses and Peter for revolation. Here is a pine tree, and there is an oak. Now let me ask you, if you wanted to know the laws by which God makes the pine trae, would you study the oak? if you wanted to know the laws by which an oak is produced would you go to the pine? Must I go to Moses to find out what are the laws of digestion? Haven't I a digestive apparatus? Must I go to Moses to find out how many hones I have in my body? Must I ask these dead records to know how many muscles I have, and what are their functions, how many nerves I have and their functions? I am to study the revelation where it is, and not where it is not. I have no doubt that Moses had a divine revelation, nor have I any doubt every man and woman in the universe has a divine revelation. But it must be sought there where that revelation is living. Religion is not mere record; religion is a process; spiritual life is a process, a procession of the soul of the world. It is living; it is vital; it is full of power; it is full of beauty; it is full of devotion; it is full of Love, full of Wisdom —it is not a dead record.

The Church has made this terrible blunder of mistaking men's opinions about religion, or their interpretation of it, as the thing itself. It is vital life, and our effort to comprehend it—that is simply our effort. And behind this effort lies the interpretative power; it is the power of the soul to solve the mysterious relationships with the outward and inward world. We find that we do not make ourselves -that we are related to universal laws, that the surges of life come pouring into us, we hardly know from whence. I do not think that simple, instinctive, thoughtless life is the highest manifestation of religious life. That man or woman is most sublimely spiritual or religious who wills to know the nature of the Divine Laws, and then wills to obey them. It is then man most resembles the Divine nature when his virtue is the result of his own volition—when he, so to speak, copies the divine proceeding -when he has so directed and climinated his energies, so harmonized them, that the powers of the world can make naught but music through them; when he stands with reverent hand clasping the golden lever that opens and shuts the gateway to his soul, and with equal reverence determines what visitors shall come to his bosom, or

I said this religious revelation must be universal, and universally accessible. How can it be universally accessible, unless man kimself is the universal interpreter? It is not possible. God himself might write a revelation, if you will suppose it; he may write it in a certain divine light; but how am I going to read that revelation, unless the same light shines through my eyes in which the Divine Nature penned its everlasting truths? I say, therefore, this second point is taught by the Spiritual Philosophy, viz.: To read a revelation, you must read it in the light in which it was written, or you never can read it at all; and in order to read it in the light in which it was written, your private lamp must be kindled at the central sun of the world which illuminates that revelation. It is the spiritual eye that must be touched with the vital energies of that everlasting love, of which this world, this universe, is only a single and divine ensemble. We cannot read any divine revelation by any other light, by any other power. This view is very hopeful-makes humanity divine.

> (To be continued.) Copy-right by H. Tattle & G. B. Stebbins, 1878.

It is my firm conviction that man has only himself to blame if his life appears to him at any time void of interest and of pleasure. Man may make life what he pleases, and give it as much worth, both for himself and others, as he has energy for. Over his moral and intellectual being his sway is complete. - Humboldt,

### The New Spiritual Rrs.

I quite agree with the editorial in the Journal of ded, "Momentous Import," that "this number of the Journal is, in some respects, the most important one ever published." The very able counter-protest of the Hon. Sanford B. Perry, in review of the remarkable protest of Mrs. Richmond, uttered on last Sunday, let us hope by a new control who knew but little of the subject,—the able editorials on questions of vital interest to the cause of truth,—all mark this number of the Journal as the best I have yet seen.

The lines are indeed being clearly drawn between the true and the false, and the time has come when Spiritualists must not only come to the front in defense of their great principles against chicanery and fraud on the part of dishonest mediums, but they mustgo a step farther and learn that we are passing through a transition period in spiritual progress, and changing to

other forms and conditions. We are passing from the merely phenomenal into the instructive phase of modern Spiritualism. I do not mean by this that we have no more use for the phenomenal or that it should be undervalued; but I mean that there are many thousands of earnest, progressive Spiritualists, who have learned about all they need of the phenomenal, and are prepared to go forward to the knowledge and enjoyment and practical use of the higher forms of Spiritualism. In short, that there is a very large class of Spiritualists, who have been prepared by culture, experience, and spiritual growth to enter upon the new spiritual era that is now evidently dawn-

A change from the present unsatisfactory state of the phenomenal, to something higher and better, is a necessity. The recent frequent exposures of public mediums all over the country, the unjustifiable attitude of certain mediums in refusing to give their friends assurances, under proper conditions, of genuine spirit manifestations, together with the flimsy excuses given for their course, and the defiant attitude they and their friends assume, all tend to a general undermining of, and want of confidence in, the merely physical manifestations, and it leads inevitably to a more searching analysis of and inquiry into the higher forms of clairvoyance, impression, vision, inspiration and revelation; and what important lessons, if any, we may learn from these for the benefit of man in the practical af-

The world has been struggling for four thousand years towards the attainment of a rational and true system of philosophy and a rational and true system of religion, and a harmony of science and religion; but so far as the progress of man is concorned outside of Spiritualism, it is to all appearance as far from that attainment as ever. The reason is obvious. The world has not been prepared thus far for the realization of what is attainable to-day. But if we ever reach a true system of philosophy and of religion, it must come through a knowledge of what man is as a physical and as a spiritual entity or being; or, in other words, by a blending of spiritual with physical knowledge, and especially an understanding of the intimate relationship and influence of the spiritual, through well-defined laws upon and with the physical in all the relations of life.

How are we to attain this knowledge that all can see must be of priceless value to the world? The churches cannot give it to us for they have not got it, and as they ignore the spiritual as a patent factor in human affairs they are not likely to learn much about it of them-

The scientists cannot give it for they, too, ignore the spiritual as a valuable element in progress, and the tendency of their teachings is towards Materialism. It is to the spiritual ranks then that we must look for the higher knowledge of who and what man is physically and spiritually, what his true relations are to his fellows in the present life, what his relations are to God, the fountain of all life and being—and what his relations are to the future unending life.

But to the mind of the calm student of philosophy.

But to the mind of the calm student of philosophy I know Mr. Burns personally: I wish that it was in and religion, there is presented the fact that among my power to let the world know how much good he has the higher teachings have not received especial attention; and the rich fruits of a noble science, an exalted philosophy, and a perfect religion have not been realized. And many indeed doubt whether we shall ever attain to this realization. But let me assure all such that there is nothing more certain in future human experiences and attainments than that we shall reach the exalted position where we shall enjoy a noble and perfect spiritual science, a positive and harmonious philosophy, embracing the entire cosmos, physical and spiritual, and crowning all, a grand and perfect system of religion of universal humanity.

Spiritualism, then, in its higher forms and teachings must give the world a good science, an exalted philosophy, and a divine religion. And these will work to-gether in perfect harmony and realize to man that the natural and the spiritual cosmos co-operate together without a shadow of discord or jar. We shall then have a triple power combined in a harmonious whole, such as the world has never known, and which will shed a halo of light over the darkness that now broods over the nations, and drive away all the false teachings and

false conditions, that afflict humanity. We look, therefore, for something better from Spiritualism than from any of the old systems of religion and philosophy, and unless it can give the world that which will lift man out of the false teachings of the past, we need not look for relief elsewhere. It must give us a science so generous, so broad and so perfect as a whole, as to challenge the admiration of the world and assume by common consent the position of crown-

ing jewel of all the sciences.
It must give us a philosophy of such harmonious proportions, and based upon so firm a foundation that nothing can shake it or mar its beauty. It must give nothing can shake it or mar its beauty. It must give us a religion so comprehensive, so perfectly adapted to all the wants of man that it will be joyfully recognized as the grand religion of humanity. We have not attained this exalted position yet, but there is abundant promise that we may do so. May we not, then, aspire to it, and leaving behind all that is of doubtful import, press forward to a realigation of the possibilities of the press forward to a realization of the possibilities of the present and of the immediate future.

It is not necessary to stop now to show that we are entering upon a new era. The history of the past fifty years abundantly proves this. All the events of the present/show it, the wonderful development and progress of science—the progress of new thought—the introduction and encroachment of new principles gradually undermining and removing the old, in the social, political and religious world, all fully attest that the old is passing away and that we are entering upon the

But more especially and in the most wonderful man-ner is it shown by the modern spiritual manifestations that we are entering upon a new era. It is doubtful whether any now living on the earth fully understand the deep significance of this great movement, and what it is to accomplish for the world. We may be said, even the best of us who havestudied this great subject for many years to be as many children whether the property of the party was to be as many children whether the party was the second control of the party was to be as many children. for many years, to be as more children playing upon the confines of a vast empire and gathering a few flowers here and there while the great beyond is almost wholly unexplored.

It is a subject into which even a slight inquiry ena-bles us to lift the veil and look into the awful depths of an eternity past, and permits us to look into an sternity to come. How wonderful the thought! How vast the conception when presented to the mind of man in the fulness of its grandeur and beauty! How pales the narrow theories and speculations of theolog-

lans in comparison with this! Let us not approach this great subject with irreverent thought, but with uncovered head put off the shoes from our feet for the place whereon we stand is hely ground; and let us learn what we may concerning the deep things of God and how by this new knowledge the world may be most benefited. For as I am permitted to read modern Spiritualism, it is a priceless boon given by the Infinite Father to lift humanity into higher and better conditions, and not simply as a plaything to be toyed with from idle curiosity, or to gratify some selftoyed with from kile curiosity, or to grathly some serial purpose, nor to afford us momentary pleasures. If it is the precursor to a new and better order of things, as many believe it is, let us endeavor to learn as much as we can concerning its highest teachings and how its may assist us in this serious thing we call life. Let us then briefly consider how, we are entering upon this

new era. The subject may be discussed under these

grand divisions, viz.: 1st: The Era of Knowledge. 2nd: The Era of Wisdom. 3rd: The Era of Love.

In considering the Era of Knowledge, we need only briefly refer to the achievements of modern science. These are before the world in many forms. There is, however, one great branch of science which we may not overlook, because it is most intimately connected with the spiritual philosophy and the new spiritual religion. We may go still farther and say that in an important sense it forms the basis for an intelligent and the property of the same of the sam

correct understanding of what is soon to be elucidated and established as a grand spiritual philosophy.

I refer to the science of anthropology. Much has been done recently, and is still being done by spectroscopic and microscopic analysis in this great department of human knowledge, to give the world a truer understanding of what man is; and great credit is due such earnest explorers and high priests of nature as Helmholtz, Huxley, Carpenter and others for the work they have done. And also to such pioneer workers in this great science as Gaul, Spurzheim, Mesmer, and Baron Reichenbach. But, perhaps, to none of them is there so much credit due for the rapid advance of anthropological science as to Prof. Joseph R. Buchanan of our own country, whose brilliant discoveries of the impressibility of the human brain, the wonderful science of psychometry, of sarcognomy, the pathognomic lines, etc., has brought anthropology to such a high state of progress, even to the border land of the spiritual. These great discoveries were made before our spiritual manifestations began, and seemed to be the scientific John the Baptist, preparing the way for the great spiritual un-

foldment. The impressibility of the brain and psychometry, were discovered by Prof. Buchanan, in 1842, and are based upon the most strict and rigid scientific analysis, and actual experiment upon the living subject, as thous ands in the chief cities of the country can attest.

In the beautiful and wonderful tests and experiments in psychometry, which are so common now among Spiritualists, we scarcely stop to inquire into the nature of the subtile agencies and principles by which these mar-velous results are produced, and that they are based upon the laws and principles of a science as positive as those of light, heat, or electricity,

And yet such is the fact, as we shall endeavor to show in the further consideration of this subject in its application to the laws of mediumship.

MILTON ALLEN. Chicago, Ills.

### Communication from Mrs. Kate Fox-Jencken, of London, England.

Ed. Journal - Dear Sir. - I have read your Journal with great interest; it is a paper which I am always proud to hand to my friends, Spiritualists or non-Spiritualists. A kind friend of mine in Brighton sends it to me regularly, also the Banner of Light, for which I have a high esteem. It is only since my kind friend, Mr. Murtheze, sent your paper to me that I have had the pleasure of knowing it and reading it. I have lent it to many of my friends who know very little of Spiritualism, and they always express themselves pleased and delighted with its contents.

I am glad that it is having a wide circulation; I can assure you I will do all in my power to have it known wherever I visit. I like and admire the straightforward way in which you mention both sides. There are a few spiritual papers that attract or interest me. Your's is one, also the Banner of Light. I am very partial to the Medium and Daybreck, published and edited by Mr. James Burns; he is himself a good, honest man; he works very hard, and deserves much praise; he started the first spiritual paper in London; I think much honor is due to him.

Spiritualists there is yet, in the main, so absorbing an | done and how much he has suffered. You will never

find him to swerve from the truth. I am writing my own life. My book is nearly com-pleted. There are some very important corrections made in my book which will greatly interest the public. Not one account of Spiritualism has ever come from either my sister Margaret or myself, and of course the public cannot fail to read with interest the first history that has ever been written by one of the

Fox family. My little boy Ferdy is improving in health. He has been at Brighton for the sea air with his father and looks much stronger. My sister Maggie has been staying with me for some time. She is preparing to leave for Holland, and we shall not see much of her for some months to come. She is promised great success, and I

hope she will not be disappointed.

I have something of a startling character to tell you. To-day my sister, my children, their nurse and myself went to the parks; my two little boys had each a blue pencil, which had been given to them, and by way of amusing them, we told them to take their pencils in their little pockets, thinking no more of it. On returning, my little Henry, only three years and a half old, annoyed me greatly by constantly kneeling down to mark with his pencil on the stone-walk. I scolded, the nurse complained that she could not get him to walk on with her and Ferdy; still the darling persisted in marking on the stones as we walked along from Kensmarking on the stones as we walked along from Kensington gardens down High street, towards home. He would go on a few steps and then stoop down to mark on the pavements. At last we waited some time for him, and, to our astonishment, we saw that he was writing words in a clear, bold hand. We all stood still in perfect awe, till he rose up and imagine our areas when we read these words. "Know that we are when we read these words,—"Know that we are with you." We screamed with delight; people gathered around us, and to escape the crowd we were obliged to hasten home as fast as we could, the nurse with my darling little boy in her arms. This has made me feel sad. I can not tell why, but it seems so unnatural, so wonderful. I am waiting with the greatest anxiety for my husband to come home, so that I can tell him of this and have sympathy. My children are so dear to me, I fear to have anything out of the child-like way happen to them. My husband never allows me to sit with any one unless it is some dear friend to whom the spirits spontaneously manifest. I hope to hear from you at a future day.

Very sinčerely yours, K. F. JENCKEN.

### The Fallibility of "Spirit Controls."

There is a recent exemplification of the above proposition. Within the last few months many exposures of professed mediums have occurred, of those who in the name of Spiritualism have perpetrated outrageous frauds upon Spiritualists, and upon the world. By reason of these exposures, thousands upon thousands have been led to believe that all professional mediums were guilty of the same practices, and that Spiritualism it-self was a humbug, based, as it claimed to be upon evidence received through such sources.

Witheford and Huntoon were self-confessed frauds, and they declared that Bastian and Taylor were equally guilty of fraudulent practices. Bishop, the pretended spirit exposer, declared in the presence of at least three thousand people of this city, that Bastian and Taylor, by fraudulent devices, simulated materialised forms. All these statements publicly made by these men, were published to the world through the daily pa-pers of this city.

pers of this city.

In view of these damaging, published statements concerning Bestian and Taylor, and the universal distrust existing in the public mind as to the genuinenes of any spirit form materialization, several individuals acting individually prepared and signed a respectful request to those mediums, asking that they would, under reasonable test conditions, give a series of test seances. As individuals, the signers presented the request to them, and as individuals, received a flat refusal. As individuals, these signers met in a convenient place, and as individuals, acting for themselves alone, passed certain resolutions expressive of their individual feelings, and as individuals, warned Spiritualists throughout the United States not to train those madiums. A control professing to speak through Mrs. Richmond, tells a society of Spiritualists, which was in no manner answerable for the resolutions of those in-

dividuals, "that it protests against such action." assuming to know all the circumstances of the case, and assuming that those individuals were possessed of a spirit, such as would, one hundred years ago, hang any

medium. Now, here is an application of the heading of this let-ter, "The fallibility of spirit controls." Yesterday, the same control upon the same rostrum, withdrew the tatement made in the protest, that the motives of those who adopted the resolutions were not pure and

In a recent conversation held by the men who adoptd those resolutions, with Mrs. Richmond's control at the medium's residence, this question was propounded to the control: "The Spiritualists as a body, as I understand, are called upon to support Bastian and Taylor;" and the control answered, "not at all; there you make a

QUESTION.- "As long as they ask the support of Spiritualists and their countenance and endorsement, have the Spiritualists not the right, doubting them, to demand evidence before that endorsement is given?" Answer.—"We do not know that they properly ask the support of the Spiritualists as a body.

All Spiritualists in this city, know what every person who knows anything about the subject, can tell them, that Bastian and Taylor have claimed the support and endorsement of believers and professors, and are now button-holing every Spiritualist they can get within reach of at the church, and trying to get their endorsement as well as the endorsement of any "control" they are able to influence. And this "spirit control" not realizing such a material fact, so generally known, pretends to advise those who do possess that

knowledge. If Bastian and Taylor do not, as assumed by this control, claim anything at the hands of Spiritualists, and if they do not professedly give scances as Spiritualists, then the resolutions are uncalled for, but if they give public exhibition, claiming that it is of spiritual origin, and now claim in church and out of it, that all true believers should sustain them, a new set of resolutions should be prepared and published to the effect that Spiritualists should free their system of philosophy from the disgrace of maintaining and endorsing those professed mediums everywhere, who refuse upon a fair request to give such evidence of their honesty as is within their power to give, and unless something be-side the bare word of pretenders cannot be given, that they are to be repudiated by those, to whom the question is of such vital importance.

The moral to be drawn from this want of infallibility in spirit controls, would seem obviously to be that we should in all things as we are so frequently taught by this same control, accept and act upon nothing communicated to us by such control, unless the teaching recommend itself to our enlightened and better inform-"One of Them."

ed judgment. Chicago, June 3d, 1878.

#### A Communication from an Ancient Spirit, Through Mrs. Katie B. Robinson, to Samuel Watson, May 10th, 1878.

I come to the circle not as a Christian, but as a heathen. Names and titles in the Spirit-world do not amount to anything, but to those who seek for ambition and pow-

er; these are everything. I lived many hundreds of years ago, and I do not say that as a personal spirit Lam controlling this medium; but as I stand upon the shores of the Spirit-world and send out my thoughts, they are gathered up and given

through the guides that are around this medium. There are certain corditions required for the spirits who have been in these spheres hundreds of years, to transmit their ideas to earth's children, and you cannot get them exactly as they flash forth from our minds. for they are always colored by the mediums through whom they must pass, both here and with you, still we delight to give the best we can. I lived on earth, and Jesüs of Nazareth, whom I have always respected and loved. He was impressed to give this in a more posi-tive manner than I had, and I was with his guides in changing this. I recognized that I was a medium while I was in earth-life. My ideas went out to my people as my own, but I was aware that they came from a higher source, and though we are still called heathers, the views I had were beyond anything that the Christians have lived out in their practices, and I am satisfied to be a heathen if I live true to my highest light. I have long since discovered that modes and forms of worship have no value, except in so far as they tend to mould the life of man into the line of truth and virtue, hence we have no sectarians here. Zam conscious that many of my countrymen are now

finding their way to America, and I can see that the spirit of bigotry under the name of Christianity, is ready to persecute these.

Spiritualism has come to day to be the key that will, if properly applied, unlock the great mysteries and secrets of the past. Its first lesson should be to teach you to be true to each other, and as far as you can to help each other, that you should have love and sympathy one for another. Measured by this standard it has come far short of what the Spirit-world had hoped, but when true Spiritualism enters the human soul, there will be unity and harmony/instead of discord and inharmony; love will take the place of slander, kindness the place of bitterness, and when this comes, behold, I say unto you, that you can move mountains, you can go forth all over the world, and be God's children. That kind of Christianity that will war against its neighbor, because they do not believe as you do, is not Christianity. The history of the world is marked with blood because men have not been true to the highest religion which has been taught in all ages, but have given way to wick-ed prejudices, and thus have marked their career with To-day, if mankind would stop and think, and be willing to read and understand the light that is coming, and that would come much more fully from the Spirit-world, a new era would dawn. There are wonderful and mighty influences now reaching the earth, glorious ideas are being born into the world through humble mediums. Everywhere the human mind is be-ing impressed, though in most cases the recipients are not aware of the source whence the truth comes to them, yet we are satisfied, and will continue to pour out floods of light upon the world. Behold, I say unto you that the line of communication between the two worlds, is becoming clearer and clearer, through the voice of inspiration.

I can see clearly in the future, and the time is coming when all nations shall be united as one; there will ing when all nations shall be united as one; there will be no different tongues, and no evil, but the spirit of love and peace and joy will prevail in the earth. But you will think it strange when I tell you it will not come through the Christianity that is abroad in the world today. It will come through the voice of reason, and common sense, and it will add infidelity to the beliefs and forms of the past. For let me tell you, and I speak it from the far-off sphere where I stand, that the Christianity that has been marked with blood, and hatred and revenge, must has a way before you can find lives and revenge, must pass away before you can find lives of peace, love, and goodness that shall reign over earth. Why I came this morning I know not, but I was called for a purpose, and now may the power of the Eternal, may the Jewish Jehovah, may the God of all nations and people, addressing Him in all their various forms and ways, may this illuminate each mind and guide it to the truth, so that each voice shall herald forth the coming of a grander power on earth, which, when all mankind shall succeed in their efforts to come into harmony with, shall bless them all and enable them to accomplish a greater work than has ever been done on earth, is the honest and earnest prayer of one who was a medium and an instrument long ages ago, when these things were not so well understood as they are to-day.

RELAXATION is a physical and moral necessity. Ani-

VIRTUE parties the wicked, as the sandal-tree perfumes the axe which strikes it. - Suadi.



SCENES FROM THE HOME OF OUINA.

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

> PEARL. CHAPTER MAIL MORNING.

Novor was day-dawn more perfect; never was there a brighter flood of clory upon dewy grass and blooming flowers; never caroled bird in leafy bower more bewitchingly; never was earth more glad. The two households of the Marvins and Wests seemed to remain quiet and in slumber later than usual; then gradually the first signs of activity and labor were visible. One by one the children in the cottage of the Wests were prepared for their breakfast, and when all was ready Mrs. West went softly to Harry's room. Mr. West was already there. What a sight met her eyes! Harry was dancing and singing," Mamma, papa, I am well, I am well! The angels came last night and took away all pain, all weakness-

I am well!" Mr. West was on his knees in silent prayer of thanksgiving. This was the meaning: "To-night shall be granted your heart's desire." Said Mrs. West, "How wonderful, how perfect are thy words, O God!" The little ones came in, each in their own way. Edith said: "Mamma, did God do it?"

"Yes, my child, through his ministering

Then Jamie said, "I saw'd a big white an-

gel and he said Hally is well"

Little May was silent and full of awe. Presently the Marvins came in. They also had felt a mysterious import in the previous day and night, and they joined in general rejoicing; but where was Pearl? "I thought she was with you," said Mrs.

"And we thought she was here" said May and her father, in a breath. No one had seen her that morning. Mr. West recalled the vision of the night and repeated it to Mr. Marvin. Harry was all anxiety and said, "I saw her, too, but I thought it was a dream. I mean that she was only with me in her dream." A sudden silence and spell was upon them, the full import of which they could not fathom, but each one was waiting to be led; all dispersed looking in different directions to find Pearl and tell her the great news of Harry's recovery.

why was she not there?" "Perhaps she felt too keeply the joy would overcome her. Perhaus she was in the garden among her favorite flowers. Perhaps by the little pend, or across the brook. All, all were searching, and Harry, like a prisoned bird set free, now no longer carried or wheeled about, was searching too, glad yet wondering where is Pearl?"

Tell her! Did she not already know it, and

Mr. Marvin and Mrs. West slowly walked toward the pavilion; one impulse moved them; they felt it would reveal her hiding place. Passing in through a little vestibule, they entered. The tracery of light and sliade was on the floor; the vines were slightly stirred; the song of the bird was hushed; at the farther end, upon a rustic couch, her head supported by one arm, her form reclining, a radiance upon her very pale face, an unearthly radiance,-there was Pearl! Sleeping? They did not know. Was it a trance? Both felt it different from any state they had ever seen her in. Mr. West and Mr. Marvin remained silent, clasping each other's hands. May soon came, having searched all through the house and garden. Mrs. West also followed, and by and by the children. When all were there and had waited and watched a little time, Pearl opened her eyes, smiled upon them sweetly and said:

"I have returned to say good-bye to you in my bodily state. My work is now finished. They say my spirit will be with you every day. I shall stay with you to-day; tonight I go. All were silent, they dared not weep. What right had they to interpose their selfish wishes between this child and heaven?

All day they were with Pearl in the Pavilion. The children were cared for and fed. and remained at play, except Harry, who would not leave Pearl for a moment, and he could not partake of food, he said. Pearl said they must all have something there, and she ate and laughed with them until they forgot how short would be her stay. To each was given a message from the spirits whom Pearl saw; to all a solemn admonition from the Unknown; to Mr. Marvin complete suggestions and guidance for his society; to May a blessing for herself and lover (who also joined them later in the day); to Mr. and Mrs. West a blessing; to each of the children a little word, a promise to be with them still; to Harry the silent, loving look of her wonderful eyes, and these words, "You are now well, I am so glad." And in the brightness of the sun-set glory, with this loving group around her, and the silence of the people who loved her and her gifts, outside the pavilion, their silence and their prayer to be blessed by her ever and by the angels—with the full glory of both worlds beaming upon her and upon them, Pearl passed to her angel mother's home!

All in that pavilion saw the light of the spirit; the spirit of Pearl, borne by two,

her augel mother Edith and Agnes (Mrs. Marvin): the Unknown hovering like an angel of power, while loving hearts bent above, and children elad in shining raiment, bore her living spirit from the clayey tenement to the archway of light, into the pavilion of whiteness; even to the very fountain. They saw and felt in that one hour made sacred in a day of sacred hours—the heavenly home of their beloved Pearl. There was never any room for sorrow in that blessed spirit birth; they heard the spirit children singing:

"Wolcome, welcome, darling, welcome, Kindred spirits bid thee come, Welcome, welcome, darling, welcome,

To our glorious spirit home." And ever with all the spirits who ministered through her lips to those dear ones of the sacred and loved companion to whom the young children and the older minds must turn, who speaks to them from her garden of flowers, who joins in every good work, who is their ministering spirit, is Pearl. THE END.

Items of Interest—Gems of Wit and Wisdom.

THE MOUNTAIN BOY'S SONG. From the German of Uhland, by Hudson Tuttle. I am the mountain shepherd boy, I see the castles all below: The morn is first on me to glow, And evening last on me to flow, I am the mountain boy!

Here in the river's mother's house, I drink it from its rocky source; From erags it roars in accents hears, I can my arms around it force— I am the mountain boy.

Mine is the mountain towering high. There storms in flerce contentions lie. From north to south they howling fly, But louder yet my song I cry-I am the mountain boy.

I stand on high, and under me The thundering lightnings lurid see I know it well, and to it call; Leave me in peace my father's hall; I am the mountain boy.

And when the alarm bells loudly ring, And watch fires on the mountains spring, I'm swift to join the battle's throng, And swing my sword and sing my song-I am the mountain boy.

REGRET. O that word Regret!

There have been nights and morns when we have sighed;

Let us alone, Regret! We are content To throw thee all our past, so thou wilt sleep For ave." But it is patient, and it wakes; It hath not learned to cry itself to sleep, But plaineth on the bed that it is hard.

We did amiss when we did wish it gone And over; sorrows humanize our race; Tears are the showers that fertilize this

And memory of things precious keepeth The heart that did once hold them.

They are poor
That have lost nothing; they are poorer far
Who, losing have forgotten; they most poor
Of all, who lose and wish they might forget, For life is one, and in its ward and woot Thereruns a thread of gold that glitters fair, And sometimes in the pattern shows most

Where there are sombre colors. It is true That we have wept. But oh! this thread of

We would not have it tarnish; let us turn Oft and look upon the wondrous web, And when it shineth sometimes we shall

That memory is possession.

DINIQUITY OF THE LAW.—Years of observation have satisfied me that our criminal laws are, in many respects, oppressive and inhuman: that the legal administration often conceals and perverts the spirit-of the law; that the tribunal for the immediate disposition of alleged offenders, if it ever had any well founded claims to respect, had degenerated into a petty despotism that is neither dignified by the exercise of reason, a clear understanding of the purpose of the law, nor so much as a decent respect for the claims of humanity. The noble sentiments of the old Romans, Fratjustitia ruat calum. has no place in the New York police court and the creature it calls "justice" is a miserable hag, as heartless as she is blind.—Dr. S. B. Brittan.

WHY is the human race placed in such an apparently deplorable physical condition Is the grand scheme of creation a failure? Is the workmanship imperfect? Has some unforeseen event taken place since the commencement, or materially interfering with the original plan and purpose, that the work has been suspended; or is a brief residence on the earth all there is of life?

These are problems which have exercised the minds of the most intellectual and ingenious. In all ages of the world, answers have been sought for, but the labor was not crowned with success, until science opened the way to a knowledge of the fact that planets have their time of puberty and periods of gestation, during which spiritual organisms come into existence, generations are born, each planet furnishing its quota, passing it through the necessary material surroundings, the several individuals of the great multitude taking their respective places in the grand march towards higher conditions. When the autumn of planetary life arrives the physical condition will change, the maternal duties having come to an end the excessive mutability will cease. By the operation of the law of disintegration, the planet will most likely go out of existence another at the same time form that the equilibrium of nature may not be disturbed .- Leander.

MATTER, according to a tenable hypothesis, may be nothing but a multitude of centers of force.—Carlyle.

Second-hand Postage Stamps.

We never did fancy second-hand things much, and we have an especial dislike to sec. ond-hand postage stamps for several reasons: they don't look so handsome after once having received the impress of the cancelling stamp; they don't stick as well the second time; worst of all, we can't fool the keeneyed postoffice official with them, he somehow spots them every time, no matter how carefully the old ink has been removed. Un-

der these circumstances we must meekly

and humbly pray that the not unfrequent

receipt of these cancelled stamps may cease. They are not sent by regular subscribers but by poor undeveloped fellows who have not yet studied the Harmonial Philosophy-

Money Received and Not Credited.

This list embraces money received and never credited, on account of some irregularity in the letter:-

Tec. 17—L M Thompson \$150
May 15—L Briggs \$150
May 15—Addic Thayer \$150
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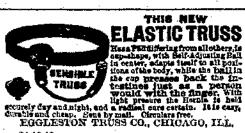
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The Spiritualists of Cleveland learning that Hudson Tuttle and the editor of the RELIGIO-PHILOSOPHICAL JOURNAL, With their wives, were to be in that city last week, extended to them a warm invitation to meet the friends at a reception to be given in their honor, at the elegant residence of Mr. and Mrs. Saxton, on Euclid Ave. The weather was all that could be desired, and everything passed off in an admirable manner, the host and hostess doing everything in their power to advance the enjoyment of the assembled company. About two hundred ladies and gentlemen were present, and many regrets received from those unavoidably absent.

Brother Thomas Lees, a most zealous and hard-working advocate of our cause, in the absence of Judge Tilden, who was detained in court, greeting the guests, said:

"Friends Bundy and Tuttle:—It gives ine much pleasure, on behalf of the Spiritualists here assembled, to extend to you a cordial welcome on your visit to Cleveland.

"Toyou, Colonel Bundy, who appear more ofastranger in our midst than our good Bro. Tuttle, we would say it is only true externally, for through your admirable paper, the RELIGIO-PHILOSOPHICAL JOURNAL,—(the Western exponent of modern Spiritualism). we are actually better acquainted with you | edly and in advance, and afforded a lofty than many we meet daily, face to face, in our own city, and we have with pride steadily watched your earnest endeavor to elevate the standard of Spiritualism, feeling that your success is ours; fully recognizing the fact that the press is the most powerful and

popular educator of the day. "To you, friend Tuttle, who in no sense of the term are a stranger in the Forest City, we need but reiterate the assurances of the past, and say that your presence among us always produces pleasure, and forcibly reminds us that to no one author are we more indebted for a true and clear exposition of the Spiritual Philosophy than yourself. It is also with pleasure and pride that we notice another gem has been added to those already encircling your brow. I refer to 'The Ethics of Spiritualism,' lately written by you, and published in the RELIGIO-PHILOSOPHICAL JOURNAL.

May you both continue to do battle for the truth with your pens, and I trust we Clevelanders may neither be found wanting in appreciation, nor in furnishing our part of that solid support so needful to success during our sojourn on the material plane.

"Again I assure you a hearty welcome, and I trust during your stay with us that both you and your ladies-whom I am glad to see with you-will enjoy yourselves to the full extent of your anticipation, ending in mutual benefit to both you and ourselves."

In response the editor of the RELIGIO-PHILOSOPHICAL JOURNAL, said:

"Friends, it is with pleasure and a heart full of thanks that I meet you here on this beautiful June day, in response to your very cordial invitation. The magnificent view from your lake front and the glories of Euclid avenue have so completely fascinated me that I cannot do them justice in words, Much as you love your beautiful city you can hardly realize the happy effect its many beauties produce upon the visitor.

" It is most fitting indeed that the believers in the beautiful Harmoniat Philosophy should meet under the hospitable roof of our kind friends, surrounded, as it is, by the luxuriant verdure and almost tropical growth of trees and flowers. Nature has been most anspicious, and the kind words of greeting and approval which greet us on all sides will strengthen our hands in the several labors that engage our utmost efforts in giving you, in the RELIGIO-PHILOSOPHICAL JOURNAL, a paper which shall aid you in the promulgation of pure Spiritualism. The power which enables the JOURNAL to meet boldly and promptly every issue as it arises comes directly from you and thousands of other equally intelligent, candid and zealous Spiritualists. The inspiration which flows from every direction to the office of the paper will, I have faith to believe, carry it triamphantly through every contest. That the

policy of the Journal meets a responsive chord and is effecting a greatly needed reform is evidenced by the constantly increasing support and enthusiasm with which it is greeted. Again, thanking you for your attention, I give way that you may listen to a few remarks from our mutual friend and faithful co-worker, the eminent author, lecturer and medium, Hudson Tuttle."

RESPONSE BY HUDSON TUTTLE. There was a time when the crator was the ruler of mankind; when his words decided the fate of nations. That time is of the past. The press has taken the place of the speaker, with a power augmented a thousand-fold. Rostrum and pulpit are overshadowed by the public journal, which has become not only the leader, but the educator of the people. Every great movement of the present instead of leadership, is represented by an organ, through and by which it excites the concentrated influence of its thinkers and adherents. The new views of immortality and religion introduced by modern Spiritualism, have called into existence a score or more of journals that have had their day of usefulness. Only two have succeeded in meeting the demands of the time for a lengthened period: the Banner of Light in the East, and the Religio-Philosophical JOURNAL in the West.

The JOURNAL was founded by S. S. Jones, who, when he became convinced of the fact of spirit communion, gave the whole force of his indomitable energy to the task. From the beginning its success was assured. It met the wants of the West and was respected in the East, and when the great fire laid in ashes everything connected with it, the energy of Mr. Jones rose to meet the emergency, and while yet the ruins of its office were smouldering, sent out a reduced sheet totell its friends that it would not miss a single issue.

It was said by its friends even, that it was a creation of Mr. Jones, and when he departed it would cease. They little knew of what they spoke. The Journal was not created by Mr. Jones, but was an outgrowth of a mighty demand, and when he was so foully assasinated, cowardly and wickedly even for the charity he had learned, which made him place too much confidence in men another\and even a stronger hand grasped the helm from which his hand had fallen.

The hundred thousand readers of the JOURNAL recognized in Mr. Bundy the master-spirit on whom the mantle had fallen.

There are two methods of journalism one which simply reflects the ideas and wants of the readers, pandering to their tastes however perverted; the other constantly looking up to higher grounds, more exalted views and nobler thoughts, presciently understanding the future, and guiding with wise and gentle hand. The management of the Journal has from the beginning been pre-eminently of the latter; regardless of financial loss it has metevery issue, unreservplatform whereon the best minds connected with the cause could freely utter their views, to an audience wide-extending as the continent, we might say the world. It has never evaded an issue or departed from principle, but holding Spiritualism to be the grand and all-embracing science of life, has sought to instruct in its phenomena and theory.

It may be said that we do not agree as Spiritualists, as to our understanding of spiritual science, but I think we are all agreed on one point—the possibility that our dear departed friends can return and communicate with us. We have found that they have not been beguiled into remote galaxies, when entranced with the splendor of the celestial scenery and the voices attuned to gladness of the angels, nor have they forgotten us who still remain in the earthly shadows; on the contrary, we find their hearts respond to ours, and their love and affection quickened by their angelic lives.

What good of all this? What good in the rain, the birds, the shining stars or the moonshine flooding the world with light and life? It has brought consolation to thousands of bleeding hearts, has poured a balm of gilead into the gaping wounds. The evidences of immortality have taken the place of the evidences of christianity, at which the theologians of the last century labored, for, as can not be gainsaid, if religion rests on personal immortality, the denial of the latter sweeps away its very foundation. The scientist scorns religion reposing on faith, and religionists lament the want of this very faith in their ranks.

Prof. Huxley, in a letter to Agassiz, thus boldly says what nine-tenths of scientific men believe:

"In the interests of scientific clearness I object to say that I have a soul, when I mean all the while that my organism has certain mental functions, which, like the rest are dependent on its molecular composi tion and come to an end when I die; and ] object still more to affirm that I look to the future-life, when all I mean is that the influence of my doings and sayings will be more or less felt by a number of people after the physical components of that organism are scattered to the four winds."

On the other hand, the Rev. T. M. Clark Protestant Episcopal Bishop, of Rhode Island, presents the church view of the case in the following language:

"Evidences of infidelity he said were multiplying among us; he had heard lately of a professor in Harvard College expressing the opinion that three-fourths of the scientificmen of our day are unbelievers, and that skepticism is beginning to intrude among the clergy." He told me that he, himself, a few weeks before had visited the death- mer in the revolution of worlds, we would

man who had devoted a long life, with rare faithfulness to the duties of his profession-As they spoke of the evidences of Christianity, a shade of sadness passed over the dying man's face. "Ah, Bishop," he said, "the proof, the proof! if we only had it?" These and similar expressions had led the bishop to believe that the evidences of a future life which satisfied our ancestors, are insuffient to convince some of the most honest and able of their descendants.

This evidence which is demanded by the present, the churches find it impossible to give. For eighteen hundred years they have attempted to satisfy the struggling generations and by means of metaphysical subtilties stifle thought.

Now the scientist openly sneers at the priest and the priestly ways, or passes him by with silent scorn. The priest attempted to employ scientific culture to prove his positions only to show their utter emptiness. The masses follow their leaders, not because they believe but because it is the easiest for them to do.

In this identical hour, when faith is dying, and old evidences have become unsatisfactory: when the world is clamoring for a religion demonstrated by science and in accord with the facts of nature, and above all, scientific proofs of immortality, Spiritnalism came to give that demonstration positive assurance. It came in a form so elastic, variable and cosmopolitan, that it is capable of satisfying all classes. In its highest walks, in the ideal world it opens. the most erudite scholar and philosopher can find illimitable fields of thought, and in its physical aspect it has been said even the attention of a dog is awakened by the movement of a table without physical contact.

Now, if we are satisfied with loose observation as to the character and genuineness of the phenomena presented, no one can find fault, but we may rest assured our belief and the reasons therefor will be taken at their true value. If the spirit manifestations are given that the fact of man's future existence may be scientifically demonstrated according to the demands of the present, then the scientific methods are the proper ones to employ. By scientific I simply mean accurate, just, true to the laws and conditions of such manifestations. What these methods are, Prof. Crookes, A. R. Wallace, Varley, Zoeliner, Wagner, and our own Prof. Hare, have fully illustrated.

All phenomena have value to the believer, but to the skeptic only such as are received under strictly test conditions, have value. As such test conditions cannot in any manner conflict with the spirit force, or the medium, there is no valid reason why they should not always be insisted on. The medium should remember that he is presenting a class of phenomena that are regarded as unbelievable and impossible, and furthermore, they are presented not to produce amazement and wonder, but as evidence of the most important fact in the life of man. Hence he should allow every opportunity for investigation, nor regard it as persecution.

As Spiritualists, we regard every medium as an acquisition, and the more convincing the phenomena they present, the better. We should, however, add that such phenomena are of value in exact proportion to the accuracy of their observation.

It is because such tests are regarded as unnecessary by investigators, or evaded by pretended mediums, that fraud so constantly flourishes, and we are obliged to bear the disgrace of such frequent exposures.

As there is no synod, council, or organiza tion whatever to which to appeal to disfellowship the pretender and trickster, the intelligence of the great body of Spiritualists must respond, and what their judgment will be there can be no doubt. They demand true, honest, upright mediumship, free from even the appearance of fraud, and they will enforce their demand.

There is another important issue to which I desire to call your attention, and that is the constant pressure brought to bear to formulate our belief. It is urged that we shall greatly gain by giving to the world a statement of doctrines in which we all agree. Agreement means stagnation, and stagnation is death. There is life in the activity of disagreement, and the higher the degree of activity, the more intense the living processes. Harmony by no means signifies repose. Its grandest presentation is in revolving worlds and inconceivable currents of force.

Why need we bother ourselves about agreeing on a platform or creed? Are there any who are so infatuated that they want to prepare a suit of clothes and compel all to wear that fixed size and pattern? Must we ever look backward, regretting the old ways of doing and believing, and if we, luckily, get a measure of new wine, seek for an old goat skin bottle to hold it? Suppose we all can agree on certain principles, what of it? Is it any better for the principles or ourselves? I may say I believe thus and so. and Smith says he believes precisely the same. That shows we are similar; and if all the Smiths in the world agree with us, our belief is not proven. Now would we be justifled in forcing it on Brown or Thompson as the true doctrine? What, then, would be gained? Simply nothing. Each and every one must father hisown belief or creed, and look to himself, and not outside. As well might chemist, geologist or astronomer, form associations with creeds, as for Spiritualists to do so. If they should, the chemist saying we ibelieve in the existence of exygen, hydrogen, etc.; the geologist in the stratification of the rocks; the astronobed of an aged brother in the ministry, a reply that these are only statements of

facts, and a creed cannot be made out of facts. They are of and for themselves, and need no fortification by appealing to the number of believers.

A creed is only wanted when the evidence is uncertain and hypothetical. Something like it there has been in science, as instanced in Cuvier's doctrine of generic types, in the theory of a final cause in the Ptolemic system of the spheres. But as soon as facts were acquired these creeds disappeared. Thus in the realm of immortality which lies in the gray and mysterious mists of a hitherto impenetrable twilight, it has been the frightful source of conjecture, moulded into beliefs and concreted into creeds. When accurate observation yields its facts beliefs disappear and knowledge takes their

In one respect, all Spiritualists agree, and that is the love of truth. If you ask, what is truth? we can only reply that is just what we all are trying to find out, each in his own imperfect way, with many a stumble and fall. In this love of truth, which we believe is inherent in the constitution of man, reposes the spiritual system of ethies which is to take the place of the old, which teaches inherent depravity.

All Spiritualists agree on certain basic facts, as the immortality of man's spirit; its possibility for infinite progress after death; the continuity of love, affection, intelligence, beyond the grave; the return of the departed, and their communion with the friends on earth. These cannot be called beliefs, for they are demonstrated facts.

Of course, a chemist believes, or knows of oxygen, a geologist of the constituents of the earth, an astronomer of gravitation, and a Spiritualist of immortality and the propositions dependent thereon. It follows that we as Spiritualists are investigators of the science of life here and hereafter. It is ours to elevate religion from the lowlands of faith, belief, conjecture, to the highlands of positive knowledge. We stand on the shores of the illimitable sea of future existence, with all to learn, for as yet we have only dipped with broken shells a few drops of the crystalline waters.

I would in conclusion call your attention to the ethereal being of spirit. We are all immortal, not through a gift from God because of entertaining certain beliefs, but from inherent necessity. We are immortal now. We are this hour as much in the courts of heaven and in the overshadowing presence of God as we ever shall be in the future. Our physical bodies are temporary temples for the dwelling of our spirits. How grand this position, how exalting to contemplate! If we are fully imbued with it, if we are Spiritualists indeed, making it a part of our daily lives, we shall scorn to do wrong, for we shall not only be conscious of our own exalted position, but also conscious of the social presence of the angel hosts, who recognize every thought and act We are to do right not because it is demanded of us by a foreign power: because this and that system requires it, but because such is the inherent order of the world expressed in the constitution of man. It is his duty to ever strive for the highest objects with the noblest purposes. It is his duty to labor for eternity as well as time and secrifice the fleeting pleasures of the hour if in conflict with the relations which are eternal.

Spiritualism then is the purest and highest system of mortality, asking nothing of beliefs, but everything of knowledge and of action. It satisfies the man of science, and, in another phrase, the emotions, which are called the heart; our friends one by one pass beyond the veil and shadow of death, and the places which knew them know them no more. With lacerated hearts we call their names, but echo only replies out of the cold, dark void. Oh, impatient soul, be still! Cease your cries and allay your throbs of anguish. If all is dark and turbulent with storm below, the sun is shining still. Wait, and in the hour of silence turn the spiritual side of your nature to the streaming light of the Spirit-world, and when least expected it will flood your entire being with its glory. It is said that the wives and maidens on the shores of the Adriatic, when their husbands and lovers go out on the flood, and night with storms overtakes them, go down to the shore and unite in singing familiar songs. Then they listen, looking out into the black night, out on the white gleam of foaming billows, and naught comes to their ears but the hoarse roar of the angry sea. Again they sing, listening to the reply of the deep, until at last mingling with wails of winds, and hiss of waves, come out of the darkness the glad notes of reply from the absent ones. So we will sit down by the sea, and when sufficiently purified in heart, we shall catch the welcome voices of those we love who have gone before.

PROF. ECCLES.

Prof. Eccles followed Mr. Tuttle in an able little speech, complimenting the Jour-NAL, and entering into a brilliant resume of the present status of Spiritualism He

In receptions of this kind, speakers are strongly tempted to mould their remarks in conformity to those preceeding. Without doubt,much praise is due the present managers of the Religio-Philosophical Jour-

If I should dwell too long in praising one or two of the admirable features of the JOURNAL, it might be inferred that the rest were in my estimation of less value. Such is not the case. I cannot let this opportunity pass without thanking the present managers for their determined and sincere efforts, simed at evolving from the chaos of haphazard investigation in Spiritualism something like scientific precision and accu

racy. At present the random guesses, monstrous swindles and inflated exaggerations remind one forcibly of ancient alchemy. From that early mass of trash evolved chemistry, to negative the wild tales of transmuted metals and elixirs of life, but to bring at the same time actual facts a thousand times more wonderful in the domain of matter than had been dreamed of. Precision rigid as fate we must demand, or remain the laughingstock of the world. Trained investigators must arise to take hold of the problem. Biologists make no discoveries in chemistry; chemists make no discoveries in astronomy. Each has his own department wherein he works. The spectroscope may make the chemist's field merge with the astronomer's, but the division of labor is still there. It is useless to hope for physicists, chemists, or biologists, as such, to take the problem of the phenomena of modern Spiritualism under their special care.

An aged man trained from childhood as a blacksmith, cannot become a good watchmaker. Young men must be trained into the processes of science and become specialists in the department of psychology into which these wonders will be merged. When this day comes we will probably discover that mediums, so-called, will be of as little. importance as a door or chair in investigation. The two worlds blend without solution of continuity at any point, or the Spirit-world does not exist. Everything therefore must be under the control of that world, and no one thing more than another. We will have to begin, doubtless, with the action of minds there on minds here. Every thought we have being at the expense of destroyed nerve tissue, must send out its own peculiar waves of motion on the universal ether, just as a burning body does. As every body can absorb just such rays as itself gives out, minds absorb the energy from minds, and re-translate it into the self same thought. In this we have the reason of the proverb, "Speak of satan and he will appear."

The third person while approaching thought of the first, and suggested to his mind his personal presence when speaking to the second. Across the supposed void of death-land the rythm of thought continually leaps, breaking the ordinary sequence of memory, and making "mediums" of us all. Much of that now attributed to spirits we will discover belongs to earth-life, and some, we think, belongs to earth-life, may prove to be breathings from "over the river." Rigid accuracy. must come in, however, before the shallow and disgusting stuffso often witnessed stops out. Many thanks from the thinkers of the West, will come to Brother Bundy for opening the way for the new process in their region, and driving to the wall the cormorants that would fatten on childish credulity. When mediums give a show for twenty-five or lifty cents apiece, they have a r name their own conditions, but when investigators come in for certain and indisputable evidence of a truth, the investigator himself and no other, must name the conditions. He does not want to even hear the word conditions mentioned. These he will discover. If I measure with scientific precision the dimensions of this paper, I must know where it is not, where it is, and how far it is from, where it actually begins to where it ends. The person would be simply insane who would insist on my measuring within its limits, to an indefinite amount on every side, and then ask me to state to the world its dimensions. Yet such is virtually what is asked of me by some mediums to-day. Another grand feature of the Journal, is its freedom from personal abuse. If an obnoxious person must be dealt with, let the law do it, and if an obnoxious system arises, let it have its day, Abuse only strengthens it.

MUSIC.

Prof. Palmer entertained the friends at intervals with choice instrumental music and Mr. Russell and family added much to the enjoyment of the occasion by rendering several pieces of vocal music.

MRS. EMMA TOTTLE; Mrs. Emma Tuttle, being urged to treat the friends to a reading from her repertoire of choice collections, kindly yielded and rendered in fine style the "Wives of Weinburg." Mrs. Tuttle's reputation as a reader is rapidly extending. She draws large houses wherever she reads. Among those who made remarks, were Mr. Cowdery and Dr. Cyriax. At the conclusion a fine collation was served by the generous hostess, and the host taking his position at the door, presented the guests with flowers culled from his spacious grounds. The company departed feeling grateful to Mr. and Mrs. Saxton, for their hospitality, and declaring they had passed

### Spiritual Brokerage.

a most enjoyable afternoon.

"To what base uses may we come at last, Horatio." Jesus is said to have driven from the Temole those who bought and sold therein, and overturned the table of money-changers. Spiritualists should do the same. The Temple of spirit communion is too sacred to be defiled by those who barter therein. A brokerage in spiritual gifts, a speculation in spiritual communion, cannot for a moment be allowed. We know that some who have been exposed as frauds, have had persons employed to "run in" investigators to their shows, dividing with them the fees obtained from them.

Besides the demoralizing effect of such a system of brokerage upon the parties directly implicated, it gives the vendor of fraudulent manifestations the material for practicing his deceptions. The partner in the proceeds can in an easy way enter into the

### RELIGIO-PHILOSOPHICAL JOURNAL.

confidence of the investigators, learn their personal history and the history and names of departed friends which can afterwards be shrewdly manipulated to convince them of the genuineness of the medium and of the manifestations. No genuine medium should ever be induced to enter into this brokerage system under any circumstances, as it will give a color of fraud that will excite suspicions which in the end will operate detrimentally to the medium. Spiritualism is not "on change" as a system of brokerage. Mediums are entitled to a fair and reasonable consideration for their time and no investigator whose respect is worth having, will demur to paying a fee. But all should strenuously object to having that fee divided with a broker.

### The Reason Why?

Whenever a trickster in physical mediumship has been detected in his fraud he has invariably asserted that "if you sweep away the physical manifestations of Spiritualism, it leaves no ground for the mental phases to stand upon;" thinking by this means to prevent inquiry into his own doings, to turn the investigation away from himself by forcing the people to an examination of the mental phenomena.

This has been the position which the presumptive frauds have taken. Shrewdly calculating, after they had drawn the fire of those desirous of knowing upon what fourdation their claims to give full form-materializations were based, that they could divert the attack by dividing the attention of the investigators, they have concentrated their powers to influence in that direction, and turn the tide against the mental phases. in which they have been but too successful. And how has this been accomplished?

The passive medium is like the sensitized plate which, placed in the camera, records whatever snadows the light-waves impinge

We now stand upon the threshold of wonderful revelations. The remarkable telephone was soon followed by the still more astonishing phonograph, and to that is now added the auraphone, which not only records the human voice for future repetition, but will at the same time utter the expressions. with an almost indefinitely multiplied force, in a distant place.

It has been scientifically demonstrated that sound, heat, and light depend upon the rapidity of vibration or "manner of motion" of elementary molecules. The how these unseen forces are put in motion and operated is the legitimate field of investigation to-

This brings us again to mediums. The ether of the spiritual atmosphere is infinitely more sensitive and subtile than that of the physical; and the potency of these unseen forces is increased in geometrical proportion to the degree of subtility. In order then to divert the pursuit in another direction, it does not become necessary for adepts in deception to express their wish in words. as it can be more readily accomplished by completing the magnetic circuit in any given direction through interested emissaries, mutual friends passing and repassing between them, or otherwise, and by these means set in motion those subtile psychic forces which will overpower the sensitive, and attract the attention of those pursuing the investigations in the new direction.

The same law which here reaches the medium, upon whom they desire to turn the fire, also operates to direct the fire to that medium; for, while turning the pursuit by their manœuvering against any mental medium whom they may select, they are at the same time setting up the wires of communication with them, by personal visits, through interested parties conveying their influence, or otherwise, they not only, perhaps unconsciously to the victim, secure a power over her by their wills, to control her utterances to a certain extent, but they also antagonize her feelings towards those who are pursning investigations with reference to their practices.

In this way the circuit is completed, the guileless medium, it may be, is trapped, and the pursuit for a time turned from their own fraudulent acts. In this adroit way they hope to cover their tracks and prevent that investigation which is sure to lead to their final exposure and rejection.

"Pull down your vest! Dry up! Hi, Hi! Such is the language heard a few days since from the sacred desk of the First Methodist Church of Chicago. The audience composing the very elite of the city were also favored with original versions of Yankee Doodle, Mary had a little lamb, and other equally pions quotations. The occasion was the exhibition of one of Mr. Edison's phonographs. Mr. Bliss, the operator, is a scientist and a judge therefore of the fitness of things, hence his choice rendering of classic English from this Methodist pulpit and before this elegant audience. We saw a quiet smile on the face of Rev. H. W. Thomas, which seemed to say. "A few years since" you drove the Philosophical Society out of this church for its heterodox tendencies and your elder banished me from the city for my liberal opinions. Verily, verily, the ways of Providence are mysterious and past finding out." The reader can hear the phonograph in the same church, daily, where it is exhibited. Admittance twenty-five cents. We donate this advertisement in aid of foreign missions.

The Onset Bay Grove Association inaugurate the season by an excursion and picnic at Onset Bay Grove, Wednesday, June 19th. A pleasant time is anticipated.

#### Weighing a Medium.

We gave the account of the manifestations reported by Mr. Harrison for the London Spiritualist, large space, knowing it would interest our readers, more on account of its suggestive character than for its scientific value. While there seems to be positive evidence that Mr. Williams has shown himself a genuine medium for various phases of manifestations, yet in this instance the whole thing falls to the ground unless means were taken to provide against possible operations of the medium to produce the results.

From the long list of prominent names, we would conclude that these points were guarded, but were overlooked by Mr. Harrison in the hurry of preparing his article. We therefore anxiously await the official report, hoping this matter was carefully attended to.

In the decrease and increase of weight, in order to fix the matter beyond a scientific doubt, we desire to know that the variation could not be produced in any other known way than by being abstracted from the medium by the spirit to enable materialization, and then again returned—this being done by installments. What precautions, if any, were taken to secure the medium within the cabinet, so that he could not, by being partly within and partly without, have produced all those changes?

Last week, our paper house failed to send the usual amount of paper to the press-room, and the mistake was not noticed in time to correct the error-hence some of our subscribers only received a half sheet. We shall see that the mistake does not occur again.

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

Letters addressed to M. L. Wheat, will reach him at Council Bluffs, Iowa.

Lyman C. Howe will speak in Binghamton, N. Y., the Sundays in July, and attend the convention at Lockport, N. Y., the first Saturday and Sunday in August.

Dr. G. E. Rogers called at our office this week, on his way to Cleveland, Ohio, where he intends to spend a few weeks in a professional capacity. Address him for the present in care of this office.

A.A. Wheelock is now speaking in Utica, New York. On Sunday evening, May 19th, his controls selected for their subject the editorial in the Religio-Philosophical JOUENAL of April 6th—The False and True in Mediumship.

We, with a number of the friends of Miss Ellen McAllister, were greatly entertained by listening to the beautiful improvisations given through her last Monday evening, at Julius G. Bauer's music store. Miss McAllister is winning laurels for herself. Her mediumship is of a very high order.

The Leavenworth *Times*, of May 30th, speaks of a recent lecture of W. E. Coleman, on Darwinism, before the Academy of Science, of that city, as having been "pronounced by all who heard it one of the ablest and most interesting ever presented to the academy."

Prof. Milton Allen, who is in this city at present, and disengaged, is ready to respond to calls to lecture on Spiritualism as a science, as a philosophy and as a religion. He is pronounced an able and an instructive speaker on the subjects he discusses. Address at this office.

We learn from the New Orleans papers that Mrs. E. L. Saxton delivered a lecture at Odd Fellows Hall in that city, May 30th, to a large and select audience of ladies and gentlemen, on the "Progress and Culture of Women Throughout the Ages," which was so ably handled as to gain her many friends

Capt. Brown and Mr. Vandercook contemplate visiting the camp meetings in New England during August, and hope to leave New Orleans about July 1st en route for that section. They would like to make engagements anywhere between New Orleans and Boston for July and August. Address them 193 Camp street, New Orleans,La.

Our readers will discover the truth of what we have often told them, that Mr. Taylor is a very crafty person; and those who have carefully read this and the preceding numbers of the Religio-Philoso-PHICAL JOURNAL can see how shrewdly he has succeeded in turning the fire, for the present, from investigating his claims, to the trance mediums.

Mrs. F. A. Logan, writing, speaking and healing medium, is at present located at Portland, Oregon. She has lately lectured, with good acceptance, to large audiences, in Cornellus, Forest Grove, Hillsburgh, Centreville, and other places in Washington county. Her permanent address is Portland, Oregon.

Mrs. R. T. Allen is desirous of receiving invitations to lecture on the science of life and spiritual development, and other subjects on the higher phases of instructive Spiritualism. She is an inspirational speaker of much ability. Address in care of Wm. Wittenmeyer, corner of Hurlbut street and Fullerton avenue, Chicago, Ill.

Mrs. Louisa Andrews, of Springfield, Massachusetts, a well known writer on Spiritualism, left New York with her sister and son in the steamer of Tuesday last, for England. She expects to establish herself for a time at Brighton. We bespeak for her the kind attentions of our English friends. She is a lady of high culture and worth, and has been a very persevering investigator of the phenomena of Spiritualism. Hersister, Miss Emily Jones, who accompanies her, is also a lady of rare gifts and an accomplished

### Business Actices.

IF all articles put upon the market were as pure as Dr. Price's Cream Baking Powder, their perfect wholecomeness would insure us against all evil consequences from their use.

J.V. MANSFIELD, Test Medium—answers scaled letters, at No. 61 West 42d street, corner sixth ave., New York. Terms, \$3 and four 8 cent stamps. Register your letters.

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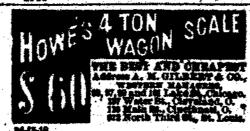
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#### Between the Two.

"I am old, my friends are gone; I have no one now to work for, and shall soon go hence; but the eyes of my spirit are weak, and I cannot see the

What shall I do Between the two-That world and this? While I lived 'mong carthly things, Edung, drinking, making merry, Then my spiritfolded winca Over thoughts I wish to bury; But now the merry dia Of life and violin Hes died away, . And grave manhood where in Egracet day. Long have youth's wild outs been nown, Time has moved with rapid pace; I have covered with the dust.

One by one each cherished face. Slience spreads its wings ofer all, Echoco fill my coul with dread, If I question of the earth, Or the heavens above my head I relinquish earthly things. For they fail to all my need, And no beleam for my soul Lice on page of human creed, So I grasp the books that tell Of the world's outside our own; Study on the signs that fell, Some say, from the master's throne,

Sift out all I cannot read, Throw the chaff and dust away-Lof my hands hold emptiness. Pauses not my soul's command, Give me comothing, brain and hand, Meet to satisfy the thirst, That your ignomace has parsed. What availeth all your lore

That but ministers to dust? What availeth all your gold But rich feed for moth and rust? Something tangible to hold For this laner need I must. Then I look into the sky; For away the trackless blue, If by day, and if by night, Pethed by stars, 'tis trackless too; Bluce my feet know not the way, Since my eye deceives itself. What it sees concealing still, That I grudge for spirit pelf; So I am between the two: Loot all motive in this sphere, And with no way to divine

Whereo I go on leaving here-Only one, and can that be? Darling, can you come to ma? Beed wife, can you speak to mo? -Mille O. Penteron.

### Dark Scances.

The edvantages and disadvantages of circles held in the derk, are a constant and interesting theme of discussion. For the purpose of obtaining the general feeling of Spiritualists concerning the subject, we have addressed lefters 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 enswers, and flually classify the result 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 seances (1) in so far as they bear upon the scientific exposition of spirit phenomena; (2) in so far as they effect the morale of Spiritualism? of Spiritualism?

ANSWEE BY HENEY J. NEWTON.

In response to your interrogatories respecting dark scances, I would say, first, that I am fully persuaded that they have been of great benefit to the cause of Spiritualism. There are many phases of the phenomena which can not occur in the light, on account of the solvent or decomposing effect of the solar ray and artificial light This is a fact well known to everyone who has giv. en any attention to the subject. In scientific investigation conditions must be so arranged that there can be but one explanation of the phenome has that occur. Physical phenomena always have been, and will be, for a long time to come, the most potent of all the manifestations of Spir-itualism in convincing skeptics, and as that is one of the main objects of all the manifestations, in whatsoever form, I am decidedly in favor of their continuance. There are two questions to be answered before we proceed further:

Is Spiritualism a natural development in the progress of the race?

Second, are we bound to use such means as na-ture provides in its elucidation and demonstration? My answer to both of the above questions would be in the aftirmative. There is no one thing which history teaches more definitely than that nature provides for her offspring, and all through the ages the wants of man have been provided for, as those wants in his development have arisen. When the human family were near the animal plain, their wants were lew, but they increase in the ratio of their advance and development. It does not re-quire a critical observation to trace through the last live hundred years the many striking illustrations of this fact, and the multitude of examples which have occurred within the last century where the wants or necessities for new invention where the wants or necessities for new inventions and improvements on old modes and systems were imperative for the advance of civilization and the development of the human intellect. This expansion of the intellectual faculties; this illumination of the mental vision, exposes the gross, and in many instances, horrid deformities of the images which superstition and ignorance have carved erec-ted and caused to be worshiped. The rising of the in-tellectual and dissipates the mists and dense vapors, and penetrates the dark shadows in which they and penerrales the dark shadows in which they have been enveloped, and to see them clearly is to reject them and consign them to their places among the debris of the past. This is not speculation; substantial facts in what might be called the immediate past, and the present time abound, which demonstrate beyond paradventure that old theological notions and ideas are passing away, and necessarily so because of the reason stated. At this noint we meet the problem of substituand necessarily so because of the reason stated. At this point we meet the problem of substitution. What is to take the place of the old? The answer is Spiritualism or materialism, these two lisms stand more directly opposed to each other than any two systems on kindred topics have ever before occupied, and both appeal to nature and her immutable laws for proof and demonstration of the correctness of their positions. When and how these two systems will come together in perfect reconclisation is not a subject to be treated in this letter: It must and will be however, in not a this letter; it must and will be however, in not a very distant future. The effect of dark circles on the morals of Spiritualism must of a necessity be the morale of Spiritualism must of a necessity be treated to a great extent apeculatively. One will form an opinion directly opposite that of another from the same evidence, and the whole matter areast resolve itself down to one of individual opinion, and therefore I will, in giving mine on this antion, and therefore I will, in giving mine on this antion, and say brisky that I believe it make to use the tools which nature interides, according to our best rea-son and judgment, and frust the event.

ANSWER BY H. T. CHILD, M. D.

This question involves several very important points. In relation to the scientific sapect, it must be admitted that light is one of the great powers in nature, and hence many of the phenomena which occur in its presence, will not be observed in its absence. Darkness, or the absence of light, must have a great influence on the phenomena of nature aims about one half the time the carth is nature, since about one half the time the earth is shrouded in darkness. Hence we may infer that the present development of life in all its various forms, is dependent in some measure upon this condition. The greatest amount of light and heat is found in the equatorial regions, while the least is in the polar, but we find the highest development of human life is in the temperate regions, between these extremes. The scientist knows that many of the phenomena of chemistry are influenced by light, or its absence, darkness. In the delicate operations of the photographer, darkness is essential at certain stages in the development of the pictures, and light must be excluded to a great extent, so that the photographer may be said to require a dark séance.

Insanity has received the name of lunacy, from the supposed influence of the light of the moon, some of the insune being excited by this, while others are affected by darkness, especially those who are subject to certain forms of obsession. There are persons who find themselves very much disturbed by unpleasant dreams, when they sleep in a dark room, while with a small amount of light their sleep is undisturbed. Certain mediums are much more influenced in the dark; hence in a thorough scientific investigation of spirit phenomena, both light and dark scances are essential, because the results are different, and all should be obtained.

Selectific investigations of this delicate subject

Scientific investigations of this delicate subject should be carried on by parties who have no big-otry, or prejudice, and no selfish object in view, and under conditions in which there can be no temptation to interfere with the phenomena, el-ther by diminishing or increasing any of the re-sults or substituting false for real phenomena.

This should be done in private, and with the same individuals, meeting in one place and con-tinuing the subject as may be directed through the

phenomena themselves.
Public and promisenous dark circles are so often attended by evil results, that they should never be encouraged. Mediums are of necessity very impressible, and susceptible, not only to spirits of all grades, but to mortals, and it is the universal testimony of these that they suffer from indiscriminate myllia circles but from the spirits and inate public circles both from the spirits and mor-tals. When in addition to this suffering, the medium is pecuniarily interested in the success, there can be no doubt that it is wrong to place such temptations in the way of these. The experiences of the last three years ought to settle the question of these public dark seauces, for not only are the mediums tempted to commit frauds, but the spirits also, and the mixture of fraud has tainted the whole thing, until many are ready to deny materi-alization altogether.—a fact, however, which is corroborated by all history, secred and profane, and which has undoubtedly occurred more or less in every age, and among all people.

But as one absolute fact is worth more than a thousand doubtful ones, all must see the necessity of absolute test conditions, and of personal and private observations under circumstances that admit of no doubt. The great fundamental principles of Spiritualism will stand as long as spirit itself stands; they proclaim that we are spirits now, and here; that at the change called death we go on in our existence in another state, but are precisely the same beings; and thirdly, that under certain conditions we can communicate with those

still in the form.

To establish a knowledge of these important facts, is the aim of spiritual phenomena, and when they fall in that, as they must in dark séances, then we should resort only to those that are real and satisfactory. The spread of this clorious gos-pel within the past thirty years, has been marvel-ous, and if the folly and frauds of the dark seances had not thrown a cloud over this subject, many who now sit in darkness and the shadow of a dead theology, would be rejoicing in the evidences that those whom they had mourned as lost, still live and love them, and that the veil between the two worlds is growing thinner and thinner, and the time is not far distant when we shall generally

> H. T. CHILD, M. D. ANSWER BY WM. B. PAHNESTOCK.

You have desired my opinion in regard to "What is the effect of dark scances—lst so far as they bear upon the scientific exposition of spirit phenomea, and secondly, in so far as they affect the morale of Spiritualism."

We have have had so little confidence in dark séances, that we very seldom attended them, especially those given in public, and our reason for avoiding them has been based upon a knowledge of the fact that mediums entranced, or deeply in a natural statuvolic condition, were unconsciously subject to the will of spirits who are not very particular as to how they effect their ends, or the consequences which result from them; indeed, some have attempted to produce extraordinary results, by using the limbs of such mediums in the light, and but for their detection, would have been considered genuine manifestations. If they can do this in the light, what may they not effect in

the dark?
The disposition of some spirits to use the limbs. and to take advantage of this unconscious condition of the medium, will account for many of the tricks, etc., played off at the expense of mediums who, I am satisfied, are not personally accounta-ble for many of the deceptions that have been practiced and laid at their door.

Deceptions of any kind, no matter whether they are practiced by designing persons, or by spirits through unconscious mediums, will no doubt affect the morale of Spiritualism, and I see no other way to avoid the impositions and restore confidence than to insist upon test conditions, and to have all seconds held in the light.

seances held in the light. Darkness, no doubt, favors the approach of the lower order of spirits, and if scances are held in the light, happy results will be more likely to fol-low, as we believe that spirits are able to do all that is necessary to convince the most skeptical,

even in the sun-light. Spirits require certain conditions to communicate, and as their doing so is difficult and often very unpleasant, it is astonishing that they are able to do so at all, and presseworthy that they effect as much as they do. Their relations to mediums is very important, and if mediums understood the true nature of the condition into which many of them naturally fall, and their powers while in it, they could effect more good for the cause of Spiritualism, and escape much unnecessary suffering that erroneous views and false teaching have to long entailed upon them; this, too, by spirits as well as men, and until a thorough knowledge of the condition is obtained they will be subject impositions and unnecessary sufferings, that a periect knowledge of their powers would effectually obviate. A public institution for their enlightenment is a desideratum much to be desired. Who that has the means will immortalize themselves by coming to the rescue?

ARSWER BY E. V. WILSON.

First. I endorse the "dark seance" as requisite for certain kinds of phenomens, in that illuminated form, face, hands, etc., may be seen by parties who are not mediums
SECOND, That in scientific experiments better

exhibits of physical phenomens can be produced in (1,) absolute darkness; (2,) in photographic light; (3,) that sun or white light is an absolute bar to certain physical phenomens, such as materialisation, producing fine fiber or fibrous matter, or pyrotechnics, or fine chemical results, such as wrning water into wine or oils, or other chemical changes. I hold, however, that mediums should submit to crucial test conditions, thus ums should submit to crucial test conditions, thus placing themselves beyond suspicion of fraud. You will bear in mind that the scientist has never produced a spiritual phenomenon; but on the other hand Spiritualism, through its mediums, has produced many wonderful phenomens that have confounded the scientist, converting him to a belief in Spiritualism; Vide, Aksakofi, Crookes, Farley, Wallace and Hasse.

Vallace and Hare. Trump. In so far as the effect of "dark séances" on the morale of Spiritualism, it would depend very much on the character of those holding the

There can be but one answer to this part of your question. If the medium, or those who make up the scance, see disposed to be frauds, or stoop to sensual purposes, the dark scance opens the way for them to so so; but you must not forget that those who will do those things in the dark, will do these in the light; hence, the only struntage the

each other, excite amativeness, no matter where it may be, in church, the theater or spiritual feace, or dancing hall. The only safeguard is in the moral culture and spiritual development of the people, and the sure knowledge that the offender must pay the penalty every time he offends. This is my answer from twenty-five years' experience in Spiritualism. ence in Spiritualism.

Let every medium be tested. The true will have no objection; the false will refuse test conditions. and let those who call on mediums come in the purity of purpose and be as honest as they require the mediums to be.

Lombard, Ill. answer by G. B. Stebbins.

You ask my opinion of dark scances. Being a Yankee, I will answer by telling a story. In Ohlo an old lady who was a Spiritualist, and was both witty and wise, met a preacher who solemnly objected to dark circles. Her ready answer was, "Why, God Almighty can't run this world without a dark circle every tweny-four hours!"
This witty answer shows the chief accentific use of dark circles, since they demonstrate that in this

of dark circles, since they demonstrate that in this realm of spiritual manifestation, as in nature's realm of spiritual manifestation, as in nature's familiar operations, and in the constant experience of the photographer, darkness is a condition needed for certain results. Doubtless, too, they give rest and change to mediume, fitting them for other and higher work. Yet I have observed they are usually unsatisfactory to skeptics and inquirers who naturally fear fraud in the darkness, and get but imperfect evidence with one of the leading senses closed up. Scientifically, their chief value is to Spiritualists of experience, and to mediums whom they help.

diums whom they help.

As to the morale of dark séances, I have never seen any had results, yet I think that only those who know each other well should sit in them.

Detroit, Mich.

ANSWER BY J. W. COWDERY.

In reply to your inquiry as to the "Effect of dark circles on the cause and morale of Spiritualism," I will say that while I do not doubt that some good has been accomplished through the instru-mentality of dark circles. I am thoroughly convinced that no one thing has so hindered the growth, so fettered the progress, so staggered the cause of Spiritualism, as dark circles with their natural fruits. I know of nothing which has proved a heavier load for the sincere Spiritualist to carry, and nothing more demoralizing in its effects, no more antagonizing and depressing to the mind we wish to reach than the average dark circle. If Spiritualism is out an "infant," it has outgrown this sort of nourishment. While we believe in the broadest liberty, let us demand the brightest Cleveland, O.

### The Mott Expose.

The publication of Mr. Pitkin's letter and these iffidavits, closes the discussion with reference to the so-called Pattee-Mott expose. We are receiving so many letters for and against that it would be impossible to publish them all, and no good whatever can come of continuing this matter through the press.

The morale of the whole affair is, that mediums should always sit under strict test conditions, such as the altters express themselves satisfied with bafere the scance commences; and then if the sitters interfere with the conditions agreed upon, let them be at once arrested and made to answer for their interruption.

LETTER PROM H. G. PITKIN.

Dran Siz:—Enclosed I send you alldavits covering an important point in the Pattee-Mott expose, so-called,—which is that they solicited test conditions, and they were granted in the manner and of the kind asked, then were declined by them solves and not asked for on the next exercise. selves, and not asked for on the next evening. krip whole conduct while h did not want to candidly and honestly investigate the genuineness of the phenomena, so much as to disgrace Mr. Mott and make themselves notorious. and to have had test conditions, would have de

feated their objects.

I have but little doubt but that Pattee first ejected the aniline in the face of the spirit at the aperture; but he left undeniable proof that he did not stop at that, but threw the largest part of the charge at Mr. Most while sitting in his chair in his accustomed place. The "handwriting on the wall" and the chair still remains, and they clearly show the nature actuating the wouldbe exposer. H.G. PITKIN. Memphis, Mo.

AFFIDAVITS.

We, the undersigned, attended a scance at Mr. J. H. Mott's, on the evening of May 3rd, 1878, the circle consisting of J. H. Pattee, H. D. Harding and F. Regnier, Monmouth, Ill., all strangers to us, Eva Pitkin and ourselves. One of the strangers asked Mr. and Mrs. Mott to allow one of their party to sit in the cabinet with Mr. Mott during the scance, as a test Their request was readily granted, and Harding was selected as the one to go in, Pattee and Reguler saying that if Mr. Harding went into the cabinet, they would take his word for anything he said. It was very cold that evening for the time of year, and Mr. Harding put on his overcoat, as if he intended to comply with the wishes of his associates; but at this point, when the time had arrived for the se ance to begin, and the medium stood at the cabi net door ready to enter, one of the Pattee party remarked that perhaps the proposed arrangement might spoil the seance for these other gentlemen (meaning ourselves), and they did not wish to impose on any one. But we both assured them that we had no objections whatever to their we had no objections whatever to their proposi-tion, and insisted upon it. But now Patter aug-gested to Mr. Harding that they would remain, or be here to attend the next evening, and perhaps it would be as well to wait till then before applying any test conditions, or in words to that effect, when Harding took off his overcoat and sat down, and the seance commenced without any test con ditions. The above is in substance a true statement of what took place on the evening referred to.

CHAS. D. RUDY. Subscribed and sworn to before me this first day of June, A.D., 1878.

JNO. T. MAGEEY, Notary Public.

Scotland Co., Mo. We, the undersigned, attended the seance on the next evening, being the one on which the so-called "expose" took place, and state on our oath that on said night no test conditions of any kind whatever were asked for, or even hinted at, by the Pat-tee party, and we verily believe that they were proposed on the previous evening in order to get Mr. Mott to refuse to grant them, and for no other H. G. Pitein.

Subscribed and sworn to before me this first day of June, A. D., 1878. JNO. T. MACKET, Notary Public, Scotland Co., Mo.

STEPHEN YOUNG.

### Spiritualism in Europe.

What is called Spiritualism seems to be far more rampant in Europe than it is here. Like many American inventions, it meets with greater favor there than in the land of its origin. In London and the leading cities of Great Britain, spiritual scances are said to be a sort of entertainment, as common as kettle-drums and parties. They are very fashionable, and everybody who is snybody attends them. Pictures of mediums and materialattends them. Pictures of mediums and materialized spirits, as they appear in open circle, are published in the English spiritual journals. Stade, whose tricks were exposed here, has received magnificent presents of watches, jewelry, and diamonds in Berlin. His sections have been attended in Germany and Estade by the highest noblisty. In the capital of the Brains campile he exhibited to the chief of administration was considered in the chief of administration with the chief of the Brains of the digital new highest noblished to the chief of the Brains of the digital frequency, where his first frequency of the base of the chief of the c

light scauce has over the dark, is in the fact that the honest and pure in heart are enabled to detect the frauds and sensualists.

I hold, that any considerable number of men and women, sitting close together or in a crowded room, holding each other's hands, or talking to each other, excite amativeness, no matter where it may be in church the theater or substitued and every noted man since the Ptolemies, has at some time or other, been born in Ireland.—N. Y. Times

### Describing Spirits.

It appears from the Haverhill, (Mass.,) Publisher, that J. Frank Baxter is very successful in describing spirits. The Publisher says:

The first scene described to him was that of darkness, which soon opened up into light, a landscape, a camp of soldiers, a flag and a banner with the inscription 56, M. V. M., and a white banner, upon which was July 4, 1863, and Company F. This passed away and a large wreath of green leaves that it is also a realist that the company the second arms of the second arms. This passed away and a large wreath of green leaves took its place, enclosing the form of a young mantwenty or twenty-one years old, and the name of Harry T. Hunkins appeared. Following this another person appeared, who was an older man, with a placard, upon which was Company G, and the name of Wm. C. Wallace, June 16, 1863, and the remark made: "We hope our comrades will look above our graves for those who fought and died for their country." for their country."

for their country."

The next vision was that of a little boy, apparently six or seven years of age, who came talking about papa, and saying he didn't suppose he would listen to what he should say. With this was given the name of Charlie Rand, who had been was given the name of Charle Rand, who had been in spirit life about a year. When the soldier's day comes it will be a year. His papa used to preach like this man, only it used to be in another place Following this, Attica said he was an Episcopal minister, and the name of Charles A. Rand was given. Responding to this the child was represented as clapping his hands with joy, and saying, "My name was Charles Arthur Rand." The next influence felt was that of a sensation

of pressure across the chest, and the appearance of a man with a lantern, and a vision of his going into a building. This was followed by a sense of pressure about the head, accompanied by the remark that "It is better for a man to live out his three score years and ten. Earth life is for a pur-pose, which is to develop the spirit body. I am obliged to keep nearer to the earth because of go-ing out of the earth-life before the spirit body was fully prepared." Following this the name of Joeph Hoyt was given.

Succeeding this scene was the appearance of a very old man, who suggested the words "Say John Plummer," and remarked: "This wasn't exactly according to my way of thinking, but it is true." Attica said this man was a Free Baptist.

After this came an influence, as it is termed, which called the name of Barnet or Barnard, but proceeded no further, and the scene changed to the presentation of an infant child, whose name was given as Johnny Biglow, who had been in the spirit life only a short time, and in connection the name of Frank Biglow was named. Another influence then signified its presence by the remark, "I have always been in favor of the investigation of truth and against the investigation of error, but I have found that there is much truth in what is call-ed error. In connection with this the name of John W. Leek was given, followed by the remark that he preferred to drop his title in the spirit life

### The Ministry of Angels.

Mrs. L. Hutchinson writes: I have just read the sermon of Dr. Thomas on the "Ministry of Angels," which eclipses all I ever before read or heard on that subject. I send you lifty cents for extra copies for distribution, and hope you or some one cise, will have his excellent sermons put in hook or tract form, as they are eminently calcu-lated to do good missionary work, as they appeal to the heart as well as the head, and the emotions are the propelling power of the intellect, and the religious nature of man needs warmth as well as light. Most of the teachings and preaching of the day, are like glittering icebergs often sublime-ly grand in their elucidations of the principles of the unconscious side of universal nature, but fall to behold and reveal the conscious All-Seeing Eye, called God and many other names. Until man shall outgrow his present state of ignorance and de-pendence, he needs the ministering of angels, and so long as there are primitive worlds, with their under eloped inhabitants, all spirits to the highest these will have these missions to perform.— Thanks to the angel world, their inspiring waves of impressional thought are beginning to touch the loftiest intellects as with fire from off the altar of mortgaged souls, whose burning bodies lighted them through the shadow of death.

William. E. Coleman writes: Your various editorials in the JOURNAL of May 18th are just what the times imperatively demand, and it rejoiced my inmost soul to read them. Frand must be supressed, or Spiritualism will become a steuch e nostrils of all sober-minded people. heartily do I endorse your stirring and vitally im-portant words. Would they were imprinted in ineffaceable letters upon the minds and consciences of the wonder seeking and credulous phenomens lists, throughout the ranks of Spiritualism. "We have no right to accept any phenomena purport-ing to be of spirit origin unless it can be positive-ly demonstrated to be genuine." Again: We now stand on this platform: "That if Spiritualism de-mands the support of falsehood or deception, the quicker it falls the better." Amen and amen! I am glad you are ventilating the absurd cry of "Young Men's Christian Association" conspira-cies raised by exposed frauds and their vindicators and defenders, the veriest "bosh" imaginable, Press on, good brother, in the noble work under-taken, "Cry aloud and apare not," until the last vestige of imposture and jugglery is removed from our ranks, and a purified, elevated Spiritualism fills the land!

Fort Leavenworth, Kan.

W. C. Bowen, of Brooklyn, N. Y., writes: The article on "Spiritualism Amenable to Science," in the Journal of May 18th, and signed A. M. Griffen, should be published in every Spiritual paper in America, Europe and the world. Mr. Griffen has spoken exactly the right word, at precisely the right time. Every Spiritualist should read and ponder well his logical and eloquent communication. In place of emotional gush we want the genuine science and "cold intellect." Instead of looking forward to a beyond of white-robed angels, it is more natural and healthy to look forward to a restole a way of ward to a useful as well as "beautiful beyond" of men and women and children, for those are all immortal as well as the white-robed angels, whether plus or minus the wings. In closing, permit me to say that the JOURNAL'S noble advocacy and deto say that the Journal's noble advocacy and de-fense of genuine and honest mediums, and its scathing condemnation of the bogus and dishon-est, commend it to the best judgment and most hearty approval of every rational Spiritualist. Long may the honest Journal hold the whip wherewith to lash the guilty rascals through the

Mirs. G. Childs, of Santa Barbara, California, writes: One of your thoughful subscribers leaves the Journal each week on the table of our fine public library, and I am happy to say, it is well read, and one lecture proved so attractive, welt read, and one lecture proved so attractive, some one cut off the page containing it. I hope it was taken away to give to others to read, but dislike to have the papers mutilated so. We miss James Nolau in his column of your paper. We are hungry for more from the unseen side, and hope you will very soon find some one willing to serve us in Mr. Nolau's absence. The Santa Barbara. Democrat always gives the Spiritualists of this place a good word, and plenty of space, if they want it, for correspondence. We have a fine lycaum of ninety-two scholars, in good working order, after meeting only eight Sabbaths.

George Eintellins writes: I have been thinking to write you expressing my sympathy in your efforts to rid Spiritualism of fraud and fool-ishness. Bro. S. S. Jones did a good work in his day to break up the connection between Woodhullism and Spiritualism, and now you have taken up the pen to write down fraud, dishonesty and untrathfulness on the other. God and the Spiritual world grant your afforts. The Joonatal has seathered many good things; for instance, Coleman and Tuttle's articles, and Mrs. Richmond's lectures, and many other noble and good thoughts. But yours and effects efforts to purify Spiritualism of its fifth, does not stand second to anything that has been published, in my opinion.

.. Cryster writes: There is one feature in the practice of the mediumistic powers that has al-ways been an injury to the cause of Spiritualism, and always will be as long as practiced; that is making a show of it. What do respectable peo-ple think of jugglers, trickaters and showman generally? They are placed among the lowest generally? They are placed among the lowest class of characters, who get people's money without giving avalue for it. Then to use Spiritualism for auch a low purpose! The great and giorious light of the nineteenth century that has burst upon the world to be used for mere money-making! This very thing has given opportunity for all the rascality that Spiritualism has had to carry along with it. If Spiritualism would get rid of this vite excrescence, let the Spiritual journals repudvite excrescence, let the Spiritual journals repudiate and denounce it as no part of the religion of Spiritualism.

We do not read of any of the ancient prophets or mediums, or Jesus or any of the apostics going around exhibiting themselves and their powers for money. These powers, with them wore only exhibted when called for in the cause of humanity. I have seen men, and women, too, of the lowest and vilest habits, going around and making money by their mediumistic powers. Another thing in Spiritualism is a deficiency in religious element. Man needs religion—the emotionals of re-ligion; man needs his religious element stirred to the depths of his soul; his sympathics must be aroused. I am glad there is a move in the right direction. Give Spiritualism a power and get rid of tricksters, and it will give it life.

### Progress.

The Churchman allows the discussion of subjects that tend toward Spiritualism. In a late number Delta" savs:

Your correspondent, "B. T. H. M." thinks Bishop Doane has "made a lapsus pennae" in caying that the risen body of our Lord "passed through the closed doors, as through the unmoved stone," on the morning of the resurrection. He evidently takes it for granted that the stone was rolled away when our Lord rose; but this is by no means necessary. The two events were doubtless sepnecessary. The two events were doubtless seperated in point of time by several hours, the resurrection occurring first. The removal of the stone was in consequence of the resurrection, not view serse. Cartainly the stone was not rolled away to give our Lord's body egress from the tomb. His risen body was no longer a natural but a spiritual body, and having the power and properties of a spirit, the stone could be no obstruction in its way. It could have passed through miles of solid rock as readily as through the air.

Investigator writes: When the spirit has finitiled its mission in the earth-life, and the body has done its office work, the material form is thrown off in the process of death, and man enters the sphere of spiritual being. "That which thou sowest is not quickened except it die. It is sown a natural body, it is raised a spiritual." "In my father's house are many mansions." I Cor., 15: 31, 44. John, 15: 2. In proportion to its unfoldment in truth, wisdom and love, man on entering the spirit world may so control certain imponerable elements and influences, under certain conditions, as to come back to earth, and in various ways comto come back to earth, and in various ways com-municate with those who are still in the body, and to produce manifestations to demonstrate to mortals the agency of spirits, minister faith to the unbelieving, joy to the sorrowing, strength to the weak and comfort to the weary, love to the lonely neglected, hope to the lespairing, and eternal life

A. C. Barnes/writes: There are hundreds who know of the genuineness of Mott's medium-ship. Not to speak of seeing spirit forms, there is intelligence manifested at his seances that he could not have. Not alone does the voice of the spirit form speak to the honest investigator of familiar names and subjects, in the manner used in earth-life, but after the close of the scance a German spirit controlling Mott's organism, speaks in broken English, and relates to each investigator the ken English, and relates to each investigator the private incidents of their lives,—generaly that which the investigator was confident none but himself and his spirit friends could know. Let those super-skeptics account for this being other than it purports, if their skepticism has reason or philosophy in it

Hugo Preyer writes: I heartily endorse your action in the Mott case, also your action towards Bastian and Taylor. While you have not stated positively that they are frauds, but have given both sides of the case, and also both parties an opportunity for vindicating themselves before all true Spiritualists, I consider your action just and proper. Both parties may have been, and may yet be, very good and true mediums, but as a doubt has been cast upon them now, it is no more than right and proper that they give at least one or two sittings under test proof conditions, to parties who are thoroughly able to judge of their genuineness, and thus place themselves right

before the public at large. J. F. Suipes, of New York, writes: Please warn all Spiritualists, and others, of one Joseph E. Watson, sometimes Fisk, who lately started a paper in this city, calling it "The Spiritual Reporter." He claimed to be a Spiritualist, trying to reform his potation habits, and in need, he excited much sympathy, obtained cash subscriptions for the paper, but instead of paying the printer and continuing the present he should with the maney. For uing the paper, he sloped with the money. For his identification, he may be described as of dark complexion, staggering walk—result of club feet, when not intoxicated; with alight brown moustaclie, unsteady eyes, nervous upper lip, voice soft and low, mouth full of tobacco and promises. Look out for him.

H. D. Jeneken, of London, England writes: always enjoy the perusal of the Journal, and only regret that my operous professional duties make it difficult for me to take part in the discussion of the many interesting subjects you are handling, -----

### Brief Mentions.

A. H. Abbey writes: We have concluded that we could not get along without the Journal. B. Bisbes writes: I have this to say, that I like the Journal very much; in fact, I will try to keep up my subscription as long as I live on this earth plane; cannot think of doing without it.

T. E. Pelham writes: The Journal is food and drink to me spiritually; its teachings are grand and sublime; Bro. S. S. Jones has held up the helm of the Journal, and may the good angels help and guide you in all that is right.

A correspondent, of Greenfield, Ohio, writes that he is out of the range of spiritual publica-tions, and although not far from Cincinnati, does not know that he would be any better off there, as he cannot find in the RELIGIC-PHILOSOPHICAL JOURNAL or Ranner of Light say notice of a medium or society there, or ever of a news stand where spiritual papers could be obtained.

We are frequently receiving complaints of a similar character with regard to this and other cities. That they are not noticed is not our fault. Our columns are open for the announcement of (all genuine) mediums and spiritual societies, and our advertising columns for their business notices. and if they do not see to it that they are inserted, they can bisme no one but themselves.

L. I. Farnsworth, M. D., writes: The cause of truth, so far as it is identical with the psychic phenomens of this modern age, is in less danger from its avowed enemies in the church and academy, then from the herd of vile parasites who have leach-like folsted themselves upon its fair body, lesch-like folated themselves upon its fair body, draining its life blood and marring its beautiful proportions. These, not content with making a living by practicing the ordinary arts of juggiery upon a credulous public, have of late years, under the convenient guise of materialization, played tricks eminently calculated to make devils laugh and angels weep. The Journal deserves the thanks and congratulations of every earnest, rational Spiritualist in the country, for the brave words it has spoken in defence of true mediumship, and in opposition to those base imitators words it has spoken in defence of time mediumship, and in opposition to those base imitators
and tricksters, whose mercenary conduct has done
much to bring derision and disgrace upon a heavon-born truth. Thank God! there is one editor of
a spiritualistic paper bold enough to uphold the
right and denounce the wrong; one paper devoted to the interests of Spiritualism, too independont to support chariatans, or pander to a vifiated
aptritual taste. May the light of the Journal
increase in power and intensity, until it shall illumine the dark circles of the East as it does the
West.

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### TESTIMONIALS.

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

The first trial was with my wife, which had the effect of putting her into an easy, sleepy state in the course of half an hour. In subsequent trials it put her first askep in firsten minutes; it has also the effect of quieting her nerves and redfifth her very much when thred and in an exhausted condition. She has also been able to dispense with nervines entirely through its use, while before using it she had to resort to some one or other of them every few days, and sometimes daily. This was by using the first one you made, when it was the from being perfected. She would not now part with its many times its cost.

perfected. She would not now part with it for many times is cost.

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

An elderly lady was at my bonse and took it in her band and was soon in what is called a transce siste, and went on to tell who were siling and to prescribe for them. But I take no stock in that line of trade, and leave those to prost by it that do. I feel no rejuctance, however, is recommending the "VITALIERS" for all it is advertised to do in the researching and vitalizing line, as stated in your circular.

Bristol, February, 1878.

I received the Vitalizers all right. Think they person great power to scothe and quiet the nerves; had a person held it who was quite nick, troubled with indigenties; it put him to aloop in a few minance. When he avoirs as the greatly relieved, it relieved the pain from the foot of another person and several persons were affected flowerly by the descript current of the instrument.

I have the Magic Cup and Merson thee Magnet, but thing this will help me more than anything I have at any over respective.

If a. 1, 1 cours to the first flower, wheeling, well foots. 34-5-13

Sequel to the Supposed Ballou "Protest."

EDITOR JOURNAL:-By invitation, the gentlemen who voted for the resolutions, referred to in my communication in your issue of the 1st inst, were present at the house of Mrs. Richmond one evening in that week for the purpose of a conference with her control about the "protest" of the supposed spirit of A. A. Ballou, referred to in my said communication. It was declared that the spirit of said Ballou represented her control on that occasion. The conference, lasting upwards of three hours, was very animated and very earnest, and resulted in an understanding that the offensive declaration and insinuations of that protest should be with-

drawn as publicly as they were uttered. The declaration deemed offensive, was, that the gentlemen voting for the resolu-tions, relating to Bastian and Taylor were occurred by precisely that spirit of perseention that would have hung every medi-um a hundred years ago, or two hundred years ago, would have put to death, in some countries of the world, all professing Spir-itables's." itualists."

The insinuations deemed offensive, were, that those gentlemen, in making the request for a series of experimental test seances, word not actuated by an honest purpose and that by the resolutions Bastian and Taylor were declared frauds, without ade-

quate investigation. Mow this understanding was carried out by the supposed spirit of Mr. Ballou, may be seen from the following statement made on Sunday morning, the 2d inst., from the platform occupied by Mrs. Richmond:

"We have a statement also to make with reference to last Sabbath morning, and the protest then uttered, that certain members of the company of gentlemen who voted for the resolutions, against which the protest was made, have considered, that certain portions of that protest impugn their personal motives. Inasmuch as any portion of that protest might be construed to implicate hem in any unfairness, we desire to say that such was not our intention, and we withdraw such words as might be so construed. Nevertheless, we thought then, and think now, that those gentlemen were mistakon."

In this statement, the manifest lack of point and directness in meeting the issue, and the absence of the true spirit of apolegy for an offense given and a wrong done, will be noticed by the most casual reader.

Anticipating from that conference, that a suitable and satisfactory apology and retraction would be made, from that platform, it was desired to obtain from the control, farther instruction and advice based on those portions of the protest which were not offensive, and which embodied princi-ples that seemed worthy of the source whence they were alleged to come.

It was said in that protest, that it was not the province of the "usual controls" of that medium to interfere with the investigation of any people, pursued honestly; that ovory manifestation of every medium must depend on its own merits; that Spiritualism is not a man-made movement; that manirestations (genuine ones are supposed to be RONG referred to) do not come at the dictation of any human being; that the conditions for manifestations must be controlled by the Spirit-world; that if we place our-celves in accord with the Spirit-world, ample satisfaction will undoubtedly be given; that if we place ourselves in harmony with the spirit, the Spirit-world will respond; and a propounce muon the character of a medium without adequate investigation.

It is fairly to be implied from the above statements, that for the purpose of determining the merits of any manifestation, adequate investigations, honestly pursued, are not only proper, but facilities therefor should be afforded; that it is proper to make such investigations, in that spirit, for the purpose of ascertaining whether the manifestations, in fact, come at the dictation of human beings, or whether the conditions for them are controlled by the Spirit-world.

It is also fairly to be implied from those statements; that in cases where the conditions for manifestations are controlled by the Spirit-world, and we place ourselves in harmony with the Spirit-world, ample satisfaction, that is, opportunity for adequate investigation which will afford ample satisfaction, will be given.

In order to get more direct and full instruction upon this matter, and for the purpose of ascertaining what the duties of proressional mediums towards Spiritualists are, and also what the duties of Spiritualists archinder certain supposed circumstances, I prepared a series of questions embodying those propositions.

It was announced that the subject for the lecture through Mrs. Richmond, on Sunday morning. June 2nd, would be chosen by the audience. I presented my questions on that occasion as a subject for the lecture, and they received the highest numper of votes, and so were chosen.

The medium came to the front of the platform in the usual manner, and her supposed control asked that the questions be read separately, in their order as numbered, that they might be answered separately. To each question the answer was given, after a moment's reflection, with unusual emphasis. The following are the questions asked, and the answers given thereto:

QUESTION:-In view of the fact that by reason of numerous fraudulent practices of persons who are, or claim to be, mediums, great doubts have been created as to the genuineness of any physical been created as to the genutieness of any physical manifestations, is it not the duty of all mediums professing to give form materializations, upon a reasonable request of intelligent Spiritualists, honestly made, to give a series of experimental test seances, for the purpose of testing the fact in their presence, whether or not the conditions under which the manifestations are given, are controlled by the Solvit world? trolled by the Spirit-world?

Answer:—We answer to that question.

QUESTION:-- If such a request is so made, and the medium declines to grant it, without even sub-mitting the matter to the spirits claimed to control the conditions for manifestations through him, is not that refusal presumptive evidence of practices on the part of the medium which will not bear the test of adequate investigation? Answer:-We answer to that question

Quastron:-If such gentlemen making such s request, make it honestly, and for the purpose above supposed, are they not, in that act, in harmony with the Spirit-world? And if the Spiritworld should not respond to their request through those mediums, is it not presumptive evidence that the Spirit-world do not control the conditions under which those mediums give their manifests.

Answer:-We answer to that question

QUESTION:—If such a request, so made, is so de-clined, is it not the duty of all honest Spiritualists to withhold from such mediums all countenance encouragement and support, until they shall comply with such request?

ANSWER:—We answer to that question.

Commons:—If such a request, so made, is so de-lined, is it not the duty of those Spiritualists to leclars the fact publicly, and to recommend to

others to withhold from such medium all counte-nance, encouragement and support, until he shall comply with such request; to the end that the cause of true Spiritualism and the vocation of honest mediumship, may not suffer by further ex-posures of fraudulent practices? ANSWER:--We answer to that question,

On the announcement of the answer to the last question, it was declared as follows: "And we desire to state that this is the opinion of the controlling spirits of this medium.'

It will be seen that the control declined to give any instructions upon the subject embraced in the questions.

If the control was really of the opinion that the gentlemen who passed those resolutions, although honest in their purpose, were mistaken in their methods, here was an opportunity to give the instructions necessary to guide their future action in similar cases.

It is quite apparent that the answers given to these questions are not in harmony or consistent with the statements above quoted from the protest; and from the refusal to answer the questions fairly, and from the equivocal position in which the supposed control seems to be placed, it is also quite apparent that the control had not the moral courage to answer the questions in a spirit of fairness, lest it get into further complications and inconsistencies.

It would seem, therefore, that the protest in the present judgment of that control, was itself a great mistake, and as utterly indefensible from the stand-point of the Spirit-

world, as it is from our stand-point. It is said that Dr. Channing and Theodore Parker are of the spirits controlling Mrs. Richmond, and so are among those referred to as concurring in the answers given to the above questions. The course pursued by Mrs. Richmond's alleged control in making that protest and in answering those questions, is, to my mind, conclusive proof that the spirits of those eminent men did not concur in it. They have not retrograded in Spirit-life. Their whole lives and teaching on earth, stood for truth, for genuineness, for sincerity, and against all falsehood, frauds and equivocations: and I protest against drawing upon their characters to support the positions taken by this control. They were never a party to any protest against the honest efforts of earnest and de-voted Spiritualists to purify the channels of spirit manifestations.

SANFORD B. PERRY.

### DEVOTIONAL SPIRITUALISM.

Being Short Sunday Exercises for Spiritualists.

NUMBER TEN.

[The thinkers and seers of all the ages have been laid under contribution in this Series. Credit will be given in due time; but no distinction is here made between what is original and what is selected or compiled. These articles are prepared by a competent scholar, whose wide research and treet attainments well for him for the tail. great attainments well fit him for the task, and entitle his labors to the highest consideration. It is to be understood that in publishing what appears under the above head, we do not thereby, necessarily, endorse it all—Ed. Journal.]

### DISCOURSE

The sharp historical distinction between natural and revealed religion, disappears in the light of Spiritualism, from which we all religions, is equally a revelation. All that is religious in Euripides or Plutarch, in Plato or Kant, in Shakespeare or Schiller, is as much a revelation as all that is religious in St. John or St. Paul, or in Christ himself. In all true, noble, uplifting thoughts the Infinite Presence pervades our hearts and fills us with love and awe.

Draw nigh to God, and he will draw nigh to you. In all matters of eternal truth the heart is before the intellect. You recognize truth-essential truth-by being true; you find God by shaping your life according to his laws. To work nobly in your appointed sphere, is to be religious. Labor is worship. Better than devout praying, is herole acting. Lord, in our lives, let both united be! All life is thy life, O Infinite One, and only the religious eye penetrates to the realm of true beauty.

The infiniteness of God does not imply that we may not feel after him; that we may not discern him, and live in his light, and lean upon his strength, and be filled with his peace; but it denies that we can define him, or understand all his ways and purposes, or minutely trace his action, or rise to the height of his eternal plans.

The operations of Nature may seem to us often blind and cruel and even stupid; the wicked may prosper, and we may marvel that God should suffer such things to be. But since in the nature of finite things there can be no good without evil, no progress without degradation, no light without shadow, no truth without error,-let us listen trustingly to the seer's inspired anticipation of that divine announcement: "Be still, and know that I am God."

Not more mysterious or incredible is it that God should be, than that the soul of man should be. In our own nature we find infinite wonders, perplexities, and riddles. The growth of a blade of grass is to us as inexplicable as the solar system. If a grain of dust, why not a universe? If the blaze of a candle, why not the starry firmament? If a human spirit, why not the spirit aupreme; conscious of itself and of every infinitesimal part of the universe; personal, nay, super-personal, but without circumscription; infinite and eternal, that is without extent or duration; as really present here, where I am speaking to you, as in the brightest stars; as active in the opera-tions of Terrestrial Nature as in the sublime manifestations of the higher spiritual spheres? "This is heaven, in which we live and move, and are, we and all mundane bodies," says Kepler, the great astronomer.

Some one makes the objection: "After all is religion an essential thing? Do we not every day see devoutly religious men who are immoral, and moral men who are, not religious? Look at David, the royal Psaimist of Israel." But admitting this to be true—and it probably is not so often true as it would seem—it simply shows that a man's promptings may be much better than his acts. An immoral man may be very charitable: is charity therefore to be undervalued? An immoral man may be very affectionate: is there to be question there-fore of the heavenly character of the pure affections? Nay, religion is simply the enthusiasm of a high and true morality; it is morality flushed with emotion; it is the joy of acting in harmony with the highest laws of our being.

Life is a difficult problem: how shall we most completely solve it? There is only one way, and the lives of great men show it: Realizing that We are part of a divine order of things, and that though limited and finite, we are to some extent free to help or to mar that order, the way is to exercise our freedom aright as a sacred trust. Realizing that the absolute good and the absolute true are realistics in a Divine Mind and not the mere accidental fantasies of chance driven atoms, and that we have been placed here to act according to our highest conceptions of duty—the way is to do it—to do it with a religious zeal, if possible, so as to make it our love and foy-but at any rate to do it, and keep a clean conscience.

### RECITATION.

And be it so. Let those deplore their doom Whose hope still grovels in the dark sojourn :

But lofty souls who look beyond the tomb, Can smile at Fate, and wonder how they

mourn. Shall spring to these sad scenes no more return?

Is yonder wave the sun's eternal bed? Soon shall the orient with new lastre burn, And spring shall soon her vital influence shed

Again attune the grove, again adorn the mead.

Shall I be left forgotten in the dust, When Fate relenting lets the flower re-Shall Nature's voice to man alone unjust, Bid him though doomed to perish hope

to live? it for this fair Virtue oft must strive With disappointment, penury and pain? No! heaven's immortal spring shall yet ar-

And man's majestic beauty bloom again, Bright though the eternal year of Love's triumphant reign.

Help me, O my Father, hide, Till the storms of life be past; Safe into the haven guide, O, receive my soul at last, Other refuge have I none, Helpless hangs my soul on thee, Leave, O, leave me not alone. Still support and comfort me.

Thou, O God! art all I want; More than all in thee I find; Raise the fallen, cheer the faint, Heal the sick and lead the blind. Thou of life the Fountain art, . Freely let me take of thee; Spring thou up within my heart, Rise to all eternity!

INVOCATION.

Thou art our refuge and our hope, O Lord God; on thee alone we rest. Many friends cannot profit, nor strong helpers assist, nor books afford comfort, nor any precious substance deliver, nor any place give shelter, unless thou thyself dost aid, strengthen, console, instruct, and guard us. In thee, therefore, the Father of Mercies, do we put our trust.

In our manifold temptations thou alone knowest our hearts, and art ever nigh; in sorrow, thy pity revives the fainting soul; in our prosperity and ease, it is thy spirit only that can wean us from our pride and keep us lowly. O thou sole source of righteousness and peace, take now the veil from every heart, and join us in one communion with the prophets and saints who

trusted in thee, and were not ashamed.
We thank thee, Eternal Spirit, for the proofs thou givest of the essential, pure and perfect benignity, so that through all clouds and darkness we can see a gracious ather. In this world of shadows, this fleeting tide of things, this life of dreams, we rejoice that there is an abiding Reality, sure, unchanging, in which we may find

O Love, who ever burnest, and never consumest! O charity, whose patience no hardness can weary! O Mercy, who castest no soul out from thy redeeming reach! kindle our dull hearts; lift us to a sense of thy goodness. In life and in death be our support. Amen!

### HYMN.

Peace be to this sacred dwelling, Peace to every soul therein; Peace of heavenly joy foretelling, Peace the fruit of conquered sin, Peace, that speaks its heavenly Giver; Peace to worldly minds unknown; Peace divine, that flows forever, From its source the Lord alone.

Prince of peace! forever near us, Fix in all our hearts thy home; With thy bright appearing cheer us, Let thy blessed kingdom come, Come with sweeter consolation.

Come, and give our souls to prove All the joys of thy salvation, All the joys that spring from love!

### INVOCATION.

So may we live, O Father of all, that every day we may learn some new truth, practice some new virtue, and become more worthy in thy sight. Keep us from all impurity of thought and act; from all selfishees, arrogance, unkindness and injustice. tice. O Divine Love, occupy our souls entirely, here and in the life to come. Amen.

The Inter-Ocean Compliments Us and Seeks Trustworthy Information.

The Inter-Ocean for May 18th has the following on its editorial page:

Some of the Spiritualists who are ready to accept anything as true, and permit themselves to be imposed upon by every mountebank that comes along, are very indignant at the course of the Religio-Philosophi-CAL JOURNAL of this city, which has steadily exposed these tricksters, and sought to rid Spiritualism of their disgraceful company. In reply to one of these the Jour-\*8788 JAN

We have a few questions to ask those who claim to be Spiritualists, and yet assault us. Has it not to be Spiritualists, and yet assault us. Has it not been for thirty years a standing claim for Spiritualism that it demonstrated by facts the existence of a man after death? Now, if the facts are not such as the reason admits; if the "conditions" are those of fraud and importure; if fair and honest investigation is denied, of what value are the facts, and how is immortality proved? We claim that every manifestation, to be of any value as evidence, must be given under strictly test conditions. Every true and genuine medium, so far from refusing this, will demand it, so that he may stand unimpeachable. The opposers of such tests forget that they are urging on the attention of the world a class of phenomena, which are regarded as in the nature of things impossible, and consequently the burden of proof falls on them. They forget that if they refuse to give facts in the form forget that if they refuse to give facts in the form demanded, the whole movement fails to secom-pileh the purpose for which it was designed. This is so manifestly true that no one

possessed of intelligence ought to question In view of the frankness of the editor of the RELIGIO-PHILOSOPHICIAL JOURNAL, we are tempted to sek him a plain, frank question, to which we should like a plain,

frank answer.

"Have you yourself ever witnessed what you conscientiously believe to have been the spirit form of a departed person? In other words, have you ever seen a ghost, or materialized spirit, and if so, did it appear under what you call absolutely "proof con-

ditions?" We ask this question in good faith of the editor of the JOURNAL, for we believe he is not one to be humbugged or to magnify the phenomena he may have witnessed. The Inter-Ocean will be glad to print his reply if he kindly chooses to make one.

In the Inter-Ocean for May 25th we replied as follows:

To the Editor of the Inter-Ocean:

In your last Saturday issue you ask me: Have you yourself ever witnessed what you conscientiously believe to have been the spirit form of a departed person? In other words, have you ever seen a ghost, or materialized spirit, and if so, did it appear under what you call absolutely "proof conditions?" "proof conditions?"

As you ask a most pertinent question in a courteous manner, and in apparent good faith, I am pleased to reply, and can answer your question with the single word "no." However, instead of the words "conscientiously believe," I would prefer to substitute the word "know," as I hold that spirit phenomena of a physical or material nature must be a matter of absolute knowledge to the person affirming them, or his evidence is worthless in proving their existence. Facilities for accurate observation under proof conditions are demanded by the RELIGIO-PHILOSOPHICAL JOURNAL, and these de-mands are being indorsed by the Spiritualists of Chicago, and generally throughout the country, and the result will be to re-move from the realm of doubt much of the phenomena, and prove their genuine spirit origin to all candid investigators. From my knowledge of other phases of

physical phenomena connected with Spiritualism, I am led to believe that form materializations have been seen under conditions precluding all possibility of mistake. Samuel Watson, D. D., of Memphis, formerly a leading minister in the Methodist Church, and who edited the Christian Index, the official organ of the Methodists, published at Memphis, long after he was known to be a Spiritualist, relates that he has had form materializations repeatedly in his library in the presence of many of the leading men of the South. In one corner of the room a cabinet was improvised, as occasion demanded, by suspending a piece of dark cloth; in one instance, in less than two minutes after the medium entered the cabinet, three forms walked outside, and stood in a light sufficiently strong to be satisfactory to all present. Dr. Watson fur-ther testifies to having seen spirit forms in an open field in broad sunlight, and he offers what I consider indubitable proof to support his statement.

I might supplement these illustrations by many others that I deem to have been accurately observed under "proof conditions," if necessary; but as the RELIGIO-PHILOSOPH-ICAL JOURNAL is published for the purpose of aiding and advancing a knowledge of spirit phenomena and spiritual philosophy, I respectfully suggest its perusal by those interested, and with thanks for the fairness and frankness of the Inter-Ocean, I remain respectfully yours.

JNO. C. BUNDY.

Mrs. Richmond vs. Mrs. Shindler, Dr. Crow ell, and Others.

The opinions uttered by Mrs. Richmond upon a subject of vital moment; may be found in her answer to questions, in another column. We now offer in evidence the following opinions of a few representative Spiritualists as follows:

We love this cause so well that we can not bear to see fraud go unpunished; and we want all fraudulent meditures and their aiders and abettors, dragged to the bar of judgment, tried and sentenced.—Mrs. M. D. Shindler's editorial in Voice of Truth, May 25th, 1878.

Honest investigators have a right to demand the strictest test conditions, and we hope they will divayed so.

Whenever materializing mediums object to test conditions, then we unheeltatingly say, let the friends of truth have nothing more to do with them.—Dr. Samuel Walson in the Voice of Truth.

Meduims like all others should be held to strict accountability.

My advice to true and honest mediums is to comply with all reasonable, timely and proper demands for test conditions.

onditions.

In my experience I have always found the most reliable mediums the most willing to submit to reasonable tests,

The attempts to shield mediums from their responsibility can never result in good to honest mediums.—

Kuyene Crowell, M. D., in Religio-Philosophical Journal, Sept. 16, 1877.

If materializing mediums will stop to consider that honest investigators have rights that even they are bound to respect.

honest investigators have rights that even they are bound to respect.

How necessary is it then that all true mediums should insist upon the most crucial yet painless test conditions.

W T Church, medium for form materializations.

I always demand the strictest test conditions when saked to sit for physical manifestations, and will not accept any other.—Mrs. R. C Simpson.

Whenever a medium declines to allow test conditions it is presumptive evidence that something is wrong.—Prof. Millon Ailen, a medium of many years' standing. Every man and woman claiming to be a medium should be willing to submit to test conditions.—D, P. Kauner. M. D., twenty-eight years a medium.

Kayner. M. D., twenty-eight years a medium.

Mediums should never sit under conditions admitting of fraud.

\* If mediums require conditions of fraud, it is presumptive evidence that such are necessary for their manifestations.—Hudson Tullle, medium for over Justice is the softest charity and blesses the culprit at

last. In the refusal to submit fraud proof conditions, mediums present the strongest presumptive evidence of intentional deception.—Lymas U. Howe, medium.

I will submit to sit for manifestations under any test conditions the whole world can invent.—Horatio G.

I will submit to sit for manifestations under any test conditions the whole world can invent.—Horatio G. Rddy.

I find myself in rather celebrated company, and I am glad to see you are taking his words for the paper. Well, after I took my andden exit to the Spirit world, through causes and conditions that I now understand. I found myself not in a strange land, but in a work while in the form. I spoke just as I thought. I wish you to say to Col. Bundy, I recognize that he still understands my wishes and will carry out my plans. I wish our paper ever to defend the right, and expose all wrong, no matter who it may hit. I am, as I always have been, a friend to true mediums. They are the mouth-please of the angels, and should be protected, but they have no more right to be defended or protected in fraud than any other class. Go on in your work; I can see that the tide is turning in the right direction. Bro. Watson, I wish you success in your labors. I say with you, God bleas the true medium; Hove them, and I know they will be sustained and upheld by the Spirit-world. Every true medium, who has a clear conscience will not be afraid of reasonable and satisfactory tests, and when they show this, the investigator will be reasonable but when madium's suffer. I am glad to see the noble stand Col. Bundy has is ken; it has the right fring, and I trues the triends of true Spiritualism will be loss the world more than it has ever done.—S. S. Jones, through a Finiadelphia medium.

Meeting at Dundee, Michigau.

There will be a Basket Meeting two miles south of Dundee, Menros county. Mich., at Mrs. Chatman's, the 18th of June. Lavi Lawrs.

Spiritual Meeting.

Beingto-Philosophical Society of Hillselic souths.

Brief their 19th Annual Posterial, at Charles, Jane 19th Annual Posterial, at Charles, Jane 19th Annual Posterial, June 19th and Annual Posterial States and Annual Posterial States and Annual Posterial States and Annual Posterial States and Posterial

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 simple 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 at:

Dr. J. C. Phillips, Secy.

N. W. S. C.

Dr. J. C. Phillips, Sec'y. The 19th Anniversary Meeting at Sturgis, Michigan.

The Harmonial Society of Sturgis will hold their angual meeting in the Free Church, at the village of Sturgis, on the 14th, 15th & 18th 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 Spiritualists of Northern Iowa and Southern Minnesota will hold a camp-meeting in Webster's Grove, one mile west of Bonair, Howard Co., towa, commencing Wednesday, June Seth next, and holding over till Sunday June Sith. The Rev. Samuel Watson has been encased as principal speaker in conducting the services. Geo. F. Colby, text, trance, and claim toyant medium, will be in attendance; others are expected. A general invitation is extended to mediums, and all interested in the promugation of a pure Spiritualism, and in devising means and plans for promoting the culture of a true maninood and womanhoed. Hay and wood will be furnished those coming from a distance. Bonair (Vernon Station) is on the line of the Chicago, Milwankee and St. Paul Haliwat, six miles west of Creaco, J. Nichols and Ira Bidrigg, of Creaco; W. White and W. Stark, of Lime Springs, and G. Webster, of Bonair Committee of Arrangements

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