

THE ETHICS OF SPIRITUALISM:

A System of Moral Philosophy.*

By Hudson Tuttle.

(CONTINUED)

More vital than the bony framework, or the muscles to which it gives support...

The brain has been aptly compared to a central telegraphic office, and the nerves to the extended wires...

The nervous system is the bridge which spans the chasm between matter and spirit...

Does the brain yield mind as the result of organic changes in its cells and fibres, or is mind a manifestation through and by means of the brain of something superior and beyond?

The goddess of thought on the brain, the effort compelling the body to serve the bidding of the spirit...

The Materialist studies the brain as a person wholly unacquainted with an engine, and mistaking it for a living being...

Until the threshold of the structure of the nervous system and the functions of the brain have been passed, the primary principles of scientific investigation would at least require modesty in asserting conclusions...

If it be claimed that man is a natural being, originated and sustained by natural laws, that he came without miracle, then do we unite the margins of the human and animal kingdoms...

If in reviewing this chain of beings, slowly arising by constant evolution, we closely examine several of its consecutive links, we shall find that while each is apparently complete, yet it is only the germ out of which the next is evolved in superior forms...

They who teach us this doctrine of evolution, which is to life what the law of gravitation is to worlds, also teach that united with the doctrine of "conservation of force," our hope of immortality becomes a dream.

What a sham they make of creation! What a turmoil for no result! Infinite ages of progress and evolution, during which elemental matter, by force of inherent laws, sought to individualize itself and incarnate its force in living beings...

THE COURSE OF PROGRESS CHANGED.

Progress having arrived at its limits with the body, changes its direction, and appears in the advancement of mind. Death closes the career of individuality...

Of what avail is it to us if future generations are wise and noble, if we pass into nonentity? Of what avail to them to be wise and noble, if life is only the fleeting hour?

This is the animal side of man. Physically composed of the same elements, and having passed through these innumerable changes, he is an epitome of the universe...

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bility, arises a new world of spiritual wants and aspirations, unanswered and unanswerable in mortal life.

IF THERE IS AN IMMORTAL SPIRIT, IT MUST BE ORIGINATED AND SUSTAINED BY NATURAL LAWS.

If this be true, we are to seek the origin of the individualized spirit with the origin of the physical body. We are to place the growth of one with that of the other.

A certain stage of progress or perfection must be reached before this result, else all living beings would be immortal. Like the arch, which unless completed falls as soon as the scaffolding is removed...

CHAPTER II.

THE GENESIS AND EVOLUTION OF SPIRIT.

All religious systems of necessity are based on immortality, without which, religion is impossible. Man may be moral without belief in the future.

Moral science is the crowning arch of all knowledge, the latest and the best. Its study involves that of all others, for the moral faculties are the acquisition of an ascending series, are directly related with the faculties which reach down and lay hold of the physical world.

THE ORIGIN OF MATTER AND FORCE.

The origin of matter and force evade the grasp of the human mind. Consistent philosophy can only rest its sure foundations on the admission of the co-eternity of the atom and the forces which emanate therefrom.

Nor is the force lost. It disappears, as the solid coal disappears in the atmosphere, but retains in its new form all its potentiality. No discovery of modern times has had greater influence than that of the indestructibility of matter.

If we place the coal in the furnace of an engine, the heat it affords is changed into motion, and if possible to utilize it all, the amount of motion will exactly equal the amount of heat. Thus a pound of coal represents a certain amount of force derived primarily from the sun.

FOUNDATION OF SPIRITUALISM.

Here on the assumed co-eternity of Matter and Force, on the foundation of rigid Materialism, we plant our philosophy of Spiritualism. Without such basis, scientific reasoning is futile and vain.

From this fixed foundation we can study the grand process of evolution in the Material world; and also in the world of spirit. For let me here premise that I hold one as rigidly to the control of law as the other.

I propose to treat this great problem from this standpoint, well knowing the magnitude of the task I assume and the difficulties to be met. So far as I am aware this is the first attempt to reduce spiritual existence to the dominion of law...

To be Continued.

Truth will never die; the stars will grow dim, the sun will pale his glory; but truth will be ever young. Integrity, uprightness, honesty, love, goodness, these are all imperishable.

IS THERE A CONFLICT

BETWEEN DARWINISM AND SPIRITUALISM?

By WILLIAM EMMETTE COLEMAN.

Will anti-Darwinians please carefully consider the significance of these anatomical facts; and inform us in what manner these rudimentary structures could have originated in man and other animals...

As my task is now approaching completion, it may be well here to remark, that, in the presentation of his peculiar ideas, whether upon Darwinism or upon any other subject, Mr. Peebles should not be regarded as, in any sense, a representative of the views of Spiritualists in general...

In this case, as has been demonstrated, Mr. Peebles, so far from giving expression to the general views of Spiritualists, or even those of a respectable minority thereof, has voiced merely his own personal opinions...

Some may think that I have exalted Mr. Peebles too highly, in viewing him and his theories of so much importance as to warrant such a thorough criticism and such a searching analysis of his pretentious stulticity...

Spiritualism, let us be thankful, knows no leaders, no authorized ecclesiastical expounders of its precious truths; though some have supposed that Mr. Peebles has been striving earnestly for years to attain position as the leader and patron-guide par excellence of the Spiritual Israel...

"Vaulting ambition, which o'erleaps itself And falls on the other [side]."

CONCLUSION.

When I determined to submit to the public this analysis and criticism of Mr. Peebles' animadversions against Darwinism, I proposed the accomplishment of two things: first, the substantiation of the inherent harmony between Spiritualism and Darwinism...

Of the absolute truth of the fundamental propositions herein contained, I am positively convinced; having no more doubt of the derivation of higher from lower species and of man from the animal kingdom than I have of the fact of my existence now as an individualized entity.

in its all-encircling folds, its (now almost) universal sweep.

It is fondly hoped that our good brother Peebles, seeing the folly of his quixotic attempts to carry Darwinism by storm single-handed and alone, and pondering wisely and thoughtfully upon the ideas presented by him on this subject...

THE END.

AN INTERESTING INCIDENT IN THE EXPERIENCE OF THE MEDIUM—J. V. MANSFIELD.

By HON. A. G. W. CARTER.

Of course in the extended experience of our friend, J. V. Mansfield, as the medium postmaster between this and the other world these many years, there have been many curious and remarkable incidents...

One day not long ago, Dr. Mansfield was sitting alone at his table in his museum parlor surrounded by his thousands of curiosities, his paintings, articles of vertu, and his birds...

"Are you Dr. Mansfield?" "I am," was the reply. "Are you the medium?" "I am a medium through whom the spirits communicate."

"Well—I have come all the way—for twenty-five hundred miles, to see you, and to have communion with beloved friends of the other world."

"You have, indeed? Well, madam, do not expect too much, do not expect anything, for I have known thousands who have come long distances, and many of them have gone away, disappointed."

"Do not be too sure of that, madam, nor too anxious. Please be seated, and write down your questions upon this paper, and I will soon know, if the spirits are present, and will answer you."

"No, I will not write a single question. I will not write anything." "But, madam, it will be impossible for me to get anything for you, unless you write questions."

"I cannot help it, I shall not write anything. But do try and see if anything will come; I will pay you well for your time and trouble, my husband is rich, and knows what I have come for, and will not care about money."

"But, madam, in thus doing you will be disappointed; better go away, and return to your hotel, and consider of it, for I know you will be disappointed."

Dr. Mansfield began to perceive that the lady was under great excitement, as she went about the room as one half crazed. She exclaimed: "I will not be disappointed—something will come, for they said there would."

"Well, madam, take a seat, calm yourself, and be quite still, and I will see what will come."

She seated herself, not at the table of Mr. Mansfield, but far away on the other side of the room, and all was silent for a while. Dr. Mansfield, after some length of time, felt the influence of a spirit, and by the telegraphing of his index finger, he knew, that some writing was to be done.

"My DEAR DAUGHTER ANNIE—I am with you having come with you, and your darling is with me. I am your mother, ANNIE MARIA MARTIN."

Dr. Mansfield said then, "Here is something for you," and calling his visitor to the table, handed the writing to her. She was very much affected—openly wept, and said, "This is indeed my name, and this is indeed my mother's name, and undoubtedly she wrote this. She was the best of mothers, and I loved her much; but this is not the spirit I desire to hear from."

These last words much confused Friend Mansfield for he thought he had made a decided success, and he said:—"Madam, I do not think you will get anything else."

"Oh, do try—try again—do try."

"Come, then, let me take your hand," and he took hold of the proffered hand of the lady, and after some time, was spelled out, in Roman letters, "Weep no more, dear mamma; weep no more for your dear little BES-SED-NESS."

Under great excitement, the lady exclaimed, "Yes, that's it; that's the one. We used to call him 'Little Bessedness'; and that's the name that sounded in my ears when I started to come here, and I am now satisfied. I have heard from my darling, and I want nothing further, and now I will go away quite, quite satisfied."

"Had you not better stay, and have something more from your darling?"

"No! no! no! I would not have that great test clouded or obscured by anything else." And so the lady in black, after paying Dr. Mansfield liberally, stalked in solemnly out of the room, and has never been heard from since.

A curious incident, indeed! A great test for the lady in black.

New York, Dec. 11th, 1877.

Our Examination Again Deferred.

On the 1st inst., we duly presented ourselves before Commissioner Shields to answer for the high crime of sending obscene, blasphemous, and indecent matter through the mails, but our great persecutor and prosecutor failed to put in an appearance against us...

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