Ernth Gears no Mask, Cows at no Human Shrine, Seeks neither Place nor Spplause: She only Saks a Hearing.

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{JNO. C. BUNDY, EDITOR. }

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Mediums-Test-Sifting.

ED. JOURNAL-MY FRIEND-Your JOUR-NAL seems to be engaged in a sifting pro-cess in the matter of mediumship, which is well, although unfortunately it reaches, of necessity, into the realm of personal merit or demerit, which is not pleasant, neither is it profitable if carried too far. Yet surely we must be reasonably and catefully criti-cal, fair in spirit, but acting with our senses alert while our souls are open to the light. There can be no doubt but that every me

dium should be willing, occasionally, to submit to thorough tests, and such can easily mit to thorough fests, and such can easily be devised which will neither injure the person or hurt the most delicate feelings. When such tests are submitted to, the examiners in the circle should keep their minds in fair and open mood—removed from carping skepticism on the one side, or from thoughtless and passive reconfiveness on the thoughtless and passive receptiveness on the other, for the influence of dogmatic minds is sometimes fatal to the finest mediumship. It is wise and well that experienced and can did Spiritualists should take part in arrang ing test conditions, for they are the best judges of what they should be, and can easily make them such as would satisfy fair minded outsiders who might act on com mittees with them. As only a chemist is fit judge of the best conditions for success in a chemical experiment, so only a Spiritualist and an expert in this science, far finer and subitler than chemistry, is fit judge of best conditions for a seance that shall satisfy the critical and yet be crowned with success.

Mediums have a clear right to demand that all should faithfully obey conditions agreed on, and none but experienced Spiritualists can possibly understand, or even be-lieve, the hazard of health and life by the medium, arising from disobedience to conditions in the scance.

With a truthful medium, influenced by spirits of good moral development, and surrounded by friends seeking only truth, yet just and sympathetic, there is little trouble. et fair and close tests be quietly proposed in a friendly spirit and I have seldom known mediums refuse them. If they did it was on the plea of want of strength or time, with an expressed readiness to set a day for them. or coupled with a citation of time, place, and persons present, where most critical conditions had been imposed, satisfactory ye needless on ordinary occasions. A persist ent and unqualified refusal surely will create distrust. There is a broad common sense in this, as in all else, and no mediums can be exempt from the penalty of a career that fails to inspire confidence in personal integrity and open fairness. We must be thoughtful and considerate of the difficulties and trials which surround all mediums, and pay fit and delicate regard to their fine suscepti bilities; but we must avoid looking up to them as beings with supernatural gifts lifted above moral obligations, authorized to demand arbitrary privileges, and whose teachings on the platform are to be accept ed as of peculiar authority.

The Spiritual Philosophy puts spirits in and out of their earthly forms, mediums and other persons, on the same level of moral obligation, and sweeps away all idolatry. think mediums, public and private, are quite as good as clergymen to-day, but we want improvement, and I hope these results may grow out of this discussion and follow this wholesome and healthy sifting process.

1st. A demand for high personal character and integrity on the part of mediums, 2nd. A growing cultivation of private me diumship, in families and circles, removed from the troubles and temptations of public life and therefore more delicate and sa-

ard. More personal spiritual culture; a deeper feeling that all must strive if they would win in spiritual as in material wealth; a setting apart of hours for spirit-communion and personal growth; more thoughtful reading of our best books and journals.
4th. With no decrease in a just apprecia-

tion of the great value and exceeding beauty of the facts of spirit-manifestation and communion, a deeper interest in the ethics and philosophy toward which they point; a more religious devotedness to the spread and increase of these ideas by public meetings and simple organizations for spiritual edu cation, more practical sagacity, inspired by a missionary enthusiasm like that of the early Methodists.

Surely I wish you success in this sifting work, and hope you may be wise and strong enough to carry it just far enough and not

G. B. Stebbins. Detroit, Mich.

IT is a truly sublime spectacle when in the stillness of the night, in an unclouded sky the stars, like the world's choir, rise and set and as it were divide existence into two portions; the one belonging to the earthly, is silent in the perfect stillness of the night while the other alone comes forth in sub limity, pomp, and majesty. Viewed in this light, the starry heavens truly exercise a moral influence over us; and who can read ilv stray into the paths of immortality if he has been accustomed to live amidst such thoughts and feelings, and frequently to dwell upon them? How are we entranced by the simple splendors of this wonderful

THERE is nothing in this bad world like sympathy; it is so becoming to the soul and face, sets to soft music the harmonious sigh and robes sweet friendship in a Brussels

drama of nature!—Humboldt.



J. M. PEEBLES.

Biographical Sketch by Hudson Tuttle.

The name of Mr. Peebles has become a nousehold word with Spiritualists the world over. c. He has been an apostolic missionary and given a long life to propagating its doctrines, making two journeys around the world for that purpose. His ancestors were Scottz, who about two hundred years ago moved into the North of Ireland, and took an active part with the Protestants against the Catholics.

In 1718 they emigrated to Massachusetts, where they were subject to persecution, having their homes burned at night. They then began a settlement at Pelham, under the charge of the Rev. Ambercrombie. One of the more adventurous penetrated the wilds of Vermont, and settled at Whitingham, near the Green mountains. In that old homestead on the hillside. James Pecbles sought Miss Brown as a bride, who is described as "refined, hazel-eyed, intellectual,—dreamy as the morning clouds, hugging the shaggy rocks of the mountains."

On the 23rd of March, 1822, James M Peebles was born. He was the oldest of five sons and two daughters, from whom he is diverse in character. His cradle in that hardy mountain home was a trough, and that was about his only plaything. As he grew up to boyhood, he manifested an aversion to labor, and such a want of mechanical ingenuity that he could not even make a top. He was a wanderer among the mountains and by the murmuring brooks, as he has been ever since. He did not take kindly to the school at the "red school house," but every day, if he did not get his lessons, at least he received a flogging, and many a mirthful story is told at his expense. He was an inveterate stammerer, which his bashfulness greatly increased, and whipping could not eradicate the fault.

At the age of seventeen he began teaching a primary school. He soon after became interested in the doctrines of Universalism, and resolving to devote himself to that ministry, began a course of theological studies. He preached his first sermon at McLean, N. Y, at the age of twenty, and soon after made his first permanent engagement at Kellogsville, N. Y., where he remained three years. Whatever he undertakes, it is always with enthusiasm. He was an earnest minister, and sought to improve every possible advantage, and be first in his profession. He received letters of fellowship of the Cayuga Association of Universalists at McLean, on the 25th of September, 1844, and for several years was standing clerk of the Association, and on the 24th of September, 1846, was ordained at Kellogsville to the "work of an evangelist."

Had it not been for the "raps," probably Mr. Peebles would have remained in the church, and preached its dectrines in a liberal form. He was too advanced for a church member even of the Universalist denomination, and only wanted a new motive to start on his career. That motive was the "mystic rap!" Its echoes over the land found response in a million suffering hearts. Mr. Peebles at first laughed and ridiculed. but he consented to investigate, and thus sealed his fate, "for whoever has honestly investigated, has been convinced." The medium was Mrs. Tamlin. When the raps came, he whispered to a friend, "A splendid

trick!" "Suppose you expose it." replied the friend. "Please rap on the wall." said Mr. Peebles. To his astonishment the wall seemed to speak. On his coat collar, on his boots, on his heart-strings! "What!" he said. Already he was convinced, but a lengthy investigation was required to confirm his belief. With this belief came unconsciously a radical tendency of sentiment. He began to read infidel books and preach liberal sentiments. He became an earnest and untlinching friend of temperance, and was one of the select committee who drafted the degrees of the Good Templars, and was the National R. W. G. Chaplain of the order. He, at an early period, espoused the antislavery reform, Odd-Fellowship, dress reform and woman's rights; and it may be said in his praise that he has a felicitous way of presenting and enforcing unpopular truth without offending.

In May, 1855, after staying a year at Elmira, Mr. Peebles resigned his pastoral relations, and in January, 1856, accepted a call to the pastorate of the Universalist church at Baltimore, Md. He preached there with acceptance, and although a Spiritualist, he carefully qualified it with the make-shift term, "Christian." He published several doctrinal tracts, and began to be regarded by the leaders of the church as a dangerous man, and they sought to fetter him. He promptly tendered his resignation, and after several months of rest at Canton, resolved to forsake the ministry ferever, and engage in business with a relative, dealing in real

In this frame of mind, he set out for the West, and like Paul, was struck with conviction, and was told to "go preach your highest convictions of truth and duty." He drifted to Battle Creek, Mich., after the reception of many wonderful spirit communications, and with kindly assistance, gave his first lecture to a spiritualistic audience. He so pleased his listeners that they secured his services for one year, and for six years he remained pastor over the First Free Church of Battle Creek. After four years' labor in Battle Creek, he was advised by the spirits to visit California and repair his failing health. On New Years day, 1860, he embarked at New York, by way of the 1sthmus. He was warmly received on the Pacific Slope by Spiritualists and Universalists, but he soon was attracted more strongly in the direction his whole being was tending, and became more outspoken in his lectures and writings.

After a year and six months spent constantly in the lecture field, he returned to Battle Creek, and was received with hearty welcome. He remained two years, when feeling that his work as a local speaker was finished, he began his wanderings, which, after extending to almost every city in the United States, extended around the world, planting the knowledge of spiritual life in Australia, New Zealand and Hindoostan, and giving new life to the work in England. Amid this constant field work he found time to correspond with several spiritual journals, and write several volumes which have taken rank among the useful books of Spiritualism.

In 1868 he issued "The Spiritual Harp," fine collection for the use of Spiritualists and Liberalists. In the same year a "Biography of Abraham James," and immediately afterward "The Seers of the Ages."

After four years' connection with the Banner of Light, he became editor-in-chief of the Universe, and soon after departed on his travels in Europe. On the eve of sailing he received the consulship of Trebizond in Turkey in Asia, which was fortunate in the facilities it gave him for the studies of Oriental life.

On the way he paused to deliver lectures in England. Italy and Constantinople; and everywhere his lectures created a great sensation. When he returned to England he spent several months lecturing and organizing the discordant forces. James Burns, earnest, zealous, and devoted body and soul to Spiritualism, gave him noble support. In answer to criticisms on his lectures he then wrote, "Jesus, Myth, Man, or God."

On his return in 1870, in connection with Hudson Tuttle, he edited the "Year Book of Spiritualism," which was intended by the authors t give the exact status of Spiritualism for that year. The great are in Boston destroyed the plates and sheets almost

from Eugland he investigated the relations of Shakerism to Spiritualism, and wrote a book on the subject, in which with reservations he accepts their social and communistic principles. He now conceived an undertaking greater than any in which he had hitherto engaged, that of circumnavigating the earth, teaching Spiritualism and comparing the several grand religions and their influence on the conduct of life.

In this great journey he filled lecture engagements in California, Australia and New Zealand. He visited China and India, studying the doctrines of the Buddhists and Brahmans, Arabia, Egypt and Palestine.

Everywhere he distributed books, tracts, and papers. His book, "Travels around the World," written from his peculiar standpoint, is a unique production, inasmuch as the author scarcely recognizes the material side, so intent and absorbed is he with the spiritual.

On return from this voyage, he gave a brilliant series of lectures in many of our cities, and while at New Orleans, visited the ruined cities of Yucatan. He studied medicine at that city, and received a diploma, and was elected member of the Louisiana Academy

He was not content with his former jourpey, for he had not seen enough of the old religions in their homes. He would reverse his former tour by circumnavigating the globe by going westward instead of eastward. He made his way to California, where after a brilliant engagement, he sailed for Australia; at Melbourne he was enthusiastically received. At a public reception, Mr. address of the committee began with the following appreciative sentence: "Your former visit to these shores marked an epoch in our Spiritual History, and stamped indelibly on its earlier pages the record of your labors and ability."

After a three months' engagement to constant increasing andiences, Mr. Peebles continued his voyage, taking the more Southern route, via Ceylon, Madras, Madagascar, Cape Town, to England.

He studied Buddhism in Ceylon, and Brah. minism in India, visiting sacred temples no European was ever before allowed to enter, and bringing away a mass of sacred lore, which he has embodied in a book of 120 pages. "Buddhism and Christianity Face to Face," which is by no means flattering to the latter.

At Cape Town, South Africa, he lectured to a large and enthusiastic audience, and at the close of the series, he was publicly presented with a purse, the address accompanying which began with the following words of brotherly kindness:

"Sir,—As your departure from our shore is so near at hand, we cannot allow you to leave Cape Town without expressing our great appreciation of your manly efforts in spreading the Gospel-truths of spirit-communion, not alone in Cape Town, but other countries, and we can only now wait with patience in the hopes of your teachings springing up in the hearts of those who have listened to your edifying discourses. The Cause has, by your efforts, had an impetus given it which we hope and trust will never cease, but move on forever; and should you be ever again sent into the wide world by the angels to preach the Gospel,' we sincerely hope and pray you will not fail to revisit our shores."

On his arrival in England, the Spiritualists received him with open arms. A grand reception was given him at the Spiritual Institute, by that indefatigable worker, James Burns, at which nearly all the the radical Spiritualists were present.

The British National Association of Spiritualists followed with a reception, and the attendance was large and the speeches interchanged of a high order.

Mr. Peebles, in returning thanks to those assembled to welcome him, said that he had long felt an inspiration within to carry the truths of Spiritualism to all parts of the world: that had been his main purpose in his travels, and he carried with him, and scattered everywhere, books and papers. In every country he had visited he had found Spiritualists. Spiritualism he had found everywhere, but more especially in India.

After detailing his world-wide travels, he concluded by saying that his own position in relation to Spiritualism was that be knew that he had spoken with the angels of God, and that there was a life beyond the grave. When he saw the mourners' tears falling, immediately after its publication so that and hearts breaking, and people discouragfew copies entered circulation. On returning 'ed, he knew of nothing so capable of reliev-

ing them in their affliction. He, therefore, consecrated his body and mind, and all the powers he possessed, to the promulgation of the great truths of Spiritualism, without which he should have been but a Deist, floating hither and thither upon the sea of life without a compass. He knew that every deed he committed upon the earth was interwoven in his spiritual garments of the future, and he felt that the ministry of angels was a light to enlighten the world.

He is now engaged in composing the most extensive work he has yet undertaken, a "History of Spiritualism," which he designs to be the master work of his life. He has recently been elected an honorary corresponding member of the Psychological Society of Great Britain.

There are many chapters yet to write in his eventful life. Slender and apparently fragile, he has unwearied strength, and his only rest is renewed activity in another direction. He writes, studies, lectures constantly, and is happy only when overwhelmed with duties.

If there should unhappily be a classification of Spiritualists, Mr. Peebles would be ranked as a Christian Spiritualist. He is a man of culture, and has almost a mania for old and rare books; his library in this respect is one of the richest in the country. His leading characteristic is charity, sympathy and devotedness to what he considers truih.

Though rigidly honest, he is almost reekless in business, in fact, the things of this life seem to have little interest to him. He aspires constantly to the ideal life of the spirit. His style of writing has many admirera, though open to criticism for its redundancy and emotion. As a speaker, he is earnest, impressive and eloquent.

The Views of a Prominent Medium in Regard to Materializations.

EDITOR JOURNAL:—In your issue of June 1st, I see there is much opposition regarding the modus operandi of spiritual manilestations. You contend that all mediums should be subjected to proof test conditions in order that true mediums and the community may not be imposed upon by impostors. The grand question seems to be, "Who shall decide, or be able to say how much of the materialization is spirit and how much belongs to the medium?" I contend that the medium and the controlling spirits are the only ones who are positively able to decide this all-important question. What test could the medium be subjected to which would satisfy an audience and a community without a doubt, as to the truth or falsity of the manifestations? I have attended many scances, and have seen medium subjected to test conditions of a positive kind, by a committee chosen from the audience, such as tying with cords, etc.,—said committee declaring that without outside assistance extrication was impossible. I have seen mediums subjected to the test of having their clothes nailed to the floor, sewed in bags, tled to chairs, feet sealed with wax, manifestations occurring all the while; yet ninetenths of the audience would declare that the medium was a fraud and practicing chicanery. I have controlled through my own psychological influence or power, and when released therefrom they would declare that it was of themselves and not through my influence which caused the manifestations. Again, I have placed them under my influence, and told them if they could act contrary to my commanding power, to do so, promising them a certain sum of money, which I laid upon the table, telling them to take it if they could. They would exert every means in their power to grasp the money, but were powerless to touch it, yet believing all the while that they could get it, if they wished to.

I have been placed in a clairvoyant condition in order that I might see the power controlling the medium, and how materializations were induced. In every instance, the spirit was projected from the medium. I have seen five hands projected from one body at the same moment, and seen them returned to the body again, and I positively know that were any person to attempt to grasp one of those hands, it would be the medium's hand, for the material part must

be the medium's. A few years ago I attended a seance for the materializing of spirit forms. A cabinet was constructed into which the medium, Mrs. White, from Sodus, N. Y., entered, entranced beyond a doubt. In a few moments there appeared at the aperture a face resembling my son, who had been in spirit-life many years, who spoke, saying, Father, come and shake hands with me. l went to the aperture and extended my hand, and after a few light taps, I took hold of a warm, fleshy hand, which I knew to be the medium's. I was surprised, and con-cluded that the medium was a fraud, and left the scance in disgust. In my quiet room I asked my spirit guides why they allowed me to be so deceived; they replied that I was not deceived; they said that my

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THE GREAT SPIRITUAL MOVEMENT.

BY SELDEN J. FINNEY.

COSTINUES,

What is the law of interpretation? It is likeness or analogy. If there is no analogy in the world without for the world within us, in the name of common sense, how is this inner world going to know anything about the world outside? Reason interprets the world by and through itself. We put into the world the explanation which the world has made of itself in our consciousness. Philosophy, therefore, presupposes an absolute structural unity of humanity and all objective things. Man could not ask the questions, how the world was made, what it was made of, where it was going to, if it were not that the primordial atoms of solid globes were originally prefigured to the moral and intellectual issue of human nature.

But let us look at this question in another light. I said analogy was the law of Philosophy—the law of interpretation. But what does this imply? It implies that this interpreting mind is composed of the same identical substance and laws which built the world. That is what is implied by the every effort of Philosophy. Let me illustrate: Here is a flower. You say, "It is very beautiful." "How do you know?" I ask. "Where is your standard of judging? Do you get it out there? How do you put it in here? (Some people think knowledge is like waterthat you put into a tub.) "How do you know that that flower is beautiful?" Simply because the same genius of beauty that blooms in the flower had previously bloomed in your intelligence, and it was simply looking through your eyes at that image of beauty which was its own native acquaintcace in the pure state of absolute and divine Intelligence.

I was once talking to a Spiritualist who boasted of being very selentific, and I was utterly astounded at the maferfality of his mind. Said he: "Sir, I most assuredly believe in positive science." "Do you?" said I. "I certainly do." "Well, sir, what do you base positive science upon? "Upon facts." "Upon what kind of facts—objective or subjective? Run it down to its utmost stretch—what is the science of sciences?" "Mathematics." "Upon what are mathematics based?" "Axioms, to be sure." "What are azioms?" "Self-evident principles." I replied: "Then your science of mathematics—the key of all science—is based upon what? Revelation, spontaneous and a priori in here. They are not introduced from rocks and stars into the mind as you would introduce a foreign object into a bag. By no means: They are the spontaneous revelations of that Intelligence which makes you. Philosophy, there. fore, is possible to man only because it is an attempt to explain phenomena, the original and primitive Intelligence engaged in the production of which, is also engaged in the business of organizing life into this interpretative and transcendental reason.

I stand profoundly reverent before man's philosophical possibilities. From these possibilities, look over the religious and theological world, and what do you see? Any. thing like this taught? Nothing of the sort. You talk to a man about religion, and begin to apply Philosophy to religion, and his answer will be very much like that of the Methodist clergyman who once said to me, "I preach religion without Philosophy." I am sorry to say most of them do, and therefore without any common sense. And theologians seem to believe that Philosophy is necessarily, intrinsically, at war with Spirituality, with divine life, with all possibility of divine ideas and experience. The poor men do not see that Philosophy itself is divine life, unfolding the contents of its own consciousness in the

Grant that God did inspire ancient prophets. He must have done it in some kind of way, and there must have been engaged in the operation some kind of law. Law presupposes causes and operations, or effects. Cause, laws, and effects-are not these the elements of Philosophy? Are not these implied in each divine operation? But then, says the theologian, "If I start on my supernatural basis, Philosophy is not possible." I grant it. "There is no possibility of reasoning on a supernatural hypothesia." It is beyond the stretch of the tallest imagination. No power in man has any supernatural capacity. Suppose he had. There is no supernatural symbolism to correspond. He finds himself in a natural world, a world as spontaneous as the music from the bosom of a bird.

In all these evolutions I do not see any God ruling over the world, but I find Divine Intelligence everywhere in the world. I know of nothing supernatural. I sometimes discuss this question with some of my friends who urge the current Philosophy. "Why," they say to me, "you are nothing but a naturalist-a rationalist." I reply, Can there be anything more natural in fact than that Eternal Intelligence, whose constituents are these everlasting verities that are archetypes of systems and worlds?

Self-existent, eternal Intelligence (God.) is eminently natural. And what is the outer world but the spontaneous expression, in form, of the Supreme Wisdom and Excel-

All scientific efforts, like converging radii of a circle, tended toward a common center. In Theology this center is called God, in Chemistry it is called substance; in Philosophy it is called cause. In all great inquiries our ultimate goal is the nature of absolute Intelligence; in other words, the existence of that absolute Love, Law, Light, Liberty, and Beauty, which we find blezing all around us, and burning within us. This is the aim of the chemist. He tries by his processes to reach the last possible analysis, and so come down to primordial substance. And so the astronomer in his search through the starry spaces. What does he seek? He goes back by induction to where the tangible passes into the intangible, and there he is lost. But if he could accomplish and complete his inquiry, he certainly would not stop anywhere outside the throne of that boundless Intelligence which has made these worlds; nor will it do to limit this stretch of science to anything short of this in any department whatever. We cannot if we would. We desire to stand consciously in the presence of the Supreme Justice, Love, and Beauty.

But says the materialist: "We supposed all that kind of foolish search after the absolute nature of things was given over. Has not Mr. Comte written his Positive Philosophy, and shown conclusively that our business is not with primal causes—only secondary causes, if causes at all?" "No. Mr. Comte seems to indicate that. But Mr. Comte is not authority; only reason is authority. And I will ask you, Could you stop short of it in any inquiry? It is not possible."

I turn to my Spiritualistic friends, and they say to me, "I don't think you are sufficiently religious." I reply, "If you mean that I do not exhibit sufficient emotion and enufile, then I admit that I am not. If you mean that I have not any reverence for the everlasting Divinity whose beauty is beaming all around me. I protest against the criticism and deny it."

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

Science is, I believe, nothing but trained and organized common-sense, differing from the latter only as a veteran may differ from a raw recruit; and its methods differ from those of common sense only so far as the guardsman's cut and thrust differ from the manner in which asayage wields his club—Prof. Huxley.

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THE SPIRITUALISTS' SUMMER RESORT.

Onset Bay Grove on Cape Cod-Its Rapid Growth-What an Association of Spiritualists Have Done-The Cottages that have been Built and that are Building, Etc., Etc

Among the many pleasant summer resorts on the shores of Cape Cod, Onset Bay Grove is now coming prominently before the public as the sea-shore homeo the Spiritualists. Its rapid growth and development are remarkable. A few months more than a year ago several gentlemen, who had been identified with Spiritualist camp meetings, commenced to examine the shores with the idea of purchasing a suitable place for this purpose. It ended with the selection of a tract of land, 150 acres in extent, upon the shores of Onset Bay, a portion of the head waters of Buzzard's Bay, within a portion of the head waters of Buzzard's Bay, within the town of East Wareham, Mass. It is surrounded on three sides by water, and thickly wooded with a grove of oaks, growing to the very edge of the high bluffs that rise abruptly from the white, sandy beach. The location combined all the advantages sought for, and a meeting of prominent Spiritualists was called to take action in reference to its purchase.

This meeting resulted in the formation of an association, and application was made to the Legislature of 1877 for a charter. It was a singular coincidence that the delays of legislation should retard the passage of the bill until the month of March, and that it should receive the Governor's signature March 31st, the 29th Anniversary of Modern Spiritualism

Anniversary of Modern Spiritualism The association organized under the charter April 11th, although the temporary working board of directors had already mapped out a plan of action for developing the property. The capital stock was fixed at \$2500, the minimum allowed by the charter, the maximum being \$25,000. It is divided into shares of \$50 each, and there are over 40 stockholders. The capital having been paid in, the grounds were surveyed, building lots, reserve camp-meeting groves, streets and avenues laid out, and maps of the same distributed.

The first visit of the stockholders was made May 1st,

1877, at which time not a lot had been sold. Forty or more were disposed of this day at good prices. The first cottage was erected the latter part of this month. On Thursday, June 14th, 1877, the grove was formally dedicated to the principles of Spiritualism. More than 1,000 persons were present. Addresses were made by the leading lecturers, and it was evident, even at this

early date, that the place was a popular one, the location well chosen, and success within easy grasp.

Onset Bay Grove being upon the route to the Vineyard and Yarmouth Camp Grounds, the Old Colony Railroad was liberal in affording facilities and a station was built. A camp-meeting was announced for July, and seemed to be an incentive for building, as no less than half a dozen cottages were building at once. None of these cost less than \$400 and some of them were over \$1,000 in value. At the same time the association in its corporate capacity was building a wharf, speakers' stand and congregation seats, pavilion for dancing, etc. For a few weeks the cottages went up as though by a touch a few weeks the cottages went up as though by a touch of the magic wand. Some were framed and built in the cities of Worcester, Fitchburg and Hayerhill, and then from there to the grove. Camp meeting commenced July 8th, and ten cottages were finished, even to the painting, and were occupied. Fifty tents were also brought into requisition to accommodate those who wished to encamp. The meeting closed July 24th, and was entirely successful, not only financially, but in its

was entirely successful, not only mancially, but in its social features, the quality of the addresses, and the general endorsement it received in the sentiment of those who had attended. It gave an impetus to the sale of lots, and 150 were disposed of.

The annual meeting of the association was held Jan. 9th, 1878. As the result of nine months' work, the treasurer's report showed it to be free from debt, and with money in the freesury: 86 000 had been snent in immoney in the treasury; \$6,000 had been spent in improvements. A 5 per cent. dividend was declared. It was voted to build a permanent wharf, at an expense of \$1,200, lay out \$1,000 on the roads and grounds and gio seagly imported gousts to opigi The capital stock was increased from 82,500 to 85,000 to raise the funds necessary for this purpose, and almost the whole of this new stock was at once subscrib-

In April of the present year, a tract of 100 acres, parated from the original purchase by a small arm of the bay, and extending directly to the Old Colony Railroad, came into possession of the enterprise, thereby bringing the camp ground within half a mile of the track. The directors voted to build a bridge connecting the two, and it was commenced at once, and is now finished. The Old Colony, recognizing the importance of the move, discontinued the old camp station and established a new flag station at this point, building an tablished a new flag station at this point, building an extensive platform and laying down a side track for

lumber, and other freight or excursion cars. This new approach is over high land on the shores of the bay, and along its entire length can be obtained, views of the numerous fresh water streams, coves and estuaries of the bay, and the cabins, tents, cottages, seashore houses, club houses, hotels and summer colonies that dot the shores and islands in the immediate vicinity or far distance. These head-waters are protected by law against the seines of the men having oil factories. The soft, brackish waters upon the warm, sandy, shallows are supplied with oysters and other shell fish, and are the natural breeding places of bass, scup, tautog.—sea perch and other valuable fish. The fame of these fisheries attracts many sportsmen, and, during the pleasant days, boats and yachts are present in large numbers, either darting through the channels about the islands for blue ish or anchored for smaller fish. This year the opening of the grove was announced for Wednesday, June 12th. The editor of the Religio-Philosophical Journal, through the courtesy of the officers of the association, was present, together with several hundred others. The day was lovely, and the excursionists were all enthusiastic over the pleasures of the occasion and the encouraging prospects of the enterprise. A large number of lots were sold during the day and several contracts for cottages let. The editor of the Journal comes home with an ardent desire to see a similar undertaking inaugurated in the

Camp meeting at Onset this year will be one month later than last year, commencing the 4th of August and continuing during the month. One of the features of interest will be a yacht race. The course to be sailed has often been used for the purpose. From the second balcony of the cottages on the Boulevard and West Central avenue the progress of the boats can be seen, from the beginning to the end of the race.

the heginning to the end of the race.

The members of the association point with pride to the rapid growth of their enterprise. They say it is the only association of Spiritualists regularly and promptly organized under the State law who have an acre of ground that they can call their own. One of them speaks of it as the "back-bone of New England Spiritualism" and says that some of the phenomena that are ualism," and says that some of the phenomena that are soon to occur, here will astonish the world. It would seem that where so many practical Spiritualists are or will be soon gathered together some movement for the general good of the cause would develop itself. This, however, is a thing of the future. The one fact that is apparent is that the Spiritualists have got an exceedingly beautiful tract of land, favored by nature both from its location and formation. They are free from debt, and have thus far exhibited a management that would be creditable to any body of men called together under similar circumstances.

The essence of true nobility is neglect or seir. Let the thought of self pass in, and the beauty of a great action is gone, like bloom from a soiled flower.—Proude.

True silence is the rest of the mind, and is to the spirit what sleep is to the body, nourishment and refreshment. It is a great virtue; it covers folly, keeps secrets, avoids disputes, and prevents sin.—William Penn. All life is precious; all things that move are the creatures of one Supreme Being; therefore, destroy no

Take not that which belongeth to another, but with diligence apply thyself to business.

The wife of the man, violate thou not, for she is the possession of another.—Buddha.

The second secon

Mediumship and its Laws-With Some Reference to "Spiritual Chemistry."

BY PROF. J. R. BUCHANAN,

[From the Banner of Light.] * * The first question occurring to the mind of a critical reader is whether Mrs. Tappan actually was controlled by the spirit of Prof. Mapes, or was simply n a clairvoyant condition of somnolence, in which her own intuition might reach out into any sphere of thought, and interpret, not only the principles of sciences, but the peculiar modes of thought belonging to any spirit, in or out of the flesh. * * * The two conditions of independent intuition and of obsessed mediumship are not so distinct as most readers suppose. They blend by innumerable gradations, and the majority of mediumistic utterances exhibit this blending in a style which leaves the observer often at a loss to know how to regard them. * * * An honest and intelligent medium will be glad to have his friends aid him in investigating the origin of his impressions, and guarding against two sources of delusion. The automatic action of his own brain and mind may continue long after the spiritual influence has left him, in a style so entirely similar as to make discrimination sometimes difficult or impossible. A habit of thought under spirit influence may become established by long practice, and so confirmed by habit that it arises vol-untarily or automatically, and seems to be the very same as when the spirit control was in operation. *** This haziness of mediumistic communication does not ppear in the clear, sharp, practical messages from friends just returned to speak to their survivors, through a good medium, telling about their death and giving advice to their family; but in essays and lec-tures, in disquisitions on philosophy or science, and revelations of the supernal life, it is very abundant, and sometimes guite dense. The lecture of Mrs. Tappan, as the mouthpiece of Prof. Mapes, abounds in sug-gestions characteristic of the Professor, and presents rather largely some fine philosophic conceptions and sanguine hopes; but it is not very clear that any of these suggestions are at all above the range of Mrs. Tappan's own discursive and intuitive thought, or that she needed any direct and intimate contact with the spirit of Prof. Mapes to have reached such ideas. There is no proof that Prof. Mapes did not inspire many of her ideas, but there is a lack of positive evidence that he did. * * * In the Mapes-Tappan lecture we have speculative hints and glimmerings, but very little that has any available value in itself. The dimness of the thoughts is clouded by a still greater obscurity and looseness of expression. I can perceive that he is endevoring to express ideas which are familiar to my own mind in reference to force as the basis of reality, and other conceptions to which the spiritual facts must give rise in the mind of every good thinker; but it is difficult to suppose that Prof. Mapes could have origin-ated some of the confused, cloudy and erroneous sen-tences of the lecture, which could hardly be charged on the skillful awkwardness of a reporter. * * * Such scientific nonsense as this could not have originated at all in the mind of Prof. Mapes, and is sufficient evidence that if he participated at all in the production of this lecture, he was certainly innocent of participation in some of its expressions. "It is known that in seven years there is no single atom of your body that existed previously," says Mrs. Tappan—but it is not known to any scientist, and Prof. Mapes could not have uttered such a piece of slipslop sciolism; nor could he have uttered such a piece of confused nonsense as the following: "Now any substance that could be introduced through this wall in a sufficient space of time to allow the attraction of cohesion to remain between the particles and fibres, would not disturb the wall." If Prof. M. was present, the medium failed to obtain any distinct idea. Such sciolism and feebleness as the forego ing repel a great many cultivated minds from the whole sphere of Spiritualism, which remains in the possession of those whose love of truth is not discouraged by difficulties or obscurities. It is necessary to their respectability, however, that they should not by silence or and erroneous utterances of mediums are a criterion of the intelligence of those who recognize spiritual communion. These remarks are not made in any spirit of disrespect to the brilliant and pleasing lecturer, Mrs. Tappan. * * * But it is necessary to place a just esti-mate upon a species of spiritual atterance and literature which has served, and is serving, a valuable pur-pose, but which needs, like the free growth of the grapevine, the pruning, training and supporting agencies of scientific culture and management, if we seek for rich ruit and wine, instead of merely ornamental foliage. Louisville, Ky., June 20th, 1875.

Parting Words from Madame Blavatsky.

DEAR SIR:—So far, as I can at present foresee, this will be the last time I shall ask you to print anything over my—to many Spiritualists—loathed signature, as I intend to start for India very soon. But I have once more to correct inaccurate statements. If I had had my choice, I would have preferred almost any other per son than my very esteemed friend, Dr. Bloede, to have last words with. Once an antagonist-a bitter and unjust one to me, as he himself admits—he has since made all the amends I could have asked of a scholar and a gentleman, and now, as all who read your valuable pa-per see, he does me the honor to call me friend. Honest in intent he always is, I am sure, but still a little prejudiced. Who of us but is so, more or less? Duty, therefore, compels me to correct the erroneous impression which his letter on "Secret Societies" (Journal of June 15th) is calculated to give about the Theosophical Society. How many "Fellows" we have, how the society is flourishing, what are its operations or how society is hourisning, what are its operations or now conducted, no one knows or can know, save the presidents of its various branches and their secretaries. Therefore, Dr. G. Bloede, in saying that it has "failed in America, and will fail in Europe," speaks of that of which neither he nor any other outsider has knowledge. If the Society's only object were the study of the phenomena called Spiriting, his strictures would be pernomena called Spiritual, his strictures would be perfeetly warranted; for it is not secresy but privacy and exclusiveness that are demanded in the management of circles and mediums. It would have been absurd to make secret society expressly for that purpose. At its beginning the Thesophical Society was started for that sole study, and therefore, was, as you all know, open to any respectable person, who wished to join it. We discussed "Spiritual" topics freely, and were willing to impart to the public the results of all our experiments, and whatever some of us might have learned of the subject in the course of long studies. How our views and philosophy were received—no need to recall the old story again. The storm has hardly subsided; and the total of billingsgate poured upon our devoted heads is preserved in three gigantic scrap-books whose contents. I mean to immortalize some day. When, through the writing and noble efforts of the Journal and other writing and none enorts of the Journal and other spiritual papers the secret of these varied and vexing phenomena indiscriminately called spiritual, will be snatched at last, when the faithful of the Orthodox church of Spiritualism will be forced to give up—partially at least—their man, bigoted and preconceived notions, then the time will have come again for Theosophists to claim a hearing. Till then, its members retire from the arong of discussion and deposits the latest page 100. tire from the arena of discussion and devote their whole leisure to the fulfillment of other and more important objects of the Society.

You perceive, then, that it is only when experience showed the necessity for its work to be enlarged, and its objects become various, that the T. S. thought fit to protect itself by secresy. Since then, none but perjured witnesses, and we know of none, can have told about what we were doing, except as permitted by official sanction and announced from time to time. One of such objects of our society, we are willing to publicly

It is universally known that this, most important object, is to antagonize Christianity and especially Jesu-itism. One of our most esteemed and valued members -once an ardent Spiritualist, but who must for the present be nameless—has but recently fallen a victim to the snares of this hateful body. The nefarious designs of Jesuitism are plotted in secret and carried out through secret agencies. What more reasonable and lawful, therefore, than that those who wish to fight it

should keep their own secret, likewise, as to their agencies and plans? We have among us persons in high position—political, military, financial and social—who regard Christianity as the greatest evil to humanity and are willing to help pull it down. But for them to be able to do much and well, they must do it anonymously. The church—"Triple-headed Snake," as a well-known writer calls it—can no longer burn its enemies, but it can blast their social influences can no longer roast can blast their social influence; can no longer roast their bodies, but can ruin their fortunes. We have no right to give our enemy, the church, the names of our "Fellows" who are not ripe for martyrdom, and so we keep them secret. If we have an agent to send to India, or to Japan, or China, or any other heathen country, to do something or confer with somebody in confertion with the Society's general plans against missionaries, it would be foolish, nay, criminal, to expose our agent to imprisonment under some malicious pre-

our agent to imprisonment under some malicious pre-text, if not death, and even the latter is possible in the far-away East, and our scheme is liable to miscarry by announcing it to the dishonorable company of Jesus. So, sir, to sum up in a word. Dr. Bloede, has made a great mistake in supposing the Theosophical Society a "failure" in this or any other country. When the so-ciety counted three years ago, its members by the doz-ens, it now counts them by the hundreds and thousands. And so far from its threatening in any respect the And so far from its threatening in any respect the stability of society or the advancement of spiritual knowledge, the Theosophical Institution which now bears the name of the "Theosophical Society of the Arya Somaj of India," being regularly chartered by and affiliated with that great body in the land of the Aryas, will be found some day, by the Spiritualists, and all others who claim the right of thinking for themselves to have been the true friend of intellectual and spiritnal liberty,—if not in America, at least, in France and other countries, where an infernal priesthood thrusts innocent Spiritualists into prison by the help of a subservient judiciary and the use of perjured testimony, its name will be respected as a pioneer of free thought and an uncompromising enemy of priestly and monksh fraud and despotism.

H. P. BLAVATSKY.

New York, June 17, '78.

Press Notices of the Religio-Philosophical Journal.

The sincere and earnest Spiritualists, and there are many such, with firm, and, doubtless, well-founded con-victions of the truthfulness of a belief which must be to them as strong as a positive knowledge, are not inclined to defend the peripatetic shams cloaked in the garb of honest Spiritualism, and using the ingenuity and dexterity they may have acquired, for the purpose of duping the credulous into the belief that the phenomena they produce are genuine manifestations of an occult force. The fact of there being much fraud and so many tricksters that have been fastened upon this new philosophy, is no proof that there is no truth in what the adherents of the system claim, or no honesty in the investigators and demonstrators of that school. The promptness with which tricksters are exposed by bona fide believers in Spiritualism, is an admirable proof of sincerity of motive on the part of the majority of the disciples of this mystic doctrine. They evidently do not believe in Spiritualism in the control of the disciples of this mystic doctrine. dently do not believe in allowing impostors and hypocrites to profit from their teachings or under their banners, much less are they willing to defend and uphold all comers that claim protection and recognition for the only reason of an analogy of belief. Were the good men of religious creeds and political parties half as prompt in ferreting out hypocrisy and disowning sycophantic deception under the name and banner of their respective organizations, instead of defending every respective organizations, instead of defending every act, no matter how wrong, perpetrated by one of their professed and professing adherents, a healthier atmosphere of righteousness would pervade the church and a more elevated plane of patriotism ennoble the aspirations of party. The RELIGIO-PHILOSOPHICAL JOURNAL of Chicago is foremost in the crusade against impostors and deals with them in that degree of severity which we would coroneed to the earnest of purpose which we would commend to the earnest of purpose, that would undertake the task of cleaning the Angean stables of political trickery, and purifying religion from the swarms of parasites that thrive under its mantle. -Denison Daily Herald.

The Religio-Philosophical Journal, published at Chicago, Ills., is one of our most valued exchanges. It is devoted to a philosophy that is of interest to us all, whether we are believers in the peculiar doctrines of the Spiritualists, or not. One thing we must credit to the Journal; it is always honest and fair. It unsparingly castigates the vampires that live upon the credulity of mankind, and as fully commends those who have proved themselves honest. A perusal of its pages is of interest, and all who wish for correct information, and honest opinion, in relation to the "New Dispensation," should secure a weekly visit from the Journal. -Buffalo Index.

The Religio-Philosophical Journal, of the first inst., contains matters of importance in relation to the Mott case. The Journal being the exponent of a very large majority of American Spiritualists, its editor, Col. Bundy, is determined not to be deceived by or join hands with any persons who cannot show a clear and explicit squareness on their part. He will take no stock or share with humbugs or deceivers, and is quick to de-nounce and expose all who cannot prove their standing, and he is equally liberal in the use of his columns for the vindication of their course if true. His course and position should and will be honored by all true men.—Rock County Recorder, Janesville. Wis.

We heartily endorse the RELIGIO-PHILOSOPHICAL Journar, and the line of action laid down by that paper for dealing with frauds, and in the late seeming exposures of materializing mediums, Mr. Bundy proves himself a candid, fair minded, honest man, and every Spiritualist, Free Thinker, or friend of progression should feel it his duty to give him the hand of friend ship, and word of encouragement in his manly, and out-spoken manner of dealing with impostors, if such they be. If Spiritualism is not a "man-made movement," and mediumistic powers, a gift of a higher power, let it be used for the benefit of mankind, and not strictly for the benefit of few. When Christ was displaying his mediumistic powers on earth, he asked for no dollars, and was notover nice about his food and raiment, and when called upon for a test, never got up on his dignity, like many mediums of to-day, and declared his word to be law. Let all frauds be dealt with as such, whether in church, state, or the social circle, and we say to Bro. Bundy, here is our hand.—The Aledo (Ill.) Banner.

The Religio-Philosophical Journal, that able, fearless and enterprising exponent of Western Spiritualism takes a bold stand against the further toleration or encouragement of fraudulent mediums under the plea of "conditions," and refuses to countenance or endorse of "conditions," and refuses to countenance or endorse any medium, however noted, who will not afferd investigators satisfactory fraud-proof conditions. Genuine mediums enght not to object, for it will be all the better for them, and rid the profession (if we may so term their calling) of the sharks and hyenas who have brought discredit on the very name of medium. We hope that large and important class of Liberals known as Spiritualists will promptly second the R. P. J. in its efforts in this direction.—Free Thinker, Kirksville, Mo. efforts in this direction.—Free Thinker, Kirksville, Mo.

Society is like the echoing hills. It gives back to the speaker his words; groan for groan, song for song. Wouldst thou have thy social scenes to resound with music? then speak ever in the melodious strains of truth and love.—Dr. Thomas,

Self-respect is the noblest garment with which a man may clothe himself—the most elevating feeling with which the mind can be inspired. One of Pythagoras' wisest maxims, in his Golden Verses, is that in which he enjoins the pupil to "reverence himself."—Smiles.

Religion is universal; theology is exclusive. Religion is humanitarian; theology is sectarian. Religion unites mankind; theology divides it. Religion is love, broad and all-comprising as God's love; theology preaches love and practices bigotry. Religion looks to the moral worth of man; theology to his creed and denomination. Religion is light, and love, and virtue, and peace, unadulterated and immaculate; but theology is the apple of discord, which disunites and estranges one from another.—Lilienthal another.-Lilienthal.

RELIGIO-PHILOSOPHICAL JOURNAL.

Our Joung Polks.

A Beautiful Woman.

BY EMMA TUTTLE.

There was a little girl whose name was Helena, but because that name was too long for a pet, slie was called Ella, and by her father Ell. She was six years old, with flaxen eurls and blue eyes, and cheeks flushed with sunset.

"You are not much of a girl," said her father to her one day, as they sat on a wide ceat under a great apple tree.

"Not much of a girl?" said Ella. "Why, you said the other day I was the best girl in the world!"

"That may be, but bring me some dandelion stems, split and twist them; they will make as nice curls as yours, and just the color,-bring me two blue bells,-they are for eyes,-and two red roses for cheeks, and I will have another girl in no time."

"Your girl could not walk."

"Woll, I can carry her in my arms, just as I did you until you were a year old." "Your girl could not talk."

"You did not until you were two years

"So, so," mused Ella in astonishment. "So, if you take those flowers and carry them a year they will run alone?"

"Did I say that?" "You said I did."

"You are not the flowers, unless the angels culled roses, lilies and asphodels in the heavenly meadows."

"Papa!" exclaimed Ella, "while we have been talking, a great black caterpillar has been climbing the tree. He was a fierce fellow. I thought him a bear at first. He looked like a muff, with head at one end and clubs for feet."

"He feeds on the herbage, and ascends the tree to build himself a house for win-

"There he is now-see! in the tip-top! He calculates to have an airy place where he can see the country."

"Oh, papa!" exclaimed Ella, spatting her hands. "The great black fellow changed into a beautiful lady and flew away. There she goes! How beautiful!"

"Your imagination almost makes you speak falsely," said her father. "Did you really see a lady ?"

"I guess so," said Ella, greatly discomposed. "I guess so. I saw a caterpillar go up, and a bird fly out of the tree!".

"Ha! ha!" laughed her father, "and that was the fair lady? I cannot have my little Ell even whisper a lie, so I shall have to procure the caterpillar, and keep him until he flies away."

Saying this, he procured a ladder from the ardoner, and a light paper box from the house, ascended the tree and secured the caterpillar.

Ella was wild with excitement. She did not wait for one question to be answered before she asked another. "When will he fly away? How long shall we have to keep him? What color will the lady be? How large a house will be make? Can I have it for a play-house?

"Wait," said the father, "and I will tell you. Last spring a beautiful butterfly deposited a little egg no larger than a small pin head, on a leaf of these weeds. From it batched a little worm, which grew into this black bear, as you call it. Now, it has fully matured, and seeks to protect itself against the cold of winter. We will observe how ingeniously it will build itself a tent."

They covered the box with a pane of glass and placed it in the arbor, and when the next day they went to observe it, it had already completed its task. It had woven a web of silk around, itself, into which the long black hairs were set bristling out just as they did from its body.

"He has made a warm bed, but how I should have liked to see him make it," said

"It is impossible to see more than the beginning of the process. The silk is stored in its body, and at this time is employed to weave its tent. I do not understand myself how the bristles are fixed in this manner. I have cut their nests or cocoons to pieces, but this one we will leave until spring. We should first, were we to destroy it, see a silklined couch, and the caterpillar changed to a rigid, brown egg, or what can be called such."

"Oh, I cannot wait till spring," exclaimed Ella, impatiently.

"If a caterpillar can wait until spring, we can. We will place the box on the highest shelf in the summer-house, and there let it remain until next May."

It was a long time from July until May, but the cold winter passed, and Ella had forgotten the affair, when her father one Sunday in May, brought the box into the parlor.

"Papa, papa," cried she, as she ran to him, "I had entirely forgotten the black bear and the beautiful lady; has he come out yet?"

"No," exclaimed her father, "but it will shortly, and I thought I would set the box on the window here in the sun, so that it would not come out unseen, in the manner it concealed itself."

Shall I watch it?"

"We will all watch it."

"That will be fun. When he comes out will he cry?"

"No, it can make no noise."

While they were talking, the end of the tent was pushed outward, and in a few minutes was burst open, and a butterfly struggled out, and fell helpless on the bottom of the box. Its wings were wet and wrinkled, and its legs glued to its body. As

they intently watched it, it revived, and stretching out its legs, ascended the side of the box, and crawled up the window pane. Then it, by repeated efforts, stretched out its wings. They immediately dried, and became beautifully glossy. It waved them several times as if to try their strength. They were black as night, shining as steel, with delicate white and yellow spots. How

they flashed in the sun! When Ella's father raised the window, the warm breeze came romping in from the roses, and touched the wings of the butterfly. It instantly became active, and slowly circling around the parlor, seemed watted rather than to fly out of the window. They stood and watched it sig its first nectar from a May Rose. How daintily it touched th blushing leaves, as though it said, "Oh, rose, give a spirit a drop of nectar." Then far away it flew like a leaf on the wind, and her father said:

"See, Ella, there dies your beautiful lady. The black bear fed on coarse herbage, the bitter dock and acid weed, but it was only to gather strength and nower. Then it bursts through all restraint, and becomes a winged spirit of the air."

A Letter From Little Clarence to Mis Fairer.

My dear papa, I did not know it. Tho' it seems you did, that you are a post; But please don't again make me notorious By superscribing in rhyme, be it ever so glori

It can't be expected, that a wee boy like me Should make much of a figure at postry; So I take this small sheet, thinking you may

Of seeing ideas and paper correspond. Though, perhaps, the foolscap would be just as appropriate.

For me, after all, as it is for an older pate. I'm growing a man, and I hope to be one That all may respect and none need to shun. I'll try first to be good,—our Father above Has pointed the way and will aid me in love. And then if he thinks I am fit to be great, And wants me to govern in union or state, His beheat I'll obey, and that is not quite all, I'll come now, from my stilts to save catching

We have a new puppy, tan color and white, So pretty and cunning, so playful and bright! He runs on four legs as most pupples do, Though some, they say, pape, have only two. Sixteen little piggies so white and so clean, The preftlest piggies that ever were seen. .We little boys think as they scamper about, When the weather is warm so we can cun out, And take a peep at them through chinks in

the fence, To go any neaver we have too much sense: For old mother ply is sure to be there. And besides, the is ugly and cross as a bear. I've told all the news now that I have to tell, But perhaps it would please you to know that

As well as need be for most of the time. If the worms would let me alone, I'd be prime We three little boys are as happy as can be, all

With little to do but attend to our play. And now, dear papa, I find this so hard, I am sure I was never cut out for a bard.

"Me's" not one of the few who can rhyme

and make sense. So I'll wind up by writing,

Your Little Clarence.

The above letter was sent home by our little son while on a visit to his grandma. How much the lady in question had to do with its unique composition, we leave the reader to judge. N. H. BAYLEY.

BOOK REVIEWS.

THE CLOCK STRUCK ONE, and Christian Spiritualist, being a Synopsis of the Investigations of Spirit Intercourse by an Episcopal Bishop, three Ministers, five Doctors, and others, at Mem-phis, Tenn., in 1855; also the opinions of many eminent Divines, living and dead, on the subjecand communications received from a number of persons recently By Rev. Samuel Watson. Chicago: For sale by the Religio-Philosophical Pub-I shing House.

We are indebted to the Religio-Philosophical Publishing House, for a copy of the above work. Dr. Watson was one of the most emment clergymen in the M. E. Church of the South, and is now the leading Christian Spiritualist of that section. As an eminent man says of him, "The Methodist Church has marked him as a heretic because he supports the belief of wesley," the founder of Methodism.

The title of Dr. Watson's Work is derived from a singular coincidence repeated in his own family. He has twelve children in the Spirit-world, and he noticed that on four different occasions when an old clock in the family struck one, it was followed by the death of a member of his family. He wrote to the Memphis Appeal avowing his belief in the supernatural cause of the coincidence. Thus started he was led into investigating spiritual phenomena. The circle was organized, and the results are given in this book. The head of the Episcopal Church in Tennessee led the investigation. There were twelve in all, persons of superior intelligence and standing, and Dr. Watson came out an open and avowed Spiritualist and is giving his life to the cause with the same zeal and purity of purpose which he once exhibited in the cause of Methodism. Since this work he has published "The Clock Struck Three," and both works are being widely read. Of the effect, Hudson Tuttle

says:
"According to his showing, the extension of Spiritualism among the laity and ministers of his church, is almost incredible. The most orthodox families have mediums in their midst, and hold private circles, at which their ministers communicate with the angel world. It is true, few have the bravery to openly avow their belief, yet silently, un-consciously, it permeates the thoughts of all, and tinges the prayer and the sermon.

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

with the shining mantle of Spiritualism, does he employ the language of denunciation, and then he softens his words with charity." -- Worthington (Minn.) Advance.

THE DISCUSSION UPON BUDDHISM.

That stirring, energetic journal of London, devoted to Spiritualism, the Medium and Daybreak, says that this exceedingly interesting pamplet by Dr. Peebles, "Buddhism and Christianity Face to Face," is meeting, as we predicted, with a very ready

The secular press, while accusing the doctor of an unwarrantable leaning towards Buddhism, criticises the pamphlet in an ap-preciative and friendly manner. The Northern Daily Express says:

"As usual with such controversialists. the Buddhist uses up the anthropomorphism of the Old Testament to confound Christianity, and thinks that omens of themselves prove that the Founder of our Faith was the product not of good, but of evil. -My impression, after reading it all, is, that the debaters had so little sympathy with each other's re igions that both of them did harm to their cause by their narrowness, and naturally, I feel more inclined to blame the educated Christian who assumed to teach Buddhists than the Buddhists who found Mr. Silva an interloper.

Another daily lournal feels certain— "That the Christianity of the West lost rather than gained by this discussion with a Buddhist priest. Only the eleverest exponents of Christianity can successfully meet and silence the heathen. The Rev. Mr. Silva was not qualified to accomplish the work he took upon himself.

The Psychological Review says: "Dr. Peebles' introduction and comments are entirely on the side of the Buddhist priest. . . The pamphlet is a most valuable and unique contribution to comparative

theology, a science of the future.

Mr. Editor—On page 13 of Mr. Peebles' "Buddhism and Christianity," etc., he speaks highly of the morals of the natives of Ceylon. I can fully endorse the statements made by Dr. Peebles, having had ten years' experience in the island, from 1846 to 1856. During that period of time I knew of only two cases of murder on the island. One was committed by a soldier named McCabe, who shot a sergeant, named Martin, in Kandy; the otner was by a half-caste Christian sheemaker, who murdered a native in the Galle Place. Columbo. I never knew any cases of theft or other immoralities. There possibly may have been many cases among the natives not brought to my knowledge, but I can remember some painful cases of European immorality, and one involving the temporary disgrace of a person that till lately held high rank in the British army, and under whose command I then happened to be. J. CAIN. 3 Bloomfield Road, Bow E., April 16.

Price 25 cents. For sale by the Religio. Philosophical Publishing House, Chicago.

THE PSYCHO-PHYSIOLOGICAL SCIENCES and their Assailants; being a Response by Al-fred R. Wallace, of England; Prof. J. R. Buchanan, of New York; Darius Lyman, of Washington; Epes Surgent, of Boston: to the attacks of Pro-B. Carpenter, of England, and others. Boston: Colby & Rich, publishers, 1878, 216 pages, Paper price 59 cents, postage free, Chicago: For Sale by the Religio-Philosophical Publishing

To those in England or America, acquainted with the standing and ability of Mr. Wa lace, it is unnecessary to state that his reputation as a gentleman, scholar and careful scientist, is second to none; and this is fully sustained in his critical review of Dr. Carpenter's work on Mesmerism, Spiritualism, etc., in this volume.

But the most exhaustive review comes from Prof. J. R. Buchanan, of New York, in the department of the Psycho-Physiological Sciences, which no living man to-day is better able to handle with accuracy and precision. Anthropology in its broadest meaning—anatomical, physiological, mental and spiritual—have been the field of his closest study through life. Developing the practi-calities of the science of psychometry and tracing the minutest operations of subtile forces acting upon mind through the nerveaura, he is fully prepared to lead out into the fields of investigation in mental phenomena, all such "prepossessed" individuals as Dr. Carpenter, and conduct them to more

correct ideas than they now entertain. In this volume. Prof. Buchanan has exhaustively treated the subject, presenting an array of indisputable facts to sustain his position, that cannot fail to overwhelm the pre-judged conclusions of Dr. Carpenter. With such American coadjutors as Mr. Lyman and Epes Sargent, whose writings are as familiar as household words, this coterie of able writers have combined in a criticism and review, unequaled, perhaps, by the power and resoluteness with which they puncture the errors of their opponent, and the positive proofs they present in sup-port of their own premises, in the literature of the present century.

ABSTRACT OF THE LAST WILL AND TESTA-MENT OF JEAN MESLIER, a Roman Catholic Priest, who after a pastoral service of the rty years at Europigney and But, in Champagne, France, wholly abjured the Cur stian Dogmas. By Vol-Translated from the French by Miss Ellen Carroll. Pamphlet, pp. 68, 12 mo. D. M. Ben-

John Meslier was devoted by his parents to the priesthood, as boys are set apart to the learning of any trade, and after thirty years of investigation, he came to abhor the dogmas he taught. A man of austere morals, great charity, and honest in the extreme, he was not bold enough to make his mark in his own time, but contented himself by writing his views as a last testament to be published after his death. The present volume is that testament, after passing through the com-piling hand of Voltaire, and is eminently worthy of perusal. Meslier died in 1733, by abstaining from food, in disgust of life. It is hence more than a hundred years since he wrote. The great landmarks of criticism have changed, and it is bestowing great praise, when it do not be truthfully said that this volume has still a deep significance and

THE BENNETT-TEED DISCUSSION, held in the columns of the Truth Secker, between its editor. D. M. Bennett, and Cyrus Romalus R. Teed. Proposition—Jesus Christ is not only Divine, but is the Lord God, Creator of Heaven and Ea th.— Teed affirming: Bennett denving. Pp. 151, 13 mo., muslin. D. M. Bennett, New York. 1878.

Discussions to be interesting or valuable, must be waged by antagonists nearly equal in intellectual prowess, else pity is excited, and we are pained instead of pleased. The leaders in theology are never enticed into discussion. It is the smaller fry who work in where angels dare not tread. Mr. Teed is nota leader; he is an erratic " prospector ' on the outskirts of the army, and so badly maintained himself in the first of, the three questions, that Mr. Bennett was compelled to discontinue the matter which already had exhausted the patience of the readers of his

paper. Hence Mr. Rennett himself appears at disadvantage in the discussion, as he fails away at the chaff before him. His part, however, is to the point and valuable, although he often has to put arguments into Mr. Teed's mouth, in order to have some-thing worthy of refutation.

Magazine Notices for July, 1878.

St. Nicholas. (Scribner & Co., New York.) Contents: Frontispiece, "Onward with her Precious Barden through Shot and Shell;" The Girl who saved the General; Forty Less One; How the Weather is Foretold; Too many Birthdays; Under the Lilzes; The Yankee Boys that did Not Number Ten; The Barbecue: Birds and their Families; Rain; Suceze Dodson's First Independence Day; Meadow Talk; A Boy's Experience with Tar Marbles; Dab Kinzer; The Story of Perseus; For Very Little Folks; Jack-in-the-Pulpit; The Letter-Box; The Riddle-

Scribner's Monthly. (Scribner & Co., New York.) Contents: Bird Architecture; A Few Antiques; Roxy; The Police of New York; Italy and the Pope; The Price; The Structure of Oxford; Raindrops; His Inheritance; Is it Going to Rain; Weaving the Web; Pomona takes the Helm at Rudder Grange; Wabash Bubbles; Two Purse-companions; Topics of the Time; The Old Cabinet; Home and Society: Culture and Progress; The World's Work: Brica-Brac.

Popular Science Monthly. (D. Appleton & Co., 549 and 551 Broadway, New York.) Contents: Civilization and Science, by Prof. Emil Du Bois-Reymond; Recent Experiments of Fog-Signals, by Prof. John Tyndall, F. R. S., (Illustrated); Water Supply of Rivers, by George Chahoon; Evolution of Ceromonial Government, VI. Forms of Address, by Herbert Spencer; Education as a Science, IV, by Alexander Bain, LL. D.; Sea-Side Studies, by Prof. Sanborn Tenney, (Ilhistrated); The Scientific Study of Human Testimony, III, by George M. Beard, M. D.; On the Formation of Nebulæ, by William M. Davis, Esq.; The Question of Pain in Hanging, by Roger S. Tracy, M. D.; The Radical Fallacy of Materialism, by R. G. Eccles, Esq., Sketch of Prof. Du Bois-Reymond (with Portrait); Editor's Table: Prof. Joseph Henry -Magnifying Sound-Catholicism and Eternal Punishment, etc.: Literary Notices; Popular Miscellany; Notes.

Nursery. (John L. Shorey, Boston). Contents: The Sea Guli; The Cattle Train; When We were Children; Why Tiger Would not Let Alice Pasa; Our Bank Account; Ted dy's Birthday; The Song of the Birds; On the Way to San Francisco; The Gingerbread Cat: Drawing Lesson; Story of an Army Mule; June; The Trogon; The Little Black Dog; The Song of the Bees; A Bird's Song; The Hens; Andy's Tin Trumpet; Reflections of a Cat; Lullaby.



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" A Fint-Footed Document."

On Sunday, the 16th inst., a little coterie of the faithful to the number of lifteen or twenty, gathered in the study of the church after Mrs. Richmond's lecture. The managers quietly invited a few to join in the proceedings, taking care to select those whom it was supposed would be harmonious; harmony being necessary to the success of the scance. The usual singing, which is so necessary to render the sitters negative and recoptive, could not be indulged in. for fear of disturbing the Lyceum in the next room. This had, however, been thought of, and happily provided for. Bastian and Taylor were on hand with a soothing document. which Mr. Taylor proceeded to read at considerable length. The livid face and evident agitation of the medium during his performance impressed some of the sitters with the feeling that he had been obliged to materialize the statement entirely from his canny Scotch brain. The proper moment having arrived, the manifestations began by the reading of another previously materialized document, which compares favorably with most of the materializations at which Bastian and Taylor have assisted. After the reading and some discussion the people present were invited to sign the document. This invitation was quite generally accepted. The manifesto was then industriously circulated during the following week for signatures and finally published in a daily morning paper, on the 24th ult. The document is given below, and was preceded by

the following statement: "A flat-footed document from Spiritualists. The following preamble and resolutions have received the signature of the president and a majority of the trustees, members, and supporters of the First Society of Spiritualists of this city:"

TO THE SPIRITUALISTS OF CHICAGO AND THE NORTHWEST: A meeting of the gentlemen was recently held in this city,—in the study of the church now occupied by the First Society of Spir-Itualists of Chicago, and resolutions were adopted declaring that Messrs. Bastian and Taylor had refused to give a series of test scances under condi ions to be prescribed by a committee selected by the gentlemen represented in said meeting; and declaring further that such refusal was "presump-tive evidence of practices on their part that would not bear investigation." A protest against the action of said meeting was uttered from the plat-form of said society of Spiritualists by the controls of Mrs. Cora L. V. Richmond, preceding the usual Sabbath morning discourse, on May 26, 1878, and this protest has since been made the subject of severe, and as we believe, unfair and unjust criticism in the columns of the Religio-Philosophical

The undersigned officers, members, and sup-porters of the First Society of Spiritualists of Chi-cago, deem it their duty to place themselves on

With reference to the standing of Messrs. Bastian and Taylor as mediums, we have no united opinion to express, for the reason that many of us have not made a personal investigation of their claims, on which alone any opinion should b based, especially when it is to be given through the press to the public. But after a careful exam-ination of the protest uttered through Mrs. Richmond we declare our belief that the sentiments therein expressed are not only in harmony with previous utterances through her upon the treatnt of mediums, but furnish the clearest proof of the genuineness of her controls, and show that they are wise connsciors, and trustworthy teach-

As members and supporters of this society we recognize no journal as our organ or as having the right to express any sentiment for us unless fairly authorized by us so to do.

While it is with some reluctance that we take issue with a journal claiming to be published in the interest of Spiritualism, still duty to ourselves, our medium speaker, Mrs. Bichmond, and her ministering controls, compels us to declare that we utterly disapprove of the sentiments expressed to the late issues of the Religio-Philosoppical Journal, and can not but express our earnest indignation at all efforts, however futile, calculated to impair the usefulness of our speaker or misrepresent the beautiful teachings so freely given.

Nor do we consider that a difference of opinion, or merited admonition given by any spirit, offers in any degree as an excuse for the personal animadversions sought to be cast upon Mrs. Richmone and her guides in the columns of the above named urnal. We hold that the cause of Spiritualism emands of its friends a spirit of fairness and justice toward mediums, and above all things do we wish to have it understood that under no circum. stances will we dictate what shall or shall not be spoken from the platform of this society by mediums invited to the same.

No list of names was published. We have made diligent efforts to get from those active in obtaining signatures all the names, and it is fair to presume they have furnish-

ed all they could. They are as follows: L. Bushnell, Mrs. L. Bushnell, S. Jennette Bushnell, Collins Eaton, S. E. W. Martin,

Green, Wm. Longhurst, Z. T. Griffen, A. M. Griffen, Matilda Griffen, E. T. Gilbert, J. J. Lyon, Daniel H. Hale, C. G. Foster, Addison B. Tuttle, R. Parsons, Frederick F. Cook, Ed. F. Sloeum, Mrs. E. F. Sloeum, Mary E. Weeks, John A. Wilson, Mrs. F. M. Cooley, Geo. W. Scott, Mrs. C. Davis, F. F. Munson, F. R. Cossar, Lewis T. Roberts, Mrs. L. Shessler, Fred Ashton, L. E. Cutting, C. A. Cut-

ting. No request has been made for the RELI-010-Philosophical Journal to publish the address, but we do it with great pleasure. We believe that there are principles involved in this controversy which are of vital importance to Spiritualism. The policy and principles advocated by the RELICIO-PHILosophical Journal are supported and fortified by such authorities as Prof. Wm. Denton, Prof. J. R. Buchanan, C. O. Poole, Samuel Watson, Dr. J. M. Peebles, W. E. Coleman, E. Gerry Brown, editor of the Scientist, Mary Dana Shindler, editor of the Voice of Truth, Lyman C. Howe, Prof. Eccles, Hudson Tuttle, Frof. Allen, N. B. Wolfe, M. D. Giles B. Stebbins, and a long list of equally well known names of writers and mediums. Against the policy and principles advocated by the Journal, Mrs. Richmond, as a medium, and her followers; together with Bastian and Taylor, and all of like ilk, place themselves on record. The Spiritualistic world may act as judge and jury, we are content to abide the verdict.

The above address to the Spiritualists of Chicago and the Northwest, taken in connection with the utterances flowing from the lips of Mrs. Richmond, as a medium, are indeed "flat-footed statements," Let us analyze the address to some extent, not so much on account of its importance per se which would hardly warrant so much space. But because we are making history and the precedent which the record in this case will make, can not but prove instructive hereafter. The incident is local, but the principles involved affect all mankind. The signers declare in this address that:

"After a careful examination of the 'protest,' ut-"After a careful examination of the protest, uttered through Mrs. Elchmond, it is their behefthat the sentiments therein expressed are not only
in harmony with previous utterances, through her,
upon the treatment of mediums, but furnish the
clearest proof of the gonuineness of her controls,
and show that they are wise counselors and trustworthy teacher." worthy teachers.

It is quite immaterial whether the sentiments therein expressed are in harmony with previous utterances through Mrs. Richmond, upon the treatment of mediums. It is, however, of great importance whether those sentiments are in harmony with truth, with honesty, with justice, with purity. Are the "utterances" through Mrs. Richmond, as a medium, to be treated as sacred? Especially if they violate every principle of honesty, truth, justice and fair dealing?

It is also immaterial whether or not the sentiments of the "protest" furnish any proof of the genuineness of her controls. It is of vastly more importance that the sentiments contained in her "utterances" furnish proof of the honesty of her controls. If these sentiments are in aid of frauds and dishonesty, imposition and deception, their genuineness make them all the more objectionable and dangerous.

This address further declares that it "utterly disapproves of the sentiments expressed in the late issues of the Religio-Philo-SOPHICAL JOURNAL." What sentiments, so expressed, are thus utterly disapproved of? None are specified.

The address expresses its Indignation at all efforts calculated to impair the usefulness of Mrs. Richmond, or "to misrepresent the beautiful teachings so freely given." What "beautiful teachings" are misreprêsented in the JOURNAL? Is it the "beautiful teaching" of the "protest," which charged the gentlemen who voted for the resolations relating to Bastian and Taylor, with being prompted by "precisely that spirit of persecution that would have hung every medium a hundred years ago?" Is it the 'beautiful teaching" of the protest which by clear implication impugned the motives and honesty of the gentlemen who sought experimental test scances of Bastian and Tay-

Many of the signers of this address well know that it was this feature of the "protest." so offensive to the gentlemen seeking this test, and voting for the resolutions when the request was refused, which was objected to. It was objected to because it was unjust, uncalled for, and in every particular and detail false.

Many of the signers of this address know that the control who is said to have dictated this utterance, at an interview subsequently held at Mrs Richmond's house, promised to retract so much of the "beautiful teachings" as comprised the offensive part of the protest.

Do the signers of this address consider that to be a merited admonition, which the same control who claims to have uttered it. promises afterwards to publicly withdraw? If it was right, and just, and merited when uttered, why withdraw it? Was it not promised to be withdrawn because it unjustly impugned the personal motives of the gentlemen who were charged with being prompted by a spirit of persecution? Does not the attempted retraction, coldly it is true, withdraw such words of the protest as might be construed as implicating those gentlemen in unfairness.

Now this is the cause and occasion of the "sentiments" expressed in the late issues of the JOURNAL. Do the signers of this address feel it to be their duty to tamely submit to be falsely charged by any control, through any medium, with being actuated by such a malicious spirit of persecution? A charge which the control itself, in obedi-

promises to publicly withdraw? Do these signers mean now to say to the Spiritualists of Chicago and the Northwest that they deem such an admonition so falsely and unjustly given, and so publicly withdrawn, merited? What meekness! What superstition! If this sort of "beautiful teaching" is proof of "the genuineness of the controls," it is conclusive evidence that Mrs. Richmond is controlled by a spirit or class of spirits that misrepresent the principles of

advanced spirit-life. What is the sum and substance of this whole matter? There are in Chicago two men professing to be mediums for form materializations, and thereby representing a class who follow the vocation for a livelihood. To test their claim as mediums for form materialization, about twenty-five carnest, honest Spiritualists kindly and politely ask them to give a series of experimental test scances under reasonable test conditions, in order that the public may have evidence that cannot be questioned of the genuineness of their claim for full form manifestations. This request was insultingly declined. The gentlemen making this request were informed by these professed mediums, that they would not even submit their request to their "guides;" the gentlemen making the request, as individuals, not as "officers, members and supporters of the First Society of Spiritualists of Chicago," resolved that this refusal of the alleged mediums "is presumptive evidence of practices on their part which will not bear investigation." The control of Mrs. Richmond, from the platform of the First Society, insulted these gentlemen, insulted truth and justice, purity and honesty, by publicly declaring that in what they had done, they were prompted by "precisely that spirit of persecution that would have hung every medium a hundred years ago." In pursuance of a demand of these gentlemen, this control, afterwards, from the same, platform, withdrew from that protest such part of it as "impugned the personal motives" of those gentlemen, and also "any portion of the protest as might be construed to implicate them in

any unfairness." Now what was the effect of all this Clearly to censure those gentlemen and impliedly sustain those professed mediumsmore, vastly more, than this also. It said unmistakably to all fraudulent mediums: "Submit to no test conditions; the controls of this medium will stand by you, and publicly denounce all attempts to interfere with your nefarious practices. We will allow no man or number of men to censure you for any refusal to submit to tests. We will officially fulminate our censure from the platform of the First Society of Spiritualists in Chicago, in the name of the Spirit-world, and with such severity that it will orush out all investigation of the channels of spirit communication."

It said unmistakably to all honest, earnest, sincere, fair-minded Spiritualists: "It is no part of your duty to prevent fraud and imposition on the part of professed mediums. You have no right to even request test scances. If you should so far transcend the line of your duty as to ask for a test and it is refused, you can only meekly submit-you have no right to even presume that the medium cannot give you a test."

Do these gentlemen signing the address, call these "beautiful teachings?"

Here is the exact issue between the JOURNAL and the signers of this address. The Religio-Philosophical Journal stands for honesty, sincerity and genuineness; for truth and fair dealing by as' well as towards mediums. The "protest" which is declared by these signers to be "in harmony with previous utterances through" Mrs. Richmond, upholds and publicly sustains fraudulent mediums, by thus denouncing the gentlemen who would *test* manifest ations for the purpose only of ascertaining their genuineness.

The signers of the "address" are quite welcome to the position which they assume towards the Spiritualists of Chicago and the Northwest. The Journal is also content with its position, and is quite willing to be judged by its sentiments expressed thereon in its "late issues." The JOURNAL has never misrepresented any teachings of Mrs. Eichmond, or of her "ministering controls." If Mrs. Richmond, as a medium; or her controls, have suffered in this contest so as to need the backing of this adddress, it is because of what they have said and done, and not because of any sentiments of the JOURNAL. They, and not the JOURNAL, are responsible for their utterances, false position and perpicious teachings.

A full opportunity was given this control to retrieve himself, and take a true and high stand in this matter, by the series of questions presented and adopted by the audience on Sunday morning, June 2nd. That control had not the honesty or moral courage to do it. He was compelled to decline the subject or to give some answers, and the course he took involved him still deeper in his false position and questionable utterances. This is deeply to be regretted; for a better opportunity never was given to any control to teach great lessons of justice, honesty, sincerity, truthfulness and genu-

ineness. Mrs. Richmond, as a medium, must be judged by the utterances of her controls. If she is controlled by spirits who uphold falsehood, fraud and deception, as a medium, she must suffer for it in public estimation. If it is assumed it is not her fault, it still is her misfortune. If for the most part even she be controlled by pure and noble spirits, she has no right; nor have her friends the right, to censure people who re-

any evil spirits who may take possession of her. If her guides allow vicious spirits to control her, they must not expect us to allow their utterances to go to the world without protest. The Journal, as an exponent of the highest phase of Spiritualism, as it understands it, has its duty to perform as well as the guides and controls of any medium; and when these guides, or controls, or mediums, promulgate the vicious doctrines contained in the objectionable part of that protest, they may feel perfectly certain that the Journal, will have sentiments and opinions to express that will not be in any degree in harmony therewith.

The Religio-Philosophical Journal is not and will not be the organ of any society, elique, or seef. It is, always has been, and always will be, a fearless, independent exponent of Spiritualism; the firm friend of mediums and staunch champion of true mediumship. Its motto is nailed to its mast-head, never to be lowered: "Truth wears no mask, bows at no human shrine, seeks neither place nor applause: She only asks a hearing."

A Key to the Action.

"The Society have got to stand up for her (Mrs. Richmond), or else discharge her, and in that view

I signed the protest." Thus writes one of the sentlemen who signed the remarkable address consuring the Journal and sustaining their speaker in the false position assumed. The same incentive actuated others, and was probably the impelling motive with most so far as they had any motive at all. Has it come to this, for sooth? Must Spiritualists accept as infallible the utterances of their medium speakers, be they ever so opposed to reason and justice. What advancement can these good people claim over the superstitious followers of the Romish Church? If two years of "beautiful teachings" have not developed in her congregation a higher devotion to principle than this, it is indeed time for an awakening. The Religio-Philosophical Jouenal

is contesting for principle, truth, and just ice. Not a signer of that paper has attempted to refute a single argument of the Jour-NAL, neither can it be successfully done. For the sake of sustaining their speaker and their comparatively unimportant local society, they are willing to throw to the dogs the most vital principle underlying Spiritualism, and to attempt to impair the usefulness of a paper which reaches more people than all the lecturers in the country combined. The Journal will hew to the line, regardless where the chips may fall. When the Chicago society, or any other combination, stands in the way of truth, we are sorand inevitable. We look at the matter in an entirely different light from this correspondent; much that is found in Mrs. Richmond's discourses is of a high order; with that we have no opposition; on the contrary, have always published it, and shall continue to do so; it is error and false teaching that we assail, and always shall, be the issue with Mrs. Richmond or any one else. The RELI-GIO-PHILOSOPHICAL JOURNAL does not aspire to be the organ of any sect, society or clique: its only ambition is to be the faithful exponent of true Spiritualism. Local societies are only incidents, steps or means, for the advancement of the general cause; when they have completed their work the public generally find it out. Every pseudomedium and spiritualistic speculator in the land, hails with joy the position taken by Mrs. Richmond as a medium, and the action of the thirty-three men and women allowing themselves to be styled, by one of their number who furnished the address to his paper, "a majority of the trustees, members, and supporters of the First Society of Spiritualists of this city."

Mediumship.

Mediumship is no delusion, nor humbug. It is the channel through which is brought to man a knowledge of the science of all sciences. It is, however, but little understood even by mediums themselves. Why should mediums take as personal, charges of fraud in the manifestations, whether mental or physical, if they feel themselves innocent of all intention to deceive. It is a universally known fact which cannot be successfully denied, that in the presence of all mediums phenomena are likely to occur which are not what they purport to be, and that in fact such phenomena are apparent in the history of nearly every medium, and we are not now talking of pseudo-mediums, but those entitled to be ranked as mediums. Let investigators and mediums feel that community of interest which should properly exist; let all pet theories be dropped as they prove fallacious, no matter how much they have been depended upon. Clear away the debris of fletion which has accumulated. Cease to deal in hyperbole and loose expression, and remember that a large proportion of the spirits who communicate know but little of the laws which enable them so to do, however, glibly they may talk about them.

Trance Trenching.

Mediums who supplement their legitimate powers with false effects, and the large class with no medial powers who simulate hem, have shown the most diabolical cunning in stemming the tide of investigation, and throwing obstacles in the way of accurate observation. Finding themselves borne down and driven from one defense to another, their field of operations constantly growing more limited, all their works captured, they have Horace B. Martin, S. H. Hosmer, J. E. ence to the demand of those thus assailed. I fuse to assent to the vicious teachings of | with a skill and advoitness worthy a better | write concerning spirit manifestations.

cause, at the last moment entrenched themselve behind the trance. Standing in this treuch, and desparately fighting to hold this. the veritable "last ditch." they hope against hope that the fortunes of war may favor them. In this hope they will be disappointed; the legions of truth are steadily pressing down upon them. The parallels and approaches are filling with determined Spiritualists, and this last trench will avail naught to those who prostitute the cause of Spirit-

Severe but Necessary.

It is indeed hard to have our idols smashed. Those good friends who have seen fit to consure the Journal because it dared to disagree with Mrs. Richmond's control, will, we hope, weigh carefully the authorities we offer in support of the theory that uttorances may fall from her lips which do not correctly represent the spirit alleged to be controlling. The question at issue, is no mere personal one; it is of the very first importance to the progress of Spiritualism to determine this very point. In another column of this paper we present extracts from an able article by Prof. J. R. Buchanan, criticising Mrs. Richmond's mediumship in this very particular. We ask those who disagree with the Journal to give his opinions careful study and due weight. Of all men living, Prof. Buchanan is most competent to speak on this special question; more than forty years of careful training, entitle his words to unusual consideration. The article from which we make extracts, was printed nearly three years since in the Banner of Light, and our attention has just been called to it.

Charity.

We have charity to believe that those zealous friends who, in their zeal to preserve their local society, have been led to seemingly endorse sentiments which we think most of them will soon repudiate, were actuated by honest motives in their course. In their auxiety to sustain an organization in which they feel a pride, and a speaker, too, whom they believe unequalled, they are not able to view the questions at issue in that broad and disinterested spirit in which it is necessary for the Journal to treat them. To the Journal, the affair is an incident which it is in duty bound to seize and use, to promote the general advancement of the cause and a more wide-spread knowledge of the laws and facts of spirit communion. The issue is not one of the Journal's seeking; it has been precipitated, we believe, by those wise spirits who have the movement on earth under their especial charge. In their ry for them; the result is plain to be seen | care we humbly rest, fully believing that they will guide the policy of the JOURNAL so that it shall best advance the interests of pure Spiritualism.

Non-Committal Tactics.

Our seaboard contemporary has long followed a system of tactics which is, no doubt. considered wonderfully politic. If there is any one thing above another, which the Banner of Light dreads, it is to assert positive convictions of its own, on vital questions, until after it has thoroughly canvassed the returns. Whenever it desires to combat the views of the Journal, instead. of doing it on its own responsibility, it shirks behind some correspondent. In its issue of the 29th ult., there appears upon its editorial page a "communication" exceeding two columns in length, over the signature of "Justitia," in which a labored attempt is made to criticise a short editorial in a late JOURNAL, entitled "The Duty of the Hour." If the editor of the Banner of Light feels that the positions taken by the Journal are not sound, and that its policy is subversive of the best interests of Spiritualism, it is his duty to combat them in a bold and open manner. These covert thrusts are unworthy of the cause; such puerile attempts to remain non-committal, can not prove success-

The Banner's Hazard

For years the columns of the Banner of Light have been loaded with long wondertales from the prolific pen of that senile seeker of marvels, Thomas R. Hazard. He is on the most cordial terms with the Holmeses, Jas. A. Bliss, and Christina, his partner, and many other equally notorious speculators in Spiritualism. He has been at different times the happy owner of a large stock of "spirit" hair of various colors and different degrees of fineness, and many other tokens of how much the spirits (mediums) think of him. This ancient wonder-hunter is always favored with a first-class exhibition, for three reasons. 1st. He has access to the columns of the Banner to any extent, apparently. 2nd. He has plenty of money. 3rd. We give in his own words; in the Banner of Light of June 20th, addressing the editor, he says:

"For years, as you know, I have labored to convince mediums of all classes, to submit to no tests but those their guides and guardians see fit to give from the spirit's side, and to suffer no person to enter a circle for materializaton (the most advanced and delicate of all other modes of manifestations) without the express consent of the guides

This advice needs no interpretation; every reader can see just where it leads and just how valuable it is to the class of mediums with whom he has associated. It also proves beyond a shadow of doubt to every mind not in fear of "dark spirits" or beclouded by superstition, the wholly untrustworthy character of all that such a man may

RELIGIO-PHILOSOPHICAL JOURNAL.

Spiritual Life.

Spiritual life is universal and infinite.-It is the answer to our hopes, desires, our abiding faith. Whence come they? They are the natural, spontaneous expression of our inmost nature. As the flower expands its petals bending to the rays of the sun, so we turn to the light of the Spiritual sun, and only in the invigorating warmth of its rays expand into completeness. As the foulest slime oozing sluggishly from the sewers of great cities when exposed to the light, casts down all stains, and sparkles in the crystalline waves, so humanity in the light of Spiritual truth is purified and freed from its stains. Hope, faith, desire, the poetry of the present, the prophecy of the future! Their voice proclaims the esoteric wisdom of the soul, which is wiser than all books; for are not all books children of the soul? Has anything ever been written which no soul did not know? or that is not possible for all souls to understand? As the soul is the receiver, so is it the radiator. It can not receive what it has not the capability to throw out. It understands because it is the sum of all the elements and forces of the universe. It is a brother of the titanic energies which hold revolving suns and worlds in the hollow of their hands, and can read the ritual of the dancing stars.

Infinite, it has never exhausted, it can never exhaust itself. Books are imperfect stammerings of its eternal consciousness. It is as much superior to them all, as the master to his sketch, the sculptor to his model, the builder to the engine, which feebly embodies in brass and steel, his ideas, which only are perfect.

We are Spiritualists by constitution and inheritance, not because of a narrow belief. We are immortal, and hope and desire tells us the wondrous tale of an undying future. We can not blot out that immortality; cast aside its awful responsibilties; escape the duties, or in the end be deprived of its grand possibilities.

Standing on the apex of the pyramid of creation, it is not for us to inquire how to escape hell and gain heaven in the next life, for life to us is a continuity, and now is the precious moment when we begin our eternal journey.

The very name Immortality is a sacred word, carrying with it the idea of endless progress, justice, liberty, love, purity, holiness, power and beauty, in the limitless flow of the boundless deep. To these it adds the communion of angels, inspiration, the sensitiveness of the spirit to the pulsations in the thoughtatmosphere of the Spirit-world. From these flow the religious conceptions of mankind, and is fashioned the conduct of

Without this ever present consciousness of eternal being, religion would be impossible. and there could be no ideal of excellence superior to the gratification of the hour.-But man feels the aspiration for superior life, a scaring out of and above the physical senses; he feels the promptings of duty, of right, of justice and truth, outwrought from his innermost being. The pleasures of the time are cast away; selfishness yields to unselfishness; and the soul amid pain, apparent loss, and the scorn of its fellows, proves its kinship with the immutable and ideal. Such is the true Spiritual life: The outgrowth of Spiritual science, which makes morality a birth-right of the soul, and its expression in character a consequence of obedience to laws of our being.

Camp-Meeting at Webster's Grove, Iowa.

The Northern Iowa and Southern Minnesota Camp-Meeting, just closed at Bonair, lowa, conducted by Dr. Samuel Watson, of Mem, his, Tenn., and Dr. D. P. Kayner, of Chicago, passed off very pleasantly, and awakened great interest in that section; persons coming over two hundred miles to attend the meeting. With the exception of several sudden showers nothing occurred to materially mar the occasion. Prof. Sanford Niles, of Rochester, Minnesota, was elected to preside.

The meeting was held in a grove of cot tonwood, planted by Mr. Webster since the war; hundreds of people beinglin attendance. From nine to ten, A. M., was devoted to conference-ten minute specches-followed by twenty minutes' intermission; then the regular discourses of the forenoon. Afternoon, conference from two to three-intermission, and regular discourse; circles in the evening. Dr. Watson occupied the forenoon and Dr. Kayner the afternoon, until Sun-

day, when both spoke in the afternoon. Besides the speakers, several mediums were on the ground, two of whom did excellent service - Warren White, of Lime Springs, Iowa, as a healer; and George Colby, of Bonair, Ia., as an impersonating, test and business medium. There are few better in either capacity.

Much credit for the success of the meeting is due Mr. Geo. W. Webster and his estimable lady for the excellent appointments and management of the affair, which, but for them, would not have furnished such a grand opportunity for the people of the Northwest to hear the teachings of Spiritnalism, and be instructed by the distinguished speakers who conducted the meeting.

"Speaking Mediums." Under this head Mr. C. O. Poole has something to say in the lest issue of the Banner of Light. His article may be found on the eighth page of this

I think the first virtue is to restrain the tongue; he approaches nearest to the gods who knows how to be silent even though he is in the right.-Cato.

Mrs. Colby at Grow's Hall.

Mrs. Colby, who has gained considerable celebrity as a trance medium, lectured at Grow's Hall last Sunday morning and evening. In the morning she strongly advocated the necessity of every individual exercising his own reason in his study of Spiritualism. Among other things she said a Spiritualist was like a bumble-bee—biggest when first born. The older he grew in Spiritualism the less he thought he knew. Spiritualism demands that people shall reason for themselves, and if what comes from the Spiritworld is not reasonable, it should be rejected. In the evening the lecture was very radical throughout. She analyzed the vast ministerial army in the United States, con sisting of 61,000 men, and she did not pay them a very high compliment. She thought that the money paid to them, could be used in elevating humanity to a much betteradvantage, in other ways. She analyzed the existing laws of our land in relation to church property, it being exempt from taxation, condemning them in severe terms. She was caustic in her remarks with reference to the orthodox God, saying: "If his streets are paved with gold, why does he not send some of it to earth, to relieve his sorrowstricken children?" She lectures at the same place next Sunday morning and evening.

The Pickering Expose.

Mrs. J. R. Pickering, of Rochester, N. H., has been most thoroughly exposed in attempting to give exhibitions of full formmaterializations, at Lowell, Mass., and again in a test scance held several days after at the house of one of the Journal's esteemed correspondents, Mr. M. H. Fletcher. There apparently can be no question as to her guilt whatever may be her powers. Next week we shall give our readers full details.

Laborers in the Spiritualistic Vineyard and other Items of Interest.

Frederick Douglass will be at Watkins Convention, on the 22nd of August, and will speak there.

Bishop A. A. Beals will enter upon an engagement at South Barre, N.Y., the first Sunday in July. Rev. Charles Beecher is about to publish

a work on Spiritualism. He is a liberal

Dr. Miller, of this city, for a long time a minister in the Methodist church, is about to publish a work on Spiritualism. It will contain several of Dr. Thomas' sermons.

Seth B. Andrews has just sent \$4.00 for JOURNAL subscription. He fails to give the postoffice to which Journal is sent. When he does, we will credit.

Dr. N. B. Wolfe, author of "Startling Facts," says: * * "You have made the Journar the most readable paper in the whole field of Spiritualism."

Capt. H. H. Brown and M. C. Vandercook will be at Jewel, Tex., July 7th; and at Denison, July 4th. They can be addressed at Denison until July 16th. · D

B. F. Underwood is now at home at Thorndyke, Mass. Though offered engagements covering the entire summer, he prefers to recruit and be the better prepared for the winter's work.

In view of the late Pickering expose, how truly priceless becomes the advice of Mr. Hazard-to the medium-Had John Pickering & Co. only heeded it, all would now have been well with them.

Mrs. Pickering will hardly Hazard anoth. er show at present, except to Thomas R., who, will, no doubt, at once proceed to have séances with her, under his usual conditions; look out for his report in the Banner.

Mrs. Fannie H. Green McDougal passed to spirit-life June 10th, from Oakland, California. She was an excellent medium, a polished writer, and was beloved by all who knew her.

J. Tyerman, Esq., of Australia, can be addressed by societies wishing his service as a lecturer on the Harmonial Philosophy and kindred subjects, in care of Herman Snow, 319 Kearney street, San Francisco. Cal.

BELVIDERE SEMINARY.—The fall term of this institute will begin September 18th. The terms have been greatly reduced to suit the hard times. For particulars address E. L. Bush, Belvidere, N. J.

THE PRINCIPLES OF LIGHT AND COLOR. by E. D. Babbitt, D. M., of New York city, is a most admirable work; we shall notice it more fully soon. For sale at this office; price \$4.00.

We were greatly pleased, when in New York, to find Prof. S. B. Brittan rapidly recovering from his late severe illness. He is no doubt ere this able to resume his practice, and we trust will long remain to cure the ills of man, both physical and spiritual.

W. F. Jamieson has been addressing the people of Ottawa, Kan. 'The clergy preach against him, and warn their people not to go to hear him. Nevertheless, Sunday afternoon, June 23rd, it reemed as if nearly the whole city came out to hear him in Forest Park. He is to speak in Blooming Grove, Sabetha, De Yoto, Garnett, Kansas. Address box 1,250, Kansas City, Mo.

The numerous appreciative notices which the secular press bestow upon the Journal. is a marked feature and shows clearly that the course of the Journal is rapidly winning the attention, respect and hearty good will of the great public which is equally with Spiritualists interested in all that pertains to the future existence. In another column we publish a few of those lately re-

G. B. Stebbins will speak at a grove meeting, near Hayward Free Church, Nankin, Mich., Saturday and Sunday, July 6th and 7th: Moravia, N. Y., Sunday, July 14th; Florence, Mass., July 21st; and at camp meetings, Cape Cod, at Harwick, July 27th to 20th; Walden Pond, Aug. 2rd to 7th; Lake Pleasant, Aug. 11th to 14th; Onset Bay, Aug. 17th to 20th.

APPOINTMENTS FOR JULY:-E. V. Wilson will speak in Nashua, Ia., on Saturday and Sunday, July 6th and 7th, each evening at 8 o'clock; Sunday, 101 o'clock; seance, Sunday, at 3 o'clock; in Warren, Ill., on the eyening of the 10th and 11th; in Dixon, Il., on the 18th and 14th, Saturday and Sunday, seance at 8 o'clock, Sunday; at Fulton, 111., on the 15th and 16th, at 8 o'clock P. M. Let the Spiritualists turn out. By order of committee of arrangements in the towns mentioned.

Prof. Buchanan at No. 1 Livingston Place, Stuyvesant Square, New York, is giving instruction especially to the magnetic and electric practitioners of that city, in the scientific method of operating on the human body, which is developed by Sarcognomy, the new science which explains the relations of soul and body. Sarcognomy gives to animal magnetism an exact and scientific character. A paper on this subject was presented by Dr. B. to the National Eclectic Medical Association, which met in Detroit last March.

FRED K. GILLETTE.—We learn that this thinker and scholar, gave a lecture on Free Religion recently in Garretsville, O., which was so much admired that a request signed by the best men in the town, was made to have it repeated, and the lecturer was greeted by a large and most intelligent audience. He has been requested to repeat the same at Newton Falls and Mantua, O. Mr. Gillette is a true gentleman and every way reliable. What he says is from the deepest love of truth, and conscientious devotion thereto.

"Camp Meeting.

The Spiritualists of Central Iowa will hold a camp-meeting in Mill's Grove, one-bull mile east of Montour, Tama Co., In., (on the line of the C. & M. W. R. R.) commencing Sept. 12th, and cading Sept. 15th, 1873.

O. H. Godirey will conduct the meeting, assisted by able speakers from chroad. A general invitation is extended to cood mediums and all interested in the promulgation of pure spiritualism. Arrangements will be made for entertaining those coming from a distance at reasonable rates. Bring your tests with you. Hay and wood furnished on the ground.

Speakers and mediums will correspond with U. H. Godfrey, box 113, Montour, Iowa. All other correspondence will be addressed to J. ". McKee, box 115, Montour, Tama Co., Iowa. By order of committee of prrangements:

J. M. Milles, Chairman.

C. W. MOFFETT.

J. B. MERRITT.

T. D. H. WILCUSSON,

J. T. McKEE, Corresponding Sec'y.

Business Notices.

THE educated Physicians and Chemists of this country use Dr. Price's Cream Baking Powder in their own families.

J. Y. Manssield, Test Medium—answers sealed letters, at No. 61 West 42d street, corner Sixth ave., New York. Terms, 38 and four 3 cent stamps. Register your letters. 21-15 25-14

Shaled Lettens answered by R. W. Flint, 25 E. 14th street. N. Y. Terms: \$2 and three 3-cent postage stamps. Money refunded it not an-

Dr. Price's Special Flavoring Extract of Orange is obtained from the finest fruit, and it will be found one of the most delicious flavors.

Dr. G. E. Rogens, practical, scientific, vitapathic, electrician and vital magnetic physician, is meeting with great success, and has no peer in the treatment of catarrh, throat, lung and chest afflictions, dyspepsia, scrofula, rheumatism, parallel alysis, mental and nervous prostration, general de-bility,—cancers,—tumors. Cancers and tamors cured without using the knife or caustic, and without drawing blood, with very little or no pain. Turkish, electro-thermal, magnetic, sul-phur and fruit baths, are given by Dr. Rogers for the treatment of disease. Headache, neuralgia and all acute pain relieved instantly.

Traveling in Ohio at present. Address in care of the Religio-Philosophical Journal Office.

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

Mns. D. Johnston, Artist, No. 26 Throop street, Chicago, Ill. Water Color Portraits a specialty.

THE most refined ladies and gentlemen use Dr. Price's Unique Perfumes, which are really the delightful gems of all odors.

Consumption Curep.—An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy, for the speedy and permanent cure for consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffer ing fellows. Actuated by this motive, and a de-sire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe, with full directions for preparing and using, in Ger-man, French, or English. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 Powers' Block, Rochester, N. Y.

24-18-20-16eow. A Tobacco Antidore, manufactured and sold by J. A. Heinsohn & Co., of Cleveland, O., is advertised by the proprietors in another column. The firm, we believe, is responsible, and the remedy is highly spoken of by those familiar with its

CLAIRYOYANT EXAMINATIONS FROM LOCK OF HAIR .- Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y.

CURES EVERY CASE OF PILES. 23.10.25.9,

THE WONDERFUL HEALER AND CLAIRVOYANT, MRS. C. M. Monnison, M. D.-Thousands acknowledge Mrs. Morrison's unparalleled success in giving diagnosis by lock of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Band.

DIAGNOSIS BY LETTER.—Enclose lock of patient's hair and \$1.00. Give the name, age and sex. Remedies sent by mail to all parts of the United States and Canadas.

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AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

From My Angel Daughter.

BY EDWIN LEACH.

I am waiting for you, father, On the bright colestial shore, Where the spirit knows no serrow, And the cares of life are o'er.

Where so clouds shall hide the sunlight, Where no tear shall dim the eye, Where no heart shall throb with casculab, And the loved ones never die,

Where the spring of life eternal Form the silvery crystal stream; And the season, ever vernal, Clothe the fields in living green.

Where the roses never wither, And the lilles never fade, Where the brooklets murmer ever Neath the forest cooling shade.

Where the toilsome watch is over, Where no thorn shall pierce the breast For the wicked coase from troubling, And the weary are at rest.

Yeo, I'm waiting for you, father, Hove been waiting many years; I have watched your every footstep, And have wiped away your teers

I have held your hand when darkness Velled your sky in gloomy night; I have led you through the shadows To the silvery dewning light.

Lam ever. ever near van. You are never left along; In your daily toils I cheer you, And bless your peaceful home.

Realms of glory, name of beauty, Loving Angels, good and true, Here await you,—live your duty; Day by day the truth pursue.

Earth's short voyage will soon be over, Escaven's pure joys are near at hand, Angel loved ones 'round you hover, Guiding to the "Summer Land."

Dark Seances.

The advantages and disadvantages of circles held in the dark, are a constant and interesting theme of discussion. For the purpose of obtaining the general feeling of Spiritualists concerning the subfeet, we have addressed letters to many who have had large experience, or have given the matter close study, or are representative people, whose opinions are entitled to consideration, and we shall print the answers, and finally classify the reand 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 scauces (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?

Answer by amanda m. spence.

We have but little, if any, positive knowledge of the nature of mediumship. No one really knows what physical or mental qualities constitute the a medium, and with which, no one can help being a medium. Persons of all ages and temperaments, of both sexes and of every possible mental type, have been mediums. There are many Spiritual-its, however, who believe that we have much knowledge on this important point; but what is claimed to be knowledge, proves upon examina-tion to be merely speculations, conjectures and hypotheses; none of which have ever been verified. and many of which it is impossible to verify. Of course, without verification there is no scientific knowledge.

Rnowledge.

We are equally ignorant as to what are the essential conditions, without which, spirits can not make use of mediumship for any purpose whatever; and with which it is always in the power of spirits to make use of mediumship for any purpose that is in the capacity of the mediumship used. Upon this point there is as much random, invertised and unreliable speculation, conjecture unverified and unreliable speculation, conjecture and hypothesis as upon the question of the nature of mediumship. While the conditions that have been claimed by mediums and others, as essential to the production of spiritual manifestations, are infinitely varied and often contradictory, yet it is well known that some of the most remarkable and best authenticated spiritual phenomena of the present day and of times anterior to modern Spir-itualism, such as materializations and oral con-versations, have taken place in the absence of all those conditions which are said to be either essential or favorable to the production of spiritual mani-festations. Even mediumship itself, in some cases, seems to have been absent, or at any rate was not positively known to have been present. Being, therefore so destitute of a scientific knowledge both of the nature of mediumship and of the conditions of its exercise, it would be presump-tuous in any one to say that dark circles, or rather that darkness is neither essential nor layor. able to the production of certain kinds of manifest-ations. Hence, until it is positively known that darkness is neither an essential condition for the occurrence of spiritual phenomena, nor an aid in the production of better manifestations than could be produced without it, it is our business to accept it. It is not our business, however, to accept it unconditionally, for then it would continue to be as it now is, in most cases, merely a cover to an arena of fraud and deception, in which mediume and jugglers, can not be separated or dis-tinguished from each other. If there is one among them who is not a juggler, he is, of course, quite as desirous of proving it to the public as the latter is to have it proved. Now, from this we draw one very important conclusion, which enables us to form a kind of prejudgment of their claims of dark circle mediums, as well as of all other kinds of test mediumship. It is this: The dark circle, without absolute test conditions, confounds the medium with the juggler, as we have stated. This is just as obvious and just as well known to the medium and the juggler, as it is to everybody else. How then shall they be distinguished from each other? The juggler does not desire to be distinguished from the medium, for just as soon as he is, his occupation is gone. The medium does de-sire to be distinguished from frauds and deceivers of all kinds; and so true is this that the absence of such a desire must be taken as conclusive evidence of absence of mediumship. Now the pub-lic can recognize but one indication of such a wish on the part of a medium; namely, an honest, de-termined and persistent use of the only means by which he can accomplish his wishes, and that conelsts in voluntarily placing himself under absolute test conditions at all of his public seances without being urged or crowded to it by a dissatisfied pub-

It is well enough, of course, to make a distinction between public and private mediums. In a circle held by the members of a family, or by very intimate acquaintances, where money is not then charged, nor even received as a gratuity, where there is no temptation to fraud, and where each one knows all the others to be above suspicion, there would seem to be no occasion for test conditions; yet, even there, if the circle is in total dark-ness, every one would feel better satisfied if abso-lute test conditions were enforced, than not. With public dark circles, however, that is, dark circles I; which those who form the same are strangers to each other as well as to the medium, the medium charging or accepting compensation for his services, (to which I see no objection) there are many temptations to fraud and many opportunities for deception, and therefore no genuine medium, who values his reputation, will consent to hold such a circle without surrounding himself with conditions which not merely make it seem difficult for the medium to do what is done, but make it absolutely impossible for him to do it. It is, of course, very easy to place the medium under such absolute test conditions in dark circles, with-out doing him the least bodily injury, or subject-ing him to the slightest humiliation or indiguity; all statements to the contrary being merely the tricks and evasions of the jugglers. With regard to the question of the moral influ-

with regard to the question of the moral limit-ence of dark circles, more might be said than the present article will permit. It is very likely that the importance of this subject will, sooner or lat-cr, force itself upon Spiritualists for carnest in-vestigation. The customary juxtaposition of men and women in dark circles, is, no doubt, the suggestive occasion of much erratic thought and ac-tion which would never have transpired but for the absence of light, and which, were they to be fully revealed to the light, would make us feel as much humiliated by the deportment of spiritual investigators and pretended investigators as we stready have been by the tricks and deceptions of

mediums or pretended mediums. Answer from Kersey graves. I cheerfully comply with your request to furnish you with the result of my observation and in-vestigation of the logical value of test mediumchip under cover of darkness; and yet I confes that although it is a question in which I am deeply interested, I have but little to report of my own experience in witnessing dark circle seances. have had but little experience in that field of investigation, not because I have not had ample opportunity to attend dark circle scances, but because the conditions are soldom satisfactory to me. I have declined to attend dark circles even with a polite invitation—and offer of a free ticket after becoming satisfied by inquiring, that the performances would not be free from suspicion; for I should feel disgraced to be a member of a circle from which the report could go out that there was ground to suspicion a fraud By acting upon this precaution I have escaped being humbugged. I have never been imposed upon by any deceptive performances, because I have never given fraudu-lent mediums the opportunity. And yet I have witness d repeatedly, almost every phase of the phenomena; and if all investigators had been as much influenced by contiousness as I have been no fraudulent performances would ever have talten place. Extreme caution is an element of my nature. I will witness no séance that is not completely guarded from the possibility of fraud, and if other Spiritualists will adopt the same resolution, I think bogus performances will soon cease, and we will be no more annoyed by impostors The numerous frauds within the last few years have literally prostrated, if not demoralized, Spiritualism in many parts of the country. All this could have been easily avoided—should be avoided in the future—by all Spiritualists resolving to witness no performance that is not seenred from the possibility of deception; there is no phase of the phenomena but that can be so guarded, whether performed in darkness or in the light, and yet be as fully displayed; and that medium who is not willing to submit to such regulations as shall ren-der even the suspicion of fraud impossible, should retire from the field, or be content to operate in private among friends; for one fraudulent or sus-picious performance inflicts greater injury upon the cause than twenty successful performances can repair. No conditions, of course, should be re-quired as would injure the medium, and none such are necessary. Some of our test mediums are guilty of two serious errors: First, in censuring investigators for asking for test conditions. Ba-cause as the whole object is to convince the investigator, and nothing is accomplished, or no good effected unless he is convinced; the performance is an entire failure if his conditions are not complied with. In the second place, they err in attempting to explain and defend themselves when charged with fraud, instead of calling the investigator back to witness another performance. That, I think, is the proper way to settle the matter. On the other hand, there is no necessity for any investigator to quarrol with any medium about test conditions. If the medium objects, bid him or her farewell immediately, and hunt another medium. Nor can I conceive it to be right for any inventigator to censure a medium for a deceptive or suspl-cious performance; for hie should not consent to witness a performance where deception is not absolutely impossible. And if he does, he has no moral right to complain. Let all investigators re-solve never to sit in a circle where a fraudulent performance is possible, and all lying and counterfeit mediums will soon disappear. Certainly this would be an effectual remedy for this deplorable and widespread evil. And I should favor the calling of a national convention to discuss the laws, rules, principles and conditions of test mediumship, and spend several days in discussing the subject, if necessary, and publish the result in the papers that the world may know how Spiritualists stand on this question; and let all mediums be invited to attend this general convention of Spiritu-alists. I think much good would result from such a step. I regard the question of test mediumship as one of the most important subjects that ever claimed the attention of Spiritualists, and I think it calls loudly for a thorough investigation. I am much gratified to see the JOURNAL taking such a deep interest in the discussion of this subject.

Richmond, Indiana.

ANSWER FROM WM. C. WATERS. In our opinion, while dark seances may possibly secure some advantages of condition not attaina-ble in full light, they lose enough of the true test condition to largely overbalance these advantages. As a general thing, scientific research is not the impelling motive, scientific precision is not seeured in guarding against mistakes and deception, and scientific knowledge consequently seems lit-tle adorned by them. If dark scances are to be made to contribute to the fund of scientific knowledge, it seems as if it could be better accomplished apart from paying sudiences, and separated from the mixed magnetism of promisenous gatherings. In prosecuting researches of such importance, it seems but reasonable to protect the result simed at against the avariciousness of those who have these mediumistic gifts, for the exercise of which they should be fully paid, and also to use every precaution to avoid the confusing consequences which often grow out of darkness, late hours, mixed magnetisms, negative conditions and mental impressibility among those who attend these scances. We have never felt that dark scances offord as satisfactory evidence as we get from the phenomena which is attainable in full light, and think that as a whole they do more to create doubts than to dispel them; and by causing dis-trust to rest on other phenomena, hinder rather than hasten the spread of a well proved under standing of spirit intercourse.

ANSWER BY D. E. FARNSWORTH,

In reply to your note of the 28th of May, I will say, that in my opinion, dark séances, as they are usually conducted, have never yet been, and never can be, of any value in testing scientifically the genuineness of the spiritual phenomens. What might be accomplished by strictly scientific persons holding dark séances with genuine mediums for specific purposes,—is another question. But even under such circumstances, I think the results obtained would necessarily be comparatively valobtained would necessarily be comparatively val-

My experience in dark seances during the past twenty-five years, has been somewhat varied, but I believe that no manifestations have occurred in any of them, when I have been present, but what can be, and have been, duplicated by expert tricksters. That genuine spirit manifestations occur in the dark I do not question, and I know that darkness is more favorable than light for certain phenome. na, but when public mediums insict upon total darkness as one of their conditions, I believe it is always done to cover something that is not gen-

As to the effect of dark scances upon the mor-ale of Spiritualism, it is my sincere belief that no single cause has tended more powerfully to de-moralization, and to bring the whole subject into contempt with intelligent and respectable people, than the dark seances. New York.

ANSWER BY A. B. SEVERANCE:

I consider dark circles for the public generally, very unprofitable for the advancement of the cause of Spiritualism; there is too much temptation for fraud and for impostors to work upon the people. Unless mediums can give some very strong and marked manifestations, they are unfit to give public scances of any kind. I consider that our circles for the manifestations of spirits to us mortals, should be held sacred from the vulgar or carping skeptic. I respect honest skepticism, per-sons that are seeking to find a truth, but for the skeptic that is looking for only a fraud, he should not contaminate with his presence a sacred circle for genuine spirit manifestations.
Milwankee, Wis.

"Give Us More Light."

Upon the subject of statuvolence, light has been given and reiterated for the last thirty-five years, but like the glorious sun, it has not been appreciated by those who are blind to truth, or do not wish to recognize it. The idea of an "Animal Magnetic" influence in man has stood in its way, like a cloud, and we fear will do so, until those who depend upon the thinking qualities of others determine to break their shackles, and look to the bottom of things for themselves. tom of things for themselves.

Appearances do not always convey correct ideas, and truth often lies deeper than the surface. In the Journal of the 29th of December last there was an article headed "Mesmerizing Plants,"—which is simply a carrying out of the old idea of an "Animal Magnetic" influence, and in this case, is supposed to produce the growth of fruits and plants, as well as to revive or kill rose bude or bushes. A very singular quality in magnetism, truly, if the statement be correct; but we fear that the gentlemen are deceived, and have fallen into the same errors that others have, in regard to its effects upon men and animals, viz: they believe that what has or may have taken place in their experiments upon fruits, etc., to be the result of a supposed influence inherent in the operator's composition, instead of its being a quality in the vegetables themselves, which care and cultivation has effected, independent of any magnetic influence emanating from man. Plants, trees and vegetables generally adapt themselves to circumstan-ces under which they may be placed, independent of any other indusers than the care which is tendered or bestowed upon them, and circumstances which have, to our certain knowledge, transpired some years ago, seem to favor the idea that some plants and trees have a natural antipathy to some persons, that the same trees, etc., have not for

In proof of this fact, we will state the case of a very particular friend of ours, who was quite an adept in the art of grafting trees successfully, ex-cept pear trees, which resisted all his efforts to make them grow naturally, as his grafts upon such trees all branched down, like the limbs of a weeping willow. We have seen many of his willow-shaped pear trees, and he frequently declared to us that he never could graft them to bear fruit, although he seldom failed with any other fruit

Now, as the desire of our friend to succeed in grafting pear trees, was very great, the antipathy which existed must have been upon the part of the pear frees. Indeed, there seems to be a quality in vegetable life which in a measure, bears a strong resemblance to mind, and which, if generally understood, would account for many of the phenomone which are now erroneously ascribed to an animal magnetle influence; but we are approaching fields not generally explored, and must return to

our subject. The existence of "animal magnetism," although brought forward as the expounder of all mysteries has never been demonstrated, and all the eviden ces of its being a veritable something have proved to be imaginary. Who, let us ask, has ever seen felt or produced it in a tangible or visible form that could be recognized by any of the senses We are constrained to say that no one has ever done so, and as it has no demonstrable qualities like all other existing things, whether tangible or imponderable, it is not likely that its existence will ever be verified. But, to conclude, all plants and vegetable matter are sensitive to light, and will turn towards the sun. Many flowers will close their petals in its absence, while the sensi-tive plant will fold its leaves, or shrink from the touch of anything, whether accidentally induced or inflicted by design, showing that its doing so is independent of an "animal magnetic" or any other imaginary influence, and that it possesses within itself the quality of sensation, that verges strongly upon discrimination. Wherein does this differ from the same qualities in man? But we are again drifting upon exceptional ground, where these magnetically misled or blindly prejudiced, are not prepared to follow. We therefore close with the hope that those who are interested in this subject and desire the truth, will redouble their efforts to find it. "More light," we are corry to eay, cannot be bad without demonstration.

WH. B. FARNESTOCK, M. D.

Geo. White writes: The refusal of Bastian and Taylor to grant reasonable test conditions to satisfy the demand of investigators in the genuineness of their claimed spirit materializations neets with general disapproval. The question out to Mrs. Richmond's control were pertinent and in every some sunexceptionable, and the negative answers, without even deigning an explana tion, determine their exceptional origin. The de-ceptions practiced by mediums and tricksters as real spiritual manifestations, have proved stumreal spiritual maintestations, have proved stum-bling-blocks to thousands who, but for their de-ceptions, might be now rejoicing in the assurance of their progressive destiny. If Spiritualism has not developed any new system of morals, it is not the advocate of immorality. It does not rank de-ception, fraud and hypocrisy among its virtues, and yet if we were to judge of its principles by the hostility evinced by some of its ablest advocates to hostility evinced by some of its ablest advocates to the cementing and preserving bond of rules of moral order in societary organization, we might conclude that its principles were incapable of de-finition, or unworthy as governing motives of so-cietary action. We talk sublimely and eloquently about the religion of Spiritualism, but when even the comprehensive golden rule is advocated as a governing rule of societary action, the hue and ry, "A creed, a creed!" is sounded from Dan to Beersheba, as though as a rule of life it were an invasion of individual liberty. Even our good brother, H. Tuttle, in his generally acceptable and eloquent speech at Cleveland, must enter the protest against the formulation of a belief among Spiritualists; yet in the same speech he enumerates agreed important points of helief on which ates several important points of belief on which they all agree. Does not Brother Tuttle believe hat law is immutable, and cannot be satisfied in its demands except by personal atonement—that death does not after character, and that our posi-tion in the next life will be in exact accordance with our use or abuse of life here. Why, then, in the name of reason and humanity, should he dis-courage such voluntary rules of government as tend to individual and societary progress? Suppose that fifty persons agree to an association un-der such rules as they may consider most conducive to their spiritual growth, Brother Tuttle asks, What of it? Is it any better for the principles or ourselves? Strange, and to me unmeaning question. The principles may answer for themselves. but so far as the society is concerned, I say yes, if those principles are reformatory. I would be far from justifying such principles as are embodied in social theory confession, or in the deception, fraud and hypoerisy of the simulating mediums. Does Brother Tuttle make no distinction between lechery and chastity, intemperance and sobriety between virtue and vice, that he should ask: "Wh need we bother ourselves about a platform of a creed?" He certainly knows that Spiritualists are neither above law nor progress. They need the mutual aid proposed in their voluntary association, to reform evil habits and advance in the rich experience proffered in the Spiritual Philoso-phy. It is too late in the day to brand as superstition or useless, the advocacy or practice of asso-ciative moral effort for individual or societary progress. It is to be hoped that every Spiritual-ist who loves his principles, will join with Brit-tan, Peebles and Watson, and a host of others in defending law and order and progress, as approach defending law and order and progress, as opposed to the sophistical reasoning of their opposents.

From the universal order of heaven and hell, it appears, that evil punishes itself, and tends to its own abolition. Such is the Divine Law in the permission of evil. It is also a universal law that love shall reward itself. Thus it fares with every one just as he wills to others.—Swedenborg

In our Father's Kingdom perhaps we shall be blessed with what here has been denied us, to know one another merely by seeing one another, and thence more thoroughly to love one another. -Gothe. The facts of Spiritualism amply cor-roborate this theory of the great German poet,-

Intrinsic obscurity does not characterize mental philosophy slone. It is equally true of many auticets of inquiry that lie at the basis of the physical sciences. Life, force, cause, matter, spirit, substance, though essential terms in scientific statements and reasonings, are (like z, y and z in algebra) mere names for our ignorance, and will probably remain undefined until the philosophy of mind shall have become a positive acience.— which it may be in Heaven, but hardly in this world.—A. P. Peabody.

Sturgls June Mootings.

The yearly meeting of the Spiritualists and Free-Thinkers, held at Sturgls, Mich., on the 14th, 15th and 16th of June, in commemoration of the building of the Sturgis free platform, was in many respects quite a remarkable gathering. It was so, first, from the large number of persons who came from a distance to attend. The states of Indiana, Ohio, Illinois, New York, Massachusetts and Texas were represented, besides the immense number who attended from far and near in our own state of Michigan. The building, to use a homely phrase, didn't begin to hold the anxious crowds who flocked towards it during the latter half of the time these meetings lusted.

SPEAKERS IN ATTENDANCE. The regular speakers were Giles B. Stebbins, of Mich., and Cephas B. Lynn, of Mass.; Dr. York, of Cal.; Elder Stewart, of Ind.; and S. A. Thomas and Mrs. Piersall, of Mich. Mr. Stebbins reasoned in his usual gentle and persuasive style of the necessity for the unimpassioned investigation of all that re-lates to duty and happiness. Mr. Lynn advocated free religion. Dr. York defended science. Dr. Thom-as and Mrs. Piersall labored for morality and angel visitation. The meeting was called to order by Mr. J. G. Walt, President of the Sturgle Harmonia Society, and Thomas Harding was appointed Secretary. Mr. Walt, on taking the chair, welcomed the people to Sturgis.

THE ADDRESSES.

In the afternoon Mr. Lynn lectured on "Liber-alism." Mrs Piersall spoke for an hour on the subject of "Salvation." Mr. Stebbins lectured, his outgets in "survation." Mr. Stebbins lectured, his subject being "The Strength of the Platform We Stand on." Dr. York gave a discourse, prefacing it by reading the poem, "The Coming." He finds that everywhere he has traveled there is an aptitude for Spiritualism.

Saturday afternoon and evening opened, as nou-

CONFERENCE.

al, with conference. Alfred Hoyt, of Nottawe, St. Joseph county, Mich., read the platform of the Liberal League, and explained more fully the aims and modes operands of the same, and U. B. Lynn moved a resolution to the effect that this meeting endorse the platform as read by Mr. Hoyt, which was carried, after which Mrs. Piersall spoke; subject: "The best way for the Children of Earth to Live." She was followed by Dr. Thomas. At the evening conference Mr. Westontield described spirits under influence; he spoke at some length, inviting the visitor and skeptic to investigate freely; and then C. B. Lynn lectured. He spoke on the subject of "The Ideal Man. Mr. Stebbins then read a poem, which closed Saturday's exer-cises. Sunday was third and last day. Conference in the forencon. Dr. York and others took part in the exercises. Near the close, ten minute speeches were the order of the evening. Mr. Wilson, of Illinois, spoke. Elder Stewart directed attention to the educational facilities of Notre Dame and St Mary's, where priest, teacher and pupil stand ou an equality; he pronounced an eulogy on this institution of learning. Mr. Stebbins then took his ten minutes. He said what he wanted was to be true to himself; when you go to your homes, my friends, be true to your own thoughts, for those who are, are true to themselves and to mankind. Mrs. Piersall spoke of the beautiful truths that had been uttered at the convention, and exhorted the people to hold meetings at their homes, after which Mr. Lynn delivered the closing lecture. THOMAS HABDING, Secretary.

Sturgis, Mich.

A. B. Severance writes: I have just returned from attending the Minnesota State association of Spiritualists in Minneapolis, and feel to write something of the results. It was a three days' meeting, and with such speakers as E. V. Wilson, Sasie M. Johnson and Mrs. Dr. Severance, and Frank Mead, it became exceedingly interest ing. It took a very practical turn, discussing all subjects with marked ability. Mrs. Severance gave a lecture upon Capital and Labor, or How to Solve the Industrial Problem, which was listened to with wrapt attention by the audience, and they decided it very sound, and what should be heard all over the land by all classes of people. I found a deep interest in Spiritualism in Min-

nesota, and a growing interest in all reforms. I think the people; as a rule, in advance of our speakers, demanding more radical thought. I think also that this will apply to the churches, with some ex-

I found the Religio-Philosophical Journal and its improvements spoken very highly of, and great credit given its editor for the very able manier in which it is conducted.

Mr. Wilson was very successful in his tests, and brought many to look with astonishment when they found the dear ones that were in Spirit-life beside them. My time was all taken in giving "Psychometric

Readings," with my usual success. There is a growing demand for mediums and speakers, but they must he of the first class order. The speakers should have more education, and the mediums be more truthful, with power to remove all honest skenticism.

I judge from the number of meetings I see ad verlised in our paper, that much work will be done, and I know great good may be accomplished by a judicial management of these meetings. Free and radical thought seems to be what the people are hungering for.

There Were Giants in Those Days.

The discoveries of fossil remains of gigantic lize in Colorado, by Prof. Lakes, is unparalleled in the list of modern geological discoveries. These remains of a vertebrate animal were found in strate where heretofore no vertebrate fossil remains have been known to exist. The more periect specimens were found in the clay immediately underlying the sandstone, while other remains were blasted from the rock. Five of the vertebra averaged 11 and 15 inches in diameter.

The largest bone exhumed was a piece of a thigh bone five feet in length, 12 by 28 inches in diameter and weighing six hundred pounds. The remains are deposited in the muceum of Yale College, and Prof. Marsh has pronunced them to be the remains of the largest known land antmal. He names it the Titano-Saurus, and estimates its length to have been about sixty feet, and when standing on its hind legs, as it had a play-ful way of doing, the Titana stood eighty-five feet high, a veritable mountain of flesh.

Adam must have been struck with astonishment

when this monarch of the animal world came up to his puny master to be named and registered and they must have been rather unmanageable for Father Noah when he brought them into the ark. When the geologists make some discovery that starties the world by its magnitude, and opens up the countless wonder of the ages past, how tri-ling and whimsical seem the old stories of creawe were once taught to believe.—Buffalo In-

Query. Were there two or seven of them in the

J. M. Poebles writes: I am delighted with that series of articles appearing in the Journal un-der the heading of "Devotional Spiritualism." Religion, innate in humanity, is one of the distinctive lines of demarcation between brutes and men. Cultured men are almost uniformly devotional and religious. In the lower races religion takes the form of superstition. Religious culture and moral enthusiasm are among the needs of Spiritualists. This athelatic, irreligious phase of Spiritualism, together with the conjuring of impostors under the name of "mediums," have been the bane and the curse of the spiritual movement.

I.M. Towner and others, of Ciay Center, Kansas, writes: Dr. C.P. Sanford has just closed a course of lectures on Spiritualism at this place, to the entire satisfaction of all Spiritualists here, and we have invited him to return, and freely recommend him to the Spiritualists of Kan. as an able advocate of the cause of Spiritualism and of liberal thought generally. Some of the friends, we learn, are confounding the name of Dr. C. P. Sanford, our lecturer, with Col. J. P. Sanford, the Oriental traveler, and formerly Universalist minister. It is

D. L. Pyle writes: I like the Journal and your fairness in dealing with scamps and those who are afraid to show their hands.

Ed. Lyon writes: The way you are treating the humbuge and frauds, decided me to take the

JOURN AL.

Mary Dana Shindler, the Poet and Editor of the Voice of Truth. Endorses the Journal and Bids us God Speed.

Mr. Editor:--I received by to day's mail your very valuable Journal, and was delighted to see it. as I had not read one for six weeks. Of course the numbers which come in exchange for the Voice of Truth go to the junior editor in Memphis, and f have been too weary to read or write much. But now I am beginning to hunger for the weekly repast which you apread before your readers, and am glad that my wants are to be supplied. As I am anxious to acquaint myself with the debate now in progress respecting fraudulent manifesta-tions, please send me numbers 13 and 14. I hate to be troublesome, but I have received sufficient evidence of your kind and generous nature not to feel seriously uneasy.

Dear brother, the course you are pursuing will meet with the approbation of the best class of Spiritualists, namely, those with whom truth is of the first importance. What mean these continual the first importance. What mean these continual exposures, this constant ery of "fraud?" It had become an absolute necessity that the phenomenal phases of Spiritualism, especially that of "form manifestations," should be subjected to crucial tests. That there were fraudulent manifestations through approximate the subject of the subjec tions through genuine mediums, I thoroughly believe. I have seen such myself, but that did not shake my faith in the genuineness of all manifestations. And in regard to spirit messages, it is time we were learning that disembodied spirits are by no means infallible, and that it is extremely difficult to establish their identity. When I first went to New York on my investigating tour, I called upon Mr. A. J. Davis, and though he was polite, I thought him very cold. I was painfully struggling out of darkness into light, and needed above all things, sympathy. He saw my condi-tion, and was uneasy lest I should be led astray, and felt, I suspect, like holding me back. But in the course of the summer his whole manner changed; probably, with his keen intuition, he saw that practicality and common sense entered largely into my composition, and that I was in no special dauger of losing my mental balance. The objection is so often made—and I think with some reason—that Spiritualists often seem unfitted for the common concerns of life, that it behooves us to be on our guard, and try—to use a very expres-sive slang word—to keep our heads level.

Go on, my dear brother, in the course you are purating; battle for truth and honesty; better be too strict than too easy; honest mediums need not fear, nor honest editors either. Honesty is the best policy. I give you the right hand of fellow-ship, and bid you " God Speed."

MARY DANA SHINDLES. NACOGDOOMES, Texas,

Does not Desire a Membership in a Secicty Which Discountenances Hone. est Investigation.

The name of Dr. S. J. Avery is familiar to all Western Spiritualists; he was among the first members of the society over which Dr. Bushnell presides, and for whom Mrs. Cora L V. Richmond lectures. Dr. Avery was for years conductor of the Children's Lyceum and president of the society. We give place to the following letter from himself and his wife, as it expresses the feelings of many others. We would say, however, that, though euuningly worded for the very purpose of creating the impression that the document headed: "To the Spiritualists of Chicago and the Northwest," was really the sense of the First Society as a seciety, it is in fact not so, the whole affair having been conducted in an irregular and indiscreet manner. In their baste to save the society, they have foolishly precipitated the very catastrophe they were so industriously seeking to prevent: L. Bushnell, Esq.,

Pres't First Society of Spiritualists.

DEAR SIR AND BROTHER:-Having read "a flatfooted document from Spiritualists," published in in the Chicago Times of this date, and not desir-ing a membership in any society which discountenances honest investigation in a spirit of fairness and justice to both the medium and those who are earnestly seeking for truth, you will please crase our names from the roll of members in your soci-

ety, and much oblige yours, S. J. And Ohive L. Avery.

Dr. J. York writes: I am highly pleased with the position taken by the Journal in regard to mediumship, for it must come to this at last; good and true mediums will stand the test: frauds will be suppressed and the cause of truth advanced in the world.

I am still on the "war path" and have no complaint to make. To get something out of this world, one needs to tring faithful labor into it.—This I am trying to do. I have lectured almost constantly since I reached Michigan, and have had, almost invariably, large audiences. I have engagements sufficient to hold me until the 20th of August, when I hope to start for the great Liberal gathering at Watkin's Glen, N. Y.

The first Saturday and Sunday in June, we held a grove meeting, at Otisco. About five hundred people were present, and everybody was pleased. people were present, and everybody was pleased. The second Sunday at Rockford, we broke the bread of nature to a large gathering, it being their quarterly meeting. The third Friday, Saturday and Sunday, we had the pleasure of attending the Sturgis yearly meeting, and such a crowd of happy people from far and near, it does one good to meet

We are open for engagement during July to speak on Liberal topics.

The second Saturday and Sunday In August, I shall be at a grove meeting at Piahuwell, under the management of Bro. Earl, which promises to be a large and interesting meeting, and on the third Saturday and Sunday in August, a grove meeting at Sparta Center.

After the 25th of August I will be glad to receive calls to speak in Ohio and Western New York, on Religio-Scientific topics, as well as the political issues of the day.

The Supposed Spirit, A. A. Ballou.

H. H. Chocher, writes: I am in receipt of an article written by S. B. Perry in reply to the protest of the alleged spirit of A. A. Ballon, and am so well pleased with the expressions contained therein, that I feel compelled to acknowledge to you at this early moment that they are in perfect har-mony with my own ideas, and I think demanded to be placed before our friends at large in justifi-cation of the action taken by a few honest Spiritual. ists and investigators, as regards the refusal of Messrs. Bastian and Taylor to grant them a few testscances, in order that they, Spiritualists, might be able to more positively come before the world and sustain Messrs Bastlan and Taylor as honest mediums., I hope that all honest Spiritualists and investigators will sustain you in the publishing of all such articles. Chicago, Ill.

Mrs. S. R. Rogers Heyder, a medium for over twenty years—known from Maine to Califor-nia, writes: The course you have taken meets with the approval of the majority. We all trust you will mete out justlee to all, and here in Call-

fornia wo all seem to feel and say you have done

J. Winchester writes: The Remoto-Purcosormean Journal never suited me so well as since you have controlled it.

Three may keep a secret-if two of them are

Our remedies oft in ourselves do lie, which we ascribe to heaven.—Shakspears.

When you have absolute knowledge, you have no further use for belief.—N. H. Dillingham. He noble-minded! Our own heart, and not other men's opinions of us, forms our true honor.-

All other love is extinguished by self-love; beneficence, humanity, justice, philosophy sink, under it.—Epicurus.

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A wonderful Instrument. Produces a gulet, passive state of rest of mind and body. Restores lost vitality, gives life and strength to the weak and nervous, when all other means full. Builds up wasted structure and quickers the nervo-vital fluids. Pain is cured, health restored. Will produce the mediumistic state and develop chair voyancy. Sent everywhere for \$1.05. Agents wanted. Dr. W. A. CANDEE, Bristol., Conn.

TESTIMONIALS.

DR. W. A. CANDER, Sir:—As references are saked of Your 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 eave you the trouble of reference, and me the trouble of writing a certificate, on each eccasion, 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 has also make an influence, it has also the effect of quieting her nerves and resting her very much when tired and in an exhausted condition. She has also been able to dispose 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 make; when it was far from being perfected. She would not now part with it for many times in cost.

norfected. She would not now part with it for many times he cost.

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

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

Bristol, February, 1838.

received the Vitalizera all right. Think they possess great power to soothe and quiet the nerves; had a verson hold it w 10 was quite sick, froubled with indigestion; it put him to silep in a few minutes. When he swoke he felt greatly relieved, it relieved the pain from the foot of snother person, and several persons were affected favorably by the electric current of the instrument.

I have the Magic Cup and Home Shoe Magnet, but think this fill help me more than snything I have yet seen.

Very respectfully. Mas. T. P. Honnshook.

No. 2,318 Koff Street, Wheeling, West Virg.

"THE GENESIS AND ETHICS

CONJUGAL LOVE."

By A adrew Jackson Davis. Price, in paper, 50 cents; in cloth, 75 cents; postage free. "For sale, wholesale and retail, by the Rango Panto-Kiphical Publishing House, Chicago.

Continued from First Page

son was present, and manifested as well as he could for the first time; that the face I saw was his, but the hand, as far as outside touch was felt, was the medium's, and yet the medium was true, acted upon by spirit power, yet unconscious of how the manifest-ations were performed and to what extent, and often was as doubtful as the most skeptical in the audience. I am aware that all mediums for physical manifestations are more or less unconscious at certain times, and are used by spirits to assist them in their manifestations; if not, there would be no need for the mediums. Spirits have no form to the sensuous vision of mortals, hence when spirits materialize themselves through mediums, and are grasped by mortals, it must be the materialized part which belongs to the medium; it can be nothing else, as the spirit is clothed with the physical emanations of the medium. Why should not the spirit be placed under test conditions for selecting a medium capable of de-ception? As well might the spirit swear how much of the manifestations belonged to him or her, and how much the medium's, if the medium was controlled and unconscious. I think it would be well to place lectusers under test condition, and have them swear how much of the discourse belonged to them, and how much to the spirit purporting to control. Many questions asked and answered by spirits through the Jour-NAI, need vouchers as to truth and genu-ineness, for in my opinion spirits may be as ignorant and deceptive as mediums. I say, allow all spirits to come and manifest themselves as well as they can through the im-perfect condition of all mediums, and let the audience and committee trust their senses as to the truth or falsity of the manifestations and communications. For my part, I would as soon trust the medium as any outside influence having no interior knowledge whatever of spirit influence. When we shall all understand the spiritual better, we shall arrive at the conclusion that there can be no leaders in Spiritualism. M. L. SHEEMAN.

Adrian, Mich.

Speaking Mediums. NO. II.

BY. C. O. POOLE.

[From the Lunner of Light, June 23ed, 1878.] In the first place, let me state that during

my twenty-three years' acquaintance with Mrs. Cora L. V. Richmond, I have continu-ally entertained kind and fraternal sympathies for her, and particularly for her work

I do not doubt that at certain moments she is very inspirable, and, under favoring circumstances, receives spasmodic inspira-tion direct from the inhabitants of the other world. But I long ago discovered that, owing to her earthly surroundings, and varying conditions of receptivity, such inspiration was exceedingly fluctuating and unreliable. As a consequence her public teachings are, alas, often confused and errone-

With the love I have for the Harmonial Philosophy, I cannot remain silent and see its inducace impaired and undermined by her partially illumined utterances.

In her late lecture she says (see Banner of Light, March 2nd, 1878):

"The Harmonial Philosophy is an intel-amounts to malevolence. of the spiritual forces of the universe and their contact with matter in the form of human organization; an intelligent statement of the natural process of death, and the effect which that process has upon be-ings here and hereafter, and an absolute recognition that not only the forces of na-ture that are visible and reliable to colors. ture that are visible and palpable to science, but the forces that are invisible and impal-

be the subject of human study, and become the sources of human guidance.' As an impromptu definition of this phi losophy the foregoing will do quite well.

It is followed by the allegation that—

pable, are still governed by law, and may

If there is to be a criticism, it will come later, but it will not come upon the impetus which governed the first works of this youthful seer, that impêtus being a genuine

inspiration." Correct, Mrs. Richmond, and in accordance with a definition of "genuine inspira-tion" on page 38 of Nature's Divine Revela-

tions, reading thus: "The medium existing between thought and thought, between mind and mind,
. is the only active, pervading medium

which I am dependent on for the conception of thought, and for the perception of all things of a refined, ethereal or spiritual constitution." . . . Again, same page, "I am not impulsed or impressed by the constitution." thoughts or feelings of a foreign person, though I am eognizant of them through the medium above termed ethereal.

For over two columns of her discourse we thus have Mrs. R. on the air-line double track of truth, impelled by the immortal

principle of "genuine inspiration."

What a pity that the inspirable woman should jump the track and land her precious subjects in the quagmire of superstition. Many portions of her address which follow are so irrelevant, contradictory and absurd that they might be disposed of as was surd that they might be disposed of as was the argument of the lawyer in court: Says he judge, after listening an hour to the counselor: "In the commencement of your

upon which the law is grounded is foreign the subject and ridiculous." How can the following be reconciled with Mrs. R.'s premises above quoted, and especially with the facts as known and related by the seer?

speech you correctly stated the law of your

case, but your argument as to the principles

"We believe the first volume or work, comprising three books in 'Nature's Divine Revelations' and the five volumes of the 'Great Harmonia,' were under the direct inspiration of spiritual beings, who revealed to him through his clairvoyant powers the various conditions of spiritual and human life therein portrayed, and the needs and requirements of humanity in connection with spiritual existence."

These books were published during the years intervening between 1846 and 1860. As to their origin and authority, the author's "evidence is the best and highest that the nature of the case will admit of." On page 375 of the 3d vol. Great Harmonia, it

"I am regarded by some minds as the founder of the Harmonial Philosophy; and this idea is what I now desire to correct. The authority of this philosophy is Truth; it is not based upon the revelations of 'Davis' but upon the revelations of Nature. All truth may be found in Nature, and the nature of man, because God lives in Nature; therefore when we study Nature we study God; therefore, too, in proportion as we comprehend Nature, in the same proportion we comprehend God. The terms revelation and development are synonymous."

In the year 1857 Mr. Davis published his

autobiography. Herein he relates his own wonderful experiences of growth into a self-centered and independent clairvoyant.

In the fortieth chapter is a graphic descrip tion of his process and methods of arriving at truth, concluding thus:

"And, in view of the foregoing reliable explanation, how glaring becomes the mis-apprehension of those who advertise my lectures as given through the mediumship of A. J. Davis, as if my mind (while in the the superior condition) were an insensible. unintelligent and passive substance, -or a spout, through which disembodied personages express or promulgate their own speeffic opinions! This is an egregious errormost unwholesome misrepresentation. The special influence and guardianship of spirifual beings are interpolated, so to speak, into the independently-written chapters of individual existence. Such is an immuta-

ble law of humanity.
"And thus, amid the trials of life and the changes of death, the consolation is, not that we have been playing a part of insensate automatons under incessant inspirations from spirits, but that we are self-existent and responsible beings; and that aided now and then by these providential agents, we have at last climbed to the summit of that rudimental mountain which enables us to step upon the less rugged activities of a yet

higher and more happy world." And again. In March last Mr. Davis published his intensely interesting and instruc-tive book, "Views of Our Heavenly Home." Sec. 5, in the Appendix to that work, enti-tled, "Diversities of Spiritual Gifts without Antagonism," is invaluable reading for Spiritualists just at this time. The subject of the "Superior Condition and the Medi-um State," is pointedly treated by making quotations from his first work, "Divine Revelations." Near the conclusion he says:
"You still insist that my mind must be

instructed by some particular band of spirits.' If this was the truth, I would be most happy to announce the fact. But you read on page 42 and 43 of 'Divine Revelations,' this unqualified additional explanation:
When I pass off [that is rise above the oppressive sense of a physical body] into the dependent state of clairyoyance to receive impressions. I receive them as the knowledge of the essence of the substance which I had a previous desire to investigate.

THERE I DO NOT HAVE ANY COUNSEL-OF OR INFORMER. . . . I do not observe entities as they would be naturally known to exist.' One broad extensive light pervades all the second sphere, which light is the medium of perception and association.' Further on (see page 44) you read: "It is impossible by words to convey a full and adequate conception of the manner in which I arrive at truth. . . MY INFORMATION IS NOT DERIVED FROM ANY PERson that exists in the sphere into which my mind enters; but it (the information) is the result of a law of truth emanating from the Great Positive Mind, and anating all spheres of existence. It are pervading all spheres of existence. In accordance with this law truth is attracted to and is received by the mind."

Now Mrs. Richmond is perfectly cognizant of the uniform and positive testimony of Mr. Davis concerning the phenomena of his spiritual illumination. Therefore, in spreading before the world the egregious falsehood contained in the last quoted extract from her address, her presumption

But here comes an old and familiar quaintance.

Over twenty years ago it was the pet theory of the then youthful Cora that the spirit can leave its earthly body, roam ed libitum around this and the spirit-land, gather knowledge and happiness, and then

return to occupy its earthly tenement.

His ripened womanhood nurses this childish fancy, and the worthless delusion is now fathered on the Seer, thus:

"We believe that some of the later works have been the result of his visitations into spiritual life, under what he considers independent clairvoyant conditions; namely, that the spirit having become ac customed to and found the way, can visit the spirit-land as well while an occupant of the physical body as of the spiritual body, and that this does not necessitate the control of another spirit, but he may meet other spirits on the way and sojourn with them as with friendly convocations.' Hallucinations of this kind were repeat-

edly inflicted by her and others upon the people of the city of Buffalo, near a quarter of a century ago. During the girlhood of Mrs. R. she lectured for nearly two years in that city with Thomas Gales Forster, both speaking as trance or spirit-medi-ums. They taught that a disembodied con-trolling spirit displaced the spirit in the human body, and the spirit thus ejected visited Niagara Falls and other places, "meeting other spirits on the way and so-journing with them as with friendly con-

Mr. Forster was then in the full vigor of manhood, a large brained man and a splen-did iconoclast, of the Ingersoll type. I then believed, and have not changed my opinion, that the mind of the young Cora was influenced by the convictions of this

eloquent and determined co-laborer.

At a meeting of Spiritualists in that city in those days I made an urgent protest against this childish and absurd doctrine. It seemed to me then, as it does now, that any person with wit sufficient to distinguish an oak tree from a tree toad, can detect the utter fallacy of such teachings, which dethrone reason and subvert some of the vital principles of the Harmonial Philosophy.

A critical essay by Prof. William Denton, entitled "Hindrances to the Spread of Spiritualism," has just been published. The learned gentleman says: [Mr. Denton's views were published in No. 14 of the Joun-

NAL. As a lover of truth of progress, and my fellow-men—as a believer for thirty years in the basic facts of Spiritualism so elevating, I agam protest against these diabolical incantations.

Frands,

From a letter from Mr. Epes Sargent, under date of Beston, March 29th, 1878, we quote the following:-"There is no surer index of the activity of Spiritualism than the exposure of frauds, as the proportion generally keeps pace with the increase of the demand for genuine phenomena. There have been several cases of late where genuine mediums, made desperate by impecuniosity, or discouraged by the existence of a supply in excess of the demand, have turn-ed exposers, and repudiated their mediumship. In all instances the poor fellows have been utterly powerless to throw the least light on such phenomena as were unmistak-ably genuine. —London Spiritualist.

DEVOTIONAL SPIRITUALISM.

Being Short Sunday Exercises for Spiritualists.

NUMBER ELEVEN.

[The thinkers and seers of all the ages have the lankers and seeks of an end 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 great attainments well fit him for the task, and article his labors to the highest consideration. It 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.

All power, in its last analysis, is willpower. Everywhere do we see matter as ruled by its ford and master, Mind; how then can it be the progenitor of mind? Cun the transient produce the permanent? Can the lower call into existence the higher? Can the less include and produce the greater? Can blind diversity summon into being conscious unity?—in a word, can mud pro-duce mind, or body create soul?

It is no answer to this to say that we cannot comprehend or explain any form of existence beyond the reach of our physical senses; for it is not a question of what we can comprehend or explain, but of what we are bound to infer. It is true that we may not be able to say anything about the ori-gin of mind, or to explain how mind became active in producing matter, but neither can we explain how thought comes to be thought even at the moment of reflection here and now.

The phenomenon of thought in the caze of the duliest rustic, is every whit as wonderful and inexplicable as the thought of God. Can the materialist tell what matter is? Nay, the blade of grass defies him as much as Defty. The difficulty of comprehending then or of giving explanations is hending, then, or of giving explanations, is no hindrance here to the theistic conception. The only valid question is: Are we, or are we not compelled to draw the conclusion that mind is first and deepest, and matter last and superficial?

We may admit that the world of spirit is a world of mystery; but are we not driven, to infer its reality? What mind may be apart from matter, we may not know; but are we not compelled to date matter from mind in a descending scale? The whole tendency of science is to show that this is inevitable. Matter is purposeless and mul-titudinous, and it is mind that has to come in to set in order, to unite, to direct, to combine the whole, and to form a conception of the whole as a universe. And surely, if mind is necessary to form the conception of a universe, it is not less necessary for the

production of a universe.

If materialism were all the truth, that is, if matter were first and supreme, the dominant forces should be all solid and most palpably material. But the fact is, that the nearer we get to the controlling forces of nature, the farther we get away from the palpable and solid. It is unceasingly urged upon us by nature that the unseen world is a world of causes, of primary forces, of permanent powers. All the most powerful and universal forces are now referred to minute vibrations of an almost infinitely attenuated form of matter. Light, heat, electricity, magnetism, and probably vitality and gravitation, are believed to be but modes of the motion of a space—filling ether. Thus all the manifestations of force in the material world are produced by a form of matter so impalpable that only by its effects does it

become known to us.

How easy, then, is it to infer, nay! how inevitable is the inference that the unseen universe is the universe of abiding energies! And how surely we are led on to the conclusion that an order of beings may dwell there, who have the tremendous advantage of the use of those ethereal forces which are the overflowing tountain from which all forces, all motion, all life upon the earth or-

Every atom of the tree's trunk, every fibre of the corn-blade, and every tint of the rose, is but an outward and visible effect of an inward and spiritual essence. A ceaseless ebb and flow of life between the seen and unseen is going on, and the life seems to begin in the unseen. With what solem-nity and pathos does nature, in her loftiest movements and monitions, proclaim that "the things which are seen are temporal, but the things which are not seen are eter-

nal?" Not the least of the many reasons for holding by our faith in the Spirit-world as the world of causes is this: that it supplies the key to some of life's darkest problems; gives unity and direction to all forms of being; explains the stream of tendencies that works for righteousness by working for perfection through personal or structural development; suggests that nothing is high or low, great or small to the one Infinite Power; obliterates the distinction between natural and supernatural, and presents the inspiration of the everliving spirit as a permanent means of intercourse between the human and the divine; and while it shows us that all things are moving on to vaster, fuller, diviner life, it interprets and transfigures all the world's religions, and enthrones justice to every living thing as the

supreme law of the universe. Here, then, in the facts and promises of Spiritualism, we find not only the philosophy but the religion of the future. Its brain will be the brain of science, its heart the heart of universal love; and its eye the eye of the seer, recognizing eternal realities through the veil of the temporal. This religion will help men to know that there is something higher than the things which perish in the using, and turn to ashes in the over eager hand; it will make God a reality in a life, and not merely a name in a prayer it will make immortality a present fact and not a distant hope; it will intertwine matter and spirit, the unseen and the seen, earth and heaven; it will triumph over death, giving beauty for ashes; and restore to break ing hearts the companionships that seemed forever at an end; it will give the sublimest motives, the divinest aids, the surest reasons for living a noble life.

RECITATION.

"At evening time it shall be light;"
Then why, my soul, so sad and low?
Strengthen thyself in heaven-born might, And on thy way rejoicing go. The clouds that hide the sun all day, And keep his glories from our sight, As night draws on shall melt away— "At evening time it shall be light."

Scatter our night, Eternal God!
And kindle thy pure beam within; Free us from error's deadly load,
And break the bonds of earthly sin.
A thousand objects all around In false, delusive colors shine; To purge them clear, we ask, O Lord,

But one immortal beam of thine, Father! we know no sun but thee: Shine in our souls divinely bright;

From sin and sorrow set us free, And through our senses shed thy light. INVOCATION. We thank thee, Infinite Spirit, that to spiritual eyes there is no death, no grave; that thy life once imparted endureth, and that the dissolution of the visible is the release

of the immortal. Lord of the seraph and the worm; Ruler of the universe; we are in the hollow of thy hand; do unto us as thou deemest best, for what thou doest is well done. Thou art Life, and while thou art, we shall be. Thou art Love, and we need not fear. Thou art Light; O, illumine us with thy truth. Through the saints and blessed societies, that do thy errands, that delight in thy service, and whose joy it is to deliver from sin, shed thy gracious influences around us, and lift us above those clouds of time that we may share, if only for a brief moment, in their celestial peace. Sanctify unto us all our trials, all our afflictions. Give us hope; give us resignation; give us the live-

ly faith that looks through death. Watch

over our beloved and prosper them with a true prosperity. Fit us all for the better life, and keep us in the plenitude of thy infinite love. Amen. HYMN.

Come, Holy Spirit, come! Let thy bright beams arese; Dispel the sorrow from our minds, The darkness from our eyes, Revive our drooping faith, Our doubts and fears remove,

And kindle in our breasts the flame

Of never dying love. 'Tis thine to cleanse the heart, To sanctify the soul,

To pour fresh life in every part. And new-create the whole. Dwell, Spirit, in our hearts; Our minds from bondage free;

Then shall we know, and praise, and love, And rise at length to thee. BENEDICTION.

May the peace of a pure heart, of a mind diligent in search of the truth, of a life active in good works, be ours. And may the Lord God and his good angels be with us to enlighten, to strengthen, and to cheer; and may we be ever recipient of their love and grace. Amen!

Lassed to Spirit-Life.

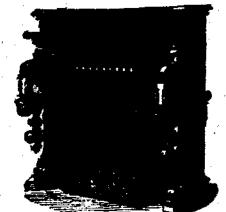
Possed on to the higher life from Cakland, Cal., June 10h, at 5 o'clock A. M., Mrs. Frances H. M'Dougall, in the 78rd

She had not been very well for some two weeks, yet on the day before her death she entertained some friends and read a portion of her peem, "Joan of Arc," on which she was earnessly engaged writing. She rediced for the night as well as usual, but was about midnight attacked with severe pains in the stomach and after a low hours of suffering the breathed her last. Like rigened froit, she dropped away as the chilling breath of line's automa winds awayt over the heavily-laden broughs of her matured life. She has been a Spiritualist and medium from the first dawning of its new light, and has labored through the heat and burden of the day with no other reward but that of doing her duty and the hope of obtaining a home which fortune deniced her, only as she found one in that of others. In a last letter to me she said: "If our book "Beyond the Veil," dees not present nie a home, then minst I wait until get there." Loving, kind and generous in her nature, combined with rare genius and poetical talent, too spiritual to be fully appreciated by the popular mind, she failed to realize her little benefit in a pecuniary sense, for the volumes of present published for want of means to do so. Angels now have well-coined her to a brautiful home which she had been permitted to dimly seenth forteshadow, where the ideal has become the real.

Bishop Creek, Cal.

real. Bishop Creek, Cal.

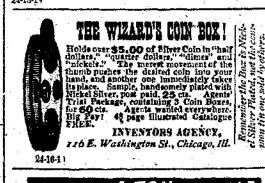
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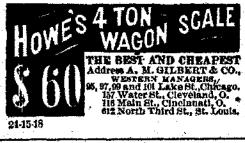


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