Ernth Bears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Saks a Bearing.

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JNO. C. BUNDY, EDITOR.

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NO. 17

ROBERT HARE.

A Biographical Sketch by Hudson Tuttle.

There is, according to Comte, a regular development of the race through the three stages-theology, metaphysics and the positive-and every individual passes through these successive stages. The child is naturally a theologian, and if caught in the meshes of a creed, remains such through after life. If allowed normal growth, he becomes in youth speculative, and at maturity a positive thinker. Prof. Hare reversed this order, and if there be any regular order of progress, it is a notable exception to the rule. He says: "If allowed to be so egotistical,-I must say that I am not aware that I went through these stages in different periods of my life. I am now more than ever a theologian; and my first publications touching that subject date after the attainment of three score and ten."

The boldness with which he espoused the then unpopular cause of Spiritualism, in his advanced age, when, like a sheaf of corn, crowned with the golden promise of autumn, ready for the harvester Death, cast a shadow on his world-renowned name, and it is sad to observe the faint praise and nark row place given his noble life. He remarked that his real life began with his acquaintance with Spiritualism, for he could not accept the narrow creeds of the churches. nor the miracles as evidence, and was driven to infidelity. The facts of Spiritualism and its philosophy entirely satisfied his mind as to the existence of man after death. This late-found truth was the joy of his last years, and led him with a gentle hand, "Into the land of the great Departed,

Into the Silent Land. Robert Hare was born in Philadelphia, Jan. 17th, 1781. His father was an Englishman of fine intellectual powers, and his mother was a member of a noted Philadelphia family. He early evinced an inclination to scientific pursuits, and when only twenty years of age, invented the oxy-hydrogen blowpipe, for which he received the Rumford Medal from the American Academy. In 1806 he received the degree of M-D. from Yale, honoris causa, and in 1816 from Harvard, in which year he invented his calorimeter, a form of galvanic battery by which intense heat is produced. In 1831 he introduced a new process of sub-aqueous blasting, and subjected it to successful experiments.

In 1818 he was called to the chair of chemistry in William and Mary College, and to the same in the University of Pennsylvania, which he filled for twenty-nine years, with distinguished honor when he retired from that university to pursue more uninteruptedly his chemical and editorial studies. His contributions to literature during this long period are almost countless, and cover a wide and diverse field. His "Memoirs on the Blowpipe," which gave him a wide reputation among scientists, had been preceded by a great number of essays on religious and political topics. In 1810 he published Brief View of the Policy and Resources of the United States," in which was first advanced the theory which has since received great attention, that credit is money. He subsequently made over one hundred publications, mostly on chemistry and electricity, intermingled with political, moral and financial essays.

Among his mechanical inventions may be mentioned the gallows serew and countless modifications in chemical and electrical apparatus. He also originated many new processes in chemical analysis and toxicology. His apparatus he bequeathed to the Smithsonian Institute, in which he had great interest. He was an honorary member of a great number of scientific associa-

In form and features. Professor Hare was the old Roman stamp, a man of unflinching rectitude, with a most powerful physical body, strong and always well trained. He had a large head, with marked development in the regions of perception and reflection. Prominent infidel as he was, and hence conspicuous to criticism, he held an unblemished reputation, and was both revered and loved by all who knew him.

In 1853, Professor Faraday, who was his intimate friend, published a letter in which he attempted to explain rapping and tabletipping as the result of unconscious muscular action on the part of the person with

"and the result of galvanic accumulations, which exploded." About the same time Professor Hare published a letter on the same subject in a Philadelphia journal, which closes with this sentence: "I entirely concur in the conclusions of that distinguished experimental expounder of nature's riddles," referring to the above conclusions of Professor Faraday. To this article he received many replies, but mainly through the influence of Dr. A. Comstock, one of his own pupils, he was induced to undertake a personal investigation. This gentleman, who was our mutual friend, said to him: "If Professor Faraday were to present any new theory in regard to chemistry, would you not feel bound to examine the whole matter, and put it to the test of experiment, instead of accepting his mere assertion? The phenomena to which he refers are occurring all around you; why not examine them for yourself before you decide?"

He cordially accepted the invitation, and 'was conducted to a private house, at which meetings for spiritual inquiry were occasionally held. Seated at a table with half a dozen persons, rappings were distinctly heard; and with the greatest apparent sincerity, answers taken and recorded as if all concerned considered them as coming from a rational though invisible agent."-Sp. Sc. Dem., p. 38. He continues: "I was in a company of worthy people who were themselves under a deception if these sounds did not proceed from spiritual agency." He was very much puzzled to know what it was, and determined to test the matter thoroughly, in a philosophical manner. He took a plate of glass and four brass balls, which he designed to lay upon the table, and then placing the glass upon it, requested the medium to lay her hands upon the glass. Of this he said nothing to any one. At the next meeting the medium proposed that they should not place their hands upon the table, but as they sat around it, should take hold of each other's hands. The raps were soon heard quite as distinctly as before, and the table moved without any visible contact. He said: "I was entirely foiled at my experiment, but was satisfied, and Professor Faraday's theory was completely overthrown. I knew there was something more than science yet fathomed, and I resolved, if possible, to find it out." He visited several circles and mediums, and received from one of these the following communication, which is published on page 39 of his book. It was addressed to him>

"Light is dawning on the mind of your friend; soon he will speak trumpet-tongued to the scientific world, and add a new link to that chain of evidence on which our hope of man's salvation is founded."

This startled him, and although he did not accept the spiritual theory, he did not deny the possibility of it. He determined to test it in every possible manner, and for this purpose he constructed a vast amount of expensive and ingenious apparatus. Years of earnest and thoughtful labor, and a large amount of money were spent for this pur-

All scientific men who have honestly investigated Spiritualism, have without exception acknowledged, its truth, and the more thoroughly and accurately their researches, the firmer have been their convictions. Professor Hare was among the first to bring the experience of science to the investigation, and they who have come after, have pursued his methods, and added little to the value of his tests. His researches are unique in the annals of Spiritualism, with those of Professor Crookes, who really repeated and extended the same. Facts presented under test conditions are the only ones of real value in convincing the skeptic, however much the untested may be valued by the believer. No man was better prepared by scientific training to undertake the task. His experience extended over a long lifetime, and his accuracy and accumen had won him a world-wide fame. If his conclusions are received as they would be in any other department, it must be admitted that he has, in his book, fulfilled his promise, and scientifically demonstrated his belief. His last great work, "Spiritualism Scientifically Demonstrated," embodies his experimental research, and the conclusions to which he arrived, with lengthy dissertations on involved questions of science and theology. Accustomed to a courteous hearing, and

compeers. He expected that it would be read with the same interest and candor as his other works, in fields to him less interesting, had been. expresses his disappointment in the first paragraph of his supplemental preface:

"The most precise and laborious experiments which I have made in my investigation of Spiritualism, have been assailed by the most disparaging suggestions, as regarding capacity for being the dupe of any medium employed. Had my conclusions been of an opposite kind, how much fulsome exaggeration had there been founded on my experience as an investigator of science for experience as an investigator of science for more than half a century and now in a case where my own direct testimony is adduced, the most ridiculous surmises as to my probable indiscretion and oversight, are suggested as the means of escape from the only fair conclusion."

Aside from the scientific aspect of the work, it has another and significant bearing. As is well known, Professor Hare was an out and out infidel. He was not a scoffer, and the tone of his writings show that he desired to believe in the tenets of religion, but could not, because there was not sufficient evidence to convince him of the truthfulness of their claims. Spiritual manifestations furnished him the needed proof, which he at once turned to a theological account. In scientific walks, a respecter of names, he transferred his allegience to spirits, and on disputed questions gave weight to great names, peculiar to the early days of the movement. It was necessary for him to be consecrated to the new cause by a band of spirits, but because the conditions under which he received this communication was a test, it by no means follows, as he supposed, that it must be "a pure communication from the spirits whose names are given." The only but given is, that if the dial, without mortal contact, revealed and spelled those names, some spirit was the cause, and Professor Hare demanding eminent names, had his demand gratified. He conceived an exalted idea of his mission, as well he might for it did not terminate at his death, and has yet to come to perfect fruitage. He applied spirit communion directly to the resolution of his religious doubts, and the greater portion of his book is composed of his speculations and communications on God and religious subjects. Far better would it have been had he made two volumes, one of his religious ideas and communications, one of his laborious experiments and collateral facts. Still he receives so much joy and consolation from his new-found truth, such light and beauty is thrown therefrom over his former blank and dreary materialism, made so apparent on every page, that we can scarcely regret that he made a record of his facts and their application side by side.

Interesting as the merely doctrinal points are of themselves, they are by no means handled with extraordinary skill, and the real value of the book depends on the peculiar tests employed in his investigation. The reader will not find anything new in his essay on "God," "Heaven and Hell," on "The Morals of Christianity," etc., which make up the bulk of the work. The first expresses his ideas of God, and as such are as good and no better than the ideas of other men. Probably there never was a human being who did not have a settled belief in regard to God, and at times venture its expression. Singular to relate, although unable to account for the growth of a single leaf, or the floating of a cloud in the sky, men are ever ready to present their ideas of the being and methods of an infinite Deity. As the distance between man and God, from necessity, is infinite, the opinions of a Bosjesman are as true as those of a Descartes. and although we smile at the arrogance of hedge sparrows attempting to fly to the sun. we are consoled by knowing that such attempts, though utter failures, give strength of wing for less pretentious flights.

The world has yet to learn the great value of Professor Hare's experimental researches. At first a supporter of the absurd theory of Faraday, he became interested, and contrived an apparatus to eliminate any and all influence of the circle and me-

"Upon a paste-board disc, more than a foot in diameter, the letters cut out of an alphabet card, were nailed around the circumference, as much as possible deranged from the alphabetical order. About the center a small pulley was secured, about two inches and a half in diameter, fitting on an axle-tree which passed through the legs of lar action on the part of the person with | eager attention, he was disappointed by the | the table, about six inches from the top. | science of Spiritualism on a sure basis, by | feit manifestations so frequent at the pres-whom the phenomena were associated,— | manner in which it was received by his Two weights were provided, one of about | scientific methods. During the last two | ent day,—Haverhill, N. H., Publisher.

eight pounds, and the other of about two pounds. These were attached one to each end of a cord wound around the pulley and placed on the floor immediately under it. Upon the table a screen of sheet zinc was fastened, behind which the medium was seated, so that she could not see the letters on the disa. A stationary wortical wire on the disc. A stationary, vertical wire served for the index. On tilting the table, the cord would be unwound from the pulley as the side of the larger weight being wound up to an equivalent extent on the side of the smaller, causing the pulley and disc to rotate. Of course, any person actu-ating the table and seeing the letters, could cause the disc to so rotate as to bring any letter under the index; but should the letters be concealed from the operator, no letter required could be brought under the index at will. Hence it was so contrived that neither the medium seated at the table behind the screen, nor any other person so seated, could, by tilting the table bring any letter of the alphabet under the index, nor spell out any word requested."

"These arrangements being made, an accomplished lady, capable of serving in the required capacity, was so kind as to assist me by taking her place behind the screen, while I took my seat in front of the disc."

To his first question the index moved and pointed to R. H., as the initials of the spirits name. It was his spirit father, who, after complying to various requests, closed by spelling out by the index, "O my son, listen

to reason!" He saw at the moment the vast consequences involved, and wished to make still stronger test conditions. The circle declared this as an exhibition of an unconquerable skepticism, and a gentleman declared him incapable of conviction. Here the wide difference between ordinary and scientific culture is clearly discernible. This gentleman, from his standpoint, regarded the evidence as overwhelming, while Professor Hare saw in it a single fact, and he wanted a series of still stronger facts to render conviction absolute. A lady said she "should not deem it worth while to sit for him again." A few days afterwards, he, having perfected his apparatus, this lady gave him a scance, with great success.

The various apparatus employed may be considered as modifications of that first described. The main feature of them all was to so direct the force moving the table as to concealits manifestations from the circle and medium. Of these modifications, an important one was placing a tray on the table, supported by balls, and having the medium place her hands on this tray. Of course the balls allowed the tray to move with the slightest touch; for the medium to move the table under these circumstances would be impossible, yet these rigid conditions didnot interrupt the communications.

Another ingenious apparatus was contrived, by which the actual power of the spirits might be tested by the balance. One end of a lever was made to act on a spring balance while the other had a glass vase with a wire cage so arranged that when filled with water, the medium's fingers only touched the water, and hence could exert not the least power. Under these circumstances the balance indicated a pressure of eighteen pounds.

To these test experiments are added a great variety of personal facts and gleanings from other sources, and his chapter on "Additional Corroborative Evidence of the Existence of Spirits," is a fine compend of facts, though open to the criticism of having been gathered without due regard to

their value. When tables and objects move without physical contact, and mediums are lifted high in the air, it may be thought unnecessary to resort to any special apparatus to prove the power and identity of the spiritintelligences. It is, however, just as necessary. The objection of hallucination can not be urged against the balance,--or rascality deceive with the concealed disc. If Professor Hare had made his index selfregistering, so that he could not himself see the communication until finished, every objection would have been removed.

Had his method been rigorously adopted by all investigators, the cause would have been spared the odium and disgrace of a host of frauds and impostures.

The dark-circle, ungnarded by test conditions, is a hot-bed of trickery, and however startling the phenomena observed they are useless as evidence.

After almost a quarter of a century we have returned to the method which Professor Hare saw with quick discernment to be necessary, and are preparing to build the science of Spiritualism on a sure basis, by

years of his life he became conscious of mediumistic powers, and his hands were moved by the invisible being in such a manner as to convey intelligence to him. During the last year and up to the time of his last illness, he was engaged in some very interesting chemical experiments in regard to changes in the metals and their passage from one hermetically sealed glass to another, but death prevented their completion. A. few weeks before his death he conceived the idea and set himself to actualizing it, with his usual invincible determination, of bringing together a large group of mediums for the purpose of producing such positive and unmistakable phenomena as not only would startle, but convince the world of the truth of Spiritualism. These and many other great plans he had formed were destined never to be finished by him. His mind remained strong and vigorous, but his body succumbed to the exigencies of old organic forms.

The almost inconceivable perfidy of prajudice has stated that his mind weakened with his declining years, a falsehood which has met a just rebuke at the hands of Allen Putnam, a writer in the cyclopedia, in the history of Professor Hare says:

"During the last few years of his life, while most of his faculties retained their original vigor, others, either through the effect of age or long-continued application, appear to have been somewhat weakened." In what way did this weaknening appear?

The biographer says: "He was induced to attend one of the exhibitions of what is called a medium; and having received, as he thought; correct replies to questions of which no one trace the appearant to the same trace. which no one knew the answer but himself, he became a believer in Spiritual manifes tations, and with his characteristic fearlessness in advocating what he considered to be truth, he lectured and published on the

It is painful to notice such defamatory action of prejudice as makes a very intelligent writer convey the impression that the eminent Dr. Hare, while most of his faculties retained their original vigor, had yet some weakness, such as would let him become a convert to Spiritualism by a single attendance at the exhibitions of a medium; and that, too, while Dr. Hare, in his last published work, had distinctly and elaborately stated that he first and repeatedly witnessed the manifestations in the parlors of his refined social acquaintances; that he subjected them to the closest scrutiny there; that he was for a long time skeptical; that he constructed his apparatus for scientific tests, and used it in the parlor of a friend," "with an accomplished lady" as the medium; and that, upon positive proof of spirit presence, thus and there scientifically obtained, he became a convert to the faith of a Spiritualist.

Because he was not afraid to believe and avow what was proved to be true on such a subject, his biographer was biased to say that some of the strong man's faculties appeared to be weakened. We deem it more fair and just to say that "his characteristic fearlessness in advocating what he considered to be truth" was still possessed by him in its full vigor, and that it was this trait which nerved him to push investigation, fearless of consequences, and to proclaim the results openly and boldly. The time will come when his fancied weakness will prove to be his greatest strength-will be seen to have pushed science into a realm where his fellow-scientists were too feeble -morally, at least—to accompany him."

During his last illness he was cheered by the presence of his spirit friends. He retained all his intellectual vigor to the last moment, when his iron physical body yielded to the approach of age and disease, and his noble spirit was released to go forth into the fields of science and philosophy unfettered by mortal conditions on the 15th of

THE RELIGIO-PHILOSOPHICAL JOURNAL. This paper, which is published in Chicago, is a fearless and consistent exponent of the Spiritual philosophy, and is second to no paper of its class in the country. Every number is rich, racy and readable, and contains a large amount of valuable and interesting matter relating to the various phases of Spiritualism. The editor is ever ready to sustain and support all mediums for the various manifestations, who prove themselves truthful but those who are detected in fraudulent practices of any kind, or who refuse to submit to proper test conditions, meet with no encouragement whatever, but rather condemnation.

In the issue of the paper for June 1st the editor, John C. Bundy, Esq., states his position and policy, in relation to this matter, most clearly and leaves no room for doubt as to his meaning.

Bro. Bundy assumes and maintains that every medium for the manifestation of the various phases of manifestations should submit, when required, to such proper conlitions as to preclude the possibility of fraud on their part, in the minds of every honest investigator. We agree with him, and until this is insisted upon the cause will suffer from the fraudulent and counter-

THE GREAT SPIRITUAL MOVEMENT.

BY SELDEN J. FINNEY.

(CONTINUED.

And how blessed will be that hour when it shall be seen by the world sects that the spirit of religion is the genius of philosophy. Philosophy is love of wisdom, and wisdom is divine. What, then, is the source of the philosophical spirit but God himself? Philosophy is the worship of Ideas—the spontaneous reverence of pure reason for eternal justice and love. Can your poor creed-bound coul, who mistakes books for religion, get anything higher than the theory of that Divine Intelligence, which is wisdom in itself? and if he would have that wisdom, must he not become a philosopher? and is not divine wisdom exercical? and how then can any be truly, highly religious, without becoming a spiritual philosopher?

IV. PHILOGOPHY: 173 POSSIBILITIES, 178 FUNCTION, AND 173

FUTURE. I do not meen by philosophy those fragmentary efforts called Kantiaa Philosophy, or "Cartesean" Philosophy. Philosophy does not belong to Descartes, but to human notese. It does not spring from Secretes, but from imperconditions I speak, therefore, of Philosophy in its abcolute cense; in the sense, first, of the explanation of things, and next, the application of this explanation to the volumtary affairs of the world. Philosophy, therefore, has two great functions.

First: The discovery of truth—the explanation and the clucidation of the problems which lie around us in the outer world, as well as of those mightier questions which arise within us.

Eccad: The application of that Philosophy to the proctical affairs of the world. I know that if I were standing before a theological audience, the question would arise at once, "Do you propose to have Philosophy dominate the world?" I would reply, "I do." And it must dominate the world, not only in its private thought, not only in its theological phases, not only in its domestic and social relations and in its educational processes; it must dominate the world on the throne of empire before the world will he a reflex of that intriusic barmony and unity which Characterizes the procession of the stars.

It is, therefore, not an abstract possibility, it is a very concrete possibility-it is practical, this matter of Philosophy. It is the effort of the mind to get consciously into the presence of those everlasting energies, of those eternal verities which have rolled themselves up into the beamy symbolism of the boundless blue.

But it is, second, the effort of man's reason to so construct society and national existence that they also be in perfect harmony with the constitution and course of things. The waters do not run more regularly to the sea, and are not more certainly lifted by sunbeams into the upper expance, then the aspirations of humanity tend toward the philosophical republic of absolute Justice, Liberty, and

But here it becomes us to consider the question, How is Philosophy possible to man? On what ground can be plant his feet, while essaying the interpretation of the world? What relationship does he sustain to the external and the internal universe, that he should assay the interprefation of that universe, external and internal? Certainly, this is the cim of Philosophy. It is not enough for man that he should be able to grasp up the Philosophy of what is called materialistic nature, it is not enough for him that he can count the stars or grains of sand in the globe, or know the whole geology of the earth or of heaven; it is not enough that he trace by the law of induction the gradual evolution of planets from their solar atmosphere, and that solar atmosphere from another vaster one, and Ly induction mount backward and upward until he stands where he finds these now so solid orbs melting away into the intangible and imponderable realm of spiritual forces. This is not sufficient for him. He wishes to understand by the evolution of what principles this intangible and this insubctantial intelligence, this spontaneous energy, has unrolled ito contents until the blue is blazing with the forms of its eternal ideas. Then he will harmonize his life with the discoveries so made.

How is this effort possible? Suppose for a moment that man was made up of some different kind of stuff from which worlds are made and sunlight is made, and rock, and trees, and flowers, and the expanse, and light, and heat, and electricity, and storm, and calm-suppose he is made up of something different from the material of which these are made, and his functions are something different from the functions which they perform. Would Philosophy be a possible attainment to him? By no means, because there would be no affinity between him and that world he fain would interpret. There could be no conscious contact of his internal intelligence with that external unlikeness to him. He could not even desire the explanation of that outside nature called the cosmos, simply because his desire is love, and love implies an object loved, a vital current cetting from the lover to the object loved, and vice versa. All this is implied in a desire to explain the world.

Unless man was made of the same identical stuff of which the universe is made, the universe would make no impression on him. If we study the nature and origin of man, and his relation to the objective world, we discover that system, unity, relationship, consanguinity, mark the whole scale of existence, from basis to summit. From rocks to reason a living logic holds its iron empire. Reason can either perceive, nor conceive any break in the clain of causation, which stretches from the last event of recorded time up to the original vortex of pure formative Intelligence. The great geological and astronomical record must be absolutely perfect; the apparent breaks in the system of Nature are not in that system or its records, but only in our imperfect and fragmentary knowledge thereof. It is self-evidently a spontaneous system of formation, not a stilted, frigid, mechanical creation. There is not a single fact in Nature to which the scientific man can point, that justifies, that does not negative the doctrine of the mechanical origin of types or species. Spontaneous formation is 'tise only admissible theory of the world's origin—the only one upon which the systematic unity of Nature can rest. And this constructive energy works from stage to stage, from type to type, consecutively, thus relating all things in the chain of causation.

But suppose that man is not thus spontaneously related to the universe of form and force, but is really a supernatural creation, and so disconnected from its history; that the vital forces of the universe were never rolled up in his being-would Philosophy be porsible to him? No. He could not even love the world, much less explain it.

(To be continued.) Copyright by H. Tuttle & G. B. Stetnins, 1872.

We are to know that we are never without a pilot When we know not how to steer, and dare not hoist a sail we can drift. The current knows the way, though we do not. When the stors and sun appear; when we have con versed with navigators who know the coast, we may begin to put out an oar and trim a sail. The ship of heaven guides itself, and will not accept a wooden rudder.- Emer.

A STATE OF THE PROPERTY OF THE

A White Rose Bush.

BY EMNA TUTTLE.

Again, my love, your white June rose Has bloomed in sweet perfection, Again I sit me down to weep In tender recollection. It seems so long since you and I Admired its flowers together, And I have faced, dear heart, since then So much of earth's wild weather.

But you, in Heaven's eternal Junes, Have seen such high perfection, I sometimes fear you will forget, Even my true affection. Among the waxen liltes there,
The asphodels pale blooming,
Do you remember, dear, your rose— Its affluent perfuming?

I press its blossoms to my lips, I pray above their whiteness. That God will let your soul come back From Heaven's resplendent brightness, And meet me for one happy hour, Beside the moonlit roses! The gladness would repay me, love, For many sad day-closes.

Ah! not in vain has been my prayer, God bent his ear to listen: This side the gafe I cannot see My darling's white robes glisten. She comes! her long bright hair out-evept, Her white arms stretched in greeting, A thousand memories in her eyes, A sister's joy at meeting!

We bend above the blossoms white, She in her spotless raiment, I in my sember earthly gown For which my hands make payment. But we are sisters, and shall dwell, Beyond all earth's wild weather, Where roses do not die with June In some sweet vale together. Berlin Heights, O., June 12th, 1878.

MRS, PICKERING'S SEANCE AT WESTFORD.

Forms Seen and Recognized-Skepties Puzzled.

EDITOR JOURNAL:—Will you please publish in the RELIGIO-PHILOSOPHICAL JOURNAL the following account from the pen of the reporter of Lowell (Mass.) Daily Times. Said reporter is not a Spiritualist, but a Catholic, and is a very skeptical man.

I am fraternally yours,

M. H. FLETCHER.

Westford, Mass.

On Saturday evening last Mrs. Hannah Pickering, of Rochester, N.H., whose exploits as a materializing me-dium have created such excitement in spiritualistic circles during the past two years, gave a scance at the residence of a well-known and respectable family in Westford, the members of which are not Spiritualists. There were about seventy-five applications for tickets so eager were the people to witness the remarkable manifestations which the papers have credited this lady with producing. But twenty persons, however, could be accommodated, and about a quarter past seven of clock on Saturday evaning these passess according o'clock on Saturday evening these persons assembled at the house where the scance was to be given. Every one was given an opportunity to thoroughly examine the apparatus used as a cabinet, and nearly all availed themselves of the privilege. The so-called cabinet was located in the northeast corner of a large parlor, and vas made up as follows: There was a background of some dark material, and the curtain consisted of black velvet, with an aperture of about a foot and a half. A small bow-shaped piece of wood was used, from which the curtain hung, the entire length of the same being three and one half feet. The height from the top of the curtain to the floor was six feet six inches, and to the ceiling of the room eighteen inches. The greatest space at any one point inside the curtain was three feet. The closest scrutiny failed to reveal anything by which fraud could be carried on, the whole arrangement being so simple as to dismiss at once any such thoughts. At 7:45 the circle was formed, which was composed of the following persons: Rev. Mr. Moulton, F. L. Fletcher and wife, Charles L. Fletcher, Mrs. John Lanktree, Mr. Albert Wright, Misses Carrie and Ellen Davis, Mr. David P. Lawrence, Mrs. Parmelia Stanchfield, Mrs. Luther Prescott, Mr. Elbridge G. Spaulding, Mr. R. S. Stoddard, Miss Minnie L. Searle, Mrs. Flora Moran, M. H. Fletcher and wife, all of Westford; Marang D. Colo Mrs. A Colourn of Levell and the remaining the standard of the search of the standard of cus D. Cole, Mrs. A. A. Coburn, of Lowell, and the representative of the Times. The gentleman who conducted the affair explained that the weather was very unfavorable for a seance, as rain or dampness generally destroyed the magnetism, and that it was only on clear and bright days that successful séances were held The circle was then informed as to the conditions necessary to be observed, which were simple, merely being that no one should touch the spirit forms, or carry on a loud discussion. At 7:50, Mrs. Pickering was introduced to the circle. She is a medium-sized woman of rather prepossessing appearance, apparently about thirty three years old, and weighs in the vicinity of 120 pounds. She was clad in a tight fitting dress of black material, and her form was scrutinized very closely to see that shedid not conceal about her person any clothing or articles that might be used in the manifestations ere was not any white article about her. She entered the cabinet, and Miss Belle Meserve, an accomplished pianist and singer, played some familiar music, the circle joining with her in singing. At seven mirutes past eight hands were shown at the aperture, and three minutes later the form of a female, dressed in white from head to foot, was seen. There was not a button or anything dark seen on the form. The features were not distinct, and it retired, emerging a moment after-ward with apparently increased strength, for it left the cabinet and stood out clear, when it was recognized as Lizzie Ferris, by her sister, Mrs. Stanchfield. The form came directly in front of Mrs. Stanchfield, and when it was recognized, it seemed highly pleased. Shortly after, the form of a tall man made its appearance. It had long, black chin whiskers, and was recognized by several as John Tower, a former resident of Westford. The third form which appeared was a female figure of about medium height, which came to the front of the cabinet and then retired. The second time it made its appearance, it came directly in front of the writer. The lady next to the writer asked if it was for her, when the form shook its head and pointed to the writer, who asked if she meant him, and she nodded her head and smiled. The writer, however, failed to recognize the spirit. She went back to the cabinet, and the third time she emerged she came before him and threw a calla lily into his lap. Notwithstanding her proximity to him, he failed to detect any resemblance to any of his departed friends. She seemed greatly disappointed at not being recognized. As she retired, she lifted up the curtain and held it back long enough to allow every one in the circle to see the medium sitting on the chair The next figure was that of a tall young woman, but she failed of recognition. The form of a man next appeared, and in response to inquiries if he was Mr. Moran, three raps were given, signifying yes, but his sister, who was present, could not identify him. The sixth form was that of a woman, and was recognized him. The Staddard as that of Mrs. William Staddard as by Mr. Stoddard as that of Mrs. William Stoddard, a relative, who died ten years ago. The peculiar manner in which she wore her hair was one of the features by which he distinguished her. A little delay here ensued, and the spirits called for a slate, and wrote thereon equest that the door at the other end of the room, which was open, should be closed. This was complied with, and a young lady appeared, crowned with a gar-land of flowers. She was followed in turn by another form, which was immediately recognized by many present as that of an old neighbor, Augusta Goodhue, Mr. Lawrence recognized the next form as that of Joel Lawrence, who died in the army. The spirit acknowledged its pleasure of the recognition by bowing and

smiling. As it retired, the curtain was held up and two forms beside that of the medium was distinctly seen, and in answer to a request of one of the circle, the curtain was again raised, and the same was seen, if anything more distinctly than before. The form of a little child was then produced, but it came no farther than the cabinet. Mr. Wright thought the next form had the appearance and manner of his mother, but was not satisfied. A small how then appeared and danced not satisfied. A small boy then appeared and danced around the room, and seemed to be in a gleatul humor. The twelfth form was that of an Indian chief, dacked out in feathers and the usual gew-gaws of the Indian. This form was fully six feet high, and seemed very strong and vigorous. An Indian maiden, who answered to the name of "Bright Eyes," was the next apparition, and she seemed delighted at appearing before the circle, several of whom recognized her, having seen her before. She danced, took up a bell, and laid it is the law of the law as the property of the law of the law as the law of the law the lap of Mrs. M. H. Fletcher; passed flowers to another person, and then, with a bunch of feathers which she held in her hand, she touched several persons. She seemed to possess considerable animation, and was evidently a very strong form. The form of a young man was then produced, and recognized by Mrs. Stanch field as that of her adopted son Theodore, who died twelve years ago. He had a dark moustache, and was dressed in brown pants, white shirt, with a dark color-cd vest. The fifteenth form was that of a female, and shortly before she made her appearance, the cough peculiar to consumptives was heard. The figure was that of a tall, thin woman, and was easily recognized as that of Mary Mason, who died in Fairfield, Me., years ago of consumption. The curtain was again opened and a spirit form with a baby in its lap, beside the medium, were shown. Shortly after two faces were shown at the aperture in the curtain. The medium seemed to be suffering, and could be heard groaning. By a rap it was known that a slate was wanted, on which was written, "You folks come again." This ended the scance, as no more figures were shown. The time occupied as no more figures were shown. The time occupied was nearly three hours, and fifteen different forms were seen, many of them appearing three or four times. There was a certain similarity in the female figures, but there was something about each one by which you could distinguish it. They were all dressed in some white gauze material, and such a thing as a button or string was nowhere to be seen. The male forms were dissimilar, and one could easily be distinguished from another. For fully fifteen minutes after the last form appeared the curtain remained down, the the last form appeared the curtain remained down, the medium in the meantime groaning and giving evidence of suffering considerable pain. When the curtain was raised the medium was discovered sitting in the chair and apparently physically exhausted. She seemed unconscious, and it was not until half an hour later that she could be removed to her room. The phenomena produced was certainly most wonderful. That the medium had not the assistance of any confederates, every one who was present will admit. Whether the forms that appeared were disembodied spirits, the writer does not undertake to say. He has merely striven to give a statement of the forms which appeared to the whole circle. The medium and another form were distinctly seen at the same time on two occasions, and on another the medium and two other forms were seen. If this was an illusion, it was certainly a most remarkable one. It is, no doubt, hard to believe that the forms were spirits, but whatever they were they had the appearance and took the form of spirits. Their recognition by people in the circle is another point to be considered, although they may have been deceived by some fancied resemblance to departed friends. The skeptics present, and there were several, the writer among the number, admit that the phenomena produced was something inexplicable, and though not by any means acknowledging that the forms produced were those of disembodied spirits, they admit the effects produced were amazing and remarkable. During the entire seance Miss Meserve played and sang, which relieved in a great measure the tediousness of waiting. Mrs. Pickering has recently given several highly successful scauces in Scient, but the one Saturday night was successful as any. She is in rather delicate health and it was thought a short time ago that she would be compelled to relinquish giving scances, but lately her health has been improving. In some of her scances she remains outside the cabinet and in full view of the beholders, and would have done so on this occasion had the weather been more favorable for materializing purpose. The fullest investigation is courted by Mrs. Pickering, and her husband is ready and willing to afford everyone an opportunity to thoroughly examine and scrutinize. Another scance will be given at the same place on Tuesday evening next. Several of the lady's friends in this city are endeavoring to get her to consent to give a scance here, and it is thought she will do so in the course of a week or so. The thanks of the writer are due to M. H. Fletcher and others for courtesies extended.

Materializing Mediums.

There is no form of mediumship that is attracting so much attention at the present time as that through which materialized forms appear. This is natural, for, to the physical senses, there can be no phase of Spiritual manifestations so complete and so satisfactory as that of the materialized form of some departed friend; and it is much to be regretted that any fraudu-lent practices should ever have crept in to throw a cloud over this kind of manifestations. But as it seems to be a law of things that the good and the bad the true and the false, the wheat and the tares, shall grow together, so we may not expect to be exempt entirely from a little mixing up of the genuine and the bogus in this matter. But it is very proper and right that we should endeavor to have as much of the former and as little of the latter as possible. It therefore behooves every sincere and intelligent inquirer for truth that they adopt such precautions as reason and sound judgment would indicate, to prevent deception and secure honest results.

I am aware that there are those who regard it as quite improper to impose any restrictions or test con-ditions on mediums, saying that the spirits themselves know best what conditions are right and proper; and further, that we have no right to say how spirits shall manifest to us—that they come to instruct us and not we to instruct them.

This, briefly stated, is about the strongest point that can be made on that side. Let us see how much this

argument is worth: 1. I think there are none who would impose conditions upon spirits, and dictate to them, how they shall come to us, or in what manner they shall instruct us, therefore there can be no issue raised on this point and

no discussion is necessary. 2. The claim that we have no right to impose conditions on mediums demands a little closer examina-

The object of going into a circle or scance, with a materializing medium, is to get manifestations of ma-terialized character of such a nature as will convince us that they are produced by Spirit-power and Spiritpresence; and when we have perfect confidence in the integrity of the medium, and the manifestations are genuine, without question, there is no need to ask for other conditions. But suppose the manifestations are not satisfactory, and seem to be the result of some trick, and that for good and sufficient reasons we have but little confidence in the medium, then most certainly we have an undoubted right to ask for test conditions, and any such medium refusing to give them affords just ground for suspecting him of fraudulent

But suppose still further that such materializing medium is not only suspected but has been actually detected in fraudulent practices, not once only but many times, then what should be done? Most undoubtedly he should be required to give his seances under stric and rigid test conditions so that he can not cheat with out being instantly detected. I would not impose conditions on spirits but on dishonest mediums to stop their vile practices. The public have just as much right to be protected from this kind of fraud as it has to be protected from any other kind-from the nefarious and insinuating games of the confidence man, or the spurious paper trash of the counterfeiter, with this difference, these latter frauds affect only our pecuniary and temporal interests, while the former affect our spiritual and enduring interests, and being therefore more serious in their consequences, protection from them should be more complete.

them should be more complete.

Of all the frauds in existence from the pickpocket or sheep-thief all the way through the calendar to the daring highwayman, the spiritual fraud is the meanest and most contemption.

No special planting from pretended spiritual sources, or any limp logic from any in the form, can screen such a one from the just execration of all honest minds in the form or out. I am aware that there are those who think some of the cheating practices of fraudulent mediums are brought about by the spirits themselves who control such mediums. In other words, "the spirits do it!" But I do not see how this helps the matter.

This may be a very convenient and a very accommo-

This may be a very convenient and a very accommodating philosophy, but I fail to see how it will benefit the cause of truth, or help elevate humanity or forward human progress.

11On the contrary, I think it a very demoralizing doc-trine, and feel that the less we have to do with that kind of spiritual philosophy the better. The grand truths of Spiritualism do not need this kind of help to make them acceptable.

But there is a point just here that needs further

elucidation, Spiritual science teaches us, anthropologically, that there is an atmosphere around each individual, as, indeed, there is probably around every known substance in nature. The atmosphere surrounding persons is partly spiritual and partly physical and is composed of the subtile emanations from the physical body and from their interior spiritual body. These emanations are partly magnetic, partly odylic, and partly aural, the two latter belonging more especially to the spiritual, while the first belongs exclusively to the physical.

There are other and grosser emanations which are doubtless refined particles of matter partaking more of the nature of the gases. All these emanations from the grosser to the most refined are made up of infini-

tesimal atoms, each of which is stamped with the individuality of the person from whom they proceed.

Now when a materializing medium is acted upon by a spirit or spirits, to produce a materialized form, they draw largely from this atmosphere for the purpose, and also from the surrounding atmospheric air for moisture and other necessary materials

also from the surrounding atmospheric air for moisture and other necessary materials.

But the materials drawn from the personal atmosphere, as we may call it, will inevitably partake of the individuality of the person or medium, and when for any reason the mediumistic conditions at the time are not good, or if there be a lack of spirit power, the materialized form produced may bear a striking resemblance to the medium. blance to the medium.

Because under the imperfect conditions, the spirits have not the power to overcome the individualism of the materials they draw from the personal atmosphere: but where conditions are all favorable the spirits overcome this individuality by their power and there is no trace or semblance of the medium in the material-

The ideas expressed in the last two paragraphs were. given recently through the mediumship of a lady from whom I have received much valuable, scientific information and do not remember ever receiving anything scientifically incorrect, and the thought is so rational and accords so full, with my own investigations, that I adopt them unbesitatingly.

Here then we have opened up before us an interesting field of inquiry and it shows us the importance of studying the science of Spiritualism as well as its philosophy. Indeed we cannot know its philosophy, however much we may prate about it, without knowing its science. It may be proper to say now before passing, that the scientific thoughts here expressed are confirmed and more beautifully illustrated in the science of psychometry which justly ranks among the highest of the many wonder sciences of this spiritual age of

While we have thus endeavored to explain how it is that certain materialized manifestations which seem to be frauduient are not so, which explanation seemed to be required, in the interest of truth and honest me diumship, there can be no excuse drawn from this explanation for actual fraud, and no consolation to the dishonest medium.

The sifting process will go, however, on with keener discrimination than ever, and humbugging mediums will be taught the important lesson that they are not needed and will be no longer tolerated in the respectable ranks of Spiritualism, until they repent of their iniquities and learn to do right.

I do not share the fears of some timid souls that honest mediums will be driven from the field by this sifting work, for it is only the chaff we would get rid of and

· Honest mediums have nothing to fear, but everything to hope for, from the cleansing processes now going on. In conclusion, let us hope that the day is not far distant when Spiritualism will be lifted up and be purified from the false practices and false theories attached to it, and which has made it a stench and a by-word in the land. I wish to be counted among those who are working to help rid it of all that is false, for in this way I shall surely be co-operating not only with the good and the brave here, but with the good and the noble, the pure and the exalted in the Spirit-world, and with the angels in the higher heavens.

MILTON ALLEN. Chicago, Ills.

Christian Spiritualism.

Investigator writes:--

Christian Spiritualism as generally understood, teaches the existence of a Supreme Spiritual Intelligence, unfolding, pervading and animating the universe; a God of infinite attributes and perfections and the Father of all spirits, whether in or out of the mortal form. "The heavens declare the glory of God, and the firmament showeth forth his handy work." "God is a spirit, whither shall I go from thy spirit." "Have we not all one Father." —Psalms, 19: 1, 139: 7. John, 4: 24. Matt.

It teaches that man is the spiritual offspring of God, "made in his image and likeness," with God-like attributes, individualized and immortal. "Mon are made after similitude of God." James 3.9. Man having a spiritual nature,-God-derived, God sustained, a compound of all the essences of subordinate objects in creation, in nature he is eternal and progressive. "There is a natural body and a spiritual." "This mortal must put on immortality." "Now we see through a glass darkly, but then face to face: now I know in part, but then shall I know even as also I am known." i Cor. 15: 44, 53; 13: 12. As a personal, essential intelligent being, man is a spirit; in this earth-life he is an individual, clothed with a material form or body, and made to pass through a state of discipline initiatory to other spheres of existence. "Our light afflictions which are for a moment, work for us a far more exceeding and eternal weight of glory."—2 Cor. 4 17. Romans, 8: 18.

Courage, mediums—courage, oh, my faithful co-workers!" The fig-tree has put forth, your redemption draweth nigh. True, there is work, trying work, to be yet done. And the soul that loves the truth can no more be motionless than the aspen in the gale or the rystal spray in the tempest. Love is ever a-fire with activity; it is full of energy; it can no more cease to labor than the heart can cease to beat; it is the well-spring of true heroism and great, generous deeds in behalf of human good; and sturdy self-forgetfulness and daily self-denials are the living outflowings of its exhaustless fountains.

Are not those the happiest who are engaged in the field of reform? Are not those that are always giving receiving the most? Are not those that practice be-nevolence and charity loved by everybody? When in the silent life-hours of aspiration are we not so baptized into the love-sphere of the angels that living is an unspeakable eestasy? Is not God love, and pure, unselfish love the life of the soul? A sweet-souled poet

> "We loved, and yet we knew it not,
> For loving seemed like breathing then;
> We found a heaven in every spot; Saw angels, too, in all good men And dreamed of God in grove and grot."

-Peebles.

RELIGIO-PHILOSOPHICAL JOURNAL.



Planting Apple Seeds.

DY MES. EMMA TUTTLE.

A little girl was eating an apple by the side of a brook. It was a yellow apple with a red check; a check just as red as her own, for both were painted by the same sun, and the sun is a wonderful artist. The little girl ate the apple, looking down into the brook at another little girl eating a redcheeked apple. The little girls had flaxen curls over high, white foreheads, and eyes | are the very trees I've been in search of," he blue as the sky overhead, seen through a tangle of green leaves. The brook was such a perfect mirror, it reflected the singing leaves and the blushing flowers so perfectly, you could not tell which of the two was the real, which the shadow. Estel-that was the child's name-ate to the core, and then she saw the glossy brown seeds."

"What shall I do with the seeds? I guess they are good to eat. The apple is so nice its little, shining, brown hearts must be good."

"Ah, how bitter!" exclaimed she. "What a wonder! such a taste-in the center of so sweet a fruit. I'll not taste the others, but plant them."

She broke off an old limb, and by the side of a mossy daddock she made nine tiny round holes, into each of which she dropped a seed, and there were none left. Then she covered them with the moist earth.

"If these grow," said she, "they will make nine great apple trees, and she laughed and tripped homewards, culling a flower here and there, and gathering the red and yellow leaves that glittered like flowers. Every new one seemed brighter than any she had seen before. The frost had done well, dipping his brush in the rainbow, dashing gold and carmine on the maples, sassafras, willow and tulip. Why did it give the good old oaks nothing but umber brown? The oaks need nothing but strength. They look best dressed in a plain garb. How Sampson would appear in gaudy apparel! Make crimson beauties of the graceful maples, but the oaks, dress them plain and honest.

Estel gathered a bouquet of leaves. The other little girl-I don't know where she

"Nine great apple trees!" Ah, fairy child such eastles are built by older and wiser ones than you. We'all count the possibilities and not the probabilities, and many count neither.

Estel had not reached the golden maple before a red squirrel that had been cunningly watching her from the door of his house- a great knot in a tree over headbegan to descend.

"What in all forest-world buried she by the old log," queried he.

She had stopped to pick a gaudy leaf as the red squirrel reached the place.

"Let us see," said he, thoughtfully, "no trap here! No, such an innocent child knows nothing about wicked traps. Why, I had as lief hide in her apron as not."

Then he began to look about. He soon found one of the holes, and quickly drew out the seed with his little paw.

"Ah," said he, "this is a delicate morsel," and he held it up and bit it in two, so as to have two tastes instead of one; "there must be others." Again he drew out a seed. "This must go to my babies," said he, "it will please their mother to have such a tit-bit brought to them. If I only could find another, that would give a seed to each. Ah, here

He stowed them carefully in his mouth, and away he skipped up the great rough tree, his tail spread like a sail, and so light he seemed to be blown by a gust of wind acting on it; and he laughed so merrily that the woods rang gleefully: chat-chatchat-ter-ree-ter-ree.

"That was queer!" exclaimed a striped squirrel, no larger than a mouse, that had sat on the trunk of a fallen tree, directly over the brook. He had been admiring himself all day in that mirror. He had concluded that he was the handsomest squirrel ever seen in the forest.

"Why," said he, "the very fishes are falling in love with me. Just see how they gather around even my shadow." There was a great earth-worm on the sand under the water, just where his shadow fell, and that was what the fishes were after, but he did not know it.

He had been dreaming all day, and when he saw the red squirrel search on the bank, and run away so pleased, he thought something must be concealed there. Heran over to see about it. Now his smell was very sharp, and he found at once that something was under the black earth. In a minute he had three of the seeds in his pocket-for striped squirrels have large ones inside their checks, expressly for carrying provisionsand was seated on a log, for he wanted to see himself eat such relishing morsels. He prided himself on his gracefulness at the table. Only one saw him, however, and that was himself. This gazer became so absorbed in admiring himself that he slipped off the log and was drowned. Had he retained consciousness after that, he would have found that fishes really loved him.

The red squirrel forgot where he found the seeds, and after a long search, concluded he had taken them all at first-thus threeremained.

After a dieary winter, the sun warmed the earth, and violets sprang like flecks of sky out of the grass. Each of the seeds sent up a spire, and on the summits were two tiny leaflets. Soon after a partridge came that way, and cropped off one of them. Then there were but two left. These grew, and winter and summer exchanged garments a dozen times, and they became tall and vigorous young trees.

It was a very cold winter, and the snow covered the ground extremely deep. A rabbit, almost starved, came jumping over the frozen brook. He would take two or three leaps and then stop and look around him.

"It is a miserable world," said he, "I have starved all winter, and have been hunted and harrassed by hawk, dog and fox, until I am almost dead. I can't get a strip of bark to satisfy me." Just then he saw the smooth trunks of the apple trees. "These exclaimed. "I saw them last summer. I had clover then, but the clover is gone, and this bark is better than nothing."

Then he began to bite off strips with his chisel-like teeth. He ate all round the tree, and as high up as he could reach. He had not finished before a fox that had slyly crept toward him while he was absorbed in his repast, sprang upon him. The fox had a nice dinner, and there was no rabbit to come the next day and peel the bark off the tree.

When spring came again, the flowers sprang up by the dancing brook, the trees put forth their green leaves, and one of the apple trees, but the other was a dead stick.

That summer a farmer discovered it, and said it was so beautiful it should have the sun for its own, and cut down the trees around it. Then it grew apace, spreading its branches into a great round head. In a few years it was so full of blossoms it looked like a bouquet; the bees came, and the sound of their wings was a beautiful sound of labor; a dozen birds built nests in its branches, and the wind rocked the cradling boughs, day and night, while they filled the air with music.

From the day the little girl ate the apple more than half a century has passed. The child has changed almost as much as the apple seed she had planted. She has returned to her old home. She remembers the

"I must go down the winding path to the old seat by the brook," said she.

The path was changed, but she found the place. The great apple tree made it look strange. It greeted her. It threw out a vast stretch of shade for her; and on a bough held out a great apple like the one she ate so many, many long years ago-a great yellow apple with a red_cheek! The apple had the red cheek to itself now. Here was of age, and her flaxen ringlets were silvered with frost. The apple reproduces, year after year, a beauty which thus becomes immortal, but man's is of a day—an evanescent shadow. Our minds only retain immortal

The apple seeds were good deeds. They always spring forth, showering plenty, beauty and pleasures on all around, and only after a long absence do we learn their full value.

BOOK REVIEWS.

LECTURE ON WHAT IS SPIRITUALISM? Is it True?—What does it Prove? By Hon. H. D. Mackay, delivered by request, at Occidental Hall, Leavenworth, Kansas

This lecture was first put in a newspaper and afterwards, at the request of some of the best citizens of Leavenworth, published in pamphlet form.

Mr. Mackay proceeds, we think, to clearly demonstrate that spiritual communion has been a truth recognized in all ages of hu-manity. He says, "If the undisputed record of the past proves anything, if the evidence of man's senses prove anything, if the Old and New Testament are true, then indeed is Spiritualism true. It proves to the satisfac-tion of every doubting soul, that man lives beyond the grave. That those who were so near and dear to us in the earth form, are yet near and dear to us in the spiritual form. They are not dead but liveth. When we let fall the tear of sorrow on the grave of our dear departed, when we pray God to forgive us for the wrong done to the body that lies at our feet cold and lifeless, the angel of Heaven's chancery weeps not as he hands these emotions in, and the recording angel. as he writes them down, lets fall a tear of gladness and wipes them out forever, for our beloved is not dead but liveth."

Magazine Notices for July, 1878.

The Atlantic Monthly. (Houghton, Osgood & Co., Boston and New York.) Contents: Some War Scenes Revisited, T. W. Higginson; Kearsarge, S. Weir Mitchell; The Romance of a Family, Moncure D. Conway; The Old Man of the Mountain, J. T. Trowbridge; New Books on Art; The Will of Peter the Great and the Eastern Question, Allan B. Magruder; The Dream Fay, Rose Terry Cooke; St. George's Company, H. E. Scudder; Our Neighbor, Harriet Prescott Spofford; The Europeans, Henry James, ir.; Midsummer Dawn, Harriet W. Preston; Weak Sight, H. C. Angell, M. D.; Mosume Sets Yo, or Woman's Sacrifice, by N. T. Kan-eko; Open Letters from N. Y.; American-isms, Richard Grant White; Song, Edmund C. Stedman; The Contributor's Club; Recent Literature.

Wide Awake. (D. Lothrop & Co., Boston.) Contents: Frontispiece, "In the Suller"; The Boys of Brimstone Court; The Child Toilers of Boston Streets; Poets Homes; Feeding of Boston Streets; Poets' Homes; Feeding Ghosts in China; The Daisies' Awakening; Doc. and her Knights; My Neighbor; Classics of Babyland; The Story of English Literature; Afterwards; Trying to be True; Buzz, Buzz; Thusie's Fourth of July; Learning to Swim; The Old Emperor Mongolio; Going to Mill in 1777; Why the Benedict Family Did Not Go to the Concert; Westminster Abbey; Billy Boy Goes A-Fishing; Little Miss Muslin of Quintillion Square; The Story of Flutterby; Tangled Knots; The Post Office Department of Wide Awake; Music, "The Fatries." Music, "The Fairles."

Phrenological Journal. (S.R. Welis & Con New York.) Contents: Carl Schurz, Secretary of the Interior, with portrait; Responsibility and Punishment; The Agaries or Mushrooms; Felicia Greatheart; Almira Lincoln Phelps; Lightin Dark Places; Brain and Mind; How to Prepare for Foreign Travell. el; Food and Health Experiments; Discomforts of the Sick; Our Scavenger Teachers; Editorial Items; Poetry; Notes in Science and Agriculture; Mentorial Bureau; To Our Correspondents; New Books; Personals.

The Eclectic. (E. R. Pelton & Co., New York.) Contents; Man and Science; a reply to Tyndall: The Eastern Crisis: Vienna and

to Tyndall; The Eastern Crisis; Vienna and Viennese Life; The Earth's Place in Nature; The Manad's Grave; Edmund Burke; The State of Paris before the Outbreak of the Revolution; The Gardener Bird; Macleod of Dare; Our Future Hope: An Eastern Hymn; Memorials of a Man of Letters; The Greatness of the Romans; Some Physiological Errors; Literary Notices; Foreign Literary Notes; Science and Art; Varieties.

The Garden, published quarterly, by Benj. A. Elliott, 114 Market street, Pittsburgh, Pa., 25 cents per year, received. It contains instructions in floriculture and many other

The July number of Babyland (D. Lothrop

tains several pieces in both prose and poetry in large print, and is very amusing to the little folks.

& Co., Boston), has just reached us. It con-

Items of Interest--Coms of Wit and Wisdom THE PYRAMID OF BEING.

What is the lowest kingdom of Nature? The Mineral. What is the name of that kingdom imme-

diately above the Mineral? The Vegetable What is the next above the Vegetable? The Animal. What is next above the Animal? The

Human. What rises above the Human, the highest and most glorious of all? The Spiritual.

What do you mean by the Mineral Kingdom? The base of the grand pyramid of existence. What do you mean by the Vegetable King

dom? The first step of this pyramid wrought by the action of living forces. What do you mean by the Animal Kingdom? The second step, including the vast domain from the beginning of sentient life

to the bounds of the human. What do you mean by the Human?" The third step, on which man stands alone, as the representative of developed reason and

intellect, and prophesy of immortality.

What do you mean by the Spiritual Kingdom? The infinite apex, the crowning glory of life's grand pyramid; the region of in-finite force and the destination of all pro-

APHORISMS OF ROCHEFAUCAULT. THE virtues of a wise man are like a set of diamonds which will not blind the woman who wears it.

Nobody deserves to please a friend who is afraid of displeasing him. A philosopher defines virtue and neglects

; a hypocrit boasts of virtue and renders it ridiculous; a fanatic preaches virtue and renders it suspicious ; a true man practices it. Virtue might be the shortest road to honor; at least they who travel on it would not

be molested by many companions. Reason generally contends with passions when these are silent, and resembles very much those little dogs who bark behind a as long as the big dog walks on quietly, the little dog continues to bark, but when the big dog turns around, the little

dog runs away.

A respectable man treats his wife as his friend, a fop is despotic and tyrannical against her for the same reason that a beggar keeps a dog, so he can rule over somebody.

The best mirror renders less our real features than our preconceived opinion about

He who is always contented with himself is not often with others, but others are also

not often with him. Intelligent and meritorious men lack often the opportunity of becoming known; but the fools are worse off, because they are known everywhere.

Some men are so fond of contradicting. that it is just ascritical to be of, as against, their opinion.

The greatest use which the intercourse with men of rank affords, is to become disgusted with them.

A fashionable woman deals with man as a skillful chess player with pawns. She never relies on one alone so much that her eye is not also directed on another one who SHALL WE BE NEW ANGELS. A golden haired little girl was Lalee, with blue eyes in which sunlight danced in the

cloudiest day, and voice sweet and musical. To her the world was a wonder world.-There rested on her face a constant look of expectancy. How she came to stray out of Paradise none could tell, and she had forgotten.
"What are you doing?" asked her mother

one summer eve. "Looking at the stars," replied Lalee.

Are they living?" "Living? ah, no, my child! but they are sometimes called watch-fires of our guardian spirits, burning in the azure meadows of the heavens."

"Why do we not go up there and visit them?" asked Lalee eagerly "We cannot go until we die," replied her mother.

"When we die shall we go there?"
"Yes, and I presume the angels will be glad to see us. You know cousin Bertha and little brother who died when so young, they are there and will be glad to see us."
"And then we shall be new angels! Blessed little brother, who was too small to have

a name here. I wonder what the angels call him! Who do you suppose takes care of him? He of course cannot take care of himself." "I presume grandma took him in her angel arms, and cares for him as she did for me when I was a helpless child."

"I would like to see grandma. They buried her in the ground. I remember how dark was that stormy day, and what hard clods they rolled down on her coffin. They said then she had left her old house, because she could not live in it any more, and had become an angel. It was good of her to go ahead and prepare a welcome for vs!"

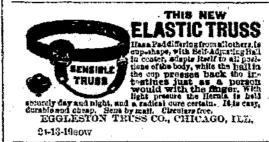
The winter came, and on a bleak day, a casket moistened with tears was lowered into a little grave. On its silver plate was engraved "Lalee." On a starry night, her spirit that always seemed surprised and captured from some brighter sphere, broke its fetters. Her blue eyes shone with a new intensity, she slightly struggled for breath, stretched her thin hands to the dear ones standing around her in mute agony, and murmured scarcely audibly, "Grandma, Bertha-I shall be a new angel-Mamma,

good-bye. She has not ascended to the stars she loved so well, nor found them watch-fires fed by

angel hands, but she has found the watchfires on the altars of immortal love; was welcomed by the dear ones whose memory was to her like a sweet perfume, and has found the angels have given her little brother, who had no name, one soft and sweet as music.—Puttle.

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FRAGMENTS OF TRUTH.

That is What We are Constantly Receiving

From the Spirit-World.

It is a fact that the higher spheres of Spirit-life are constantly transmitting truths to the earth, but before they reach this plane of thought, only a fragment of them is brought to light. The philosophy of the steam engine, the wonders of electricity, the ingenious mechanism necessary to perfect the piano, were all known in spirit-life before they were presented to this sphere of existence. The first steam engine, the first electrical experiment, and the first instrument for making music, bear but little comparison to the wonderful improvements that have been made on the first thoughts of them that were given to the world in tangible form. A fragment of the truth in regard to them was first impressed upon a sensitive mind; that fragment evolved thought; each thought afforded additional light, until the whole truth that the angelworld first wished to impart, finally bloomed forth to humanity.

In regard to Spiritualism, the world, as yet, has but a fragment of its grand truths to express in reference to it. The simple rap, the moving of the tiny slate pencil, the trance or inspirational medium, only present a single ray, as it were, of that light which eventually will illuminate the world.

We dwell on a planet, a mere speck in existance, a simple molecule of matter, in one sense, floating in an ocean of ether. The smallest particles of this ether are in constant motion, and when the waves thereof follow each other rapidly enough, they produce a most wonderful manifestationa phenomenon known as light! A luminous body, whether a gas jet, a candle or a sun. becomes such by its inherent powers to cause delicate waves in this infinite ocean of ether, which, impinging on the retina of the eye, cause a result, an effect, known as light. There is an analogy existing between the production of light and the conveyance of thought from a spirit to the brain of one of earth's children. Thought-waves from the spirit, influence the brain of the medium, producing a well defined result: but when they can not penetrate the same, no result follows. These thought-waves emanating from a spirit, would influence every mind on that spirit's plane of thought, whether one or a thousand.

The strings of a musical instrument set in motion the atmosphere,-producing an effect designated as music. The inspired musician is in harmony with "waves of music" from the spirit side of life, and needs no instruction to excel in producing harmonions sounds. For example, the delicate waves or undulations of air, succeeding each other in rapid succession, enter the ear at the rate of about one thousand feet per second, and if emanating from a piano, music is produced. The atmosphere moving in delicate waves, causes what has been designated as hearing; but there is a more subtile element, the undulation of which causes an effect regarded as spirit sounds,-consisting of music and vocal utterances. Hearing and seeing are produced in precisely the same way, viz: by delicate waves, but in entirely different "mediums," the former in the air, the latter in the ether that extends through all space. Now, were the ear sensitive to the same waves of ether that the eyes are, are we sure we could not see quite as well by that delicate instrument?

There must be on the spirit side of life, two elements; one finer than our atmosphere, and one more subtile than the ether, through the instrumentality of which light is generated. Through the former, spirit hearing is produced, and through the instrumentality of the latter, "seeing" is caused.

It is a well recognized fact in science that a certain number of ethereal waves are required to produce the sensation known as light; if these delicate waves be above or below a certain number, they produce no discernible effect. In connection with light, we have different colors, as we have different kinds or phases of mediumship, and ac

The state of the s

cording to Helmholtz, color results from the impression made by rays of different refrangibility upon three kinds of nerve-element in the retina, one of which alone is impressed with red, another by green, and another by violet light. From the brain of each one, light emanates, and it is the color thereof that indicates the mediumship of the person; one can receive impressions or waves of thought from one sphere, another from another, depending on the character of the light emanating from the brain which is self-luminous.

Take the eye, for example. The number of waves of ether impinging on the eye each second are very great, varying from 450,000,600,000 to about \$50,000,000,000. The waves from the counterpart, or spiritual part of this ether, must be far greater in number, which only affect the spirit eyes. Impinging upon the retina of the physical eye, they produce no result, hence with that gross instrument we can discern none of the beauties of the Spirit-world. The Spirit-world is invisible to mortals, from the simple fact that sensations in that realm are produced by different vibratory waves; the vibratory waves that produce sensations in the second sphere, are too sensitive and delicate to produce any effect on the spirits in the first,

If hearing is the result of atmospheric waves, and if seeing is caused by waves of ether, an element that pervades the whole universe, what is either sensation but the result of motion? If the number of these infinitesimal waves be above or below a certain number, they do not produce a recognizable effect on the retina or ear, hence no light or sound is perceived. These waves, however, which the eye and ear fail to recognize, contain within themselves the hidden wonders of the universe, which dur ing countless ages will no doubt be revealed. How much finer, however, must be the medium through which waves move that, impinging upon the spiritual ear and eye, produce the phenomena known as spiritvoices and scenes. Indeed, how little does the world know of Spiritualism? Only fragments of the glorious truths that it contains, have as yet been presented to humanity. The ineffable glory thereof has yet to be unfolded to the world!

A Reply to Col. Ingersoll.

The Rev. Dr. Bartol, one of Boston's liberal preachers, a venerable and excellent man, in one of his discourses made some remarks on Col. Ingersoll and his late lectures in Boston. After referring to the Colonel's appearance as a social phenomenon, he claimed him as a personal friend, and as such bore witness to his entire simplicity. his utter absence of duplicity or malignity. and the beauty of his personal character .-The doctrine of everlasting condemnation, Dr. Bartol said he was willing to leave entirely at Mr. Ingersoll's mercy, for it deserved not only opposition, but scorn; but he objected to the treatment of matters so serious as those pertaining to the origin and destiny of mankind as the subject for laughter. God is something more than a guess of the human mind; and first by the nature of knowledge:

"Knowledge was not a matter of the senses alone, he affirmed, but of deeper facwities. There was not a thing on the earth or under the sun which we could sensibly know without reflection, imagination, recollection, observation, tradition, in the rec-ords of books; knowledge as the perception of the relations of the mineral to the plant of the plant to the animal and of the ani mal to man, and to God and angels. Till the hotanist could connect the rose with the gi gantic ferns, he had no knowledge of the plant: nor the astronomer of the star, till he could follow out some theory back to the chaos from which it came; and if it be true that to have knowledge of things man must go beneath the senses, and exercise higher and deeper faculties, how much more true in the knowledge of persons! I know you said the preacher, but you are as invisible as God. I never saw you personally. I never saw any real human personality any more than the mind. The body is nothing more than a portrait of the soul, beyond the touch. I know God by the expressions that he makes of himself, in all the wonderful and joyous works of his hand. Is that motion of the feature,that glance of the eye,that flush or blush in the face, an expression of your feeling? so I say this magnificent orb, this beauty this harmony, is God's expression."

Dr. Bartol objected to Mr. Ingersoll's ridicule of metaphysics, and showed how all physics ran into the sea of metaphysics. The doctor might have here repeated, had he thought of it, Pascal's famous saying: "To meck at philosophy, what is it but to philosophize?" And this Col. Ingersoll does perhaps unconsciously, every time he ridicules the metaphysicians and the thinkers who have meditated on the great questions of causation and human origin. Man is really not at liberty to philosophize or not as he chooses. Every one, to be sure after his own fashion, must and actually will philosophize. as it were, instinctively. It depends on himself how far he is to proceed. As Lessing says: "The point where they grow tired of reflection is the end of reflection to a thousand for every one who acts differently."-Yet withal, every one possesses at least counterfeit of knowledge, which he calls his convictions, and in which he fancies that he has got something that is genuine. Dr. Bartol remarked in conclusion: "That God was more than aguess was proven, not only by the nature of knowledge, but by the fact of inspiration and also by the ordinary longings of our being. We wished to know and we learned. We had an infinite curiosity which only an infinite Knower and Prompter could have put into our minds. There was also no explanation of conscience on the ground of utilitarian calculation, and we were forced to the conclusion that the infinite power in the moral sense could only

last point made by the preacher was that love could only be explained by turning to the infinities of God, for God was love."

Impossible.

While I very much admire your manly defense of Spiritualism on the one hand, and your vigorous attack upon adventurers in mediumship on the other, yet I cannot but regret that you have, in the honest energy of heart, undertaken to accomplish an impossible task, viz: to rescue Spiritualism from the hands of impostors and pretenders. I will tell you why I regard it as impossible:

1. Because the very existence, and constitution, and purpose of a circle, organized to demonstrate the presence and influence of spirits, is certain to develop more or less uncertainty and deception.

Because you and other Spiritualists agree that mediums (the same mediums) are both reliable and unreliable; that they are

or may be, unless very narrowly watched and prevented by fraud-proof conditions, liable to supplement false effects when true ones

cannot be obtained.

3. Because the very nature and object of a circle—mainly to prove the existence of spirit by an appeal to the material senses—necessitates the inclination in the medium to deal with the occult, the mysterious, the

sleight-of-hand, and the deceptive.

4. Because the Spiritualists themselves do not believe in imposing "conditions on the spirits,"—but instead, generally speaking, circle-holders constitute a picket guard between the skeptics behind and the cabinet exhibitions in front—thus in nearly all instances prohibiting the possibility of imposing test experiments.

5. Because, finally, your plan would necessitate the institution of absolute test conditions at every session of a circle for physical manifestations; inasmuch as, if you should relax these crucial conditions, it may happen that the supposed "reliable medium" would supplement effects to gratify the anxiety and curiosity of an audience

who had paid for admission.

Therefore, I would say to you, and to each and all, do the best you can in obtaining "evidences," using the same judgment and common sense that you would employ under like circumstances in every department of human interest. I will not disguise my earnest desire and hope that the day is not distant when Spiritualists will turn from the external to the interior, cultivating more of spirit and less of circle-holding, and pass from materialism to a true evidence of life eternal.

A. J. Davis.

dence of life eternal.

Orange, N. J., June, 1878.

Spiritualism and the Newspapers.

About three hundred copies of The Spiritualist of May 31 were posted to the chief rewayapers and periodicals in the United Kingdom and the Islands in the British seas. Whenever we did the same, during the past eight years, about half a dozen newspapers arrived by post every morning for a fortnight, containing articles abusing Spiritualism. Of late this abuse has died out, and as regards the number of May 3d, but a single specimen of newspaper blackguardism has reached us. The days of abuse of Spiritualism are nearly over, and the days of its popularity are at hand. Prosperity tries individuals and communities as much as adversity, and how Spiritualism will bear the change is a problem shortly to be solved.—London Spiritualist.

The change that is coming over the secuular press, as well as that which is coming from many of the pulpits, is significant of the influence which Spiritualism is exerting over the minds of the people. Its truths have been quietly permeating all grades of society, honeycombing all ancient dogmas and unsettling former opinions, faiths and creeds, until now it begins to command a respectful hearing.

Spiritualism numbers now many bold champions among the editorial fraternity, who are ready to defend the truth against all opposition. The *Independent Age*, published in Alliance, Ohio, comes to us with a large part of the editorial page devoted to the subject, from which we clip the following item:

A correspondent (who does not wish his name to appear in print) wishes to know, since we believe in the return of spirits to earth, if we will defend the doctrines in public discussion. We answer we will. All we ask is that the man be a representative man endorsed by his church as representing their views.

This is not an isolated case. Our exchanges from all parts of the world are commencing to breathe the invigorating atmosphere of Spiritualism, and are writing for a nobler purpose and a higher aim than formerly. Progress is marked in clearly defined lines in these changing tones, and it is now largely in the hands of the Spiritualists themselves to decide the extent of the continuation of progress, and, in a great degree, the measure of the advance of that progress.-For when Spiritualists cease to be wonderhunters, and seek to comprehend the truths which have been given from the Spiritworld, and to shape their lives in harmony with those truths, defending only that which is practically demonstrated, rejecting all doubtful phenomena until they come in a less "questionable shape," all opposition from intelligent, cultured and well meaning sources, will die out, and only words of encouragement and kindness will be spoken and written of Spiritualism.

Ministers and editors are already trimming their course in this direction, and Spiritualists have only to free the cause of frauds and become individually spiritualized to command the respect and confidence of the world. Well poised and purified Spiritualism can bear prosperity: it is only the unbalanced and unreal that prosperity destroys.

infinite power in the moral sense could only | Mrs. Colby, an eloquent trance speaker, come from an infinite righteousness. The lectures at Grow's Hall next Sunday.

Religious Element in Spiritualism.

At a meeting at Doughty Hall in London our correspondent, M. A. Oxon (Mr. Stainton-Moses) made the following interesting remarks:—

The age was intolerant of spirit. By a long course of neglect of the science of spirit, it had become materialistic to the core, and so at once nihilistic and superstitious. Many robust thinkers had thrown over all belief in spirit; and others, less bold, not able to quench the spirit within them altogether, had clung shudderingly to such old planks of effete theology as they could find, and had lost their heads. Not for them any calm discussion, any clear insight into problems, any patient and painstaking solution of diliculties. They were storm-tossed, and the bogies they had created—their Tyrant God, their Omnipotent Devil, their endless Hell—terrided them sorely.

fled them sorely.

Even within the ranks of Spiritualism the same obtained. Some were theologically hampered, and were perplexing themselves with futile attempts to square what they saw and knew with what they had been told to think and believe.

Some were fain to put aside all except the bare phenomena, and to regard them as the end of research. They did good work in directing attention to these facts, and he (the speaker) would be far from depreciating such efforts; but they did not rise to the full height of the Spiritualist proper. He would wish to uplift his voice in favor of the full action of spirit. He believed that, so far from overstating it, we had no idea of the extent to which we were its recipients.

If Spiritualism meant psychology only, then, in so far, the name was misleading, and the pretenses uniformly put forward by the communicating intelligences were false. He could never imagine the time when the marvelous constitution of man and his spiritual powers would cease to interest him and engage his attention. If all else were swept away, he would still consider the science of spirit to be worthy his deepest attention.

But he believed in his inmost soul that Spiritualism was far more widely embracing. He had said seven years ago that it was "the gospel of God in those who need it;" and he saw no reason whatever to go back from that view. It was the answer of the Great Father to his children's yearning cry, the voice of spirit pleading with an age of materialism.

And if so, how great the responsibility laid on those to whom had been given this great deposit of truth! What methods could be too carefully chosen to recommend it! What pains too great to present it at its best, to keep it pure and free from frand, and folly, and buffoonery, and to raise man to the level of spirit, instead of dragging down spirit to the level of man.

Thomas Paine and Paine Hall.

What a mockery it is for the Paine Hall people and the publishers of the Investigator, in Boston, to faunt the banner of Pahle; as if he had ever endorsed their atheistic and Sadducean teachings! He was a devout theist, and that he was a full and earnest believer in human immortality, the following paragraph from his writings distinctly proves:

"I trouble not myself about the manner of future existence. I content myself with believing, even to positive conviction, that the Power which gave me existence is able to continue it in any form and manner He pleases, either with or without the body; and it appears more probable to me that I shall continue to exist hereafter, than I should have existence as I now have, before that existence began."

Here Paine declares substantially, "even to positive conviction," that he is a believer in immortality. And yet, because he offended the stiff-necked orthodox, of his day, by putting the inspiration of the Bible on a par with the inspiration of all Scriptures of human origin, a view which nine-tenths of the intelligence of Christendom now take of the matter,—he has been put forward as a leader of those secularists who reject both God and immortality.

It is time that this monstrous misrepre sentation was put an end to. Paine Hall must no longer sail under a false flag. Let the Investigator proclaim fairly and squarely, to its readers, that it has no right to use the name of Thomas Paine to bolster up its own peculiar views. We have no disposition to throw obloquy on disbelievers in immortality, but it is time that the facts in regard to Paine were fairly presented to the public. The paragraph we quote from him above, settles the matter as to the character of his belief, and shows that the secularists have no more claim to him than to Dr. Channing, or Theodore Parker, or David Swing.

London Notes, by Dr. Peebles.

We take the following from the London Medium and Daybreak:

Seldom, very seldom, do I attend spiritscances. The phenomena I know occur; but why should I be always gazing at phenomena? What are the underlying forces and principles? And what is to be the practical outcome of these phenomenal phases? These are the ever-recurring inquiries. And then the late hours, the often ill-ven-

tilated rooms, the mixing of magnetic auras the constant repetitions, and the threading one's way home through strange streets, are all counter incentives to attending scances But on Saturday evening last I attended the scance of Mr. C. E. villiams, 61 Lamb's Conduit street. It was a complete success The marvels were wonderful. Mr. Williams and Mr. Herbst were lifted up on the table all were touched at different times, several voices were heard conversing at once: "John materialized, and walked about the room by the light of his own lamp. Mr. Ashman and others received excellent tests; and looking into the cabinet by the light of John King's lamp, I distinctly saw Mr. Williams entranced, and John King bending over him -the one was quite as distinct as the other It must have convinced anyone who could trust their own eyes. Mr. Williams has the bearing of a most candid and most conscientious man. He holds his meetings on Monday, Thursday and Saturday evenings.

We are informed by Dr. Bloede, and others, that Miss Kislingbury, of London, has joined the Jesuit Order of Roman Catholics, having been converted by Father Galloway.

Materialization Extraordinary.

Messrs. Bastian and Taylor are indeed a full team, and in some phases unequaled. Bastian materializes most of the spirits they exhibit, and Taylor materializes the wool which is necessary to pull over the eyes of their gaping and innocent patrons. Those who were inveigled into listening to the reading of a long-winded, written statement from him the other Sunday, must have been highly pleased at his successful materialization of wholesale falsehoods. formed from less substantial material than the "spirits" in his Punch and Judy show. His statements in so far as they referred to the editor of this paper in any way, or to his motives in shaping the policy of the Jour-NAL towards Bastian and Taylor, as reported to us, are totally devoid of truth, without a shadow of foundation; false in general and false in particular. We have repeatedly charged Bastian and Taylor with producing fraudulent manifestations. We again reiterate the charge, and stand ready to prove it to the satisfaction of any jury in any court of justice, or to any twelve unprejudiced men in this country.

We can not be deterred from our course by the falsehoods of such men as Bastian and Taylor, Huntoon, Witheford, or the sly and insidious efforts of others who covertly attack us. This movement against fraud and the demand for the whole truth, is not the result alone of the efforts of this paper. The JOURNAL voices the feeling of millions. "The voice of the people is the voice of God." Let those who throw themselves in the way of this heaven-inspired movement beware ere it is too late.

To Boston and Back.

In eighteen days the editor of the Jour-NAL traveled over two thousand miles. meeting at every point a hearty welcome, and with one exception declining formal hospitalities for want of time. Everywhere he received the most hearty encouragement from those who have the good of Spiritualism at heart. He finds the people in deep earnest, and returns to his post with renewed strength and vigor for the work which the wise spirits who are managing the movement, claim they have for him to do. The friends at the Banner of Light office seemed as happy as ever, and extended the fraternal courtesies they so well know. how to offer. E. Gerry Brown, of the Spiritual Scientist, is as zealous and indefatigable as ever. He has, against great obstacles, done a good work for Spiritualism. We hope he will be well supported. Brother Bennett, of The Truth Sceker, also laid us under renewed obligations. A call at the office of the *Index* found them all prosper ing. To the hundreds of kind friends who added to our enjoyment we return most sincere thanks, and with the aid of the angel world, shall strive to retain their good will and sympathy. Our only regret is that we were unable to call upon many valued friends and correspondents, whom we beg will take the will for the deed.

Laborers in the Spiritualistic Vineyard and other Items of Interest.

Dr. D. P. Kayner is at the Northern Iowa Camp Meeting, at Bonair, this week, assisting Dr. Samuel Watson in the labor incident to the occasion.

Dr. J. M. Peebles says: Mrs. Peebles and and everybody else that I hear speak of the Religio-Philosophical Journal, speak in its praise. Fraudulent mediums are surely coming to judgment.

The Sunday Delta, of June 16th, publishes quite a lengthy account of Capt. Brown's lecture in New Orleans on "Evolution." He closed his labors in that city on the 16th, and has since been in Shreveport.

The Lecturer and author, Kersey Graves, writes: "I endorse the resolutions relative to Bastian and Taylor. We are under no moral obligation to attend seances which are not conducted as we desire and consider nec-

Invitations have been sent to a large number of prominent persons throughout the country to attend the Free-Thinkers' Convention, to be held in Watkins, N. Y., Aug. 22nd, 23rd, 24th and 25th. From present appearances there will be no dearth of speakers or lack of hearers on that occasion

Mr. Emmet Densmore has been stopping in Chicago for several months, the guest of Mr. William and Mrs. Cora L. V. Richmond. Mr. Densmore is well known to many Spiritualists in the East and in London, England, where he spent some time several years since.

Dr. J. M. Peebles writes: "If I was to go into a trance-state and give you your appropriate spirit name, I am sure I should call you 'The Divine Harvester.' Your sickle is sharp, the genuine sheaves are few—let the tares be burned—go on in well doing!"

Mrs. H. Morse has been lecturing at Pentwater and Ludington, Michigan, to crowded houses. She has engagements extending to the middle of July. She than proposes to go East, and would like to make engagements along the road from Cleveland, Ohio, to Binghamton, N. Y. She can be addressed at Manistee, Michigan.

James H. Young, of 235 Gasquet street, New Orleans, Louisiana, has published in a pamphlet form, "Rules and Advice for those desiring to form Circles, together with a Declaration of Principles, with Hymns and Songs for Circle and Social Singing." It can be obtained for afteen cents, either at this office, or of the publisher.

Exacting Conditions. .

The Banner of Light, May 25th, says: "We do not think that the truth can be best served by violence, or by exacting condi-tions, which, though they may seem very reasonable to those not yet acquainted with all the phenomena, are in truth opposed to successful manifestations."

But how does the Banner know that exacting conditions oppose successful manifestations? It is quite time that this fallacy should be laid aside, for the facts are against this theory. There is not a medium who has been demonstrated to be genuine, who is not to-day willing to have conditions who is not to-day willing to have conditions imposed, and who has not under the strictest conditions obtained the strongest of manifestations. Unless the demonstration is absolute that the producing cause of these phenomena is spirit force, as Spiritualists assume it to be, then the manifestations are worthless and a waste of time for are worthless and a waste of time; for they are said to be given for this purpose alone. If the end and aim of the Spiritualist movement is to support all persons who claim to be mediums in their endeavors to make dollars, then the position of the Ban-ner is a correct one. If the end and aim or the Spiritualist movement is to spread the truth before humanity, to alleviate its sufferings and improve its condition, to teach the way that a true life should be lived, then the claim that conditions should not be exacted, or that mediums should not be rigidly tested, is a wrong one. So far as lays in our power we will not endorse a medium without laying before our readers the reasons why we do so; if any one can point out wherein our reasoning is defective we shall deem it incumbent upon us to remedy it. Perfection is only measured by experience.—Spiritual Scientist.

Lecture Engagements West.

Dr. J. M. Peebles writes: "To letters of invitation received from Judge Wait, Sturgis, Mich.; Dr. Spencer, of Battle Creek, Mich.; Col. Johnson, of Grand Prairie, Ill.; Mr. Frank Fairfield, of Waverly, Iowa; Mr. H. W. Beckett, of Osceola, Iowa, and others in the West, requesting me to attend meetings and deliver courses of lectures, I have to say that I cannot visit the Western States before early autumn. My Sunday engagements for the present are in Philadelphia. July and August I attend the camp meetings in Massachusetts. When starting westward I want no grass to grow under my feet. Human life is short, and there is work to be done. Accordingly, I want to lecture five times each week, and twice or three times each Sunday. To this end, my appointments must be nearly on the usual line westward, and this side of Omaha.

Hudson Tuttle has well said, "Every great movement of the present, instead of leadership, is represented by an organ, through which it excites the concentrated influence of its thinkers and adherents." And this is true. The Jews are now to have their organ in Chicago, with the rest of the world. And why sh uldn't they? They have their own religious beliefs, their own i terests, and their peculiarities of race to sustain and defend, and an intelligently conducted periodical in their interests is demanded. Such has been started, and the first number of the Jewish Advance is before us. It is to be published weekly, at 84 and 86 Fifth avenue, Chicago, at Three Dollars per year.

The Galveston (Texas) News, of June 14th, reports that the physicians of San Antonio had instituted a prosecution against a clairvoyant and magnetic healer named Lesterre, for "practicing medicine without a license." The report says: "Lesterre has been found not guilty of practicing medicine." In other words, as he only used the powers with which nature and the Spirit-World endowed him as a magnetic healer, using no drugs, the court could only decide that there was no infraction of the medical law, where no "medicine" has been used.

Ann Tagonism is a naughty woman, She has gone West.—Banner of Light. How does the old bachelor know she is

naughty? Did his first and only love, Ann Investigator, tell him so?

Lott Hayzen sends three dollars for Jour-NAL, but fails to give post office address to which JOURNAL is sent; when he does so we will credit.

Spiritual Camp Meeting in the North-West.

The Spirituslists of Northern Iowa and Southern Minnesota will hold a camp-meeting in Webster's Grove, one mile west of Bonair, Howard Co., Iowa, commencing Wednesday, June 25th next, and bolding over till Sunday June 20th. The Rev. Samuel Watson has been engaged as principal speaker in conducting the services. Geo. P. Colby, test, trance, and clair voyant medium, will be in attendance; others are expected. A general favitation is extended to mediums, and all interested in the promulgation of a pure Spiritusliam, and in devising means and plans for promoting the culture of a true manhood and womanhood. Hay and wood will be furnished those coming from a distance. Homair (Vernon Statios) is on the line of the Chicago, Milwankee and St. Paul Railroad, six miles west of Creeco. J. Nichols and Ira Edridge, of Creeco; W. White and W. Stark, of Lime Springe, and G. Webster, of Bonair Committee of Arrangements

Camp Meeting.

The Spiritualists of Central Iowa will hold a camp-meeting in Mill's Grove, one-half mile east of Montour, Tama Co., In., (on the line of the C. & N. W. R. R.) commencing Sept. 12th, and ending Sept. 15th, 1878.

O. H. Godfrey will conduct the meeting, assisted by able speakers from abroad. A general invitation is extended to good mediums and all interested in the promulgation of pure spiritualism. Arrangements will be made for entertaining those couning from a distance atreasonable rates. Bring your tents with you. Hay and wood furnished on the ground. Speakers and mediums will correspond with O. H. Godfrey, box 115, Montour, Iowa. All other correspondence will be addressed to J. ". McKee, box 115, Montour, Tama Co., Iowa. By order of committee of arrangements:

J. M. MILLS, Chairman.

C. W. MOFFETT,

J. B. MERRITT.

J. B. MERRITT. T. D. H. WILCUXBON, J.T. MCKEE, Corresponding Secy,

Lassed to Spirit-Like.

GILBERT C. EATON passed to Spirit-life from his residence in Rochester. N. Y., June 5th, aged 50 years.

His disease was consumption, and for many months before the departure he endured his suffering, which at times was keyere, with remarkable patience. For the last twenty-free years of his life, Mr. Eaton was a firm and consistent Spiritualist and a medium. Soon after his mediumistic development he became a healer, and was one of the very earliest healing mediums in Western New York. He performed many remarkable cures. His physical health falling, the later years of his life here were devoted to giving prescriptions to invalids, and general spiritual savide. He was emphatically an honest medium, and always had the welfare of the spiritual cause at heart. The change called Death had no terrors for him, and he looked forward to his entrance into Spirit-life with joy and nor with sorrow. The funeral was largely attended by the Spiritualists of Rochester—and an excellent and appropriate discourse was delivered by Rey, J. H. Harter, of Auburn, who had been requested by the departed to perform that service. in Rochester, N. Y., June 5th, aged 50 years.

Mrs. E. L. Saxon, of New Orleans, says: "I am glad of the course you are pursuing, and I hope you will be able to eliminate much of the evil that surrounds our philosophy."

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A GREAT SUCCESS.—The new spiritualistic story of "Nora Ray, the Child-Medium," advertised in another column, has at once gained favor among Spiritualists, and the publishers inform us that the first edition is fast being sold. Aside from its being of intense interest as a story, the elements of true, thesian Spiritualism are diffused throughout the entire volume. 24-14-6

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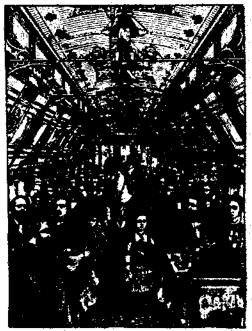
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Creation.

DY MRS. SERENA MILKER.

An atom fell into the limitless space, And whirled and whirled from place to place, And gethered new atoms as on it rolled. Till countless atoms condensed as a whole. Still deshing and bounding away, it spuz Its reckless course till it neared the sun; Drawn by the sun and by its own force bound Until it encircled the sun around. The light of the sun and heat of its ray Brought forth new forms and created the day; And then began the stratifications Of the earth in its varied gradations: Gases were formed in the centre of earth, And these combining to others gave birth; And thus from within combustion began, Which seeking an outlet threw up the land. Volcances were formed by this commotion, And thus was made the bed of the occan. Continents oft sunk within an hour, And mountains raised their heads to tower. As vapor condenses on a tea-cup, Wore the countless drops of occas made up; And se the world swang and whirled around, The wayes were tossed, though by attraction

And they rose and fell from contending laws, As they rise and fall now from the same cause In ceasoless motion for thousands of years Great changes were made, and what now appeore. Wes not robed in beauty as seen to-day,

But new and unformed to the far away. As an instance, see how man's life began. From what conditions our parents sprang, Through how many changes they progressed. And how many forms the spirit expressed. through these varied forms his life will compare To the butterfly that floats in the air. From out of an egg of tiniest mould, A crawling and creeping worm we behold, Feeding on leaves with a ravenous greed, Of which in its low estate it has need, And when at last its worm life is complete, It winds itself in its soft silken sheet; And then eleeps, while nature puts in its place Annew creation, nor leaves us a trace Of the process how the lowest of things, A crawling worm to a butterfly springs, With its flashing wings of silver and gold That were hidden away in its mystic fold. Now the coarse, green leaf it fed on of yore, Will sate its delicate palate no more, But off to the bed where bright flowers bloom, That laden the air with choicest perfume. To drink from buttercups sparkling with dew. Sweet scented honey its life to renew. As its germ unfolded it changed its state, Outgrowing the form it had used of late. Thus man has passed through many gradations. His soul unfolding e'er began nations. Nature expanding the germ from within, Rising through ages on earth to begin The life of man, an immortal soul, which has higher powers yet to unfold, Radehing away through infinite space, Ever perfecting in its endless race. The more that we know the more we may learn, The larger will grow divinity's urn, More perfect win grow diviney state.

More perfect we are more perfect may grow,
And more of the infinite mind may know.

Each atom of God has a germ within,
Out of which something in future will apring. When conditious are made to perfect life, And harmony takes the place of strife, The earth will abound with beauty unfold, And maryelous forms of life will unfold, New hidden in their mysterious cells. Till nature shall weave her magical spells. And quicken to life from depths profound The wonderful things that unseen abound. Everything that is formed will ever progress Through endless ages, and often be dressed in changes of hue, state and condition, Not each time by Almighty volition, Nor by a flat each day that is new, But by God's laws, which are changeless and

Ever unfolding the germ from within, Each station gained a new race to begin, Expanding, growing, perfecting each year The life from within, making more clear The wondrous plan, creation a whole, Whose center and germ is the Infinite Soul.

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 subject, we have addressed letters to many who have had large experience, or have given the matter close study, or are representative people, whose opinions are entitled to consideration, and we shall print the answers, and finally classify the recult so that it will be of value to those interested,

The question put is as follows: In your opinion what is the effect of dark séances (1) in so far as they bear upon the scientific exposition of spirit phenomena; (2) in so far as they effect the morale of Spiritualism?

Answer by Z. Winchester Stevens. In these crucial times, while humbuggery is being stripped of its masks, and materialization is going through the crucible, I believe it is best to put the crude-rock of all Spiritual phenomena under the stamp-mill, dump its conglomerate crudi-tles into the blast furnace of scientific and rational investigation, and let this smelting, process carry off as black and useless slag, the dark circles, im-movable cabinets and false pretenders, who go by alfases or refuse reasonable conditions required by noteworthy and responsible Spiritualists. By this process, let us distinguish silver from tin, and gold from pyrites of iron. Beautiful specimens of mixed metal may be formed of many hass, lying in and tinting the slag, but it is the pure metal we want now, that will stand the acid of thorough

trial and absolute proof. There are many things claimed by all religion-ists, as well as by eminent scientists, to support the grounds and propositions of each, which, on careful analysis, impairs the moral, render blind and uncertain the ethics, and indefinite the evi-dences, intended to establish a scientific or a Spiritual truth.

As an investigator since 1848, a believer, from indisputable facts, since 1836, and a professed ex-ponent of Spiritual truth and phenomena, as best I could understand and express it for the last 10 years my experience has been, and my observation has confirmed my experience, that "the scientific expesition of spirit phenomens," as well as "the morale of Spiritualism, has suffered, rather than improved. by dark seances." I would not condemn dark cir cles simply because they are not satisfactory to me, but because they leave too much reason and room for doubt as to the genuiness of the manifes-tations and the honesty of the medium. At such times and on such occasions the ignorant and unwise will sometimes attempt deception and often no doubt, succeed, while for such charlatanry the good, the pure and true, under like conditions suffer represch and scorn.

Let these who can find evidence nawhere else, nor growth in the investigation of a principle, "choose darkness rather than light." But my idea is, let the world test and prove our phenomena by

the united powers of every sense.

There are thousands of mediums in America who daily give evidence of a genuine communion between the mortal and immortal states, but who can not submit twice or thrice a week for a series of years to scientific or crucial tests, to gratify the curiosity of an unconvertable skeptic or the mor-bid stubbornness of an unressonable believer,

Why not have a committee of 9, 15 or 25, more or less, of the best men and woman among the professional scientists, clergyman, doctors, lawyers, etc., to investigate together for a week or a month, such mediums as Slade, Andrews, Bastian, Foster, Stewart, Smith and Thayer, a number suf-

ficiently large to include all the principle phases of manifestation, and let this conclave be selected, the mediums by societies, and the investigators by mixed assemblies at certain places, the investiga tors and mediums to agree upon place, time, conditions, etc., holding as many sessions or scances as either party shall demand, and at the close a full and succinet account of transactions, tests, methods, successes and failures, to be published

and signed by investigators and mediums.

Why not, Spiritualists, insist upon thorough and popular tests and evidence? This method is feasible. Spiritualism is rich enough to bear the expense and thus place ourselves on a standard recognizable by the world. Then let each individnol pursue his or her own methods of investiga-tion, and all mediums stand or fall on their own individual merits; the falling of a thousand of whom would not shake the foundation of Spiritu aliem at all.

Ypsilanti, Mich.

ANSWER FROM J. F. SNIPES.

In my opinion dark seances are effective in more senses than one. To one who has never at-tended them, they suggest many possibilities of fraud; to many who have attended them, these possibilities have become facts. Some have found nothing but fraud; others have discovered both fraud and truth, and it is difficult to say, if kept perfectly in the dark, figuratively and actually, when the physical demonstrations, unaccompanled with certain mental phenomena, are indeed

all genuine.

The proofs now offered in dark circles held by the proof now offered in dark circles held by strangers, and even untested friends, as "scientific exposition," cannot be considered as evidence be-yout question in spiritual science. In this respect the results, if easily duplicated by trick, are not like scientific and yet unseen effects in physical

Science is knowledge. If froud is committed in the dark, or in the light, and we know it to be such, that is science, but not the right kind. If to know the truth is to require more light, then the amount of knowledge in the dark, is something to be made light of. But there are demonstrations of spirit action occurring in the dark, that cannot occur in the light; such as brilliant spirit lights, which often develop into human forms, transfer-rence of objects on a slight physical indication by the sitter, of course unobserved by the medium or company. The discernment of spirits is often better secured in subdued light or in total darkness. Then there are personal tests given in dark excles, such as names, relationship, private history, with which darkness has nothing to do.

The morale of Spiritualism, in a general sense, or the moral nature of the Spiritualist in a private sense, aside from considerations of family and social character, education and refinement of nature, is not advanced by the opportunity for immorality. Although we may be cheated in the daylight by natural magic, there is then less com-perative chance or public disposition for any im-

propriety.

For these few reasons I conclude, that to avoid all suspicion and chance for dishonesty, and exposures of mediums, the believer as well as the novice should exact respectful but safe conditions from all public mediums selling physical matters in the name of the spiritual, and especially the materializing professors. Let there be light:

New York City.

ANSWER FROM E. L. BAXON I think, from all we have seen and known of Spiritualism for the past eighteen or twenty years, that we have certainly progressed far enough to dipense with the dark scance. Scientists, of all men, are desirous of using all their faculties, and even if the test is good, if the convincing evidence of eight is wanting, most of them will reject all. Crookes has proven that phenomenon called materializations, will occur in the light; Slade, Wat-kins, Mrs. Eldridge and hosts of others, that the writing will come in the light also, and to be of service the manifestations require light Most in-telligent persons desire intellectual tests, and those can be obtained without the dark seance. So far as morality is concerned,—I have sat in fifty dark scances, and never felt that anything immoral was there, or thought of even; but there are some, both men and women, who would have infmoral ideas, and be base and mean, even amidst a host of angels. To the pure the dark scance is not amiss; to the impure the hollest shrine would

I find that Spiritualism enlightens, purifies and broadens the mind, and arouses an earnest desire for mental food, in even ordinary minds. I can converse with far greater freedom, on all physio-logical laws, with an earnest Spiritualist than any other person, without fear of being misunderstood.

ANSWER BY J. C. DENSSIORE.

To begin with, my experience in dark circles or seances is very limited, not having attended more than a dozen in my life, where the character of the manifestations required dark conditions; but as far as I was able to judge of their bearing upon the scientific part of Spiritualism, they were absolutely essential for the production of physical manifestations, and if the latter are necessary for opening up new and broader fields of matanhysis. opening up new and broader fields of metaphysical thought—as many, well posted in the science of life, claim it is, then, as a natural sequence, they form the foundation upon which the Spiritual structure rests. Hence, in a scientific point of view, as I understand it, darkness is just as necessary for their production, as it is in developing the beantiful science of photography; and its effects upon the morale of one, is just the same as the other.-To sum up, without going into exhaustive details darkness is not only the element out of which light is evolved, but the womb in which every con-ceivable thing in nature's wide domain takes its starting point; hence, as before hinted, in a seientificsense, its value in the evolution of matter. can not be over-estimated.

Boston, Mass. Answer from Dr. J. C. Phillips,

There is no doubt in my mind there are phenomens that require darkness or partial darkness as requisite conditions. The photographer, for instance, will tell you that darkness is necessary in his art. So far as they affect the morale of Spiritualism, I have long since come to the con-clusion that Spiritualists as a people are fully as moral, and will compare very favorably with, any other class of people. Again, I consider Spiritualism, with its attendant phenomena in its infancy; what the future will unfold for us is hardly conceivable. At some future time, if acceptable, I should be happy to give you my ideas of the cause of so many lying communications.

ANSWER PROM C. WAKEFIELD. I would say that so far as dark seances scientifically prove physical phenomens, they amount to nothing; and those who follow after them, continne to be mystified with uncertainty of their genu-ineness, and get no reliable information. As far as they affect the growth and extension of the spiritual philosophy, I think they have often attracted the attention of persons who had not hithesto considered the spiritual side of man's nature, which set them to thinking and reading, and was thus the starting point of higher development. I think, however, these beneficial results might have been accomplished by other means less ob. iectionable.

A. J. King, of Hammonton, N. J., writes: can not refrain from a word of commendation for the reasonable stand you and your paper have taken against fraud and dishonesty in mediumship. A man or spirit that is unwilling to sub mit to reasonable test conditions is unworthy of the confidence of thoughtful people. When the mass of Spiritualists will be as careful in accepting doctrines and phenomena from mediums, as they are from non-Spiritualists and their religious works, they will stand much higher as consistent people. I congratulate you upon the noble stand you and a number of the Chicago friends have taken, to give fraud in Spiritualism no quarter. Hunt the wolves from their hiding places! Tear off their disguises and show them to the people for what they are! Uphold the truth and the true, and all good angels, spirits and men, will sustain you.— Remember that the right and the true must prevali. Mrs. King has been able during the past winter to do considerable mediumistic work on her Second Vol. of Principles of Nature, but as the roses began to bloom, the asthma, which has prevented her laboring much for several years past, returned upon her and she had to dealst from further labor at present. She joins with me in wishing you and the Journal God speed. Since writing the foregoing we have received the last Journal, filled with able articles of the true

spirit. Mrs. King says it is the best paper she ever

Mrs. Simpson, the Medium.

It affords me great pleasure to see your favorable notice of Mrs. Simppleasure to see your favorable notice of lates. Simple son's séances in your city; it has given great satisfaction to her friends and the numerous readers of your excellent Journal, so highly appreciated in this city by our Spiritual Society. It will afford me much satisfaction if I may add my knowledge of her truthfulness and candor, and her high social standing in this community, and in all the manifestations coming through her, from the Spiritus or the spiritus or the spiritus of the satisfactions coming through her, from the spiritus or the satisfactions coming through her, from the spiritus or the satisfactions coming through her, from the spiritus or the satisfactions and the satisfactions coming through her, from the satisfaction is satisfaction to her from the satisfaction to her friends and the numerous readers of your excellent satisfaction to her friends and the numerous readers of your excellent satisfaction in this city is satisfaction to her friends and the numerous readers of your excellent satisfaction is satisfaction to her friends and the numerous readers of your excellent satisfaction is satisfaction to her friends and the numerous readers of your excellent satisfaction is satisfaction to her friends and the numerous readers of your excellent satisfaction is satisfaction to her friends and the satisfaction is satisfaction to her friends and the satisfaction

Mrs. Simpson has been most favorably known Mrs. Simpson has been most tavorably known for many years as a fearless, avowed Spiritualist, (when it was not as popular as now.) to prove to friends and strangers the immortality of the soul, and that our loved spirit friends do come. She has heroleally submitted to the most severe crucial test conditions, to convince the investigators of the truthfulness of the physical manifestations, and has never failed to convince the bitterest skeptic, and doing all this without pay until very

and has never failed to convince the ditterest skeptic, and doing all this without pay until very recently. She has had a very hard road to travel; her path has not been strewn with flowers.

Mrs. Simpson's parents are of the best and most respectable of the French-planter families of the Teche country—the garden spot of Louisiana.—She was educated in one of the best French Catholic female institutions in the State, graduating with the highest honors of the institution; returning to her plantation home at the age of sixteen, soon after meeting with her husband, who was then the enterprising journalist of that section of the State. He being a Protestant and very liberal, her family were bitterly opposed to their daughter forming such an allience; true love not running forming such an alliance; true love not running smoothly for a time, romantic love on both sides

smoothly for a time, romantic love on both sides ended in marriage.

Civil war soon after breaking out, Mr. Simpson joined the Confederate army, Mrs. Simpson entering a military hospital in Virginia, and giving her whole time attending to the sick and wounded soldiers. Many spirits subsequently returning, thanked her for her kindness. After the surrender they returned to Louisiana, and Mrs. Simpson was developed as a medium for seeing and describing the spirits with her friends, diagnosing discovered and prescribing medicine, and also having

ing the spirits with her trients, diagnosing dis-cases and prescribing medicine, and also having many phases of physical manifestations.

Mrs. Simpson, with broken health, concluded to leave New Orleans and seek a home in Chicago, a colder and healthier climate, and offer her medium-latic powers to the public. Having tested her pow-er I know of what I am writing.

N. C. Folgen.

N. C. FOLGER. New Orleans, La. .

Extract From an Address by Dr. J. M. Peebles.

In the grand future of this God-ordained and antegel guarded movement the religious and the gel-guarded movement the religious and the spiritual must take precedence over the phenomenal. Not that Spiritual phenomena will censeno, never! while human beings people the earth. But the sonl in its progress must not stop at the wonder—the outward visible eign. On the contrary, during the rising tide of the incoming and outwidening cycle, Spiritualists must take high grounds—must lift up the standard, and so live as to compel the respect and reverence of the scoffer and the sectarist. Genuine mediums must not only be protected, they must be rightly condition only be protected, they must be rightly conditioned, set apart, and consecrated for the holy work of angel-communion. Then shall we have a descent of the celestial into the spiritual, as we have had for the last thirty years a continual descent of the spiritual into the natural, or the earthly conditions

of human life. It is the Divine method that the manger pre-cede the mansion, the cross the crown. The strugling, changing, childhood of Spiratualism is stead ily, surely, merging into a thoughtful substantial maturity. Its excrescences are falling off, and it is putting on the whole armor of a sterling manhood. From the truth militant it is already a long

way towards the truth triumphont. way towards the truth triumphant.

I look down the vista of time, and I see doubt giving place to faith, and faith to knowledge. I see tyranny dying upon the plains of freedom. I see superstition receding before a rational religion. I see error giving place to truth; vice to virtue; bigotry to toleration; monoply to co-operation; individualism to communicate to to love; disindividualism to communism; lust to love; discord to harmony; and a very Eden of peace and good will crowning the world, and baptizing its every heart with the pentecostal fires of puritica-tion. The hearts of advanced Spiritualists thrill to-day in harmonious union to the heautiful truths of the Divine paternity and maternity—to the brotherhood and sisterhood of all races—to the eternal unfoldment of all souls, to the overthow of all sin, the destruction of death, the defeat of hell, the triumph of heaven, and the complete victory of the Christ-spirit over all the powers of

darkness. Can you not say with me:-"I have fed upon manna from Heaven above; Have tasted the fruit of a wonderful love; I, have looked on a land where the sun ever

And talked with the angels in my mystical And, though some visions die away in their birth. They still leave the trail of their glory on earth."

Spiritualism Nover Does Any Practical Good:

Yes it does. The steamer Warner (I think) was blown up at Memphis, on the Mississippi river, a short time since. Her captain and pilot were among the drowned. The relatives of the pilot, living in St. Louis, sent Capt Wiley, of this city, down there to see if he could recover the body.— At Memphis he visited a trance medium at three and a-half o'clock in the afternoon, who said: "I see negroes taking the body of a large man from a clump of willows, out of the water; he has on a brown hannel shirt, and something black on both hands; they bury the body on the shore."

The next morning Capt. Wiley went down the river twenty miles, and found the clump of willows by the water's edge, and the negroes who took a body thus described out of the water, at three and a half, P. M. the day before. They buried him on the bank. The dead man had on a brown flannel shirt, and on each hand a black leather, half-mitten, such as firemen and deck hands use. It was not the pilot, and the tranco medium had so told Capt. Wiley the day before.

At his hotel Capt. Wiley found a clairvoyant by the name of Foster. The latter told Wiley that the pilot was still in the bottom of the river, and it would be of no use to look for him until he should rise to the surface. Capt. Wiley, however, went down the river to look for the pilot, and took Foster with him. At a certain point Foster sud-dealy said, pointing across the river: "Do you see that tree over there in the raft?" There were hundreds of dead trees and logs which had floated and lodged. "There is a dead body beside it in the water." He described the body and said, "It is not the pilot." They rowed over to the spot, and then, sure enough, they found the body of the captain of the lost steamer. It had been correctly described by Foster.

Capt. Wiley says he is going to look for the pilot again soon, when something interesting to Spiritualists may "turn up." HENRY S. CHASE, M. D.

Spiritualism.

In spite of all the impositions which follow in its course, Spiritualism constantly grows in numbers and influence. It has been, and still is, a subject of much ridicule with those who are not willing to hear honestly and impartially what it has to say, and to whose apprehension it is represented only through its puerlities. But, could we see anything in nature, discover anything in science, to induce in us a belief in the continuation of a conscious individuality after this life, we surely would not feel like heaping ridicule upon others for attempting to show by actual demonstration that what we believe was true. If they could prove it we would be glad of it.

Undoubtedly, Spiritualism has the support of many facts. Among these are the phenomena of

Dr. Carpenter, of England, in a late attack upon Spiritualism, says that "we should not permit our senses to convince us of that which our common sense holds to be impossible." But he does not seen to see that common sense can hold nothing to be impossible which the sense accepts as true. Common sense may reason, but it can not believe against what the senses know.

Tyndall and Huxley will have nothing to do with Spiritualism, while other noted scientists, such as Wallace and Crockes, demand that its claims be considered. Its worst enemics are the unnumbered mountebanks who attach themselves to its movements. But that the great majority of its adherents are to be classed among the unthinking, we deny. Indeed, they are the very people who do think.—Gazette, (R. I.)

Magnetism.

The explanations desired by Brother Menden-hall in regard to the power of willing persons into the statuvolic or somnambulistic condition, have been given in various articles published in the Journal, but as he may not have seen them, we again state, that we have seen many similar cases to the one detailed by him—but differ materially as to how they were offected—and instead of enis to now may were enected—and instead of en-tering the condition by the will of the operator, as is generally believed—they do so by a power in-herent in themselves, viz.: by an act of their own will after reading the mind of the operator, and then yielding to his request, or will, but if the young lady referred to had been taught the true notice of her readition and her powers when in nature of her condition, and her powers when in it, she would have resisted his will at any time, or in any of the supposed stages of what he terms the "magnetic state."

To my mind the lady did not imagine, but con-senting, read his mind, and not knowing that she had the power of resisting his will in any of the other stages referred to, as well as in the one he terms the clairvoyant stage, and which he believed was caused by the power of spirits, instead of its being, as we believe, simply a belief upon her part that he had no power but to co so. This is proved by the fact, he himself admits, viz.: that he had no power "unless by her consent." What then followed was also by her consent and her power of mind reading.

It is notorious that persons can be taught to throw themselves, or any part of their body into or out of the statuvolic condition, by an act of their own will, independent of any one, and as all those who are properly taught, can do so,—where, then, we again, respectfully ask, is the necessity for a will or a magnetic influence outside of their own in-

herent capabilities. It is a fact not generally known, that all persons who enter this condition under false teaching, believe that the operator has perfect control over them, and consequently will have that power as long as that belief lasts; but teach them the true nature of the condition and their capability of re-sisting, and the assumed power of the operator will cease at once. It is an incontrovertible truth also, that as a child, man or woman, or even a spirit, is taught, so we will have them. This is especially the case with persons who are in a statu-volle condition, and if they are then taught of made to believe that the operator has power over them, they will be a mere machine in his hands, and we are constrained in truth to say that they will assent to all the nonsense he may imagine of devise, and can be made to believe that water wine; black, white; or sugar, tobacco; and this is evidently as wrong as it is ridiculous, and not only disgusts those who have any respect for man's in-telligence or independence, but retards the pro-gress of Spiritualism, as well as the statuvolic art, and consequently the cure of diseases and the relief of human suffering,

It is, therefore, a question for those who are in-terested, to decide whether these sciences and benefits to the human race, shall be sacrificed to willful ignorance, false teaching, or the idiotic displays exhibited by those whose self-interest may be more to their taste than a knowledge of the truth or the "luxury of doing good." We wish, however, to be distinctly understood, that we do not desire these remarks to apply to those who are honest in their convections.

WM. B. FARRESTOCK, M. D.

The Weeding Process.

It seems to me that the investigators of spiritual phonomena, are really as much to blame as the mediums, and oftentimes very much more so, for the reason that they allow themselves to be willing dupes rather than take the stand for such a preventive of fraud as honestly belong to them. We have been told long enough that to question the control of a medium, however pure the inten-tion, would spoil the manifestations. This idea has been preached to the seeker for truth so long that it has become somewhat chronic, one of the fundamental, unget-over-a-ble conditions; and when a party of honest skeptics come into the circle room, they seem to act as though they were in the presence of a power, Deity, or some august presence, hefore whom all tongues present must keep silent, and to utter one word except in praise and adoration, or to even suggest conditions that would tend to positive proof, are sure signals for the holy indignation of the medium and all his friends, both in and out of the circle.

Now I have just as much respect for a spirit in the body as I have for a spirit out of the body, and vice versa; and when we cease to be helpmeets one for the other, that moment we cease to progress spiritually, and that day commences the abomina-tion of desolation that we as Spiritualists are

passing through at the present hour.

When the investigators of the spiritual phenomena come square to a standard of scientific reena come square to a mandard of scientific re-search, with honest, careful, yet sure test condi-tions, that shall preclude the possibility of fraud and deception; then, and not until then, shall we rid the spiritual field of a class of chariatans, who are only too willing to steal the livery of heaven to the end that they can fill their pockets with filthy incre; then, and not until then, shall we be-able to place true mediumship upon that high and able to place true mediumship upon that high and sacred plane it so richly deserves. When the investigator shall cease paying mon-

ey to any and all persons claiming phenomenal mediumship, that will not be subjected to a strict-ly scientific investigation, then, and not until then, will the charlatan leave the fraudulent busi-ness he is practicing. When that time comes, as come it must, then will one of the great hindrances to the progress of modern Spiritualism be laid saide, and the student, the scholar, the honest thinker, and the man or women who would learn the fact of immortality—the beautiful truths of our philosophy—can see some encouragement worthy of their attention.

To the true medium I would say be faithful; your calling is glorious; true you have many many sad and trying hours to pass through, but a brighter day is at hand; this weeding process i for you, and victory is as sure to come as time is to endure. W. W. Cunnier,

Haverhill, Mass.

L. P. Wheelock writes: After carefully reading the report of the action of the Spiritualists of Chi-cago, in relation to the mediums, Bastian and Taylor, I will say that I can heartily endorse the same. I think it is time this materialization business was sifted closely, and reliable mediums placed in their proper position before the world, thus foreing the trickster to abandon his nefarious practices and seek some other field in which to carry out his vile schemes of dishonesty.

I do not have time to read every number of the Journal thoroughly, consequently have not been able to follow Bro. Tuttle through his "Ethics of Spiritualism" as closely as I would wish, but judging from what I have gathered from it, I think it is one of the grandest efforts in that direction I have ever seen. Its teachings if followed one fourth as long as the doctrine of the churches has been, would develop a race of beings far superior, mor-ally, physically and spiritually, to any existing on this planet. I understand it is soon to be pub-lished in book form; if so, I shall procure a copy as soon as possible.

many facts. Among these are the phenomens of prophetic dreams, of somnambulism, of clairvoy, ance, of instances in which the sick, reviving from an apparent state of death, relate that they have been out of the body and have meanwhile known all that was transpiring in regard to the disposal of their own corpses. But upon the other side of the question there are also other weighty reasons. Indeed, there is no end of conflicting propositions in the mind of one who thinks freely and desires to arrive at truth.

The Religio-Philosophical Journal grows decidedly enterprising. Its present volume exceeds in value any previous one. It abhors frauds. It exposes spiritual tricksters, and thereby gains confidence of honest thinkers. It has no special "Message Department," (and we are glad of it;) and by this exception, gives less cause for suspicious that frauds through its columns are perpetrated. It gives plain, proven, spiritualistic facts, and is worthy of having its legions of friends muitiplied.—Staker Manifesto. The Religio-Philosophical Journal grows

A New Religious System.

Religious and theological ideas must necessarily keep pace with science and learning. Nothing can stand still in a world of progress. Sentiment adapted to an age when ignorance was esteemed the mother of devotion, is not calculated to meet the intellectual demands of a period when univer-sal education prevails, and all think for themseives. The Gospel was as great an improvement on the superficial rites of Levitical priesthood, as the moral code of Moses was on the Egyptian ritu-

the moral code of Moses was on the Egyptian ritual. It thus behooves the present age to make an equal advance on the apostolic dispensation. Religion should be founded more on ethics and humanity than profession and forms. The church should be organized on the paternity of God and fraternity of man, instead of ecclesiastical secturianism. Our creed should be reason, not faith; our teacher investigation, inspired by natural perception,—and intuition, not dogmatic precepts founded on credulity and supersition; our hope, eternal progress in knowledge, not the foolishness commended by Paul in preference to wisdom; our commended by Paul in preference to wisdom; our light, the testimony of scientific illumination re-sulting from freedom of thought, not biblical theology founded on tradition and mystery; our salvation, benevolence and good works, not blood through vicarious atonement, whereby the innocent was unjustly made to suffer for the guilty; our heaven, a harmonious and contented state of mind anywhere in God's ethereal universe, not a special place somewhere above, where the elect look down happily on their former friends suffer-ing in eternal torment, without a drop of water to cool their parched tongues; our God, the all-pervading spirit, or essence permeating nature as the great first cause and father of all, identified with bsolute and eternal truth, not a deifical personification that Moses termed a "man of war" (Ez. 15:3), portrayed subject to all human passions, especially anger and jealousy, cursing and lighting. Then gaided by the dictates of conscience, with justice and equality for our motto, we can look for a future reunion of friends, where dissention in religious opinion will be lost in love and charity for all.

M. B. Craven.

James Burr writes: I have taken the Jour-NAL and closely read it ever since the first volume, and would feel lost without it. The firm course you have taken in opposition to the frauds and tricks occasionally resorted to by professed Spir-itualists, is surely commendable, and will ultimate in good to the cause and your personal advancement. Is it not strange that some well-wishers to Spiritualism will seek to palliate—yes, even vindi-cate—such wicked impositions? Have such taken lessons from the church who are unwilling to see, know, or acknowledge the peccant conduct of their ministers and leading members,—especially if talented or rich? Perhaps this is rather a hard world, at any rate, for any person, but more especially a liberal, independent, progressive mind, to be plain, candid and honest,—who dares to say to his neighbors (even though it would do them good to hear it, and your own feelings prompt you thereto) exactly and truthfully, too, what he inwardly to) exactly and trathinally, too, what he inwardly thinks of them and their doings or tell their faults plainly to their faces? To speak or write truthfully of the wrongs of society, more especially of the church, is equal to clubbing a hornet's nest, where the thrower is sure to be stung. You, Mr. Editor, fulfill the just obligation better than any other publisher I know of. I rejoice that you have the courage to thus put this principle to the test in your own practice, and so give community an opportunity to show how much of true merit an opportunity to show how much of true merit they embedy. If they sustain you in your adher-ance to candor and truth, you have not lived in vain, for others will then venture to do right, be honest and independent.

J. E. Ball writes: I am a constant reader of your valuable paper; every week it greets us with its rich and fearless articles, scattering truths and missionary thought wherever it goes. Dr. C. P. Sanford, of the board of the lowa State Lecturers, from Iowa City, Iowa, has just fluished a course of sight lectures here, to the entire satisfaction of of eight lectures here, to the entire satisfaction of the Spiritualists and friends of free-thought. He was met every evening and on Sunday by a larger audience than has ever greeted any speaker in this place before, orthodox or liberal. His stand was decorated profusely with flowers from the garden of the Gods—the prairies—selected and arranged by the Misses Jumpers and the Misses Maggie and Lizzie May. We cheerfully and con-fidently recommend Dr. Sanford to the friends: in Kausas, and everywhere, as an able and efficient advocate of Spiritualism and free-thought gener-

The Journal of Industry, of Orange, Mass, after noticing fraudulent spirit manifesta-

"We have lately seen several columns in the Religio-Philogophical Journal, a spiritual paper published in Chicago, devoted to the exposure of several of these traveling materialization frauds, warning all Spiritualists and everybody else to beware of these smooth tongued serpents. In this regard, and in fact in any way you can look at this Chicago spiritual journal, it is reliable and always on the side of humanity and healthful. reform, and eminently worthy the patronage of Spiritualists and those seeking after the truth in these matters.

Lode of Honor.-A man cannot afford to be uncrateful under any circumstances; a man can-not afford to be mean at any time; a man cannot afford to do less than his best at all times, and under all circumstances. No matter how unjustly you are treated, you cannot, for your own sake, afford to use anything but your better service. You cannot afford to lie to a liar; you cannot afford to be a mean man; you cannot afford to do other than uprightly with any man, no matter what exigencies may exist between him and you. No man can afford to be any but a true man, liv-ing in his higher nature and acting with his highest consideration.

Brief Mentions.

Joseph Wilsey writes: Fam with you in regard to medium tricksters. W. H. Broadwell Writes: I can not think of doing without the JOURNAL. I like your stand in regard to fraudulent mediums.

Henry Yokey writes: I think the Journal is in just the right hands. If Spiritualists are op-posed to the humbuggery of old theology, they are very inconsistent to tolerate fraud in Spiritualism. Mrs. Dora Boss writes: The JOURNAL has decidedly improved in tone. I like your hit at the Investigator; it just agrees with my notions concerning that fossilized sheet.

Mrs. Lucina Flint writes: The Journal to us is food and drink; we can not do without it; we think it is improving all the time. We like the course you pursue with bogus mediums; it is the only way to put down fraud and protect the true

Fannie E. Crocker writes: I will add that my. husband and myself endorse the course that you pursue regarding mediums who refuse test conditions, and think that all such tricksters will be glad to close their business when they find that people become much more careful in investigating such actions. ing such actions.

J. D. Moore writes: The Journal, to me, in one sense of the word, is a part of my being, and I can not at present very well do without it. I wish that the Journal could rain down to every family throughout the world, and that every one could read and understand its truthful principles. I am much gratified with the course pursued by its editor in exposing those tricksters. They are an imposition and a curse to the world. Oh, it is horrible to think that our world is so full of these unprincipled specimens of humanity.

H. J. Howell writes: I am very much pleased with the Journal and particularly its course in regard to humbug mediums. I say go ahead; do not give one inch from the position you have taken, and I am confident you will be supported by all honest and true Spiritualists. The impostors that are bringing reproach upon the cause that we all love so much, must be weeded out, or the world will continue to say that we love to be humbugged. I am with you heart and hand in the good work of cleaning out the humbugs that are bringing our-cause in disrepute. I have had some experience with those claiming to be mediums, and were not. We are looking, every train, for Mr. Chas. H. Foster in our place. I understand he is having wonderful success in Waco; I think he will do well here.

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TESTIMONIALS.

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

The first trial was with my wife, which had the effect of putting her into an easy, sleepy state in the course of haif an bonr. In subsequent trials it put her fast askeep in afteen minutes; it has also the effect of quieting her nervos and results her very much when thred and in an exhausted condition. She has also been able to disponse with nervines untirely through its use, while before using it she had to resorbto some one or other of them every few days, and sometimes daily. This was by using the first one you made, when it was far from being perfected. She would not now part with it for many times its cost.

It has the same effect on a young lady bearding with me.

perfected. She would not now part with it for many times its
List has the same effect on a young jady boarding with me,
having put her into a sound sleep in infeen or twenty minutes,
and she is one of these persons that never get sleepy when sitting 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
rell who were alling and to prescribe for them. But I take no
slock in that line of trade, and leave those to profit by it that
do. I feel no rejnetance, however, in recommending the
"VITALIZER" for all it is advertised to do in the resuccitating
and vitalizing line, assisted in your circular.
Befred, February, 1868.

received the Vitalizers all right. Think they possess great power to soothe and quiet the nerves; had a person hold it will want to see the control of the minutes. When he awoks he felt greatly rollived, it relieved the pain from the foot of another person, and several persons were affected favorably by the electric correct of the instrument.

I have the Magic Cap and Horse-Shoe Magnet, but think this fill help me more than anything I have yet seen.

Yery respectfully. Mas. T. P. Hornshook.

No. 2,015 Koff Street, Wheeling, West Virg.

"Mediumship and Morality."

BY D. P. KAYNER, M. D.

Mr. A. E. Newton, in the Banner of Light of June 15th, following up Mr. George A. Bacon, has attempted, according to his statement, an exhaustive discussion of this subject. But how he can exhaust the "subject" while discussing only one side of it puzzles my comprehension. Leaving our pertinent inquiry. Does the body create the spirit? untouched, he asserts of mediumship:

Its essential requisite is that there should exist a contain condition of considerance plicability or

Its essential requisite is that there should exist a certain condition of sensitiveness, pliability or impressibility in the physical and mental organism which is usually the result of hereditary influences. Not only, then, may spirits of a base, mischievous or malignant character act through pliable instruments of a like quality with themselves, but exalted beings may doubtless sometimes make use of channels not altogether pure, when better are not available, to transmit their heaven-born thoughts. (Possibly they may not see so great differences in the moral qualities of different media as we mortals are wont to imagdifferent media as we mortals are wont to imag-

On carefully analyzing these sentences it will be observed, that while unreservedly admitting that "spirits of a base, mischievous or malignant character act through pliable instruments of like character with themselves" he doubtingly asserts that other and more "exalted beings may doubtless sometimes make use of these channels." This word "doubtless" used in the connection with "may sometimes" implies great doubt and uncertainty-a mere possibility-and nothing more

nothing more
Then after assuming these premises as the
utmost boundary of our knowledge of mediumship, he proceeds to reason from that
stand-point in extenuation of the rascally
frauds perpetrated by dishonest and immoral mediums, seeking to place all the
blame at the door of the investigator. He plame at the door of the investigator. He then savs:

The special point sought to be urged in this paper is this—that a keenly susceptible medium, having no dishonest or unworthy motive, is liable to be prompted, perhaps I should say impelled, by the mental action of surrounding persons, in or out of the body, to acts of deception or other improved these

But it is submitted that in all justice the responsibility of moral lapses, if such they can be called, brought about in the manner described, belongs chiefly, if not wholly, to the active and positive agents—the pretended but prejudiced investigators and their allies—rather than to the negative and comparatively helpless instruments.

Of course it is impossible to make bigoted and determined opponents see this, ignorabt as they are of physical laws; but all persons of candor, who desire to know the exact truth, and to do justice, will take these facts into consideration, and be charitable in their judgments accordingly.

That we are all more or less influenced by But it is submitted that in all justice the respon

That we are all more or less influenced by the magnetic or spiritual aura of those with whom we associate or come in contact with there can be no doubt; and while sensitive persons, who are mediumistic, will be sensi-bly affected in certain states by the "mental and physical" conditions of persons who come within their atmosphere, yet the genuine, well-developed, moral mediums have a protecting spirit-band, who can unite their wills with the medium's to protect them from the base desires and impure motives of investigators or other persons of evil design; and no other mediums should sit for promisenous audiences or attempt to give public séances.

Right here arises this query:—Then how are "persons of candor to know the exact truth," If no scientific tests can be applied, or he chere chii de

positive agents?" Now who are "positive agents?" This seems to be applied to persons who would use all their senses and powers of mind to arrive at "the exact truth," and when Mr. Newton steps out of his way to denounce all such persons as, "pretended but prejudiced investigators and their allies" and that all such will "impel" the medium to the committal of fraud. it seems to me he is

going a great way in the defense of fraud.
This attempt to throw the responsibility
of fraudulent manifestations upon the sitters is but a plea in the interest of immor-ality, deception and fraud, for which every mountebank medium in the land will thank Mr. Newton. In fact, they have already chimed in, "Place the sitters under test con-

ditions, to protect the mediums." When Mr. Newton undertakes to show how easily the "passive sensitive medium" can be brought under the influence of the positive thought, desire or will of the sitter, he has not only failed to properly designate the different stages of mediumship, but wholly underrates the powers of the Spirit-world. If he refers to the immoral psychological subject, whose basilar brain sways and controls the reflective, moral and spiritual ortrols the reflective, moral and spiritual organs—one whose superior faculties are all held in abeyance to the baser animal propensities through "his hereditary, physical and mental organism," there will no doubt "exist a certain condition of sensitiveness, pliability or impressibility," to take on an influence to practice duplicity and fraud. But when the higher soul powers have been called into action, when the spiritual senses have been awakened, when the innate moral principles have been set aglow with the al principles have been set aglow with the living light of divine inspiration, and the spirit vision opened to see and converse with spirits, it is idle to talk, that the influence of the sitters would beget fraud in the manifestations, in the presence of such a

Every fraud in the land will thank Mr. Newton and the Banner of Light "for their sound and timely defense of mediums," while no true, developed medium will need or desire any such "defense," which is only another name for a labored argument in support of fraudulent practices in the name of Spiritualism.

Mr. Newton himself in speaking of upright, moral mediums, admits:

It is also true, as stated, that all serious investigators, all sincere lovers of the truth, greatly prefor the services of those mediums who ever mani-fest a high tone of both morality and spirituality Only such can be confided in to report to us truth fully the messages of our departed friends, and to render faithfully the lessons of supernal wisdom that may be designed for us. Such, too, may rea-sonably be considered less liable to the approach-es and impositions of mischievous, deceptive and evil-disposed denizens of the other world

Vice versa then, the sensitives living on the immoral plane of the passions, lacking true, moral rectitude of character, allowing their perception and reason to work only downward through the organs of perception and acquisitiveness, studying snavity only to be thereby the better enabled to dupe and deceive the credulous, they cannot fail, and that too without any assistance from the sitters, to be "liable to the approaches of mischievous, deceptive and evil disposed denizens of the other world," nor will they fail in nearly every instance, when approached at all to be approached and controlled by that class of unreliable earth-bound spirits, who have not yet progressed beyond the who have not yet progressed beyond the sphere of the immoral conditions of the earth-life, and who find willing instruments in such mediums to enable them to enter in tracted and administered in a pure state, through them to a continuation of the immoral propensities and morbid enjoyments and southing like preparations. The girl, with her doll

of their vile lives which they have not yet

spiritualism is not a matter of barter and sale, of trick and trade—it is too sacred to be peddled around by dishonest trailickers too holy to be dispensed by immoral and unprincipled tricksters. A pure spirit would be repelled in the attempt to pour the precious love of their exalted spiritual natures through a vile and fifthy sieve; al-though, as Mr. Newton suggests they "may doubtless sometimes make use of channels not altogether pure " for the want of a better; and may even succeed, notwithstanding their repugnance, in giving a truthful communication through such sources. In this fact lies the danger. Unsuspecting and moral parties will by this means be led to associate with, and stand in the defense of, these mediums to sooner or later be made to feel that no dependence can be placed upon them or communications through them. "Men do not gather grapes of thorns, or figs of this-

Mr. Newton pleads for charity for fraudulent practices, but seems to forget that mercy does not consist in condoning evil The surgeon is not merciful who, when The surgeon is not merciful who, when he discovers a grangrened spot, attempts to conceal it from the notice of his sufering patient by covering it with lint and cerates, while the death spot continues to spread its destructive influence. He is only merciful when he boldly applies his antiseptic caustics, and failing in arresting the destructive tendency, proceeds to exsect or amputate, where possible, all the implicated structure

plicated structure.

If Spiritualists desire to see the truth accepted, to have the cause prosper and Spiritualism respected by all intelligent and well meaning people such is the charity they must exert toward immorality-such the

mercy to extend to friends.

To my mind mediumship has but a twofold mission—to instruct and comfort believers, and to confound and convince skeptics. It is in the sacred presence of the pure medium we draw near and hold communion with our loved ones, and gain from them the knowledge and requirements of a future life. To bring this knowledge to the skeptic is the grandest mission of mediumship .-Honest skepticism leads to investigation— to learn "the exact truth." It seeks by all the known methods of obtaining knowledge, to learn of the, to it, "unknown." It only doubts until convinced by evidence, which satisfies its reason through its senses, under reasonable test conditions. Shall it be told that an honest doubt dispels the magic charm of mediumship, that carnest inquiry for the exact truth" begets fraudulent manifestations? Let inquirers be told that the desire to know the facts with regard to the desire to know the facts with regard to the phenomena presented, by rendering them "active and positive agents," makes the sit-ters responsible for the "moral lapses" of mediums, and what inducements are offered for investigation? Indeed, the Spirit-world must be reasonable, and while seeking to convince the skeptical, must be willing to

furnish satisfactory conditions.

Shall we then plead in extenuation of fraud, to perpetrate these degrading influences? Is the mission of Spiritualism no higher than this? Can not Mr. Newton find better work for his facile pen than a defense of such demoralizing conditions. Far better labor to show these fraudulent mediums the wrong they do themselves, while inflict-ing a stain upon Spiritualism by their immorality and deceptions, than help to per-petuate them in their course of wrong-doing by upholding their pernicious practices.

Tobacco.

Thirty-six years ago the editor of the American Socialist, in an article which he then published in The Witness, gave the following twelve reasons for thinking "that the habitual use of tobacco in its various forms may really be a greater curse to man-kind, involving more idelatry and spiritual bondage, than the use of ardent spirits."

"1. Persons who have used both rum and tobacco say it is harder to give up their to-bacco than their rum. 2. The quid, the cigar and the snuff-box are more constant companions, offering their consolations at more frequent intervals, than the bottle, and are therefore more likely to obtain an enslaving influence. 3. Tobacco is much less expensive than rum, and therefore less likely to come under an embargo by offending the love of money. 4. The use of tobacco is more easily concealed, when necessary, than the use of rum. 5. Tobacco appears to retain its dominion over the respectable part of the community after rum has retreated into the lower regions.' 6. The churches patronize tobacco, 7. The elders and deacons patronize tobacco, 8. The clergy patronize tobacco, 9. The doctors of divinity patronize tobacco, 10. Temperance men patronize tobacco, 11. The women patronize tobacco, 12. In short, tobacco has all the respectability and fascinating power which can be derived from the favor and which can be derived from the favor and support of the refined, the intellectual, the Pharisaic portion of community, while rum is abandoned to the publicans."

We were reminded of this article by read-

ing a "Report on Popular Narcotics" pre-sented to the General Association of Congregational Ministers and Churches at Gloversville, in this state on the 11th inst. which gives other strong reasons in favor of a rebellion against tobacco slavery. We condense some of the points made in the

condense some of the points made in the Report:

1. The Christian Church is greatly hindered in her work through want of a clear and justly earnest testimony upon the whole subject of narcotic drinks and drugs.

2. Unless plans are devised for instructing children and youth as to the pernicious effects of smoking and chewing, it is sadly probable that great numbers will be swept away by these popular habits from health, sobriety and virtue. sobriety and virtue.
3. While public discussion is abundant concerning the permicious effects of distill-

ed and fermented liquors, the essential facts about tobacco are hardly known. 4. Professed reformers and philanthro-pist have generally been shy of touching

the popular tobacco habit. 5. Many Christian congregations are wont to treat proposed inquiry into the mischiefs of tobacco-chewing and smoking with the same dread and dislike as was common for the general public to show on the first introduction of temperance truth and pledges

years gone by.

6. The United States Dispensary instructs that the use of tobacco "in large quantities gives rise to confusion of head, vertigo, stupor, faintness, nausea, and general depression of the nervous and circulatory func-

tions, which increased, eventuate in alarming and fatal prostration.
7. The Quarterly Journal of Science instructs us that "Nicotine, the essential orinciple of tobacco, is so deadly an alkaloid, that what is contained in one cigar, if ex-

and construct the second section of the second second

power of tobacco are gained by destroying vital force.

9. The tax on tobacco in New York State in a single year was over seven millions dollars, and in the United States nearly forty millions; and the entire burden which tobacco imposes upon the people of the United States, is estimated to be not less than two hundred and lifty million dollars a

10. Medical authorities agree that, besides the diseases already mentioned, tobacco induces paralysis of the nerves distributed to the heart; also amaurosis, or paralysis of the optic nerve; apoplexy; discases of the blood and brain; and, worst of all, persons whose blood and brain and nervous systems have been diseased by this narcotic must transmit to their children in some degree the elements of a distempered body and erratic mind.

This report was approved by the Associa-tion, which also unanimously adopted the following resolutions:

"1. That the tobacco habit is an enormous evil: and that on account of its waste of money, positive injuries to health, and per-nicious example to the young, Christians ought to abandon its use, as a luxury, en-

tirely.

"2. That the Association earnestly recommend to all our churches immediate and mend to all our churches immediate and the peothorough measures for instructing the people as to the manifold mischiefs flowing from the use of narcotic drugs, as well as drinks; and that especial efforts be made to guard children and youth from any and every use of tobacco.

Another religious organization has taken still stronger positions, recommending, if our memory serves us well, that no candidates should be received into the ministry who are addicted to the habitual use of tobacco, claiming that a minister of the gos-pel should first of all be an example of salvation from bad habits. In placing themselves in the fore front of this reform, the churches are doing the proper thing. That is their true position. If religion is what it claims to be it should make its professors ready for every good word and work—leaders in the rebelion against sin and the slavery of evil habits. Let the churches show how easily they can emanicipate themselves from any habit which is shown to be useless and vile. The example of several of the religious communities (which eral of the religious communities (which are only so many churches under another name) in respect to this subject of tobacco might be studied by them with profit. Seventy years ago one of these communities, the Harmonists, then numbering toward a thousand souls, under a baptism of revival earnestness, sloughed off the tobacco habit by a united and concerted action, and has ever since rejoiced in its deliverance. Later the Zoarites, when they numbered six hundred strong, accomplished a similar reform by similar means. Still later the Perfectionists, then a church or community of two hundred, threw away the "vile weed" to a man.-Socialist.

What is the Shaker System.

What is the Shaker system? is the thought arising in my mind. The world, in which we live, is a large world, containing many nations, each nation many sects and people. Is it the Shaker idea and faith that all of these should become ascetics-celibates-Shakers in this world? It is not. What then is the "Shaker system" that they, as religionists, would aim to inaugurate? It is the God system of sowing and reaping the human race. The harvest is the end of the world—and the end of the world is the harvest of mankind. Two distinct and dissimilar operations—two orders—result from this condition of humanity. The civil government of a nation, which, according to Shaker religious faith, should be dual—male and female—to begin with woman and man cifizens. would sim to inaugurate? It is the God sys-—to begin with, woman and man citizens, equal in wants, duties and functions, conjointly making the laws, and unitedly administering them. But, as no two things can exist in one and the same place at the same time-so neither can men and women occupy in two families—the private family and the public family—at one and the same time. The man or woman who has a private family to care for, can not neglect that duty without being worse than an infidel—to some false theology. They should not, while thus burdened, assume to care for or to rule the national family. He, or she, who is married, careth for husband or wife, how to serve and please, and how best to conserve family interest. Let all such stay at home —not for one year, as was the Jewish rule, to comfort wife or husband-but so long as that relation and its duties exist. In short, when a people have progressed beyond the patriarchal family relation, they should develop a class of intellectual celibates, who do not marry, individually, but who marry the State—the State becoming their family. This is under a natural law of evolution that has hitherto been overlooked, disregarded or windered. ruinously violated. In all governments we have had man with man, working in governmental relations, what is unseemly and destructive to private and public virtue—passing laws that are not just—class legislation—stealing—public sexual immorality—husbands and fathers being away from their proper sphere—the family homestead. Hence result private vice, private divorce, family quarrels and public wars. What else could result—will not a tree bring forth its

appropriate fruit? In the God element, in humanity, is the germ of a new earth—new civil government—having no theological war, God, Christ, nor chaplain, but BIGHTEOUSNESS, in all the relations of human beings with each other, and with themselves individually. When society evolves a class of men and women, as now in England, in whom the Westminster Review declares that the marrying instinct has died out, these should fill the houses of Parliament, and halls of legis-lation; these should enact righteousness. First, a law relieving all, who have private families, from public burdens. Second,—a families, from public burdens. Second,—a law of citizenship endowing male and female as citizens. Third, a law of property, giving the land of the nation to the people of the nation, and securing its just distribution and possession. Fourth, a law of population, setting forth the physiology of reproduction, its rule of right, with appropriate checks and restrictions. Fifth, the law of digestion, or the assimilation of food—the kind, quantity and quality that is scientifically right and best for the individual and the right and best for the individual and the nation. Sixth, the law of association, under which no one should live for himself or herself, in family, society, or nation—but each live for all. In each family and society, there should be a throne of judgment, un-conditionally deferred to by the unit or in-dividual. This would end private feuds and strifes. Seventh, nations, when organized upon these principles of righteousness, can recognize a law of nations that would be God's justice and right incarnated—a supreme Court of Arbitration—all the na-

baby, is learning the rudiments of materni-ty. The boy, with his toy life, drum and gun, is a germinal warrior. Cease to think war. Learn to think peace, and nothing but peace. Let the decision of the parent of the majority, be as the court of arbitration for nations, be as the flat of the Almighty, or as the Persian Medo decree of humanity, that a nation shall no more revolt from the decision of the grand Supreme Court of nations, than law-abiding Americans revolted from the revolting decision of the United States Supreme Court, that "The black man has no rights that the white man is bound

Thus much for the new earth, under the Shaker system. Shall we try it?
Respectfully yours.
F. W. Evans.

Mount Lebanon, N. Y.

"The Spirit Body—What is It?"

EDITOR JOURNAL—Under the above heading in your No. for May 25th, an attempt is made to answer certain queries I sent you on this obscure subject, but the writer evidently has no close conception of the real dently has no clear conception of the real nature of the problems, and makes "confu-sion worse confounded." To tell us that the force which forms our physical and spirit bodies is the "ultimate Divine Will," "the same force which formed the Universe," "the great Unknown," is simply a parody of the verbal jugglery of the catechism. In answer to the question, "Who made you?" the child is taught to say, "God made me," and the little creature fancies it has been taught something, when in reality he is no wiser than before. Let your correspondent beware of that "senseless jargon," which Prof. Tyndall, not unjustly, charges us Spir-

itualists with indulging in. Men of science, instead of treating us to umeaning verbiage about the "Divine Will," etc., trace the formation of our physical framework from its starting point in the ovum, ascertain the causes, (i.e., the conditions) which favor or impede its development, and thus acquire for us a store of knowledge of incalculable value. If ever Spiritualism is to become a science; the spir-Spiritualism is to become a science; the spirit body must be studied in a manner similar to that adopted by physiologists with respect to our earthly organism. Tho' invisible and intangible to us, the spirit body is material, its origin and development must be determined by fixed conditions, and when these have been demonstrated, Spiritualism will become the science of our future life,and take its stand along with its sister sci-

"As well ask of what material matter is formed, as ask of what material the spirit body is formed!" This is, perhaps, the most unmeaning sentence ever printed. "Matter" is simply an abstract idea, "formed" by the human mind, and having no more existence than Vice, Virtue, Life, etc. We are ac-quainted with material bodies, solid, liquid and gaseous, visible and invisible, and from them we "form" the idea of substance or matter, but to talk about the origin or nature of "matter" is "mystic and transcend-ental" bosh. It is all very well for material-ists, like Prof. Tyndall, to see in "matter" every form and potency of life, but such lan-guage is really senseless jargon."

The writer of the article seems to be in

the same hazy state of mind about " force, as he is in with respect to matter. "Matter," when closely examined, resolves itself into centres of force! In other words, something, the very essence non-extension, is precisely the same as that something whose very essence is extension. To resolve matter into force is just as absurd as the materialist's resolution of mind into the vibration of brain molecules. A. J. Davis remarks: "All nature is bisected by a duality," and this duality we cannot get rid of, even in thought. Matter and force, like body and mind, are Siamese twins, never apart, yet radically distinct. As Goethe said: "No matter without spirit, no spirit without matter." These are wedded fast beyond divorce, and their offspring is the infinite universe. Hence the contempt with which the Spiritualist looks contempt with which the Spiritualist looks down upon matter, and the veneration with which the Materialist looks up to it, are both the result of ignorance and folly. The distinction between the so-called physical, chemical, vital, and spiritual forces, is more a matter of words than anything else, and if Spiritualists would only adopt more enlightened and comprehensive views of nature, they would see that Professors Tyndall Huyley and Carpenter are though updall, Huxley and Carpenter, are (though un-consciously) as much spiritual mediums as any of those now recognized as such. If all nature is a unity,--"one mysterious whole," -then our future life must be as much an object of pure scientific research as physics, chemistry and geology. And not only so, but every science will be found to contain some truths having a direct bearing upon Spiritualism, and furnish analogies of nature, amounting almost to proof palpable of immortality—more especially the science of chemistry.

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