





Our Young Folks.

The Little Pilgrims.

Mrs. H. F. M. Brown sends the following exercises, for our Children's Progressive Lyceums. Conductor: Hail! hail! Little pilgrims!

MINNIE WARREN'S BURIAL.

The Little Mother and Her Babe Laid Away in a Child's Coffin.

[From the Middleboro, Mass., correspondent of the New York...

Minnie Warren was buried this afternoon with her baby in her arms. The funeral services were to begin at 2 o'clock, but long before that so many persons came from Middleboro and adjoining towns that it was impossible to accommodate more than a small portion of them in the house.

At 2 o'clock the family assembled in the parlor around the casket. This was of black-walnut, covered with blue silk velvet, and was lined with white satin. It was the casket of a child of 10 years, but as the friends looked within they saw the little mother with one arm embracing the girl baby, whose face lay nestled close to the mother's bosom.

Soon after 2 o'clock, the house being uncomfortably filled, and fully a thousand persons on the lawn outside, a chant was sung by a choir, and the Rev. Dr. Dyer made a short prayer. He then spoke of Minnie's kindness and sweet disposition.

"I shall live," she said to her sister, Mrs. Southworth; and after her baby was born she said with a smile, "I know I should live; take me and rock me." The sister took Minnie in her arms, as she would an infant, and rocked her.

BOOK REVIEWS.

THE ETHICS OF SPIRITUALISM: A System of Moral Philosophy, founded on Evolution and the continuity of man's existence beyond the grave. By Hudson Tuttle, author of "Arcana of Nature," "Antiquity of Man," "Career of the God-Idea in History," etc. Chicago: Religio-Philosophical Publishing House, 169 pp. Price, in cloth, 60 cents; Pamphlet 40 cents.

We have carefully read "Ethics," and must say the subject has been admirably handled all the way through. Mr. Tuttle's style may be called facile, for he cuts boldly into and clear through many errors, and unsparingly lays them open to view; then leaping the chasm thus caused, he conducts the reader into the fields of deductive truth with the hand of a ready master.

The chapter on the Appetites shows the benefit of being natural, temperate and judicious, to insure happiness. The selfish propensities are discussed somewhat at length, and it is shown that when held to their true sphere, they are pure and right-perverted, or in excess, they lead to wrong doing and the injury of others.

The province of the Will is carefully examined, and shown to depend upon the action of all the faculties. The relations of labor and capital are tersely stated, and the rights of labor, clearly, though briefly, laid down; the illustration of the mill is very happily presented. The rights of woman are shown to depend upon the question, "Is she a human being?"

Monogamic marriage is presented as the only true domestic relation, and is viewed in its different bearings. Mr. Tuttle concludes the work with the idea; that what is possible to one is possible to all; that Spirituality makes man the divine centre, and that he should purify the inner temple of his soul, in order to have healthy spiritual growth; that we are not living for ourselves alone, but for the good of all.

The author grasps his ideas with a strong mind, and indites them with the pen of a ready writer. The book is replete throughout with suggestive ideas, calculated to stir the minds and impart an impulse to the thoughts of the reader, and is a work every Spiritualist, and every opposer of Spiritualism, should thoroughly read and ponder.

D. P. KAYNER, M. D.

A Partial List of Magazines for August.

Popular Science Monthly, Supplement.—(D. Appleton & Co., 549 and 551 Broadway.) Contents: The Approaching Total Solar Eclipse, by R. A. Proctor; A Modern "Symposium," II. Subject: "Is the Popular Judgment in Politics more just than that of the Higher Order?" Consciousness of Time, by Geo. J. Romanes; What the Sun is Made Of, by Norman Lockyer, F. R. S.; Political Economy as a Moral Science, by W. Cunningham; On the Position and Influence of Women in Ancient Greece, by J. Donaldson, L. L. D.; Impressions of America, by R. W. Dale; On the Possibility of Explaining Past Changes in the Universe by Causes at present in Operation, by S. Tolver Preston; What is Morphology? by W. K. Parker; The Evolution of Beauty, by F. T. Mott, F. R. G. S.; The Fear of Lightning; The Problem of Final Causes and Contemporary Physiology, by Paul Janet; Brief Notes.

Revista Espiritista for July, published by R. Reynaud, Montevideo, is just at hand, containing articles of interest.

Items of Interest—Gems of Wit and Wisdom

A little child held a mirror, bright as burnished silver, and every thought of the child was written thereon, and every deed was pictured day by day. Day by day the present overshadowed the past, and the outlines of the old became more dimly defined. At times the mirror was bright and beautiful when thoughts white as snow were written thereon, with pictures lovely as Eden.

There were pictures of joy, of misery, of pleasure, of pain, of duties done and neglected, of successes and defeats, of anticipations and regrets of wonderful kaleidoscopic change. And the child thought and the man and the world that the new writing, with its sharply drawn images, ever blotted out the old, and that the fading outlines disappeared forever. But there came a day when the child having ascended the pathway of life, and descended, reached the headlands over the mystic sea which waves with sullen waves the shores of death. The dawning light from the remote horizon was caught by the mirror, and it became a blaze. Every thought, every image which had beautified or darkened its fair face appeared in an ineffaceable panorama.

If the spirit, while in the body can influence the spirits of others in the body, at a distance of hundreds of miles, it is surely not unreasonable to suppose that when the spirit has dropped the body, it can still influence them, and thus reveal its existence. Besides this, we have abundant evidence that the spirit does communicate with the living, thus establishing the third fundamental principle of Spiritualism.—Denton

GENUINE religion is "our savior," no matter in whose name, or in what age it appears. It has even saved Christianity, made it popular and respectable in spite of the crimes of its misrepresenters and creed-makers. It knows nothing of "substitution." Its "saving grace" acts through the natural laws of inspiration and growth, because it is only through these processes that souls are schooled for higher life. Its "probationary period" never ends here nor hereafter, while there is a crooked path to make straight, a mistake to correct, an error to overcome, or an excellence to attain. It is justice itself. It says—"with what measure ye mete it shall be measured to you again." It never shouts "amen" when an honest man is scourged as a thief. It does not offer a premium on vice by telling sinners they may live selfishly and basely to the end of their days, and then make a sudden assignment of their load of wickedness to Jesus, and steal an inheritance in another world which they never appreciated much less earned here.—Clark.

I MUST confess, as the experience of my own soul, that the expectation of loving my friends in heaven principally kindles my love to them on earth. If I thought that I should never know, and consequently never love them, after this life, I should number them with temporal things, and love them as such; but I now delightfully converse with my pious friends, in the firm persuasion that I shall converse with them forever; and I take comfort in those that are dead or absent, believing that I shall shortly meet them in heaven, and love them with a heavenly love.—Baxter.

As to the power of holding intercourse with spirits emancipated from our present sphere, we see no reason why it should not exist; and do some reason why it should rarely be developed, but none why it should not sometimes. These spirits are, we all believe, existent somehow; and there seems to be no good reason why a person in spiritual nearness to them, whom such intercourse cannot agitate or engross so that he cannot walk steadily in his present path, should not enjoy it when of use to him.—Fuller.

ALL houses wherein men have lived and died Are haunted houses. Through the open door, The harmless phantoms on their errands glide, With feet that make no sound upon the floor. —Loggellou.

THE CHINESE SOLOMON—A version of the real Solomonian story is to be found in China. As in the Hebrew tale, two women had each of them an infant, one of which died by misadventure, the bereaved mother claiming the surviving child. The official before whom they came, did not suggest so cruel a measure as the division of the infant, but simply ordered that it should be handed to a domestic in his yamen; to be brought up for official life. He rightly surmised that the real mother would gladly accept so good a chance for her offspring, while the pretended mother, who only wanted the child in order to dispose of it, would demur. Judgment was accordingly given in favor of the tearful acceptor of the proposition, and the story, which is alleged to be historical, is widely believed.—Folk Lore of China.

One of those Sunday school teachers who are always desirous of drawing out the ideas of children, asked her class what they supposed Daniel said when he was placed in the lion's den. One of her scholars, who was of a practical turn of mind, answered: "Good-bye! I'm a goner!"—Norwich Bulletin.

A little daughter of a Connecticut clergyman was left one day to "tend door," and obeying a summons of the bell, she found a gentleman on the steps who wished to see her father. "Father isn't in," said she, "but if it is anything about your soul I can attend to you. I know the whole plan of salvation."

A Sunday-school boy of Maysville, Ky., was asked by the superintendent if his father was a Christian. "Yes, sir," he replied, "but he is not working at it much."

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Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

"Peace Be Still."

BY BELLE BUSH.

All life is beautiful, the humblest flower That cheers the dusty highway with its smiles...

READING THE STARS.

Death of Thomas Lister, the Astrologer—His Prediction of Lincoln's Assassination.

Thomas Lister, the astrologer, who for many years was familiar to the people of the West End (this city), where he lived, died a few days since in his modest residence, No. 505 West Twenty-third street, New York city.

Persons born under Jupiter are ever destined to be fortunate. We believe that the finger of God points to Abraham Lincoln as the right man in the right place to put down this wicked rebellion...

Spiritualism.

Spiritualism is a young movement, and is very much subject to the same series of painful, and even foul, affections, as are observable in the inmates of the family circle, and the reason of this is evident.

Honest Mediumship.

EDITOR JOURNAL.—I am a very private citizen, but the warfare going on in your columns relating to the deception of mediums, so forcibly reminds me of a personal experience as an investigator of Spiritualism, that I am tempted to send you a few sentences.

Some years since, one of our celebrated mediums was thoroughly "exposed." The Spiritualists were mortified and troubled. An editorial in the Banner of Light reflected their thoughts.

Since then I have inquired freely as to the "ways and means" of mediums, and have arrived at the decided conviction that, so far as deception is concerned, there is vastly more to be feared from the spirits and their subjects, the mediums, than from any evil influence of sitting investigators.

Perhaps it is time that the soft gingerbread should be removed from the edifice of Spiritualism; that the ornamental gilt, varnish and illusion should be cleared away for something better.

Concerning Professional Mediumship.

The position of the professional medium is in some respects a peculiar one. He appears to be asking pay for acts he has no part in originating. It is urged that as his powers are "gifts," he has no right to receive pay for their exercise.

Jason W. Macy writes: I think it was in the fall or winter of 'Fifty-two, when I happened to call on one of our old neighbors in Indiana, where there were some children in a room experimenting with what they called spirits.

A. Maxwell writes: The query in a late JOURNAL as to whether the editor is a Spiritualist, I think a pretty good one. Whether he is or not is not the question, but such as the amount of good I think he will do the cause he is supposed to be working for, provided he keeps the track he is now on.

Mediums and Mediumship.

I will not say to others: "Don't patronize mediums who refuse test conditions," for the simple reason, as it appears to me, some people will love to be duped and defrauded out of their money, and they will not deprive them of the pleasure of being humbugged.

I would not attend a materializing séance unless I was positively convinced that there was no fraud. I can spend my time more profitably in my library and obtain knowledge I know is reliable.

What is the reason the frauds are not prosecuted in every instance of guilt? I have sympathy with the effort, but why lay the blame in order to the spirits causing many "exposés," the case would sweep over the West like a prairie fire.

We have hundreds and thousands of honest mediums in the country, as good as any now known, but their power or gift may not be known to themselves. Let me suggest to every Spiritualist, no matter what country he may live in, to sit with his family one hour each week for several months.

Psychometry.

There are many phases of manifestations in Spiritualism that have come before the people since the first rap with the Fox girls at Hydesville; but none more beautiful or useful than the phase of Psychometry; and I wish to call the attention of the people to this subject.

When there are more and better developed Psychometrists, it will do away with the three great professions, the preacher, doctor and lawyer, and work a great reform in all directions.

Question of the Succession.

"He that hath ears to hear, let him hear." We learn from his biography in the book of Numbers, that Balaam was a magician, notwithstanding he was on one occasion chosen by the Lord to communicate.

OF THE UNIVERSAL LANGUAGE.

Foreknowledge and Self-Materialization.

The "magnetic operators" generally, in their anxiety to account for everything by magnetic influence, forget, if they ever knew, that their existence throughout creation, a natural or universal language, and that stativulic somnambulists or sensitive persons, and even children at birth, no matter of what nation, race or hue, possess the faculty of knowing and communicating as well as spirits out of the body.

It is no outspoken language but an innate power of mind reading or knowing and communicating their inmost thoughts. Consequently nothing can be hidden, even from susceptible children.

That sensitive persons of all ages can fall into the stativulic condition independent of any age, and in a measure, foretell future events, cannot well be doubted, as there are too many instances in which these things have been done to be ascribed to the imagination, magnetism or to chance.

That the spirit of man while in the body, is also in some cases able to separate itself from the physical body and be seen (even by the natural vision of others) in a separate place from that occupied by the body of the individual, is more than probable.

We see no reason why if one is possible the other should be impracticable. It has often been stated, and is supposed to be upon good authority, that Swedenborg also possessed the power of translating his spiritual body to a distance, even as has been related, over the ocean, and was there seen and conversed with by a gentleman who afterwards recognized him as the person spoken to, when the ocean was between their physical bodies.

A similar circumstance is also said to have transpired at sea—where the spirit body was translated from one distant ship to another, and at a desk in the cabin to have written upon a slate the words, "Steer North." The natural body of this spirit was afterwards recognized upon the deck of the distressed vessel, in the person of a passenger, who had been in a profound sleep during the spirit's translation, and whose handwriting proved to be exactly like that written upon the slate in the cabin of the other vessel.

Dark Circles.

Much has been said through the columns of your paper upon the subject of dark séances. In number twenty I see an article from Dr. J. M. Peebles, that according to my ideas, comes as near truth as anything that I have noticed.

J. Timney writes: In your last issue Brother Wilson seems to think the cause of Spiritualism is in danger. He says the mutterings are deep and bitter all over the country, that all materializing mediums are under a cloud, and the cry of deception comes up from every quarter.

John Danforth writes: A Spiritualist circle was held at the Post Hill House, in New London, Conn., Sunday evening, August 4th, 1878. The circle was opened by prayer from the oldest member present, Mrs. H. Crocker, from 451 West Washington street, Chicago, Ill.

Gen. John Edwards, of Washington, D. C., writes: You are doing a great good in squelching out fraud and fraudulent mediums. The good name of Spiritualism demanded it, and in the end will strengthen the cause and the JOURNAL.

Indian Jugglery Extraordinary.

Mr. E. Stanley Robertson, late of the Bengal civil service, contributes to the capably-conducted University Magazine (Hurst and Blackett) an interesting article with the above heading, which was printed in the London Spiritualist. He says: "Early in January, 1877, I was stationed at Moradabad, in Rohilkhand. My wife was in England, an invalid, so instead of living alone, I had adopted a common and convenient Indian fashion and was 'chumming' with a friend. My chum was Mr. Carmichael Smyth, acting superintendent of police for the district. One day Mr. Smyth told me that he expected to receive a visit from a native, an amateur conjuror, who would perform some amusing tricks, and so happened that on the same day we were waited on by a Parsee pedlar, who wanted to sell us ivory and sandal wood carvings and such little knick-knacks and was the usual stock in trade of the Parsee traveling merchants.

There was nothing very remarkable in the appearance or dress of our conjuror. An elderly man, short and sparely made, dressed in dingy white cotton, with very tight sleeves to his robe and very tight legs to his drawers; he might have been a respectable servant out of place, but actually was a small landowner, who had taken to conjuring for his amusement.

When he entered the room he spread a white cloth upon the floor and sat down upon it with his back to the wall, the door of the room being upon his right hand. His spectators were disposed in the following manner: Mr. Smyth sat on a chair nearly in the middle of the room, I was sitting on a sofa near the door, the Parsee merchant stood in the doorway about arm's length from me. The servants stood about in groups, the largest group being between the door and the conjuror. As soon as he had settled himself he turned to the Parsee and asked for the loan of a rupee. The pedlar at first demurred a little, but, on being guaranteed against loss, he produced the coin. He was going to put it into the conjuror's hand, but the latter refused, and told the Parsee to hand it to Mr. Smyth's bearer. The bearer took it, and, at the request of the conjuror, looked at it and declared it to be really a rupee. The conjuror then told him to hand it to his master. Mr. Smyth took it, and then followed this dialogue: Conjuror—Are you sure that is a rupee? Smyth—Yes. Conjuror—Close your hand on it and hold it tight. Now think of some country in Europe, but do not tell me your thought (then the conjuror ran over the names of several countries, such as France, Germany, Russia, Turkey and America—for the native of India is under the impression that America is in Europe). After a moment's pause Mr. Smyth said he had thought of a country. "Then open your hand," said the juggler; "and see what you have got, and tell me if it is a coin of the country you thought of." It was a five-franc piece, and Mr. Smyth had thought of France. He was going to hand the coin to the conjuror, but the latter said, "No, give it to another sahib," Mr. Smyth accordingly put the five-franc piece into my hand; I looked closely at it, then shut my hand and thought of Russia. When I opened it I found, not a Russian but a Turkish silver piece about the size of the five-franc, or of about our own crown piece. This I handed to Mr. Smyth and suggested that he should name America, which he did and found a Mexican dollar in his hand. The coin, whatever it was, had never been in my hand, and I have since the time the rupee was borrowed from the Parsee merchant. Mr. Smyth and his bearer had both of them closely examined the rupee, and Mr. Smyth and I turned over several times the five-franc piece, the Turkish coin and the dollar; so the trick did not depend on a reversible coin. Indeed it could not, for the coin underwent three changes, as has been seen.

As before, he was seated on a white cloth; when this time I think, was a table cloth, borrowed from the mess sergeant. He asked some one present to produce a rupee, and to lay it down at the remote edge of the cloth. The cloth being three or four yards in length, the conjuror could not have touched the coin without being seen, and, in fact, did not touch it. He then asked for a silver ring. Several were offered him and he chose out one which had a large oval seal, and projecting well beyond the gold hoop on each side. This ring he loosened and turned it several times in his hands, now throwing it into the air and catching it, then shaking it between his clasped hands, all the time mumbling half-articulate words in some Hindostanee patois. Then setting the ring down on the cloth at about half arm's length in front of him, he said, slowly and distinctly, in good Hindostanee, "Ring, rise up and go to the rupee." The ring rose, with the seal up and down, resting on the hoop, slowly, with a kind of dancing or jerking motion. It passed over the cloth until it came to where the rupee lay on the remote edge; then it lay down on the coin. The conjuror then said, "Ring, lay hold of the rupee and bring it to me." The projecting edge of the seal seemed to grapple the edge of the coin; the ring and rupee rose in a kind of wrestling attitude, and, with the same dancing or jerking motion, the two returned to within reach of the juggler.

I have no theory of any kind to explain either of these tricks. I should mention however, the juggler entirely disclaimed all supernatural power, and alleged that he performed his tricks by mere sleight of hand. It will be observed that he had no preparation of his surroundings, no machinery and no confederate.

Dr. E. D. Habbitt writes: It is a blessed work to show up such miserable frauds as the Pickering's and others who would fasten themselves upon this heaven-born cause. If the JOURNAL will continue to expose and whitte off these excesses upon the Spiritualist body and thus render it more pure and beautiful as the dwelling place of men and angels, it will accomplish great good. Of course this must be done in the spirit of charity which I presume you aim to manifest towards all.

M. M. Thornburgh writes: In my humble judgment the JOURNAL has lost none of its merits in your hands. May it continue to weed the false from the true until unsuspecting, honest persons will cease to be trampled upon and driven from the ranks of Spiritualism by "frauds and tricksters." There is a terrible shaking of "dry bones" on the Pacific coast.

R. U. Warren writes: Please allow me to say that your policy toward fraudulent and tricky mediums, meets my most hearty approval; and your effort to weed out the tares and brambles that would choke and hinder the healthy and vigorous growth of true Spiritualism, merits the fullest endorsement of all lovers of truth and character.

The Lowell, Mass. Morning Times quotes an editorial from the JOURNAL on the following subject and prefaces it as follows: "The Religio-Philosophical Journal, published at Chicago, Ill., and which is considered good authority on all matters relating to Spiritualism, gives the following sensible advice to Spiritualists." W. H. Mett writes: I congratulate as well as thank you for the course your paper has taken in relation to exposing false and unreliable mediums, as Spiritualism proper has been retarded more from false and bogus mediums than any other cause.

Ed. Payne writes: I am glad you are pursuing such a fearless course; it is the best way and will win in the end.

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