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HARMONIAL PHILOSOPHY

ARTS, SCIENCES, LITERATURE

VOTED TO
SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM

Truth Bears no Mask, Dows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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JNO. C. BUNDY, Editor.

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NO. 17

ROBERT HARE.

A Biographical Sketch by Hudson Tuttle.

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

The boldness with which he espoused the then unpopular cause of Spiritualism, in his advanced age, when, like a sheaf of corn, crowned with the golden promise of autumn, ready for the harvest, 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 narrow creeds of the churches, nor the miracles as evidence, and was driven to infidelity. The facts of Spiritualism and its philosophy entirely satisfied his mind as to the existence of man after death. This late-found truth was the joy of his last years, and led him with a gentle hand, "Into the land of the Great Departed, Into the Silent Land."

Robert Hare was born in Philadelphia, Jan. 17th, 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 1806 he received the degree of M.D. from Yale, *honoris causa*, and in 1810 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 subaqueous 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 uninterruptedly 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 gallow's 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 unflinching rectitude, with a most powerful physical body, strong and always well trained. He had a large head, with marked development in the regions of perception and reflection. Prominent inflexible 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 1833, Professor Faraday, who was his intimate friend, published a letter in which he attempted to explain rapping and fable-tipping as the result of unconscious muscular action on the part of the person with whom the phenomena were associated,

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

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

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

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

All scientific men who have honestly investigated Spiritualism, have without exception acknowledged its truth, and the more thoroughly and accurately their researches, the firmer have been their convictions. Professor Hare was among the first to bring the experience of science to the investigation, and they who have come after, have pursued his methods, and added little to the value of his tests. His researches are unique in the annals of Spiritualism, with those of Professor Crookes, who really repeated and extended the same. Facts presented under test conditions are the only ones of real value in convincing the skeptic, however much the untested may be valued by the believer. No man was better prepared by scientific training to undertake the task. His experience extended over a long lifetime, and his accuracy and 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 Demonstrated," embodies his experimental research, and the conclusions to which he arrived, with lengthy dissertations on involved questions of science and theology. Accustomed to a courteous hearing, and eager attention, he was disappointed by the manner in which it was received by his

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

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

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

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

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

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 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 actuating the table and seeing the letters, could cause the disc to rotate as to bring any letter under the index; but should the letters be concealed from the operator, no letter required could be brought under the index at will. Hence it was so contrived that neither the medium seated at the table behind the screen, nor any other person so seated, could, by tilting the table bring any letter of the alphabet under the index, nor spell out any word requested."

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

The various apparatus employed may be considered as modifications of that first described. The main feature of them all was to so direct the force moving the table as to conceal its 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 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 self-registering, so that he could not himself see the communication until finished, every objection would have been removed.

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

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

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

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

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

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

During his last illness he was cheered by the presence of his spirit friends. He retained all his intellectual vigor to the last moment, when his iron physical body yielded to the approach of age and disease, and his noble spirit was released to go forth into the fields of science and philosophy unfettered by mortal conditions on the 15th of May, 1855.

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

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

Bro. Bundy assumes and maintains that every medium for the manifestation of the various phases of manifestations should submit, when required, to such proper conditions as to preclude the possibility of fraud on their part, in the minds of every honest investigator. We agree with him, and until this is insisted upon the cause will suffer from the fraudulent and counterfeit manifestations so frequent at the present day.—*Haverhill, N. H., Publisher.*

THE GREAT SPIRITUAL MOVEMENT.

BY SELDEN J. FINNEY.

(CONTINUED.)

And how blessed will be that hour when it shall be seen by the world that the spirit of religion is the genius of philosophy.

IV.

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

I do not mean by philosophy those fragmentary efforts called Kantian Philosophy, or "Cartesian" Philosophy.

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?"

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

But it is, second, the effort of man's reason to so construct society and national existence that they also be in perfect harmony with the constitution and course of things.

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?

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 kind, and rock, and trees, and flowers, and the expanse, and light, and heat, and electricity, and storm, and calm—suppose he is made up of something different from the material of which these are made, and his functions are something different from the functions which they perform.

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.

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.

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

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.

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.

But you, in Heaven's eternal June, Have seen such high perfection, I sometimes fear you will forget, Even my true affection.

I press its blossoms to my lips, I pray above their whiteness, That God will send your soul come back From Heaven's resplendent brightness.

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.

We bend above the blossoms white, She in her spotless raiment, I in my somber earthly gown For which my hands make payment.

Berlin Heights, O., June 12th, 1878.

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 account from the pen of the reporter of Lowell (Mass.) Daily Times, said reporter is not a Spiritualist, but a Catholic, and is a very skeptical man.

I am fraternally yours, M. H. FLETCHER.

Westford, Mass.

On Saturday evening last Mrs. Hannah Pickering, of Rochester, N. H., whose exploits as a materializing medium have created such excitement in spiritualistic circles during the past two years, gave a seance at the residence of a well-known and respectable family in Westford, the members of which are not Spiritualists.

The seance was held 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.

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.

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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.

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

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

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

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

The object of going into a circle or seance, with a materializing medium, is to get manifestations of materialized character of such a nature as will convince us that they are produced by Spirit-power and Spirit-presence; 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 still further that such materializing mediums is not only suspected but has been actually detected in fraudulent practices, not once only but many times, then what should be done? Most undoubtedly he should be required to give his seances under strict and rigid test conditions so that he can not cheat without being instantly detected.

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.

Of all the frauds in existence from the pickpocket or sheep-thief all the way through the calendar to the daring highwayman, the spiritual fraud is the meanest and most 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 execration of all honest minds in the form or out. I am aware that there are those who think some of the cheating practices of fraudulent mediums are brought about by the spirits themselves who control such mediums. In other words, "the spirits do it!" But I do not see how this helps the matter.

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

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

But there is a point just here that needs further elucidation.

Spiritual science teaches us, anthropologically; that there is an atmosphere around each individual, as, indeed, there is probably around every known substance in nature. The atmosphere surrounding persons is partly spiritual and partly physical and is composed of the subtle emanations from the physical body and from their interior spiritual body.

There are other and grosser emanations which are doubtless refined particles of matter partaking more of the nature of the gases. All these emanations from the grosser to the most refined are made up of infinitesimal atoms, each of which is stamped with the individuality of the person from whom they proceed.

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

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

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 information and do not remember ever receiving anything scientifically incorrect, and the thought is so rational and accords so fully with my own investigations, that I adopt them unhesitatingly.

Here then we have opened up before us an interesting field of inquiry and it shows us the importance of studying the science of Spiritualism as well as its philosophy. Indeed we cannot know its philosophy, however much we may prate about it, without knowing its science. It may be proper to say now before passing, that the scientific thoughts here expressed are confirmed, and more beautifully illustrated in the science of psychometry which justly ranks among the highest of the many wonder sciences of this spiritual age of 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 mediumship, there can be no excuse drawn from this explanation for actual fraud, and no consolation to the dishonest medium.

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

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

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 purified from the false practices and false theories attached to it, and which has made it a stench and a by-word in the land. I wish to be counted among those who are working to help rid it of all that is false, for in this way I shall surely be co-operating not only with the good and the brave here, but with the good and the noble, the pure and the exalted in the Spirit-world, and with the angels in the higher heavens.

Chicago, Ills.

MILTON ALLEN.

Christian Spiritualism.

Investigator writes:—

Christian Spiritualism as generally understood, teaches the existence of a Supreme Spiritual Intelligence, unfolding, pervading and animating the universe; a God of infinite attributes and perfections and the Father of all spirits, whether in or out of the mortal form. "The heavens declare the glory of God, and the firmament showeth forth his handy work." "God is a spirit, whither shall I go from thy spirit." "Have we not all one Father."—Psalms, 10: 1, 139: 7; 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 attributes, individualized and immortal. "Men 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. 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 crystal sprax in the tempest. Love is ever a-fire with activity; it is full of energy; it can no more cease to labor than the heart can cease to beat; it is the well-spring of true heroism and great, generous deeds in behalf of human good; and sturdy self-forgetfulness and daily self-denial are the living outpourings of its exhaustless fountains.

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

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

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JNO. C. BUNDY, Editor J. K. FRANCIS, Associate Editor

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FRAGMENTS OF TRUTH.

That is What We are Constantly Receiving From the Spirit-World.

It is a fact that the higher spheres of Spirit-life are constantly transmitting truths to the earth, but before they reach this plane of thought, only a fragment of them is brought to light.

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 existence, a simple molecule of matter, in one sense, floating in an ocean of ether. The smallest particles of this ether are in constant motion, and when the waves thereof follow each other rapidly enough, they produce a most wonderful manifestation—a phenomenon known as light!

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.

There must be on the spirit side of life, two elements; one finer than our atmosphere, and one more subtle than the ether, through the instrumentality of which light is generated.

ording to Helmholtz, color results from the impression made by rays of different refrangibility upon three kinds of nerve-element in the retina, one of which alone is impressed with red, another by green, and another by violet light.

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 spirit eyes.

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.

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.

"Knowledge was not a matter of the senses alone, he affirmed, but of deeper faculties. There was not a thing on the earth or under the sun which we could sensibly know without reflection, imagination, recollection, observation, tradition, in the 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.

Dr. Bartol objected to Mr. Ingersoll's ridicule of metaphysics, and showed how all physics ran into these 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?"

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.

- 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 senses—necessitates the inclination in the medium to deal with the occult, the mysterious, the sleight-of-hand, and the deceptive.
4. Because the Spiritualists themselves do not believe in "imposing conditions on the spirits,"—but instead, generally speaking, circle-holders constitute a picket guard between the skeptics behind and the cabinet exhibitions in front—thus in nearly all instances prohibiting the possibility of imposing test experiments.
5. Because, finally, your plan would necessitate the institution of absolute test conditions at every session of a circle for physical manifestations; inasmuch as, if you should relax these crucial conditions, it may happen that the supposed "reliable medium" would supplement effects to gratify the anxiety and curiosity of an audience who had paid for admission.

Therefore, I would 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.

Spiritualism and the Newspapers.

About three hundred copies of The Spiritualist 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, during the past eight years, about half a dozen newspapers argued by post every morning for a fortnight, containing articles abusing Spiritualism.

The change that is coming over the secular 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.

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

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

This is not an isolated case. Our exchanges from all parts of the world are commencing to breathe the invigorating atmosphere of Spiritualism, and are writing for a nobler purpose and a higher aim than formerly. Progress is marked in clearly defined lines in these changing tones, and it is now largely in the hands of the Spiritualists themselves to decide the extent of the continuation of progress, and, in a great degree, the measure of the advance of that progress.

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.

Mrs. Colby, an eloquent France speaker, lectures at Grow's Hall next Sunday.

Religious Element in Spiritualism.

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

The age was intolerant of spirit. By a long course of neglect of the science of spirit, it had become materialistic to the core, and so at once nihilistic and superstitious. Many robust thinkers had thrown over all belief in spirit; and others, less bold, not able to quench the spirit within them altogether, had clung shudderingly to such old planks of effete theology as they could find, and had lost their heads.

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.

Thomas Paine and Paine Hall. What a mockery it is for the Paine Hall people and the publishers of the Investigator, in Boston, to flaunt the banner of Paine, as if he had ever endorsed their atheistic and Sadducean teachings!

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

It is time that this monstrous misrepresentation was put an end to. Paine Hall must no longer sail under a false flag. Let the Investigator proclaim fairly and squarely, to its readers, that it has no right to use the name of Thomas Paine to bolster up its own peculiar views.

Seldom, very seldom, do I attend spirit 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.

London Notes by Dr. Peebles. We take the following from the London Medium and Daybreak: Seldom, very seldom, do I attend spirit seances.

But on Saturday evening last I attended the seance of Mr. C. E. Williams, 61 Lamb's Conduit street. It was a complete success. The marvels were wonderful. Mr. Williams and Mr. Herbst were lifted up on the table, all were touched at different times, several voices were heard conversing at once; "John King" materialized, and walked about the room by the light of his own lamp.

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

Materialization Extraordinary.

Messrs. Bastian and Taylor are indeed a full team, and in some phases unequalled. 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.

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.

To Boston and Back.

In eighteen days the editor of the JOURNAL 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 god of Spiritualism at heart.

Laborers in the Spiritualistic Vineyard and other Items of Interest.

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

Dr. J. M. Peebles says: Mrs. Peebles and everybody else that I hear speak of the RELIGIO-PHILOSOPHICAL JOURNAL, speak in its praise.

The Sunday Delta, of June 16th, publishes quite a lengthy account of Capt. Brown's lecture in New Orleans on "Evolution."

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.

Mr. Emmet Denmore has been stopping in Chicago for several months, the guest of Mr. William and Mrs. Cora L. V. Richmond. Mr. Denmore 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.'"

Mrs. H. Morse has been lecturing at Pentwater and Ludington, Michigan, to crowded houses. She has engagements extending to the middle of July.

James H. Young, of 235 Gasquet street, New Orleans, Louisiana, has published in a pamphlet form, "Rules and Advice" for those desiring to form Circles, together with a Declaration of Principles, with Hymns and Songs for Circle and Social Singing.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Creation.

BY MRS. BERENA MILNER.

An atom fell into the limitless space, And whirled and whirled from place to place, And gathered new atoms as it rolled...

Dark Seances.

The advantages and disadvantages of circles held in the dark, are a constant and interesting theme of discussion. For the purpose of obtaining the general feeling of Spiritualists concerning the subject, we have addressed letters to many who have had large experience...

Scientifically large to include all the principle phases of manifestation, and let this (conclude) be selected, the mediums by societies, and the investigators by mixed assemblies at certain places...

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...

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 attended them, these possibilities have become facts...

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 questioned in spiritual science...

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 dispense with the dark seance. Scientists, of all men, are desirous of using all their faculties...

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...

In these crucial times, while humbuggery is being stripped of its masks, and materialization is going through the crucible, I believe it is best to put the crude rock of all Spiritual phenomena under the stamp-mill, dispel its conglomerate crudities...

There is no doubt in my mind there are phenomena that require darkness or partial darkness as requisite conditions. The photographer, for instance, will tell you that darkness is necessary in his art...

I would say that so far as dark seances scientifically prove physical phenomena, they amount to nothing; and those who follow after them, continue to be mystified with uncertainty of their genuineness, and get no reliable information...

A. J. King, of Hammon, N. J., writes: I can not refrain from a word of commendation for the reasonable stand you and your paper have taken against fraud and dishonesty in mediumship...

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 the united powers of every sense...

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

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

Mrs. Simpson, the Medium.

It affords me great pleasure to see your favorable notice of Mrs. Simpson's seances in your city; it has given great satisfaction to her friends and the numerous readers of your excellent JOURNAL, so highly appreciated in this city by our Spiritual Society...

Mrs. Simpson has been most favorably known for many years as a fearless, avowed Spiritualist, (when it was so popular as now), to prove to friends and strangers the immortality of the soul...

Mrs. Simpson's parents are of the best and most respectable of the French-planter families of the Territory, and she was educated in the best French-Catholic female institutions in the State...

Civil war soon after breaking out, Mr. Simpson joined the Confederate army, Mrs. Simpson entering a military hospital in Virginia, and giving her whole time attending to the sick and wounded soldiers...

Mrs. Simpson, with broken health, concluded to leave New Orleans and seek a home in Chicago, a colder and healthier climate, and offer her mediumistic powers to the public, retaining test her power I know of what I am writing.

New Orleans, La. N. C. FOLGER.

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

In the grand future of this God-ordained and angel-guarded movement the religious and the spiritual must take precedence over the phenomenal. Not that Spiritual phenomena will cease, never! While human beings people the earth...

It is the Divine method that the manger precede the manger, the cross the crown. The struggling, changing, childhood of Spiritualism is steadily, surely, merging into a thoughtful substantial maturity. Its excrescences are falling off, and it is putting on the whole armor of a sterling manhood...

I look down the vista of time, and I see doubt giving place to faith, and faith to knowledge. I see tyranny dying upon the plains of freedom. I see superstition receding before a rational religion. I see error giving place to truth; vice to virtue; bigotry to toleration; monopoly to co-operation; individualism to communism; lust to love; discord to harmony; and a very Eden of peace and good will arising from the crucible of purification...

I have fed upon manna from Heaven above; I have tasted the fruit of a wonderful life; 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 Practical Good!

Yes it does. The steamer Warner (I think) was blown up at Memphis, on the Mississippi river, a short time since. Her captain and pilot were among the drowned. The relatives of the pilot, living in St. Louis, sent Capt. Wiley, of this city, down there to see if he could recover the body...

At 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 should rise to the surface. Capt. Wiley, however, went down the river to look for the pilot, and took Foster with him. At a certain point Foster suddenly said, pointing across the river: "Do you see that tree over there in the raft?" There were hundreds of dead trees and logs which had floated and lodged. "There is a dead body beside it in the water," he described the body and said, "It is not the pilot." They rowed over to the spot, and then, sure enough, they found the body of the captain of the lost steamer. It had been correctly described by Foster.

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

Spiritualism.

In spite of all the impositions which follow in its course, Spiritualism constantly grows in numbers and influence. It has been, and still is, a subject of much ridicule with those who are not willing to hear honestly and impartially what it has to say, and to whose apprehension it is representative of the most degraded superstitions of the past...

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

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."

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A New Religious System.

Religious and theological ideas must necessarily keep pace with science and learning. Nothing can stand still in a world of progress. Sentiment adapted to an age when ignorance was esteemed the mother of devotion, is not calculated to meet the intellectual demands of a period when universal 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 ritual. It thus behooves the present age to make an equal advance on the apostolic dispensation.

Religion should be founded more on ethics and humanity than professions and forms. The church should be organized on the paternity of God and fraternity of man, instead of ecclesiastical sectarianism. Our creed should be reason, not faith; our teacher investigation, inspired by natural perception, and intuition, not dogmatic precepts 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 received from freedom of thought, not Biblical theology founded on tradition and mystery; our salvation, benevolence and good works, not blood through vicarious atonement, whereby the innocent was unjustly made to suffer for the guilty; our heaven, a harmonious and contented state of mind anywhere in God's ethereal universe, not a special place somewhere above, where the elect cool down happily on their former friends' sufferings in eternal torment, without a drop of water to cool their parched tongues; our God, the all-pervading spirit, or essence permeating nature as the great first cause and father of all, identified with absolute and eternal truth, not a deistical 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 guided by the dictates of conscience, with justice and equality for our motto, we can look for a future reunion of friends, where dissension in religious opinion will be lost in love and charity for all.

James Burr writes: I have taken the JOURNAL 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 Spiritualists, is surely commendable, and will ultimately in good to the cause and your personal advancement. It is not strange that some well-wishers to Spiritualism will be disappointed at your attitude—such wicked impositions? Have such taken lessons from the church who are unwilling to see, know, or acknowledge the peccant conduct of their ministers and leading members, especially if talented or rich? Perhaps this is rather a hard world, at any rate, for any person, but more especially a liberal, independent, progressive mind, to be plain, candid and honest—who dares to say to his neighbors (even though it would do them good to hear it, and your own feelings prompt you thereto) exactly and truthfully, too, what he inwardly thinks of them and their doings, or tell their faults plainly to their faces? To speak or write truthfully of the wrongs of society, more especially of the church, is equal to clubbing a Jorner's neck, where the thrower is sure to be stung. You, Mr. Editor, fulfill the just obligation better than any other publisher I know of. I rejoice that you have the courage to thus put a check upon 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 adherence 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 truth and missionary thought wherever it goes. Dr. S. P. Sanford, of the board of the Iowa State Seminary, at 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 arranged by the Misses Jumpers and the Misses May, and by the Rev. Mr. May, who cheerfully and kindly recommended 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 RELIGIO-PHILOSOPHICAL JOURNAL, a spiritual paper published in Chicago, devoted to the exposure of several of these traveling materialization frauds, warning all Spiritualists and everybody else to beware of these smooth-tongued impostors. In this regard, and in fact in any way you can look at this Chicago spiritual journal, it is reliable and always on the side of humanity and healthful reform, and eminently worthy the patronage of Spiritualists and those seeking after the truth in these matters."

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

Brief Mentions.

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The RELIGIO-PHILOSOPHICAL JOURNAL grows decidedly enterprising. Its present volume exceeds in value any previous one. It abhors fraud. 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 suspicions that frauds through its columns are perpetuated. It gives plain, proven, spiritualistic facts, and is worthy of having its religious friends multiplied.—Shaker Manifesto.

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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 statement, an exhaustive discussion of this subject. But how can he exhaust the subject while discussing only one side of it?

On carefully analyzing these sentences it will be observed, that while unreservedly admitting that "spirits of a base, mischievous or malignant character act through pliable instruments of like character with themselves," he dubiously asserts that other and more "exalted beings" may doubtless sometimes make use of these channels.

Then after assuming these premises as the utmost boundary of our knowledge of mediumship, he proceeds to reason from that standpoint in extenuation of the rascally frauds perpetrated by dishonest and immoral mediums, seeking to place all the blame at the door of the investigator.

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

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

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

That we are all more or less influenced by 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 sensibly affected in certain states by the "mental and physical" conditions of persons who come within their atmosphere, yet the genuine, well-developed, moral mediums have a protecting spirit-band, who can unite their wills with the medium's to protect them from the base desires and impure motives of investigators or other persons of evil design; and no other mediums should sit for promiscuous audiences or attempt to give public sances.

Right here arises this query:—Then how are "persons of candor to know the exact truth," if no scientific tests can be applied, or 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 prejudiced investigators and their allies," and that all such will "suffer" the medium to the committal of fraud, it seems to me he is going a great way in the defense of fraud.

This attempt to throw the responsibility of fraudulent manifestations upon the sitters is but a plea in the interest of immorality, 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 aways and controls the reflective, moral and spiritual organs—one whose superior faculties are all held in abeyance to the baser animal propensities through "his hereditary, physical and mental organism," there will no doubt "exist a certain condition of sensitiveness, pliability or impressibility," to take on an influence to practice duplicity and fraud. But when the higher soul powers have been called into action, when the spiritual senses have been awakened, when the innate moral principles have been set aglow with the living light of divine inspiration, and the spirit vision opened to see and converse with spirits, it is idle to talk, that the influence of the sitters would begot 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 fraudulent practices in the name of Spiritualism.

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

It is also true, as stated, that all serious investigators, all sincere lovers of the truth, greatly prefer 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 truthfully the messages of our departed friends, and to render faithfully the lessons of a superior wisdom that may be designed for us. Such, too, may reasonably be considered less liable to the approaches and impositions of mischievous, deceptive and evil-disposed denizens of the other world.

Vice versa then, the sensitive living on the immoral plane of the passions, lacking true, moral rectitude of character, allowing their perception and reason to work only downward through the organs of perception and acquisitiveness, studying suavity only to be thereby the better enabled to dupe and deceive the credulous, they cannot fall, 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 fall in nearly every instance, when approached at all to be approached and controlled by that class of unreliable earth-bound spirits, who have not yet progressed beyond the 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 immoral propensities and morbid enjoyments

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 filthy sieve; although, as Mr. Newton suggests they "may doubtless sometimes make use of channels not altogether pure" for the want of a better; and may even succeed, notwithstanding their repugnance, in giving a truthful communication through such sources. In this fact lies the danger. Unsuspecting and moral parties will by this means be led to associate with, and stand in the defense of, these mediums to sooner or later be made to feel that no dependence can be placed upon them or communications through them. "Men do not gather grapes of thorns, or figs of thistles."

Mr. Newton pleads for equity for fraudulent practices, but seems to forget that mercy does not consist in condoning evil. The surgeon is not merciful who, when he discovers a gangrened spot, attempts to conceal it from the notice of his suffering 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 excise or amputate, where possible, all the implicated structure.

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

To my mind mediumship has but a twofold mission—to instruct and comfort believers, and to confound and convince skeptics. It is in the sacred presence of the pure medium we draw near and hold communion with our loved ones, and gain from them the knowledge and requirements of a future life. To bring this knowledge to the skeptic is the grandest mission of mediumship.

Honest skepticism leads to investigation—to learn "the exact truth." It seeks by all the known methods of obtaining knowledge, to learn of this, to it, "unknown." It only doubts until convinced by evidence, which satisfies its reason through its senses, under reasonable test conditions. Shall it be told that an honest doubt dispels the magic charm of mediumship, that earnest inquiry 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 sitters 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 mankind, involving more idolatry and spiritual bondage, than the use of ardent spirits."

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

We were reminded of this article, by reading a "Report on Popular Narcotics" presented to the General Association of Congregational Ministers and Churches at Gloucester, 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 earned testimony upon the whole subject of narcotic drinks and drugs.
2. Unless plans are devised for instructing children and youth as to the pernicious effects of smoking and chewing, it is sadly probable that great numbers will be swept away by these popular habits from health, sobriety and virtue.
3. While public discussion is abundant concerning the pernicious effects of distilled and fermented liquors, the essential facts about tobacco are hardly known.
4. Professed reformers and philanthropists have generally been shy of touching the popular tobacco habit.
5. Many Christian congregations are wont to treat proposed inquiry into the mischiefs of tobacco-chewing and smoking with the same dread and dislike as was common for the general public to show on the first introduction of temperance truth and pledges years ago.
6. The United States Dispensary instructs that the use of tobacco "in large quantities gives rise to confusion of head, vertigo, stupor, faintness, nausea, and general depression of the nervous and circulatory functions, which increased, eventuate in alarming and fatal prostration."
7. The Quarterly Journal of Science instructs 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

power of tobacco are gained by destroying vital force.

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

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

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

What is the Shaker System.

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

In the God element, in humanity, is the germ of a new earth—a 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 Westminster Review declares that the marrying instinct has died out, these should fill the houses of Parliament, and halls of legislation; these should enact righteousness. First, a law relieving all who have private families, from public burdens. Second, a law of citizenship empowering male and female as citizens. Third, a law of property, giving the land of the nation to the people of the nation, and securing its just distribution and possession. Fourth, a law of population, setting forth the physiology of reproduction, its rule of right, with appropriate checks and restrictions. Fifth, the law of digestion, or the assimilation of food—the kind, quantity and quality that is scientifically right and best for the individual and the nation. Sixth, the law of association, under which no one should live for himself or herself, in family, society, or nation—but each live for all. In each family and society there should be a throne of judgment, and conditionally deferred to by the unit of individual. This would end private feuds and strifes. Seventh, nations, when organized upon these principles of righteousness, can recognize a law of nations that would be God's, justice and right incarnated—a Supreme Court of Arbitration—all the nations commencing by universal disarmament. War creates war—it begins with warlike preparations. The girl, with her doll

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

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

Mount Lebanon, N. Y.

The Spirit Body—What is It?

EDITOR JOURNAL.—Under the above heading in your No. for May 25th, an attempt is made to answer certain queries I sent you on this obscure subject, but the writer evidently has no clear conception of the real nature of the problems, and makes "confusion 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 Spiritualists with indulging in.

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

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

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

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