

Ernth Mears no Mash, Bows at no Human Shrine, Seeks neither Place nor Applanse: She only Ashs a Bearing. .

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ROBERT HARE.

A Biographical Sketch by Hudson Tuttle.

There a, 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 natur: ally 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 narrow place given his noble life. He remarked that his real life began with his acquaintance with Spiritualism, for he could not accept the parrow 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, 1787. 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 1800 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 screw 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 associations. In form and features. Professor Hare-was the old Roman stamp, a man of unflinchingregtitude, 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 whom the phenomena were associated,-

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 matual 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 watter, 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 ?"

"and the result of galvanic accumulations,

which exploded." About the same time

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. So. Dem., p. 38. He continues: "I was in a compa-ny 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

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. He expresses his disappointment in the first paragraph of his supplemental preface:

"The most precise and laborious experi-ments which I have made in my investiga-tion of Spiritualism, have been assailed by the most disparaging suggestions, as regard-ing capacity for being the dupe of any me-dium employed. Had my conclusions been of an opposite kind how much fulcome an of an opposite kind, how much fulsome ex-aggeration had there been founded on my experience as an investigator of science for more than half a century! and now in p case where my own direct testimony is ad. duced, 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 theo-logical 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, buy 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 hist given is, that if the dial, without mortal contact, revealed and spelled those names, some spirit was the cause, and Professor Hare demanding emlnent 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 ex/ pression. 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 apparatua to eliminate any and all influence of the circle and medium.

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 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 let ters be concealed from the operator, no let-ter 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

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> years of his life he became conscious of med-iumistic 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 incanceivable perddy of prejudice 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 knew the answer but himself. he became a believer in Spiritual manifestations, and with his characteristic fearlessness in advocating what he considered to be truth, he lectured and published on the subject.

It is painful to notice such defamatory action of prejudice as makes a very intelli-gent writer convey the impression that the eptiment Dr. Hare, while most of his facul-ties retained their original vigor had yet some weakness, such as would ler him be-come 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 elabor-ately 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 medi-um; and that upon positive proof of spirit presence, thus and there scientifically ob-tained he because a convert to the faith of tained, 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 blographer was biased to say that some of the string man's faculties ap-peared to be weakened. We deem it more fair and just to say that "his characteristic fearlessness in advocating what he consid-ered 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 re-tained 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 unfet-tered by mortal conditions on the 15th of May, 1858.

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 purpase.

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 scient)fic training to undertake the task. His experience extended over a long lifetime, and his accuracy and acumen 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 Demonistrated," 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 eager attention, he was disappointed by the manner in which it was received by his

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"Upon a paste-board disc, more than a foot in diameter, the letters cut out of an alphabet card, were nailed around the ciraronacet card, were named around the cir-cumference, as much as possible deranged from the alphabetical order. About the cen-ter a small pulley was secured, about two inches and a half in diameter, fitting on an axle-tree which passed through the legs of the table, about six inches from the top. Two weights were provided, one of about

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 did not 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 spirit. intelligences. 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 ob-, jection 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, unguarded by test conditions, is a hot-bed of trickery, and howev-er startling the phenomena observed, they are useless as evidence.

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 num-ber 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 con-demnation.

In the issue of the paper for June 1st the editor, John C. Bundy, Esq., states his posi-tion 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 After almost a quarter of a century we have returned to the method which Profes-sor Hare saw with quick discerament to be necessary, and are preparing to build the science of Spiritualism on a sure basis, by scjentific methods. During the last two

RELIGIO PHILOSOPHICAL JOURNAL

THE GREAT SPIRITUAL MOVEMENT.

BY SELDEN J. FINNEY.

1 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 soul, who mistakes books for religion, get mything 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 spiritual? and how then can any be truly, highly religious, without becoming a spiritual philosopher?

JV. PHILOSOPHY / ITS POSSIBILITIES, ITS FUNCTION, AND ITS FUTURE

I do not mean by philosophy those fragmentary efforts called Kantian Philosophy, or "Cartescan" Philosophy. Philosophy does not belong to Descartes, but to human nature. It does not spring from Socrates, but from impersonal reason. I speak, therefore, of Philosophy in its absolute sense; in the sense, first, of the explanation of things, and next, the application of this explanation to the voluntary affairs of the world. Philosophy, therefore, has two great functions.

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

Second: The application of that Philosophy to the practical 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, hot only in its private thought, not only in its theological phases, not only in its domestic and social re-lations and in its educational processes; it must dominate the world on the throne of empire before the world will be a reflex of that intrinsic harmony and unity which characterizes the procession of the stars.

It is, therefore, not an abstract possibility, it is a concrete possibility---it is practical, this matter of Philos ophy. 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 expanse, than the aspirations of humanity tend toward the philosophical republic of absolute Justice, Liberty, and Law.

But here it becomes us to consider the question, How is Philosophy possible to man? On what ground can he 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 essay the interpretation of that universe, external and internal ? Certainly, this is the aim 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 ty 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 insubstantial intelligence, this spontaneous energy, has unrolled hs 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 caim-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 shim. 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 setting 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 stilled, 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 the 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 possible to him? No. He could not even love the world, much less explain it.

A White Rose Bush. BY EMMA 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 waven lilles there, The asphodels pale blooming, Do you remember, dear, your rose—

Its afluent perfuming?

I press its blossoms to my lips, I pray above their whiteness, That God will a your soul come back From Heaven's respiendent 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 gate I cannot see My darling's white robes glisten. She comes! her long bright hair out-swept, 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 somber 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.

Westford, Mass,

MRS. PICKERING'S SEANCE AT WESTFORD.

Forms Seen and Recognized-Skeptics Puzzled.

EDITOR JOURNAL:-Will you please publish in the RELIGIO-PHILOSOPHICAL JOURNAL the following ac-count 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.

On Saturday evening last Mrs. Hannah Pickering, of Rochester, N. H., whose exploits as a materializing medium 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 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 was 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 trao 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 The closest scrutiny failed to reveal anything by feet. The closest scrutiny failed to reveal anything by which fraud could be carried on, the whole arrange-ment 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 Stanch-field, Mrs. Luther Prescott, Mr. Elbridge G. Spaulding, Mr. R. S. Stoddard, Miss Minnie L. Searle, Mrs. Flora Moran' M H. Eletcher and wife, all of Westford: Mar. Moran; M. H. Fletcher and wife, all of Westford; Marcus D. Cole, Mrs. A. A. Coburn, of Lowell, and the representative of the Times. The gentleman who conduc-ted the affair explained that the weather was very unfavorable for a scance, as rain or dampness generally destroyed the magnetism, and that it was only on clear and bright days that successful scances 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 intro-duced 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 she did not conceal about her person any clothing or articles that might be used in the manifestations. There was not any white article about her. She enter-ed the cabinet, and Miss Helle Meserve, an accomplish-ed planist 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 dreased in white 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 afterward 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 ine 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 ap-peared, and in response to inquiries if he was Mr. Moran, three raps were given, signifying yes, but his sis-ter, who was present, could not identify him. The sixth form was that of a woman, and was recognized 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 ner. A little delay here ensu-ed, and the spirits called for a slate, and wrote thereon a request that the door at the other end of the room. a request 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 eld neighbor, Augusta Goodhue, Mr. Lawrence recognized the next form as that of Joel Lawrence, who died in the army. The spirit acknowl-edged 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 boy then appeared and danced around the room, and seemed to be in a gleeful humor The twelfth form was that of an Indian chief, decked 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 makien, who answer-ed to the name of "Bright Eyes," was the next apparied to the name of , Bright Lyes, was the next appar-tion, 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-in 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 other person, and then, with a built of reathers which she held in her hand, she touched soveral 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-ed vest. The fifteenth form was that of a female, and, shortly before she made her appearance, the cough pe-culiar 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 sgald opened and a spirit form with a baby in its lap, beside the medium, were shown. Shortly after two faces were shown at the aberture in the cartain. 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 writ-ten, "You folks come again." This ended the scance, 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 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 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 distin-guished from another. For fully fifteen minutes after 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 appeared the curtain disting in the chair and apparently physically exhausted. She seemed un-conscious, 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 remark-able one. It is, no doubt, hard to believe that the forms were spirits, but whatever they were they had the ap-pearance and took the form of spirits. Their recogni-tion 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 sé-ance Miss Meserve played and sang, which relieved in a great measure the tediousness of waiting. Mrs. flickering has recently given several highly success-ful scances in Salem, but the one Saturday night was as 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 searces, but lately her-health has been improving. In some of her searces 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 pur-pose. The fullest investigation is courted by Mrs. Pick. ering, 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 con-sent 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

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

more serious in their consequences, protection risk 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 highwaynan, the spiritual fraud is the meanest and most contemptible. No special pleading from pretended spiritual sources, or any limp logic from any in the form, can screen such a one from the just execution of all honest minds in the form or out. I am aware that there are those who

a one from the just exectation of an innest innus in the form or out. I am aware that there are those who think some of the cheating practices of fraudulent me-diums 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-dating philosophy, but I fail to see how it will benefit the cause of truth, or help elevate humanity or forward

human progress. GIOn 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 lucidation.

Spiritual science teaches us, anthropologically, that there is an atmosphere around each individual, as, in-deed, there is probably around every known substance in nature. The atmosphere surrounding persons is 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 spirit-ual, while the first belongs exclusively to the physical. There are other and grosser emanations which are doubtless refused partless of matter mattaking more of

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 indi-viduality 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 mois-ture 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 ma-terialized form produced may bear a striking resem-blance 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 materialized form.

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 inwhom 1 have received much validable, scientific in-formation and do not remember ever receiving any-thing scientifically incorrect, and the thought is so ra-tional and accords so full, with my own investiga-tions, that I adopt them unhesitatingly. Here then we have opened up before us an interest-ing field of inquiry and it shows us the importance of studying the science of Spiritualism as well as its phil-scouby. Indeed we accord know its ubilocaphy how:

sophy. 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 passfing, that the scientific thoughts here expressed are con-firmed and more beautifully illustrated in the science of pschometry which justly ranks among the highest of the many wonder sciences of this spiritual age of

ours. While we have thus endeavored to explain how it is that certain materialized manifestations which seem to be fraudulent are not so, which explanation seemed to be required, in the interest of truth and honest me liumship, there can be no excuse drawn from this ex planation for actual fraud, and no consolation to the lishonest 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 hon-

est mediums will be driven from the field by this sifting work, for it is only the chaff we would get rid of and

JUNE 29, 1878.

(To be continued.) Copy-right by H. Tuttle & G. B. Stebbins, 1978.

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 stars and sun appear; when we have conversed 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 .- Emerwriter 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 fraudulent 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 exemp@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:

 I think there are none who would impose condi-tions 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

2. The claim that we have no right to impose con-ditions on mediums demands a little closer examination.

The object of going into a circle or séance, 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 rick and their for good and sufficient reasons we have trick, and that for good and sufficient reasons we have but little confidence in the medium, then most cer-tainly 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 practices.

But suppose still further that such materializing medium is not only suspected but has been actually de-tected in fraudulent practices, not once only but many times, then what should be done? Most undoubtedly times, then what should be done? Most undoubtedly he should be required to give his scances under strict and rigid test conditions so that he can not cheat with-out being instantly detected. I would not impose con-ditions on spirits but on dishonest mediums to stop their vile practices. The public have fust as much right to be protected from this kind of fraud as it has to be protected from any other kind—from the nefar-fous and fininuating games of the confidence man, or the spurious paper trash of the counterfeiter, with this difference, these latter frauds affect only our pecuniary

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 cooperating not only with the pood and the brave here, but with the good and the abble, 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, teach-es 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." -Pealms, 19: 1, 139: "John, 4: 24. Matt. 2: 10.

It teaches that man is the spiritual offspring of God, "made in his image and likeness," with God-like attri-butes, 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 wellspring of true heroism and great, generous deeds in be-half of human good; and sturdy self-forgetfulness and daily self-denials are the living outflowings of its ex-haustless fountains.

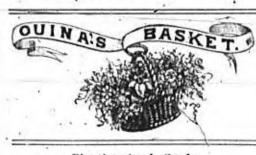
Are not those the happiest who are engaged in the field of reform? Are not those that are always giving receiving the most? Are not those that practice be-nevolence and charity loved by everybody? When in the silent diffehours of aspiration are we not so baptited into the love-sphere of the angels that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

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

JUNE 29, 1878.

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RELIGIO PHILOSOPHICAL JOURNAL.



Planting Apple Seeds. BY MRS. EMMA TUTTLE.

A little girl was eating an apple by the side of a brook. It was a yellow apple with a red cheek; a cheek 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 blue as the sky overhead, seen through a tangle of green leaves. The brook was such a perfect mirror, it reflected the singling 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." She ate one, " "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 hadseen 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 went.

" Nine great apple trees!" Ah, fairy child such castles 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 head-began 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

After a dreary winter, the sun warmed he earth, and violets sprang like decks of sky out-of the grass. Each of the seeds sent up a spire, and on the summits were two tiny leaffets. 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 fyozen brook. He would take two or biree 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 shrooth trunks of the apple trees. "These are the very trees I've been in search of," he 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 robbit to come the next day and peel the bark off the tree.

When spring came again, the flowers aprang 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 presic.

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 seeds.

"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. Hers 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 beauty.

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.

Phrenological Journal. (S.R. Wells & Co-New, York.) Contents: Carl Schurz, Secre-tary of the Interior, with portrait; Respon-sibility and Punishment; The Agarics or Mushrooms; Felicia Greatheart; Almira Lincoln Phelps; Light in Dark Places; Brain and Mind; How to Prepare for Foreign Tray-el; Food and Houlth Experiments, Discours 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 Tyndaff; The Eastern Crisis; Vienna and Viennese Life; The Earth's Place in Na-ture; The Manad's Grave; Edmund Burke; The State of Paris before the Outbreak of the Revolution; The Gardener Bird; Mac-leod of Dare; Our Future Hope: An Fast-ern Hymn; Memorials of a Man of Letters; The Greatness of the Romans; Some Physic ological Errors; Literary Notices; Foreign Literary Notes; Sciènce and Art; Varieties.

The tiarden, published quarterly, by Benj. A. Elliott, 114 Market street, Pittsburgh, Pa., 25 cents per sear, received. It contains in-structions in doriculture and many other useful hints.

& Co., Boston); has just reached us. It contains several pieces in both prose and poetry in large print, and is very amusing to the little folks.

The July number of Babyland (D. Lothrop 21-13-19eow

Items of Interest-Gems 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 King. dom? 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 King-

dom? 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 glo-ry of life's grand pyramid; the region of in-finite force and the destination of all progress. A

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 nders it suspicious pa true man practices it.

Virtue might besthe shortest road to hon-or; 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 big dog; 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.

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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 it is!".

He stowed them carefully in his month. 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 queerI Jexclaimed a striped squirgel, 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. He ran 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 cheeks, 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 three remained. China

LECTURE ON WHAT IS SPIRITUALISM? Is it True?-What does it Proved By Hon. H. D. Mac-kay, 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 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 for-give us for the wrong done to the body that lies at our feet cold and lifeless, the angel of Heaven's chancery weeps not se be banded 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 Ro-mance of a Family, Moncure D. Conway; The Old Man of the Mountain, J. T. Trow-The Old Man of the Mountain, J. T. Trow-bridge; 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 Yol 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; Re-cent Literature. cent 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 Ghosts in China; The Daisies' Awakening; Doc, and her Knights; My Neighbor; Clas-sics of Babyland; The Story of English Lit-erature; Afterwards; Trying to be True; Buzz, Buzz; Thusie's Fourth of July; Learn-ing to Swim: The Old, Emperor Mongolio; Buzz, Buzz; Thusie's Fourth of July; Learn-ing to Swim; The Old Emperor Mongolio; Going to Mill in 1777; Why the Benedict Family Did Not Go to the Concert; West-minster 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 Fairles."

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not often with him.

them.

Intelligent and meritorious men lack often the opportunity of becoming known; but the fools are worse off, because they are

He who is always contented with himself

known everywhere. Some men are so fond of contradicting. that it is just as critical 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

SUALL 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 for-

gotten. "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 guar-dian 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 sp young, they are there and will be glad to see us." "And then we shall be new angels' Bless-od little brother who have been angels."

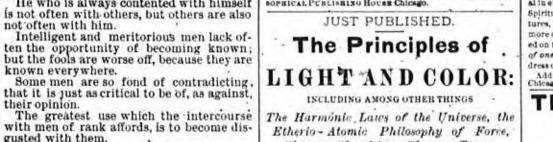
ed little brother, who was too small to have a name here, I wonder what the angels call him! Who do you suppose takes care of him? He of course cannot take care of himself."

"I presume grandma took him in her an-

"I presume grandma took him in her an-gel arms, and cares for him as she did for me when I was a helpless child." \Rightarrow "I would like to see grandma. They buri-ed her in the ground. I remember how dark was that stormy day, and what hard clods they rolled down on her coffin. They and they are hed left her old house because 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 us!"

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 cap-tured from some brighter sphere, broke its fotters. Her blue eves shows with a new 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.bwa"

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



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CHICAGO, 1LL., JUNE 29, 1878. 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 molecultuof 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 manifestation --a 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 queor 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 harmonious 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. Hearifig and seeing are produced in precisely the same way, viz: by dellcate 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 ethéreal 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

cording to Helmholtz, color results from the impression made by rays of different refrangibility upon three kinds of nerve-element in the reting, 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 front 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 450,000,000,000 to about 850,000,000,000. The waves from the counterpart, or spiritual part of this ether, must be far greater in number, which only affect the pirit 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 spirit voices and somes. 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 ture of knowledge. "Knowledge was not a matter of the enses alone, he attirmed, but of deeper faculties. There was not a thing on the earth or under the sup which we could sensibly know without reflection, imagination, recol-lection, observation, tradition, in the records of books; knowledge as the perception of the relations of the mineral to the plant, of the plant to the animal and of the animal to man, and to God and angels. Till the botanist could connect the rose with the gigantic 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, beyons 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 mock 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 thooses. 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 a 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 a guess was proven, not only by the nature of knowledge, but by the fact of inspiration and also by the ordinary long-ings of our being. We wished to know and we learned. We had an infinite curiosity which only an infinite Knower and Promp-ter could have put into our minds. There was also no explanation of conscience on the ground of utilitarian calculation, and we ware forced to the conclusion that the infinite power in the moral sense could only come from an infinite righteousness. The remarked in conclusion: "That God was

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.

2. 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 sensesnecessitates 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 behimt 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 curlosity of an audience who had paid for admission.

Therefore, L would shy 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, cultivat-. ing more of spirit and less of circle-holding, and pass from materialism to a true evidence of life eternal. A. J. DAVIS. Orange, N. J., June, 1878.

Spiritualism and the Newspapers.

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

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 mihilistic 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 difficul ties. They were storm-tossed, and the bogies they had created-their Tyrant God, their Omnipotent Devil, their endless Hell-terri fied 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 closen to recommend it! What pains too great to present it at its best, to keep it pure and free from fraud, and fol-ly, 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 Incestigator, in Boston, to flaunt the banner of Paine, as if he had ever endorsed their atheistic and Sadducean teachings! He was friametrically opposed to both. ' He was a devout theist, and that he was a full and earnest believer in human immertality, 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 shall continue to exist hereafter, than I should have existence as I now have, before that existence began."

Here Paine declares substantially, "even positive conviction," that he is a believ

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 fights 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 oftice 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 Seeker, also laid us under renewed obligations. A call at the office of the Index found them all prospering. 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.

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 endorses 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 de-

Mrs. Colby, an eloquent trance speaker,

er 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 a 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 misrepresentation was put an' end 'to. Palne Hall must no longer sail under a false flag. Let the Investigator prochaim fairly and squarely, to its readers, that it has no right to use the name of Thomas Paine to belater up its own pequilar 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 spirit's seances. 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 ohe's way home through strange streets, are

all counter incentives to attending stances. But on Saturday evening last I attended the scance of Mr. C. E. villiams, 61 Damb'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 voices were heard conversing at once: "John King" materialized, and walked about the room by the light of his own lamp. Mr. Ash-man and others received excellent tests: and looking into the cabinet by the light of John King's lamp, I distinctly aw Mr. Williams atranced, and John King bending over him of 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 consci-entious man. He holds his meetings on Mon-day, Thursday and Saturday evenings.

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

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-PRILOSOFHICAL 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 necessary."

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 then proposes to go East, and would like t > make engagements along the road from Cleveland, Ohio, to Binghamton, N. Y. She can be addressed at Manistee, Michigan.

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

JUNE 29, 1878.

RELIGIO PHILOSOPHICAL JOURNAL.

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 ex-acting 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 imposed, and who has not under the strictconditions 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 they are said to be given for this purpose alone. If the end and aim of the Spiritual ist movement is to support all persons who claim to be mediuins in their endeavors to make dollars, then the position of the Ban-ner is a correct one. If the end and aim of 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 experi-ence.-Spiritual Scientist.

Lecture Engagements West.

DR. J. M. PEEBLES writes:

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"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 Osdeola, 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 bofore early autumn's My Sunday engagements for the present are in Philadelphia. July and August 1 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 pertodical in their interests is demanded. Such Elastic Trusses for the cure of Hernia, and furhas 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.

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

Business Motices.

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24 12:0

A GREAT SUCCESS .- The new spiritualistic story of "Nora Ray, the Child Medium," advertised in another column, has at orce 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, looky Spiritualism are diffused throughout the entire volume. 24:14-6

Dr J. A. Clark, Electropathist, 157 South Clark street, Chicago, has had twenty years' practice, and refers to many of the first families in this city, whose names will be furnished on applica-24-9-24.

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A Tobacco Antidote, manufactured and sold by J. A. Heinsohn & Co., of Cleveland, O., is advertised by the proprietors in another column. The firm, we believe, is responsible, and the remi-edy is highly spoken of by those familiar with its effects.



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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. - 1

The Spiritualists of Northern Iowa and Southern Minneson a will hold a campementing in Webster's Grove, one mile west of Bonair, Howard Co., Iowa, commencing Wednesday, June 28th peri, and holding over till Sonday June 28th. The Rev, Sampel Watson has been engaged as principal speaker in conducting the services. Geo. P. Colby, test, trance, and clair-voynant medium, will be in attendance: others serve expected, A general invitation is extended for mediums, and all inter-ested in the promulgation of a pure Spiritualism, and in de-vising means and plans for promoting the culture of a true manhood and womanhood. Thy and wood will be furnished those coming from a distance. Bonair (Vernon Station) is on the line of the Chicago, Milwaukee and St. Paul Railroso, six miles west of Crevo. J. Sichola and Irs Eldridge, of Cresco; W. White and W. Stark, of Lime Springs, and G. Webster, of Bonair Committee of Arrangements

. / Camp Meeting.

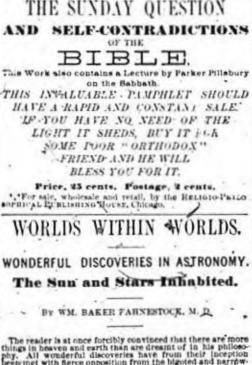
Camp Meeting. The Spiritalists of Central Iows will hold a camp meeting in Mill's Grove, one-half mile east of Montour, Tama Co., Ia., ion the line of the'C. & S. W. R. R. Joonmencing Sept. 12th, and ending Sept. 18th, 1878. O. H. Godfrey will conduct the meeting, assisted by able speakers from abroad. A general invitation is extended to pood mediams and all interested in the promulgation of pure provide the second of the state of the second term provide the second of the second second for the second provide the second of the second second for the second for the provide coming from a distance at reasonable rates. Bring your lents with you. Hay and wood furnished on the ground. Speakers and mediums will corresponding with O. H. Godfrey. box 113, Montour, Iowa. All other correspondence will your addressed to J. ... McKee, box 113, Montour, Tama Co., Iowa By order of committees af arrangements: J. M. MILLS, Chairman, C. W. MOFFEIT. J. B. MERHITT. J. B. MERHITT. J. T. McKEE Corresponding Sec'y. All 1425-leow



GILBERT C. EATON passed to Spirit-life from his residence, in Rochester, N. Y., June 8th, aged 50 years. His disease was consumption, and for many months before his departure he endured his suffering; which at times was sprere, with remarkable patience. For the last twenty-fre-mains and a medium. Soon after his mediumistic develop-ment he became a heater, and was one of the very earliest bealing mediums in Western New York. He performed many remarkable cares. His paysical heath failing, the later prarse of his life here were devoted to giving prescriptions to invalida, and general spiritual styles. He was emphatically an house inealing modiums in Vestern And was observed by the later prars of his life here were devoted to giving prescriptions to invalida, and general spiritual styles. He was emphatically an house a beart. The change called Death and the forrors for him, and not with sorrow. The tuneral was largely attended by the spiritualists of Rochester-and an excellent and appropriate discobase was delivered by Rev. J. H. Harter, of Auburn, who had been requested by the departed to perform that service, v



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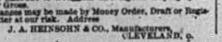
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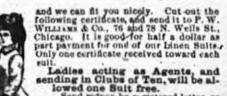
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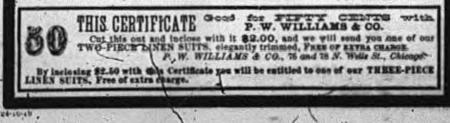
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Creation.

BY MRS. SERENA MILNER.

An atom fell into the limitless space, And whirled and whirled from place to place, And gathered new atoms as on it rolled, Till countless atoms condensed as a whole. Still dashing and bounding away, it spun 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; Brought forth new forms and created the da And then began the stratifications Of the earth in its thried gradations. Gases were formed id 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 ocean. Continents oft sunk within an bour. Continents oft sunk within an pour, And mountains raised their heads to tower.

As vapor condenses on a tea cup, Were the countless drops of ocean made up; And as the world swung and whirled around The waves were tossed, though by attraction bound,

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

But new and unformed in 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 tinlest 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 sleeps, while nature puts in its place A new creation, nor leaves us a trace A new 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. 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, Reaching 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 we are more perfect may grow, And more of the induite mind may know. Each atom of God has a germ within, Out of which something in future will spring. When conditions are made to perfect life, And harmony takes the place of strife, The earth will abound with beauty untold, And marvelous forms of life will unfold; Now 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 true.

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 Se

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 agreed upon place, time, con-ditions, 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 hiered by luyestigators and mediums.

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 individ-recognizable by the world. Then let each individtion, and all mediums stand or fall on their own individual merits; the falling of a fuguand of whom would not shake the foundation of Spirituallem 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-attended them, they suggest many possibilities of fraud; to many who have stended them, these possibilities have become facts. Some found possibilities have become facts. Some star 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, unaccompan led with certain mental phenomena, are indeed all genuine.

The proofs now offered in dark circles held by strangers, and even untested friends, as "scientific exposition," cannot be considered as evidence be youd 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.

Science is knowledge. If fraud 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, transferwhich often develop into human forms, transfer-rence of objects on a slight physical indication by the aliter, of course unobserved by the medium or company. The discernment of spirits is often bet-ter secured in subdued light or in total darkness: Then there are personal tests given in dark cir-cles, such as names, relationship, private history, with which darkness has nothing to do. 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 pense, fiside from considerations of family and so-cial character, education and refinement of nature, is not advanced by the opportunity for im-morality. Although we may be cheated in Ibe daylight by natural magic, there is then less com-parative chance or public disposition for any im-propriety.

propriety. For the few reasons I conclude, that to avoid all surfactor and chance for dishonesty, and ex-posures 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. SAYON.

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 sight is wanting, most of them will reject all. Crookes has proven that phenomenon called ma-terializations, 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 scance

So far as morality is concerned.—I have sat in fifty dark séances, and never felt that anything immoral was there, or thought of even; but there are some, both men and women, who would have immoral ideas, and be base and mean, even amidat a host of angels. To the pure the dark séance is not amiss; to the impure the hollest shrine would no check

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 physic-logical laws, with an earnest Spiritualist than any other person, without fear of being misun-derstood.

ANSWER BY J. C. DENSMORE.

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

Mrs. Simpson, the Medium.

It affords me great pleasure to see your favorable notice of Mrs. Simp-son's séances in your city; it has given great sat-isfaction to her friends and the numerous readers of your excellence.

of your excellent JOURNAL, so highly appreciated in this city by our Spiritear Society. It will af-ford me much satisfaction if I may add my knowi-edge of her truthfulness and candor, and her high social standing in this community, and in all the manifestations coming through her, from the Spirit-world.

Mrs. Simpson has been most favorably known for many years as a fearless, arowed Spiritualist, for many years as a fearless, arowed 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 herolcally 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 recently. She has had a very hard road to travel; her nath has not been atreven with flowers.

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 Feche country—the garden spot of Louisiana.— She was educated in one of the best French Catho-lie famile in the State, graduating lic female institutions in the State, graduating with the highest honors of the institution; return-ing to her plantation home at the age of sixteen, 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 alliance; true love not running supothly for a time, romantic love on both sides

ended in marriage. Civit war soon after breaking out, Mr. Simpson joined the Confederate army, Mrs. Simpson enter-ing 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 surrenthanked her for her kindness. After the surren-der they returned to Louisiana, and Mrs. Simpson was developed as a medium for seeing and describ-ing the spirits with her friends, disguosing dis-eases 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 healthler climate, and offer her medium-istic powers to the public. Having tested her pow-

istle powers to the public. Having tested her pow-er I know of what I am writing. N. C. FOLGER.

New Orleans, La.

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

In the grand future of this God-ordained and an gel-guarded movement the religious and the spiritual must take precedence over the phenomenal. Not that Spiritual phenomens will cease-no, never! while human beings people the earth But the soul in its progress must not stop at the wonder-the outward visible sign. On the con-trary, 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 scotler and the sectarist. Genuine mediums must not only be protected, they must be rightly conditioned, set apart, and consecrated for the holy work of abgel-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. bumso life.

It is the Divine method that the manger precede the mansion, the cross the crown. The strug-gling, changing, childhood of Spiritualism is stead. ly, surely, merging into a thoughtful substantial maturity. Its excrescences are falling off, and it is putting on the whole armor of a sterling man-hood. From the truth militant it is already a long 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. see superstition receding before a rational religion see superstition receding before a rational religion. I see error giving place to truth; vice to virtue; bigotry to tolerationy memopily to co-operation; individualism to communism; lust to love; dis-cord to harmony; and a very Eden of peace and good will crowning the world, and baptizing its every heart with these become a purifica-tion. The hearts of advanced Spiritualists thrill today in harmonious union to the beautiful truths of the Divine naternity and maternity--to the of the Divine paternity and maternity-to the brotherhood and sisterhood of all races-to the eternal upfoldment of all souls, to the overthow of all sin, the destruction of death, the defeat.of hell, the triumph of heaven, and the complete vic-tory 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;

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 seem 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.

Tyndal and Huxley will have nothing to do with Spiritualism, while other noted scientists, such as Wallace and Crookes, demand that its claims be ed mountebanks who stach the unnumber-ed mountebanks who stach themselves to its movements. But that the great mojority of its adherents are to be classed among the unthinking, we deny. Indeed, they are the very people who do think.-Gazette, (R. L.

Magnetism.

The explanations desired by Brother Menden-hall in regard to the power of willing persons into the statuvolic or semnambulistic 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 effected—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 sperator, and then yielding to his request, or will, but if the young lade referred to had been tanght the true young lady referred to had been taught the true bature 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 consenting, 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 Go 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 inherent 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 resisting, 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 esspirit, is taught, so we will have them. This is es-pecially the case with persons who are in a statu-volic condition, and if they are then taught or 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 or devise, and can be made to believe that water is wine; black, while; or sugar tobacco; and this is wine; black, while; or sugar tobacco; and not only evidently as wrong as N is ridiculous, and not only disgusts those who have any respect for man's intelligence 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 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 convictions

WM. B. FAILNESTOCK, M. D.

The Weeding Process.

It seems to me that the investigators of spiritual phenomena, are really as much to blame as the mediums, and offentimes 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 honesity belong to them. We have been told long enough that to question the control of a medium, however pure the intention, 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 et over 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, before whom all tongues present must keep slient, and to utter one word except in praise and adoration, or to even sufficient condi-tions 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.

A New Religious System.

JUNE 29, 1878,

Religious and theological ideas must necessarily keep pace with science and learning. Nothing can stand still in a world of progress. Sentiment Nothing 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 themselves. 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-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 ecclesisatical sectari-aniam. Our fraternity of man, instead of ecclesistical sectari-anism. Our creed should be reason, not faith our takeher investigation, inspired by natural per-ception,—and intuition, not dogmatic precepta founded on credulity and superstition; our hope, eternal progress in knowledge, not the foolishness commended by Paul in preference to wisdom; our light, the testimony of scientific illumination re-sulting from freedom of thought, not biblical the-ology founded on tradition and mystery, our salology founded on tradition and mystery; our sal-vation, benevolence and good works, not blood through vicarious atonement, whereby the luno-cent 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 suffering in eternal forment, 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 absolute and eternal truth, not a deifical personification that Moses termed a "man of war" (Ex. 15:3), portrayed subject to all human passions, especially anger and jealousy, cursing and fighting. 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. Nat 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 zall ultimate in good to the cause and your personal advance-In good to the cause and your personal advance-ment. Is it not strange that some well-wishers to Sofritualism will seek to pafilate-yes, even vindi-cate-such wicked impositions? Have such taken lessons frism 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 espe-cially 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 for feelings prompt you there. to hear it, and your own feelings prompt you there-to) exactly and truthfully, too, what he inwardly thinks of them and their doings, or tell their faults thinks of them and their doings, or tell their lattits plainly to their faces? To speak or write truthful iv 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 study You, Mr. Editor, fulfill the just oblightion 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 they embody. 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 Iowa State Lectur-era from Iowa City, Iowa, has just finished a course 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 ar-ranged by the Misses Juthpers and the Misses Maggie and Lizzle May. We cheerfully and con-fidently recommend Dr. Sanford to the friends in Kansas, and everywhere, as an able and efficient advocate of Spiritualism and free-thought generally.

The Journal of Industry, of Orange, Mass., after noticing fraudulent spirit manifestations, says:

"We have lately seen several columns in the

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 Teeling 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 result so that it will be of value to those interested. The question put is as follows: In your opinion,

what is the effect of dark seances (1) in so far as they bear upon the scientific exposition of spirit . phenomena; (2) in so far as they effect the morale of Spiritualism Y

ANSWER BY E. WINCHESTER STEVENS.

In these crucial times, while humbuggery is be-Ing 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 un-der the stamp-mill, dump its conglomerate crudi-ties into the blast furnace of scientific and rational investigation, and let this smelting process carry off as black and useless slag, the dark circles, immovable cabinets and false pretenders, who go by aliases 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 hues, lying in and tinting the slag, but it is the pure metal we want pow, 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 morals, render filind 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 indigutable facts, since 1838, and a professed ex-ponent of Spiritus: truth and phenomena, as best I could understand and express it for the last 10 my experience has been, and my observe ion has confirmed my experience, that "the scientific exposition of spirit phenomena," as well as "the morale of Spiritualism, has suffered, rather than improved, by dark scances." I would not condemn dark cirby dark scances." 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 suf-

good, the pure and true, under like conditions suf-fer reproach and scorn. Let those who can find evidence nowhere 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

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 erucial tests, to gratify the curiosity of an unconvertable skeptic or the mor-bid stubbornness of an unreasonable believer. Why not have a coinmittee of 9, 15 or 25, more or less of the best men and woman among the professional scientists, clergyman, doctors, isw-yers, etc., ib investigate together for a week or a month, such mediums as Sinde, Andrews, Basilan, Foster, Stewart, Stalth and Thayer, a number suf.

as far as I was able to judge of their bearing upon the scientific part of spiritualism, they were ab-solutely essential for the production of physical manifestations, and if the latter are necessary for opening op 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 beau tiful 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 celvable thing in nature's wide domain takes its starting point; hence, as before hinted, in a sci-entific sense, 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 phe-nomena 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 in his art. Bo 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 Spirita-alism, with its attendant phenomena in its infan-cy; 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 sommunications.

ANSWER FROM C. WAKEFIELD.

I would say that so far as dark seances scientif ically prove physical phenomena, they amount to nothing; and those who follow after them, contin-ue to be mystified with uncertainty of their genu. ue 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 at-tracted the attention of persons who had not hith-erto 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-jectionable. jectionable.

A. J. King, of Hammonton, N. J., writes: - 1 can not refrain from a word of commendation for the reasonable stand you and your paper have taken against fraud and dishonesty in mediumtaken against fraud and dishonesty in medium-ship. 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 accept-ing 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 tak-en, to give fraud in Spiritualism no quarter. Hunt en, 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 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 pre-vall. 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 roces began to bloom, the asthma, which has pre-vented 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 yeu and the Journ's the dot speed. Since writing the fore; oing we have received the fast Journ's, filled with able articles of the true spirit. Mrs. King says it is the best paper she ever asw:

I, have looked on a land where the sun ever

beams, And talked with the angels in my mystical dreams;

And, though some visions die away in their birth:

They still leave the trail of their glory on earth."

Spiritualism Never Does Any Proctical 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 fiannel 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 is 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 fiance shirt, and on each hand a black leather, half-mit-ten, such as fremen and deck hands use. It was

ten, such as fremen and deck hands use. It was not the pilot, and the trance 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 that it would be of no use to look for him until he though the to a surface. Capt Wiley however. should rise to the surface. Capt. Wiley, however, went down the river to look for the pilot, and took went down the river to look for the pilot, and book Foster with him. At a certain point Foster sud-denly 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 rawed 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.

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 num-bers and influence. It has been, and still is a sub-ject 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 represent-ed only through its puerilities. But, could we see

ed only through its puerillilies. But, could we see anything in nature, discover anything in science, to induce in us a belief in the continuation of a conactous 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 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 corpass. But upon the other side of 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.

Now I have just as much respect for a spirit in the body as I have for a spirit out of the body, and rice, versa; and when we cease to be helpmeets one for the other, that moment we cease to progress spiritually, and that day commances the abomina-tion of desolation that we as Spiritualists are passing through at the present hour. When the investigators of the spiritual phenom-

ena come square to a standard 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 theo, shall we rid the spirit@al field of a class of charlatans, who are only too.willing to steal the livery of heaven to the and their their careful their pocheta with to the end that they can fill their pockets with filthy lucre; then, and not until then, shall we be able to place true mediumship upon that high and sacred plane it so richly deserves.

When the investigator shall cease paying money to any and all persons claiming phenomenal mediumable, that will mot be subjected to a strict-ly scientific investigation, then, and not until then, will the charlatan leave the fraudulent busithen, will the chartaan leave the iraddigent busi-ness he is practicing. When that time comes, as come it must, then will one of the great hindran-ces to the progress of modern Spiritualism be laid aside, and the student, the scholar, the honest haid aside, 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 h would_say be faithful; your calling is glorious; true you have many, many and and truther bours to pass through but

your calling is glorious; true you have heary, many sad and trying hours to pass through, but a brighter day is at hand; This weeding process is for you, and victory is as sure to come as time is to endure. W. W. CURRIER. Haverhill, Mass,

123 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 Taycago, in relation to the mediums, Bustian and Tay-lor, I will say that I can beartily endorse the same. I think it is time this materialization business was hited closely, and reliable mediums placed in-their proper position before the world, thus forcing 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 lowers, thormschip, consequently have not been

JOURNAL thoroughly, consequently have not been able to follow Bro. Tuttle through bis "Ethics of Spiritualism" as closely as I would wish, but judg-ing from what I have gathered from it. I think it is ing 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 dievelop 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-listing in book form; if so, I shall procure a copy as soof has possible.

The RELIGIO-PRILOSOPHICAL JOURNAL grows decidedly enterprising. Its present volume ex-ceeds 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 supj-cions that frauds through its columns are perpe-trated. It gives plain, proven, spiritualistic facts, end is worthy of having its beings of friends mutrated. It gives plain, proven, spiritualistic facts, and is worthy of having its legious of friends mul-tiplied.—Shaker Manifesto.

per 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 emineutly worthy the patronage of Spiritualists and those seeking after the truth in these matters.

Lode of Honor.-A man cannot allog to be ungrateful under any circumstances; a sman cannot 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 unjust-ly you are treated, you cannot, for your own s-ke, afford to use anything but your better service. You cannot afford to lie to a liar; you cannot at ford 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, Aving in his higher nature and acting with his highest consideration.

Briet Mentions.

Joseph Wilsey writes: I am with you in.regard to medium tricksters.

W. H. Broadwell Writes: I.can not think of do-ing without the Journated 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 humburgery of old theology, they are very inconsistent to tolerate fraud in Spiritualism.

Mrs. Dora Boss writes: The JOURNAL has decid-edly improved in tone. I like your hit at the In. restigator; it just agrees with my notions concern-ing that fossilized sheet.

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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 hogus mediums; it is the only way to put down fraud and protect the true mediums.

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 piad to close their business when they find that people become much more careful in investigatng such actions.

Ing such actions. J. D. Moore writes: The JOURNAL, to me, in ond 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 raid and understand its truthful principles. I am much gratified with the course pursued by its bedtor 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 imposby all honest and true Spiritualists. The impos-tors that are bringing reproach upon the cause that we all lover much, must be weeded out or the world will continue to say that we love to be humburged. I am with you heart and hand in the good work of cleaning out the humburg that are bringing our cause in disrepute. I have had some experiences with those claiming to be mediums, and were not. We are looking, every train, for Mr. Chas. I. Foster in our place. I understand he is having wonderful success in Waco; I think he will do well here.

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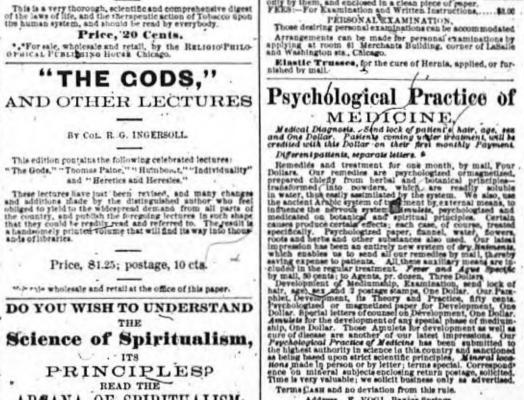
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"Mediumship and Morality." BY D. P. KAYNER, M. D.

Mr. A. E. Newton, in the Banner of Light of June 15th, following up Mr. George A. Bacon, has attempted, according to his state-ment, an exhaustive discussion of this sub--ment, an exhaustive discussion of this subject. But how he can exhaust the "subject" while discussing only one side of it puzzles may 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 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, mischlevom-or malignant character art through pliable infruments of a like quality with them.

mischievem-or malignant character act through pliable instruments of a like quality with them-selves, but exaited beings may doubtless some-times make use of channels not altogether pure, when better are not available, to transmit their heaven-both thoughts. (Possibly they may not see so great differences in the moral qualities of different 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, mischievadmitting that "spirits of a base, mischiev-ous or malignant character act through pli-able instruments of fike character with themselves" he doubtingly asserts that oth-er and more "exaited 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 im-moral mediums, seeking to place all the blame at the door of the investigator. He then savs:

The special point sought to be urged in this pa-per 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 im-moralities. moralities.

moralities. But it is submitted that in all justice the respon-sibility 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 investiga-tors and, their allies—rather than to the negative and comparatively helpless instruments. Of course it is impossible to make bigoted and described and the response of the impostance of the second the second described and the second the second

and be charitable in their judgments accordingly.

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 gen-uine, 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 promiscuous audiences or attempt to give public-séances.

Right here arises this query :- Then how persons of candor to know the exact " if no scientific tests can be applied, of if there can be no application of tests by " 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 preju-diced investigators and their allies ", and that all such will "*ampel*" 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 siters is out a plea in the interest 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 conditions, 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 or gans -one whose superior faculties are all held in abeyance to the baser animal pro-pensities through " his hereditary, physical and mental organism," there will no doubt " exist a certain condition of sensitiveness, pliability or impressibility," to take on an infuence to practice duplicity and fraud. But when the higher soul powers have been call-ed into action, when the spiritual senses have been awakened, when the innate mor-al principles have been set aglow with the tiving light of divine inspiration, and the spirit vision opened to see and converse with spirits, it is idle to talk, that the influ-ence of the sitters would beget fraud in the manifestations, in the presence of such a medium. 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 frandulent practices in the name of Soiritualism. 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 pre-fer the services of those mediums who ever manifest a high tone of both morality and spirituality Only such can be confided in to report to us truth Only such can be conneed in to report to us train-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 mischleyous, 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 true, moral rectitude of character, allowing their perception and reason to work only downward through the organs of perception and acquisitiveness, studying suavity 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 approach-ed at all to be approached and controlled by that class of unreliable earth-bound spirits, 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 through them to a continuation of the, im-moral propensities and morbid anjoyments

of their vile lives which they have not yet

outgrown. Spiritualism is not a matter of barter and sale, of trick and trade-it is too sacred to be peddled around by dishonest traffickers -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 fithy 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 com munication through such sources. In this fact lies the danger. Unse Specting and mor-al 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 donot gather grapes of thorns, or figs of thistles.

Mr. Newton pleads for contity for fraud-ulent practices, but seems forget that mercy does not consist in condoning evil. 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 ex sect or amputate, where possible, all the im-

plicated structure. If Spiritualists desire to see the truth accepted, to have the cause prosper and Spirit-ualism 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 two-fold 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 Of course it is impossible to make bigoted and set shes that as the set of ditions. Shall it be told determined opponents see this, ignorant as they reasonable test conditions. Shall it be told are of physical laws; but all persons of candor, that an honest doubt dispels the magic who desire to know the exact truth, and to do justice, will take these facts into consideration. for the exact truth' begets fraudulent manifestations? Let inquirers be told that 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 indicting a stain upon Spiritualism by their immorality and deceptions, than help to perpetuate 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 idolatry and spiritual bondage, than the use of ardent spirits."

power of tovacco are gained by destroying vital force.

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

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; diseases 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 pernicious example to the young, Christians ought to abandon its use, as a luxury, en-

tirely. "2. That the Association earnestly recom-mend to all our churches immediate and thorough measures for instructing the people as to the manifold mischiefs flowing front the use of narcotic drags, 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 candi-dates should be received into the ministry who are addicted to the habitual use of tobacco, claiming that a minister of the gospel should first of all be an example of salvation from bad habits. In placing them-selves 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-lead-ers in the rebellion 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 are only so many churches under another name) in respect to this subject of tobacco might be studied by them with profit. Sev-enty 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 Perfec-tionists, 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 man-kind. Two distinct and dissimilar opera-tions—two orders—result from this condi-tion of himanity. The civil government of a nation, which, according to Shaker religous faith, should be dual-male and female -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 mar-ried, careth for husband or while, 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 de-velop a class of intellectual cellbates, 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 ruinously violated. In all governments we have had man with man, working in gov-ernmental relations, what is unseemly and destructive to private and public virtue-passing laws that are not just-class legis-lation-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 RIGHTEOUSNESS, 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 Westmin-ster Review declares that the marrying in-stinct has died out, these should fill the houses of Parliament, and halls of législation; these should enact righteousness. Rition: these should enact righteousness. First, a law relieving all, who have private-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 diges-tion, or the assimilation of food-the kind. tion, or the assimilation of food-the kind, quantity and quality that is scientifically right and best for the individual and the nation. Sixth, the law of association, under 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 depr.stion of the nervous and circulatory functions, which increased, eventuate in alarming and fatal prostration.
7. The Quarterly Journal of Science instructs us that "Nicotine, the essential principle of tobacco, is so deadly an alkaloid, that what is contained in one cigar, if extracted and administered in a pure state, would cause a person's speedy death.
8. The temporary stimulus and soothing which no one should live for himself or her-

baby, is learning the rudiments of maternity. The boy, with his toy fife, 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 Fourt, that "The black man has no rights that the white man is bound to respect.'

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

Mount Lebanon, N. Y.

"The Spirit Body-What is It?"

EDITOR JOURNAL-Under the above head-ing in your No. for May 25th, an attempt is made to answer certain queries I sent you

on this obscure subject, but the writer evi-

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 condi-tions) which favor or impede its develop-

ment, and thus acquire for us a store of

knowledge of incalculable value. If ever Spiritualism is to become a science, the spir-

it body must be studied in a manner similar

to that, adopted by physiologists with re-

spect to our earthly organism. The invisi-ble 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 sentance ever printed. "Matter" is simply an abstruct idea, "formed " by the human mind and having no more or is process."

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 na-

ture 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-

the same hazy state of mind about " force," as he is in with respect to matter. " Mat-

ter," when closely examined, resolves it-self into centres of force! In other words,

something, the very essence of which is

non-extension, is precisely the same as that something whose very essence is extension. To resolve matter into force is just as ab-surd as the materialist's resolution of mind

into the vibration of brain molecules. A. J. Davis remarks: "All nature is bisected

J. Davis remarks: "All nature is disected 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 'spir-ie, no spirit without matter." These are

The writer of the article segans to be in

guage is really "senseless jargon."

ences.

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JUNE 29, 1878.

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A CAPTIVATING BOOK!

"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 ci-gar 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 respectablepart of the community after rum has re-treated 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 di-vinity patronize tobacco. 10. Temperance men patronize tobacco. 11. The women pa-tronize 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 Con-gregational 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 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 instruct-ing 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. 3. While public discussion is abundant concerning the pernicious 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 in-troduction 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, stu-por, faintness, nausea, and general depr.s-sion of the nervous and circulatory func-tions, which increased, eventuate in alarm-ing and fatal broatration

wedded fast beyond divorce, and their off-spring is the infinite universe. Hence the 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 to-called physical, chemical, vital, and spiritual forces, is more a matter of words than anything else, and a matter of words than anything else, and if Spiritualists would only adopt more en-lightened and comprehensive views of na-ture, they would see that Professors Tyn-dall, 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 Spiritualiam, and furnish analogies of na-ture, amounting almost to proof palpable of immortality more especially the science of chemistry. J. E. L.

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