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ROMANCE AND GENERAL REFORM.

Truth fears no Ash, Dubs at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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CARPENTERIAN CRITICISM.

A Reply to Dr. W. B. Carpenter.
BY "M. A. (OXON)"

Dr. Carpenter has been playing at ninepins. He has secured the services of Mr. D. D. Home to set up his pins, and has amused himself by bowling them over. It is to be hoped that he feels better. He has been a good deal aggravated of late, and apparently he is very angry. Some time ago he issued an ukase that Spiritualism should die, and he is very angry that no one has taken any notice of it. Well, I am not disposed to maintain that he does not do well to be angry—with himself. He has coquetted with Spiritualism in various forms for the last thirty years, never going so far as to understand the particular phase with which he dealt, but only just far enough to commit himself to a *sub rosa* complicity. This is the acquaintance with the subject, the "rather unusual power of dealing with it" (he might fairly have said *very unusual*) which he advertises as his claim for a hearing. He has dabbled in many forms of superficial investigation, and is a conspicuous example of the adage that "a little knowledge is a dangerous thing." He is always dabbling, "ever learning, and never coming to a knowledge of the truth." Mr. Crookes fitly retorts on him, when he finds fault with the former gentleman for his continued investigations, alleging with his usual *naïve* egotism that "I, W. B. Carpenter, have shown beyond all doubt that it (Spiritualism) is all imposture." "Why then do you concern yourself further?" "If I am to be censured for having devoted time to this subject, such censure must be doubly applicable to a man who commenced the investigation when I was a child, and who cannot let the subject drop whenever a new 'medium' comes in his way."

The fact is Dr. Carpenter has burnt his fingers, and he is shaking them; hence all this pother in *Fraser*. He has a speaking tendency to dabble in psychical phenomena. When Mrs. Kane came to this country he "investigated"—once; when Dr. Slade was here he "investigated"—once; and was so impressed that he committed himself to some very fair and reasonable sentiments in favor of further investigation. It occurred to him that such might be desirable. But mean time came the Lankester squabble and consequent notoriety; and though the offer was made to him of further investigation in his own house, as it subsequently was to Mr. Lankester, neither of those gentlemen thought fit to carry their investigations far enough to warrant them in offering an opinion on the merits of the subject.

Since then Dr. Carpenter has apparently made up his mind. He will have no more of "the accursed thing": no more paltering with evil: no more coquetting with imposture. And so, like all vacillating minds, he has rushed into the opposite extreme, and has denounced the heresy with all the unctious of a "Vert." For the time at any rate he is to be found fighting strenuously on the side of science against a most "mischievous epidemic delusion."

We must even make the best of it; and if we are to have the artillery of the Royal Society ranged against us, we may take heart of grace that it is of such small calibre. Had Prof. Tyndall or Mr. Huxley fired a broadside against us, I tremble to think what might have been the effect of such big guns. They would have carried far heavier metal, and have been directed with more skill, no doubt; and their execution would have been correspondingly greater. We can support Dr. Carpenter's wrath, feeling that it is chiefly owing to his own consciousness of having burned his fingers, and are thankful to an opponent who gives us such ample opportunity for reply. In a mere logomachy Dr. Carpenter is sure to lay himself open; for his constitutional incapacity for accuracy is perpetually placing him at a disadvantage.

I have had occasion to refer to this before, and have demonstrated Dr. Carpenter's blunders. I know he does not like that word outside of mathematics, but this is a question of logic, to which the term is equally applicable. Mr. Crookes, too—I know that Dr. Carpenter does not like Mr. Crookes being quoted, but I cannot help that—Mr. Crookes in his late letter to *Nature*, brings the same charge of inaccuracy against Dr. Carpenter that his other opponents have done. To show Dr. Carpenter's inaccuracies in small things as well as great, I may point out that he does not even quote correctly the title of my article in the *Nineteenth Century*; and he further most justly arraigns him of a far more serious sin in not having gone to the *Philosophical Transactions* of the Royal Society for information at first hand, instead of to a brief and imperfect record in the *Proceedings* of the Society.

The truth is, there is no published letter, treatise, or essay on Spiritualism of Dr. Carpenter which is not open to this charge of inaccuracy. What may be the case with his papers on scientific subjects I do not know; but if they partake of the slovenly nature of his published utterances on Spiritualism, one asks in despair, Whence did he get his scientific reputation? I am familiar with the records of the phenomena of Spiritualism. I have written many; and have a standing acquaintance with many men who observe and record such phenomena; and I say advisedly that—making all deduction for enthusiastic and gushing

letters, for which we are no more responsible than Dr. Carpenter is for the nonsense that is often talked under the name of medicine.—I say that we are precise and accurate in our statements; we weigh our words and know what we are saying, whereas Dr. Carpenter seems either to write in reckless haste without understanding or grasping his subject, or to answer his opponent without ever reading their arguments. One is tempted to believe that in the penetralia of Burlington House he keeps some scribes, as great painters have apprentice-hands to sketch their subjects and to fill in unimportant details, and that to them he delegates the task of sketching his diatribes on Spiritualism. If he does it himself then he must answer to the charge of very grave "inaccuracy."

And not only this. These charges have been made and substantiated against him repeatedly. In one conspicuous case he brought a very monstrous charge against a lady, which he was forced to withdraw, but we have looked in vain for any fair acknowledgment of his error. In the new edition of his "Lectures" I must presume that the offensive charge will be withdrawn with due apology; but it would have been more graceful, to say the least, if he had appended a slip to the remaining copies of the edition which contains the charge, even if he did not withdraw them from circulation. These questions of inaccuracy—I disclaim altogether any graver allegation, not having it in my mind—are recurrent, and they are notable evidence of Dr. Carpenter's mental "prepossession" and consequent incapacity (on his own showing) to meddle with a subject which requires above all else a mind evenly balanced and free from prepossession.

DR. CARPENTER'S CHARGES AND CRITICISMS.
In the article under notice, Dr. Carpenter is concerned chiefly with Mr. A. R. Wallace and Mr. Crookes, with a slight incidental reference to my far humbler self. Into his dealings with Mr. Crookes and Mr. Wallace I do not presume to enter—the quarrels of the gods are not for mortal men to meddle with—save in so far as they concern the broad issues of Spiritualism. He will, no doubt, fall an easy prey to either of these two gentlemen, should they consider that his allegations—argument there is none—are worth notice. He has had a taste of their quality before, and, contrary to his usual habit of ignoring inconvenient criticism, he promises us a reply in the new edition of his "Lectures." We shall await it with interest. For the present we have only such a foretaste as he sees fit to give us in *Fraser*.

The paper is concerned with Spiritualism at large, and its allegations are drawn from three principal sources, viz., 1. Information from an anonymous "friend residing at Boston (U. S.)," who seems to have sent excerpts from newspapers to Dr. Carpenter. (Any one familiar with American newspapers will know how fruitful that field is. I could furnish our critic with several scores of very remarkable extracts.) 2. Mr. D. D. Home's recent book, "Lights and Shadows of Spiritualism," which has apparently been a perfect "God-send" to him as a ready-made collection of spiritualistic scandal; and, 3. Mr. A. R. Wallace's review of the "Lectures" in the *Quarterly Journal of Science*. Of this last he has not made much use, probably not finding it so conveniently handy as the other two weapons.

I cannot pretend to summarise the discursive article which I am noticing; though, did space permit, I should be glad to reproduce it in all its naked simplicity, as a good example of what the most bitter of our opponents finds to say. I cannot do that, however, and must confine myself to saying that the article opens with a solemn statement that Dr. Carpenter finds himself the fittest possible man to put down "a most mischievous epidemic delusion." "Theoretical and experimental studies, extending over forty years, have given me what I honestly believe (whether rightly or wrongly) to be a rather unusual power of dealing with this subject." This astonishing statement he has reprinted in *Nature*, and one must consider that he really believes it. This being so, it is curious, as showing how far Dr. Carpenter, having mastered the first step in knowledge—*Know thyself*—is capable of going on to deal with other intricacies. Moreover, he has received "a large number of public assurances" that his "Lectures" are, what A. Ward called the Tower of London, "a sweet boon" to his correspondents, and so he is encouraged to go forward. Of course, he receives such assurances, just as I and other people receive them, in a very reverse sense. Opinions differ and the strife runs high. That is nothing new.

Having published his mission, Dr. Carpenter sets forth his indictment, principally directed against Messrs. Crookes and Wallace, chiefly concerned with the delinquencies of Mrs. Guppy, and with the exposure of one Bishop (a sort of Maskelyne, of whom I remember to have heard somewhat from my friend Mr. Epes Sargent), and with E. Fay and J. Hardy. There is nothing new to any fairly informed student of Spiritualism, and for most of his poisoned shafts he would seem to be indebted to a Spiritualist and a medium, Mr. D. D. Home. This is not the place to criticise Mr. Home, but it is impossible to avoid an expression of something more than regret that he should have felt himself called upon to gather together such a collection of garbage as that which Dr. Carpenter has not been slow to avail himself of. The work

is thoroughly one-sided; it deals with the evil while it ignores the good, and, however true its stories of imposture may be, it gives them a spurious prominence which is calculated to mislead ignorant persons who are not familiar with the inner working of Spiritualism in its late developments. "Circumstances have, to a great extent, withdrawn Mr. Home from active participation in the work of Spiritualism for some years past. He has no personal knowledge of its inner working, or I am sure he would not have published a work so one-sided, so calculated to hurt what he professes to be so near his heart, instead of healing what he rightly deplores. On deeper consideration he must surely feel that the lights of Spiritualism are stronger than he has painted them, and his native modesty might have suggested to him that they do not all stream from himself."

And it must be further noted that the publication of such a work by a medium so well known as Mr. Home leaves him open to very invidious charges, which, indeed, are freely levelled against him. Had the book been one of any importance to the Movement, had it contained valuable matter which Mr. Home's experience as a medium enabled him to supply, the case would have been different. He might have demolished imposture while pointing out the truth; but this is far from being the case. The book is useful only to those who need a quiver of poisoned arrows to shoot at Spiritualism; and if it were all that such a work should be done at all, it should have been done by one more disinterested, and with a more careful and judicious handling. As it is the work is instinct with animus. The tones of the special pleading ring throughout it, and it does not escape the charge of one-sidedness and exaggeration. The treatment of recorded phenomena which has developed since Mr. Home's retirement is so unfair—the incredulous astonishment that anybody should believe it possible to transcend the results of his mediumship is so marked—that it is something far more than a joke to say that he believes in nothing that is not Home-made.

Such as it is, however, the book comes in very handy for Dr. Carpenter. He quite revels in it; clutches up handful after handful of unsavory mud, and heaves it about with a gusto that is increased by the knowledge that it was collected for him by one of the camp he is attacking. So pleased is he with Mr. Home's services in this respect that he graciously refrains from tomahawking him. "I feel that the cause of common sense has been so greatly served by Mr. Home's fearless exposure of the knavery of mediums that I would not here call in question his own belief." Our friend's most redeeming quality is a certain naïve simplicity which atones for much of his spite. Just in the same vein he tells us that the production of flowers, fruits, &c., in dark séances—now, it will be news to my readers, "one of the commonest mediumistic performances"—is completely *ex rerum natura*, "a piece of jugglery which a thorough investigation must detect: the fact of its non-detection merely showing that the investigation was not complete." Is not this delicious? Dr. Carpenter, knowing all this, knows that Nature does so-and-so, and that invariably, she is simple in action, and Dr. Carpenter has fathomed her principles. "Therefore, a priori, this production of flowers is impossible. It cannot be." "But," we mildly complain, "you cannot say that. You are not omniscient." "Practically," says the great man, "I AM I, Dr. Carpenter, tell you you are deceived. Not that I have ever looked into the thing myself. But on a priori principles, you are wrong." Q.E.D. The same glorious egotist as ever, deliciously unconscious that he does not know what he is saying, or, if he does, not measuring his words with any approach to care.

DR. CARPENTER'S VIEWS ON MATTER.

One paragraph in this diatribe is devoted to a paper printed in this magazine in the month of May last. It seems to have irritated Dr. Carpenter. He is quite fierce about it, and not over polite. He commences by telling his readers that "Spiritualism keeps a philosopher" in the person of my unworthy self, just as Moses and Son kept a poet. Well, I don't know why Moses and Son should not keep a poet. I don't know whether they do, but if they do, I suspect those astute tradesmen take care to get somebody who knows his business, which is more than a large charity can say of Dr. Carpenter, supposing (to borrow his own elegant phraseology) that science "keeps him" to abuse Spiritualism. This philosopher "speculating profoundly on the constitution of matter, has recently announced his conclusion that there is no logical distinction whatever between matter and spirit." Thus baldly stating a conclusion which causes me profound astonishment, he tells me that "the very foundation of our conception of matter is the sense of resistance which we experience when we press some part of our body against it; and as we cannot take any such cognisance of 'spirit,' we cannot conceive of it having anything in common with matter." This philosopher having been thus demolished, is told that "if this be a fair sample of the philosophic teaching imparted by the University of Oxford, the sooner that teaching is reformed the better for common sense and rationality."

One hardly knows where to begin. In the first place what has the University of Oxford to do with the opinion of a fifteen

year-old graduate, any more than the University of London has to do with the vagaries, inaccuracies, and eccentricities of its Registrar? And then, will it be believed that throughout the whole of the paper which Dr. Carpenter alluded to I carefully refrained from putting forward any personal opinions whatever; that I disclaimed any in terms, and that repeatedly? And lastly, will it be credited that the paper is nothing more than a review of a work by R. S. Wyld, F.R.S.E., LL.D., "The World as Dynamical and Immaterial," and that the opinions and conclusions put forward throughout are *his, not mine*; my part being confined to summarising them, with some passing illustrations from a paper contributed to the Psychological Society of Great Britain by Mr. Croft, F.R.S.E., entitled, "What determines Molecular Motion?" and with some hints of the way in which the theories might fit in with what we have seen of psychical phenomena? Blunderer as Dr. Carpenter is whenever he comes to touch the writings of his opponents, we would have thought that such a jumble of blunders was impossible. Such a method of dealing with serious argument cannot but recoil on his own head. Of the arguments that the paper contains he says nothing; it is doubtful to me whether he has even read them; and of their applicability to the phenomena of which I wrote he can judge only at second hand, for his own experience has never gone so far as to show him the bearing of such experiments as those which I quoted, for the very purpose of showing that there are occasions when "the sense of resistance" vanishes, and "our fundamental conception of matter" is at fault. It is not I who propound theoretical explanations, I said in my review:—*I suggest: I do not assert. My article begins with a question: It will be found to end with one. I assert nothing but what I can prove: I do not submit the ideas of—DR. WYLD.*

And it seems to strike Dr. Carpenter that I am the propounder of a new heresy, which one Bescovitch some time ago also leant to. He does not seem to know that these speculations have proceeded from various more or less eminent sources, nor does he seem to know that the phenomena which turns one's mind to them are not observed and recorded by me alone.

It is not I alone who record these phenomena. Mr. Sergeant Cox, to whom Dr. Carpenter is pleased to extend a mild approval as not being quite so foolish as he used to be, records on at least two occasions, taking handcuffs of a peculiar construction to a person of the name of Everett, who was exhibiting in London some time ago, and that those locked handcuffs were passed on and off the wrists of Mr. Everett, and also on and off the rail of a chair. And lest Dr. Carpenter should say that it was a trick-chair, let me add that one of these experiments took place at the house of Miss Douglass, in South Audley Street. And further, let me add that the handcuffs were ordinary implements that any key could open, let me add that they were cuffs of special construction which had done good service again and again at Clerkenwell, whence they were brought by the learned Sergeant, who, moreover, retained the keys in his own possession. These are phenomena to which Dr. Carpenter's attention is drawn; but with what result? He has two courses; one to discredit the record or recorder; the other to shrug his shoulders and say, "These things are *ex rerum natura*; a mere piece of jugglery which a thorough investigation must detect." Well then, detect it! But that is precisely what Dr. Carpenter will not do. He will have a medium to his house once; will do his best to arrange matters so that phenomena are very difficult of production; and then will turn away. This is the scientific method *à la* Carpenter, which, in his opinion, justifies him in discrediting the testimony of men, who have spent patient years in searching into what he has once deemed to trifle with after dinner, and who have seen over and over again in all conditions of observation what he has only cast one of his proverbially accurate glances at!

SPIRITUALISM AND MEN OF SCIENCE.

In this connection I am concerned to say something of the general treatment of new truths by men of science. By new truth, I mean truth which does not present itself as the necessary development of some previously proven and accepted truth. Science receives and cherishes such, develops it, and sees nothing to shy at. The truth I mean, is one that presents itself as the opponent and antagonist of some received dogma, as Galileo's facts did, and as these very phenomena of Spiritualism do in reference to the accepted views on "matter."

Dr. Carpenter draws a black picture of the literature of Spiritualism which has come under his notice. I am not going to palliate for one moment the miserable cases of imposture and delusion that he lays bare. Such exist; and we who see with clearer eyes and from a more secure standpoint of knowledge are thankful to any one who will help us to purge away the evil. What we complain of, is that our premises are depleted as all rubbish-heap. We know well enough, far better than Dr. Carpenter does, that there is in our back-yard a dust-heap that wants cleansing. We are doing it by degrees; but meantime, he comes and peeps over the wall, and pokes about, and finds a discontented helper on the premises stirring it up, and then he goes away, holding his nose and saying, "Phew! what a bad smell. Don't go near there or you'll catch an epidemic delusion."

It is this utterly unfair treatment of the subject by scientific men that has produced the state of which Dr. Carpenter complains. They do their best to make thin-skinned people ashamed of their beliefs, afraid to acknowledge them. They warn inquirers off the premises, and do their utmost to prevent men of character and position from associating themselves with an unpopular subject. Very pertinent in this connection are the remarks of the President of the Psychological Society at the opening of the Fourth Session. Perhaps Dr. Carpenter may heed what this "experienced criminal judge" has to say.

"In all former controversies upon this and kindred questions the scientists have protested, with reason and justice, against the practice of combatting facts with a priori arguments and answering evidence by opinion. Hitherto they have echoed the scornful exclamation of Galileo, 'But it moves for all that,' opinions and arguments may be suppressed by logic or by prosecution. But a fact is immortal. It is still a fact, though all the world refuses to recognize it. Its existence does not depend upon what man or that man thinks or desires—no amount of denunciation, or protest, or ridicule, or neglect—no law or abuse of law—no prosecutions nor imprisonments—no judge and no jury—no prejudice—no prepossessions can put it down, or extinguish it, or make it other than it is—a fact."

Yet, strange to say, the scientists who were the first to proclaim this great truth when their facts were denounced by dogmatism, are now the foremost to wield this weapon against other asserted facts that conflict, or appear to conflict, with their own dogmas. "We have come to the conclusion," they say in effect, "that soul is a myth, a dream—that, as it cannot be, it is not. There is no place for it in the human organism that we can find—there is nothing in man's mechanism that our theories cannot explain. Theology teaches soul and immortality, but theology is a visionary creed. These are but harmless dreams of poets and sentimentalists, and so they may pass with a contemptuous smile. The psychologists, who hitherto have asserted soul from their inner consciousness, and supported it by argument of possibility and probability alone, we can afford to treat as learned visionaries. But otherwise it is with those who dare now to assert that they can prove the existence of soul by facts and phenomena, precisely as our own sciences are proved, and who challenge us to the examination. If they are right, we are wrong. If they can produce a tithe of the evidence they boast—if they can prove but a fraction of their assertions, our doctrine of materialism is scattered to the winds. That would not much concern us; but we shall be discredited with it and the laugh of the world will be against us. How shall this catastrophe be averted? There is but one course for us. We must deny the facts. To discredit the facts we must discredit the witnesses. We must give them bad names—fools of their senses, deluders, deluded. If we are reminded that many of them are men of science and accomplished observers, or men of business, or men trained to try and weigh evidence, in all respects our equals and in many respects our superiors, we must declare that they are suffering from 'diluted insanity,' the victims of prepossession, the dupes of their senses, that they do not see with their eyes nor hear with their ears. If it be said that the outside world may possibly be inclined to listen to them, our course is clear. We must vitiate the subject and make psychology unpopular. We must stigmatize the seekers after soul as rogues and vagabonds—we must proclaim the believers in soul insane or idiots. If social persecution fails, then legal prosecution, relying on the prejudice and prepossession we have invoked. If we cannot put down that irrepressible pseudo-science psychology, we can at least limit the number of psychologists; we can deter others from becoming its disciples, and scare them from investigation of facts and phenomena that threaten the fabric of our doctrine of materialism, and the permanency of our personal fame. True, there is some awkwardness in their challenge to us to see and experiment for ourselves. But let us be equal to the occasion. We have only to contend by argument a priori that according to our notions of nature the facts cannot be, and the conclusion is clear; therefore they are not facts, and therefore we need not give time and thought to their investigation. We deny soul to be, and therefore we should be simply discrediting ourselves by looking for it. If we saw, we would rather say our senses deceived us than confess that we had come to wrong conclusions upon insufficient premises. Be assured it is easier to put down opposition by 'Phoo, phoo,' and 'Fie, fie,' than by evidence and discussion."

To be Continued Next Week.

The light of genius never sets, but sheds itself upon other faces, in different hues of splendor. Homer glows in the softened beauty of Virgil, and Spenser revives in the decorated learning of Gray.—*Wilmott*.
Perfect friendship puts us under the necessity of being virtuous. As it can only be preserved among estimable persons, it forces us to resemble. You find in friendship the purity of good counsel, the emulation of good example, sympathy in our griefs, succor in our distress.—*Madame de Lambert*.

THE ETHICS OF SPIRITUALISM:

System of Moral Philosophy.

By Hudson Tuttle.

Why seek immortality outside of physical matter? Granting the existence of the unknown elements beyond the limits of hydrogen, the existence of which has been conjectured by many scientists, why should immortality be achieved by them more than by ordinary oxygen, carbon and hydrogen, which enter into the mortal body? These questions lead to an investigation of what constitutes immortality. In the healthy organism the forces of renovation balance those of decay. As soon as a fibre or nerve cell, or bone particle is worn out, new material is ready to supply the waste. So rapid is this wonderful process of decay and renovation that all the soft tissues of the body are renewed, at least, every thirty days. Thus the body is restored twelve times a year, and an individual at sixty years of age has had seven hundred and twenty different bodies. Could such a balance of forces be preserved; living forms would never perish; an immortal lion, oak or pine would be as possible as an immortal man. But they cannot obtain it with the material of the physical world. Organic forms reach maturity only to feel the insidious mastery of decay. The absorbents become obstructed with bone-forming material, and deposition going on in the bones they become hard, almost material. Through the important organs—as the heart, in its very valves on which life depends, bony atoms are deposited. The minute arteries thus obstructed, the muscles waste, contract and harden. The entire mechanism of complicated fibres, channels, cells and fluids becomes impaired, and at length falls altogether. It is not want of vitality; it is a necessity growing out of the elements of which they are formed.

SPIRITUAL ELEMENTS.

The necessity of ascending to higher elemental forms is thus made apparent, and the individualization in the spirit is effected by and through means of the mortal body. With a proper understanding of words, we may employ the terms, "matter" and "spirit," the latter meaning the subtle and ultimate elements which pervade and underlie the physical world. From the former the physical body is formed; from the latter the spiritual body. This dual development commences with the dawn of being, and is common to all living forms. The two mature together; one pervading and being an exact copy of the other, and death is their final separation. The mortal body is the scaffold by which the immortal is created.

Then do all animals possess spirits? Assuredly, for the realm of life has one fixed order, but it by no means follows that their spirits are immortal. Because the spirit exists after the death of the mortal body is not absolute evidence of eternal existence. As a certain advancement is essential for the manifestation of reason and moral intelligence, so it is to the preservation of the organization through which that reason is manifested. The keystone is necessary for the security of the arch, which if not in place, falls in ruins as soon as the staging is removed.

The spirit of the animal may be compared to an incomplete arch, which, when the body which supports it is removed, falls in fragments. But the spirit of man is like a perfect arch, standing firm after its support is taken away.

But, as the animal merges through intermediate forms into man, and the infant knows less than the perfect animal, the line of demarcation between the perishable and imperishable, is apparently, drawn with difficulty. Not so, however; a certain degree of advancement is essential, beyond which immortality obtains. The line is not sharply drawn. A spirit is not necessarily immortal, but can become gradually extinguished, after an indefinite time. As the atoms of the animal's body are absorbed by wind and wave, and wafted around the world, to be seized with avidity by other forms of life, so its spiritual portion is resolved like a cloud into the ocean of spiritual elements.

After passing into what may be called the human kingdom, on the threshold where the lowest races blend with the brute, we find the line of mortality remorselessly determining the man from the animal.

I shall consider, in conclusion, but one objection, which from its antiquity and apparent incontrovertibility, is the strongest possible to urge. It is drawn from the armory of metaphysical discussion, and has very often been employed with crushing force. It is this: If man is immortal in the future, must he not have been in the past? Can an immortal being have a beginning?

I think this objection will readily be seen to rest on the old conception of spirit, and when applied to this theory to have no force. When the words "eternity" and "immortality" are used, the sense must, of necessity, be vague, as we can form no conception of either. If we admit ceaseless change as the order of nature, every change is wrought by the force of superior attractions, and we can imagine a state in which an aggregation of atoms are held by the highest forces possible to be brought to bear on them, and such an aggregation, although it had a beginning, because within itself all forces were satisfied, would be eternal. Such an aggregation of elements of most exquisitely sublimated character we hold the spirit of man to be.

Studied in the light of this theory, creation becomes a continuous evolution from the earliest, spontaneously generated forms of life, to man; and man becomes the means whereby the possibility of immortality is realized. Without this result, creation is a failure, and man with his instinctive longings, his noble aspirations, his infinite possibilities, is the veriest sham, blotting the fair face of the world.

Rapidly, and in barest outline, have I sketched the principles of the Genesis and Evolution of Spirit, of necessity dwelling more at length on the material side, and conscientiously pointing at the provinces where future research must supply the deficient links. Yet this outline will make apparent the beautiful order of creation, and reveal the progressive steps from the atom to man; and to spirit, like another Jacob's ladder, from earth, to heaven. As man is the fruition of this evolution, and its aim and purpose, so the evolution of an immortal spirit is the crowning glory of man.

Again the line of progress changes, for with spirit, it can no longer strive for the preservation and perfection of races, but for the individual.

IMMORTALITY IS CONFERRED, AS THE HIGHEST AIM OF CREATIVE ENERGY.

Immortality is conferred, as the highest aim of creative energy, admitting of no mistakes. Man's spiritual state must surpass his mortal, which is its prototype; extending and consummating the mortal life. Whether we die drawing our first living breath, or after a full century, has not the least influence on the final growth and attainments of the spirit, which embodies every law of progress. Whether as a spirit—clad in flesh, or as a spirit in the angel spheres, man is amenable to the same laws.

We can learn many lessons from this contemplation. By it we comprehend our duty to lower, and our relations to higher orders of intelligences. The brutes of the field,

our ignoble brethren, all the forms of life beneath us, require our kindness, love and sympathy; the angels of light—our elder brothers, call forth our love and emulation. We are not ephemeral of a day, but companions of suns and worlds, and possessed of a proud consciousness that when the lofty mountain peaks have become ydleys, and the earth passed away; when the sun no longer shines, the stars of heaven are lost in night, our spiritual being will have but begun its never-ending course.

CHAPTER III.

THE LAW OF MORAL GOVERNMENT.

We state the law of morality and of conscience to be, that the highest faculties should always control the conduct of life. Each and every faculty of the mind has its own appropriate function and office to perform, and within its sphere of activity, is promotive of good, and conducive to happiness. Whenever any lower faculty transcends its sphere and encroaches on that of a higher, evil and unhappiness results. But how are we to determine the high from the low? Are not all good, and for good, and as integral parts of the mind are they not all equal? For the thorough comprehension of this subject which has become a confusion of conflicting theories, the formation of the mind must be attentively studied. Then we shall be prepared to pronounce on the ascending degrees of higher or lower, and what can be eliminated from the mind and yet preserve its integrity: What faculties and functions man may lose and yet remain man.

Man as the crowning effort of the physical world, and a compend of the universe, reveals in his organization his kinship with its forces. He is the expansion of the germ prophesied in the beginning, as within the acorn resides the possibilities of the oak. If we ask what is the foundation of the physical world, without which it could not exist, even as material; what is its highest law, at first we might find it difficult to answer. We can approach the solution by a process of elimination. We shall have no difficulty in pronouncing the vegetable beneath the animal, or the energies called vital above those of purely chemical affinity. Animals may be canceled in this equation and the statement not affected. They depend on the vegetable world, and cannot exist without it.

The vital forces of vegetation, are a modification of chemical affinity, which lies directly beyond. This force aggregates like substances. Its manifestation depends

ON COHESION.

The indiscriminate attraction of atoms. Before there can be selection, atoms must be brought together. Nebulous clouds, the atoms of which are dissipated by repulsion, have not cohesion. Their atoms are driven so wide asunder, that they have not attraction for each other. But there is a force remaining after the cancellation of vital, of affinity, of cohesion, and that force superior to all others is

GRAVITATION.

Without the tendency of bodies towards each other there could exist no systems of revolving worlds, nor would such systems have been formed in the beginning from the primal chaos. Drop gravitation, and matter ceases to exist. Whatever else you may have, or not have, you must have this. There is nothing above, or more all-embracing. It embodies the mathematics and mechanics of nature. Life may be extinguished, selective affinity, and cohesion destroyed, yet this force will remain unchanged. As we cannot go beyond it, and it depends on no other, it must be the highest force in the physical world. It was first to manifest its influence in the vortices in which suns and systems were gestated from chaos. When the atoms repelled into most attenuated vapor, were drawn into each other's sphere, cohesion and then chemical affinity were manifested. The latter made vegetable life possible, which in turn supported animal life.

As the universe of matter has one principle superior to all others, on which its very existence depends, so man as an epitome of the universe has one principle or faculty which makes him man, and without which he is not man, but an animal. As we arrived at that principle of matter by analysis, we can in this pursue the same method.

It is self-evident that all those faculties which he holds in common with animals, do not make him man. It is some quality which they do not possess, which confers that title of honor.

The development of every child, begins at the same point with the animal. The first germs, have but one function, that of assimilating food. The first command is to grow. The next step is taken by the acquisition of organs of locomotion. It no longer waits for its food, it reaches after it. Then we see the dawn of mentality in the directing power applied to the locomotive organs, the only efforts of which are put forth in search of food.

In man the first process is of growth, assimilation, and the mental faculties which are awakened by the gratification of the demands made by this process, and its correlated functions, lie at the base of the brain and are called the appetites and passions. Related to these and in part springing from them are the desires, and above these the emotions. In order of growth, the latest in development are the intellectual and followed by that of the moral faculties. That they are not essential to animal life is proved by the fact that animals exist without them. The later development of moral consciousness proves that is not essential to intellectual life, though these two have kept an even and parallel course. Comparing man with the animal, we eliminate all faculties except

REASON AS INTELLECTUAL AND MORAL CONSCIOUSNESS.

They are to man what gravitation is to the physical world. It is unlimited by any other faculty, nor is it dependent for its manifestation on any other. Unlike the lower, it makes no prophesy of another faculty; its promise is of its own perfection. The appetites minister exclusively to the demands of the body, and performing which their task is finished. But there is not something more, nothing but animal life is attained. The body is nourished for something. There is a work for it to do. That work is the evolution of spirit and its mentality. On the appetites rests a group of desires, from the most selfish, to that which reaches into the future, for continued life, and the loves which are represented in the physical world by heat, radiating out from the individual to the family and the world.

The body was made to serve the mind and not the mind the body. The Appetites were made to serve the Desires and Love, and not the Desires and Love to serve the Appetite. All below were made to serve those above. And lastly the Intellect was made to serve the moral Consciousness and not the moral Consciousness the Intellect. Here we grasp the true distinction between

HIGH AND LOW.

To be Quantified.

WHILE phenomenal Spiritualism is really the foundation of investigation and knowledge with regard to the soul's existence, to stop there without becoming spiritualized and erected into the practicalities of spiritual goodness, would be like one laying the foundations of a house and resting there without completing the superstructure.

INDIVIDUAL EFFORT.

EDITOR JOURNAL.—In the year 1874, a phenomenon setting at defiance all known laws, came to my residence, which has never been explained save upon the spiritual plane. About a month after, I paid my first visit to a spiritual medium. She was controlled by my spirit mother, who, among other things, said that I was called to preach the new gospel. About six months after this Starr King controlled a medium and among other words, said that I would live to do more preaching than though I occupied the most fashionable pulpit of earth. Of course this all went into the waste-basket as trash, but the old verse comes to mind:—

"Tall oaks from little acorns grow,
Large streams from little fountains flow."

Let us imitate wise merchants and proceed to take stock for the year 1877. My valuable stock consists of the phenomena; about five hundred sermons, accumulation of past and present years. The reading of probably one hundred books and an endless amount of newspapers, magazines, etc., upon the new phenomena. Added to this I have laid away among friends in all parts of the United States an average of about two letters per week. Also numerous conversations as I pass through life day by day upon this subject, but not least among my assets is the consolation of having restored to health quite a number of the sick of earth by the old fashioned medicine of Jesus of Nazareth, the laying on of hands. I find also an immense accumulation of printed words upon this new phenomenon for 1877. The Banner of Light has about three million five hundred thousand. The RELIGIO-PHILOSOPHICAL JOURNAL in its regular subscription has about the same. It also has of its three months extra laid up about twenty-one millions of words. Of the Office Branch in twenty-five copies, I have about thirteen million five hundred thousand. Of Watson's American Spiritual Magazine, twenty copies, I have about seven millions. All of these words equal four hundred and eighty-five millions, or equal to four hundred and eighty-five ordinary books, or equal to ten thousand ordinary sermons, or more than ten times as many as the eleven clergymen of Oakland preached, where the phenomenon began four years ago. I find in these words a most philosophical idea of God, of the Devil, of heaven, of hell, and a full detailed account of the landscape, dwelling and occupations of the inhabitants. I also find the object of earth, of human existence, and the grandeur that surrounds the advent or birth of a human being. But this is not all I find. Like all business, I have accumulated a large amount of rubbish, which consists in part of slanders by reverend priests, quiet words of advice to my friends (behind my back) by good deacons and laymen, and some worldly, cowardly friends gently saying it makes you unpopular—one world at a time, etc. Among this rubbish, I find about thirty-three thousand dollars cash paid to the eleven clergymen of Oakland for preaching one-tenth as many sermons as I have done for less than one hundred dollars. I find this thirty-three thousand dollars paid to servants of the Lord who neither one, or all, or all their predecessors, from the time of Jesus to the present, can give to their disciples an intelligent idea of God, or the Devil, of Heaven, or Hell, or of the soul.

With this rubbish, I propose to adopt the advice of him that is called the Apostle Paul, who said, "Forgetting those things which are behind and reaching forth unto those which are before." I propose to preach a good many more sermons in 1878 than I have in 1877. Let us cease all contention, and as the Lord of all has given us means, go down in our pockets for a few spare dollars, and help disseminate, through the press, the new artery of progress, the knowledge so kindly given to the world in these our days. There are none so poor that they can not afford to read and learn the truths of existence and the glories of a true human life in the realities of spirit existence. None so poor as not at least to give away their paper or magazine when read, and there are now a hundred thousand Spiritualists more in the United States, who can easily afford to give one thousand dollars to distribute the publications issued this coming year not only without injury but a blessed satisfaction that day by day knowledge of human life, that begins with birth and is by this channel carried way down in what will be to us almost eternal years, is being spread among their fellow-men and upon the contrary, if knowing these things, they hoard their money and let men die in ignorance as sure as there is a God, as sure as there is a spirit-life, just so sure is their record made, in heaven, for them to answer when they shall cross the river. The orthodox hell of fire and brimstone has had its terrors, but it is no more to compare with the Spiritualist hell than a candle to the noonday sun. Physical torment can be endured, but mental grief is past remedy. The miser that has built his soul of dollars, or stock, or lands, will not find eternity long enough to learn to do acts of loving kindness. The murderer will never find blood or water enough to wash his memory clean. The minister of God that for his salary and popular opinion's sake preached what he knew to be a lie, will find himself upon the barren plain of spirit-life a mourner for many years. In other words, man makes himself, and God Almighty cannot unmake him. So I say to you, Spiritualists, that know the truth, give of what God in his good providence has given you, to spread this truth, or unto you there cometh great sorrow in the realms of spiritual life.

The above is not written for vain glory, but hoping thereby to stimulate men and women who have knowledge of the spiritual life, knowledge of how this earthly life must be used in order to realize the joys of the spiritual, that having this priceless treasure they may use their possessions for the benefit of others; also to show how wonderful and true are the prophesies of spirits, and how much one can do with a little money by circulating the printed publications upon the subject of modern Spiritualism, or in better words, the truths of existence for the present and eternal years.

T. B. CLARKE.

THE LIBERAL LEAGUE MOVEMENT.

A Call for Organization by the Chairman of the National Executive Committee of the N. L. L.—Work for Every Liberal in the United States.

EDITOR JOURNAL.—I hope before long to see a live working liberal league in your grand city of Chicago. And cannot one be organized in every Western city and large town? We expect people in the East to move slow, but from Western people we look for energy and enthusiasm. It requires but ten persons, male and female, to form a Local Liberal League. Is there a town in the West, or in the East either, where that number of liberal persons cannot be found? I think not. Then, why not organize at once, and constitute ourselves a power that will be felt and respected in this country? I hope every liberal who reads these lines will consider them written for his or her special consideration.

For some time I have been writing letters to individual persons, urging upon them the necessity of immediate organization, but to write thus to every liberal, whose name I can obtain, takes much work and time; therefore, I desire in this communication through the JOURNAL, to speak to every reader of your valuable paper. I hope every one who reads these lines will consider himself or herself (for with us there should be no distinction of sex) a special committee to, at once, call together the liberals of their town or neighborhood and urge upon them the importance of forming a Local Liberal League. It is not necessary to put yourselves to the expense of hiring a hall to do this. If you have no convenient public place to meet, assemble at some private house, and when you get ten persons or more together, who favor the Liberal League Movement, proceed to organize in the most simple manner by subscribing to the National Liberal League Platform, and electing a president, secretary and treasurer and an executive committee of three or five and instruct your secretary to procure from the National Liberal League a charter. For this you will apply to W. H. Hamlin, Esq., Sec. N. L. L., 49 2/3 Washington street, Boston. Send him the names of your officers and a list of the members. Then your new league

will swell the list of local leagues and encourage other towns to follow your noble example. And I wish that for some time, Mr. Editor, the JOURNAL and other liberal papers, would keep standing at least the names and localities of each local league that has taken out a charter.

I urge this upon the liberal public because I believe it to be the work of the hour. During the year we must organize one thousand local liberal leagues in the United States.

How proud we shall all be when we can say we have a thousand local liberal leagues! Be assured no one will be arrested for blasphemy then. No, we shall then deserve respect from our opponents, and we shall receive it.

My idea is, that it is best for liberals of all schools of thought to unite together, in this movement, the Spiritualists, the Materialists, Free Religionists and Liberal Christians, all who indorse our Rochester Platform. But if in certain localities, for any reason, they cannot thus unite, then let our spiritual friends organize themselves into a local league and the same with other branches of the liberal forces.

I shall be pleased to answer communications from any one interested in this question of organization, and give any information or assistance in my power to aid the movement. If we all, with one accord, take hold of the work we shall succeed beyond our most sanguine expectations. Shall we all, at least, make an effort to do something worthy of the grand principles we profess?

H. L. GREEN, Chair, N. Ex. Com. N. L. L. Salamanca, N. Y.

"LOVE YE ONE ANOTHER."

"The Poor Ye Always Have Among You."

The above command and assertions are attributed to the humble Nazarene, the great medium. Whoever the author, is immaterial, for, we all know that the poor are always with us; especially so among the mediums of this age. The command, "Love ye one another," is applicable also to some media and Spiritualists. Some, I am sorry to say, are envious of the success of their co-laborers, and do not seem to appreciate the fact that all mankind is one family, and whatever effects the interest of one obscure individual, effects all.

The Fatherhood of God and the Brotherhood of Man, should be the motto, and ought to be placed on the banners of all liberal-minded people.

Humanity is, as it were, an endless chain that exists and vibrates through all eternity, each member being a link in this vast chain; as a chain is never stronger than its weakest link; therefore, whenever one person suffers, all suffer. Mediums, owing to the fact of their organism, are peculiarly sensitive to all conditions of life, and it being true now, as it was eighteen hundred years ago, that you cannot serve God and Mammon, it follows that in order to be used as a medium, a person cannot work at any secular employment. Mediums for this reason must be successful, and they of all others need sympathy, and in many instances material aid.

Spiritualism being eclectic in its nature and teachings, it becomes the province of its adherents to cull and garner all the good they can from all other systems, and to apply the same to all their operations in life.

The deliver into the esoteric mysteries of the Orient, knows that their prophets and seers were cared for, and shielded from all the blasts of adversity; the classical student is aware that the Sybils, and Oracles of Greek and Roman history were nourished, tenderly reared, and guarded all their lives.

The orthodox churches know full well the valuable aid that they get in the furtherance of their faith, by enlisting the females of their congregations in works of charity and benevolence.

We all remember the good that was accomplished during the late war by the Sanitary Commission, by its employ of female nurses, and attendants on the sick and wounded; and there are tens of thousands of men now living who only for the sympathy and motherly care, wifely solicitude, sisterly aid, and watching of some patient daughter, would have long since had their bodies in the grave.

How well the Roman Catholic church takes advantage of this point and what a vast amount of benefit it confers on mankind, in its various orders of sisterhood, in works of education, charity, etc.

Our entire structure of phenomena and philosophy is founded on mediumship; without it we could have no proofs to furnish in refutation of the skeptic's arguments; for, this age must have evidence; therein, we are strong, and orthodox is becoming weaker every day, for Materialists require the evidence of the senses—not faith. But the churches understand this also, and how rejoiced they are when they find dissension, envy, and strife among mediums and Spiritualists generally, realizing the fact, that if they can sow the seeds of envy, jealousy and want of confidence in our mediums, they will in that way do us a radical injury. Therefore, "Love ye one another."

The creed of Spiritualists should be, "Do good;" this does not require a set of commentators to explain its meaning, or another set to explain their explanation. It is written, "that a man would give the whole world to save his own soul."

Spiritualists, do you believe in the immortality of the soul? "We do not believe; we know it is immortal." How do you know it is immortal? "By the phenomenon demonstrated, and the philosophy taught, by returning spirits who have before occupied mortal bodies, manifesting through mediums." Do you prize this knowledge thus obtained? "We would not part with it for all our earthly possessions." Do you extend your sympathy to, and when necessary materially aid the instruments through whose organisms this invaluable knowledge is imparted to you? "We let them live in garrets—and starve."

Recognizing the fact that mediums all over the country, are suffering from the want of the necessities of life, and because they are so sensitive they can be used by the angel-world, therefore, their misery is more poignant than others in the same situation; and also reading in a late issue of the Banner of Light the article about "Helping Hand Society of New York." I think if my readers will be a little patient, while I briefly describe the form of organization of the said institution, they will agree with me, that if helping-hand societies were multiplied by the thousand all over the land, it would be a vast gain to the cause, and materially mitigate the sufferings of mediums, and also aid the supernals in giving better manifestations; for, the instruments would be in an improved condition; by that means the truth would be more widely disseminated.

For the last year I have been familiar with the workings of the society, and know whereof I speak. The organization is officered and run entirely by women; any lady can become a member by paying ten cents or more weekly; officers consist of president, vice-president, secretary and treasurer. Men can become honorary members by paying five dollars or more. And what male Spiritualist would not think it an honor to belong to a society whose object is so laudable? The executive committee finds out and waits upon all the would-be recipients, and all the question that is asked, is the person a needy medium? All female members have a voice in, and are entitled to vote on any measure that comes before the meeting; gentlemen can make suggestions, but not vote. A special meeting is held monthly, and all friends of the cause, are invited, both male and female. A collection is taken up, a free will offering; honorary members are voted in; business of preceding month is passed upon; then social festivities are in order, interchange of thought, recitations, etc., till hour of adjournment.

Everybody has heard of "Peter's pence;" and what a vast sum it aggregates in the whole, and how little it is for the individual to pay. We know how potent for good, the widow's mite was. Well, a dime is sometimes a widow's mite. The Roman Catholic church takes advantage here again. It would be well to follow their example, for they thus obtain a large sum for the propagation of their religion. There are thousands of Spiritualists who do not acknowledge themselves as such; they in many instances, have more

Continued on next page.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

II I Should Die To-night.

My friends would look upon my quiet face before they laid it in its final resting place...

III I should die to-night.

My friends would call to mind with loving thought, the many times that I had said...

Prophecy.—An old ballad of Queen Elizabeth.

That year shall many women die, That year shall many children cry...

Dr. Slade in Berlin.

The Tugend, a Berlin newspaper, has recently attacked Dr. Slade, claiming that a conjuror named Hermann has thoroughly exposed all his pretended manifestations...

Dr. Slade in Berlin.

I hereby declare it to be a rash action to give decisive judgment upon the objective media per se, and to attempt to determine the nature of the Slade, after only one sitting, and the observations made after a few days...

Brief Mentions.

Mrs. M. J. Bennett, of Woodland, Cal., writes: 'I can't do without the Journal. It is the only paper that I can read with interest and pleasure...

Take Note.

In an account of a materialization séance in London, Mr. Esdaile writes, and testified to by Mr. Wallace and others, it seems that the facts related do not necessarily imply the actual materialization of independent 'spirit forms'...

Beasts and Gods.

There are over three thousand gods in the Japanese pantheon, and a goodly number of them are believed to repeat them all from memory...

RELIGIO-PHILOSOPHICAL JOURNAL

The Phantasm, 'The Magic Mirror.' Emly Kilgobry, in writing to the London Spectator, writes to the London Spectator...

A Woman's Rights.

The following case is remarkable from the fact that it was produced by that veteran in the cause, Julius A. Willard, of 337 Fulton street...

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THE SUNDAY QUESTION AND SELF-CONTRADICTIONS. THE GOLDEN MELODIES. WORDS AND MUSIC.

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

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CHICAGO, ILL., JANUARY 12, 1878.

There is Progress.

A thoughtful retrospect of the occurrences of the last year. In Spiritualism, will, we think, satisfy any intelligent observer that there has been decided progress in placing our phenomena upon an actually scientific basis.

If it is true that we hear from the East another phenomenon, a belief in which is no worse than mid-summer madness in the eyes of the Carpenters, Tyndalls, and Lankesters, is likely to have its verification placed on a demonstrable scientific basis.

The advantages of this arrangement are obvious. The condition of darkness for the whole circle being dispensed with, it is the medium only who is in the dark. The spectators sit around the curtain or canopy, which is just large enough to receive a chair with the medium; there need be no darkening of windows, no locking of doors.

Mr. Dunton, the well known penman and teacher of writing, is perhaps the most accomplished amateur in slight-of-hand in the country. No one knows better than he the ways in which a skillful prestidigitator can handle and conceal things before your eyes.

Under these stringent conditions, a large bush rose, fresh and fragrant, two perfect English violets, a fine sprig of hyacinth with three flowers, a fresh white carnation pink, a red pink a little wilted, green leaves, etc., were produced within the canopy.

Abnormal writing, abnormal production of flowers, and spirit photography, are among the phenomena that within a very few years must be admitted by all scientific investigators who are not behind the times, lingering in the slough of bigotry, prejudice and self-sufficiency.

It is for you, Spiritualists, to strengthen the hands of those who are laboring through the press, and by their editorial efforts to bear down the prejudices of the many towards this great, momentous truth. Who can calculate the good that can be accomplished by swelling the list of our subscribers, and while thereby helping us to means to enrich our columns with the choicest literature afforded in spiritual science, of which no other science is richer, carrying these truths to thousands and hundreds of thousands of persons whose souls are hungering for the "bread of life," with which our pages are freighted.

Under the above sensational heading, a religious young man, shielding himself behind a fictitious name, writes a letter to the Troy, (N. Y.), Times, which was published in leaded type in that paper last November; as it is fair sample of the class of evidence relied upon by Carpenter, Hammond, Beard and others in their warfare against Spiritualism, we quote it:

"Goblin Nonsense and its Results."

While waiting a few days since in the passenger depot of the Chicago and Northwestern railway, a party of five entered the room who at once attracted the attention of every one. There were two gentlemen and three ladies. The younger was one of singular beauty, large, lustrous eyes, a wealth of magnificent hair, and general air of royal form and carriage.

And for what? By some strangely sad providence she met a fiend in human form who professed to bring to mortal vision the forms and faces of those who have passed to the "shadowy realm beyond." She tried the test—"For dear love's sake 'tis true"—and by some art, human, devilish, or whatever it was, she fancied that she really saw the faces and had messages from her dead darlings. Her reason fled away, the dangerous and fascinating deception had done its work, and day by day she walked and talked with the dead. The case seems hopeless, though all that tender care and love can do to restore the wandering mind will certainly be done.

For this they are not to blame. Their organization, their mental structure, their education and magnetic surroundings render it almost impossible for them to do or think otherwise. And yet there is the innate longing of the soul for something more, which, in their blind devotion to these hereditary and educational influences, they look upon as temptations to be resisted, as the influence of the Devil to be overcome. By thus crushing down the aspirations of the spirit to break from its tethers and rise into greater light and freedom, the soul-powers and energies become paralyzed, and are held through life subject to an imprisoning control of a dominant idea.

purporting to be from the Spirit-world, approaches us at the dictation of some "dollar a head" magician, it is safe to clutch it and tear off something. I should be as sure as a ghost came near me. I should hurt it if I could, because I should know it was out of its sphere and deserved a pinching.

Our attention was first called to the above by the following letter:--

OFFICE OF THE SARATOGA SENTINEL, SARATOGA SPRINGS, NOV. 21, 1877. Some believers in Spiritualism here would like very much to know how much of truth there is in the enclosed which is taken from a letter to the Troy Times, dated Nov. 17.

We at once instituted thorough inquiry in this city, interviewing with especial care all the railroad officials and others who would be cognizant of the affair had it occurred, and we found nobody that had ever heard of the affair before. We then sent the Times' letter to Dr. Kilbourne, at Elgin, with a request for such information as he could furnish; the following is his reply:

NORTHERN HOSPITAL FOR THE INSANE, SUPERINTENDENT'S OFFICE, ELGIN, ILL., DEC. 20, 1877.

DEAR SIR:--In answer to yours, of the 4th (the answer to which has been unavoidably delayed through an absence of ten days), I would say that we have no patient answering to the description given in the newspaper clipping inclosed, and have had none, at any time, to the best of my knowledge.

We also had a personal interview with Dr. Brooks, assistant physician of the hospital, in which he stated that a careful examination had been made, and they were free to state there was no such case, or one of a parallel character on the records of the hospital.

Thus, it will be seen, as usual, that no dependence can be placed upon the statements going the rounds of the press denunciatory of Spiritualism, particularly when manufactured to arouse the prejudices and inflame the passions of those unacquainted with the facts, or to aid those desirous of counteracting its influence, especially when furnished by anonymous correspondents with such vain-glorious flourish of trumpets as the above, which amounts to nothing but a tissue of falsehoods from beginning to end, woven out of the disordered brain of the correspondent himself.

Such blatant falsehoods would not be worth noticing at all but for the fact they will be quoted by the opponents of Spiritualism, and might tend to mislead some timid investigators.

"Dominant Ideas."

The sentiments inculcated in early life, especially if corresponding to those impressed upon the germ, through the maternal mind, while in the process of development, mold to a greater or less extent all the thoughts and emotions of the after life. For four centuries the race have been struggling to escape from the meshes of bigotry and ignorance, in which the world was enthralled, during the dominant era of papacy, known as the "dark ages," and yet, still, from heredity and the surrounding shadows of this dogmatic theology, there are many, who should they dare to think for themselves, and to investigate outside of the charmed circle of creedal influences, would feel that they were treading upon forbidden ground and committing "the unpardonable sin."

For this they are not to blame. Their organization, their mental structure, their education and magnetic surroundings render it almost impossible for them to do or think otherwise. And yet there is the innate longing of the soul for something more, which, in their blind devotion to these hereditary and educational influences, they look upon as temptations to be resisted, as the influence of the Devil to be overcome. By thus crushing down the aspirations of the spirit to break from its tethers and rise into greater light and freedom, the soul-powers and energies become paralyzed, and are held through life subject to an imprisoning control of a dominant idea.

PARDON, PA., NOV. 7, 1877. MR. S. D. MCKER:--Dear Sir: I read the paper you gave me carefully before I slept. I believe you had no bad motive in giving me it to read, but if you endorse the sentiment of that paper, I must confess that I

am surprised. If you had given it to one of my family, I would surely have thought it, at least, not neighborly. If I endorsed the sentiment of it, I would be prepared to violate every law of God and man. It is, in my opinion, so profane as to disgust the moral sensibilities of a semi-barbarous people. I would think it no greater crime for an intelligent person to put poison in the food of my family, than to introduce such a moral pestilence into their minds.

ARCH. CRAWFORD. We can scale almost any height by fixing our eye upon the summit, without faltering; but once turn our gaze and look backward down the acclivity, and we become faint, dizzy, and uncertain.

This neighbor of our subscriber, from his imaginary height, thought himself looking into the abyss of darkness in which the reader was treading, while, on the contrary, the height to which this Spiritualist had attained was so much greater than his neighbor, that the latter, while looking through the murky clouds of bigotry surrounding himself, grew bewildered, like a person lost in the mountains in the darkness of night and storm, when all objects become inverted and distorted out of shape and place, and the most familiar ones fail to look natural.

The Doctor's Law in Iowa.

We learn that the physicians in Iowa are very busily engaged in getting names to petition the legislature at its present session to pass a law for their benefit. If the people desire to preserve their own liberty, they do not want to ask, or allow, a legislature to enact any laws favoring classes, or depriving themselves of the privilege of employing whom they please to care for them in sickness, as well as in health, any more than they should allow one religious sect, or combination of sects, to secure special legislation to compel all others to adopt their creed.

Make the laws imposing full responsibility for all wrong or injury done, as stringent as you please. Hold each one responsible for his acts—let it work fines and penalties to do injury through ignorance or neglect, and thus forever protect society from a repetition of said blunders or imposition. But have no enactments to protect a special class, else you are dallying with your enemies and surrendering all the guarantees of liberty with which you are now shielded by the constitution; for when inroads upon civil rights are once commenced and allowed, their repetition grows more and more easy, as each one is removing a support which uphold the rest.

Let those who would continue free and enjoy their constitutional rights be up and moving in this matter. It must be met, and met at once, if you would succeed. Circulate your protests and secure names in overwhelming numbers, and then watch the matter until you are sure it will not be sprung upon you by some sneak act in the last hours of the session. For this purpose, all desiring copies of the protest should write immediately to Thos. Jeffries, box 277, Council Bluffs, Iowa; unless they have made other arrangements for entering an emphatic protest against this usurpation of their undoubted rights, by getting up some other form. Let them be circulated, and without delay forwarded to some member of the legislature, to be presented to that body. Energy is required to secure success.

Bennett versus Comstock.

We are glad to learn that Mr. Bennett, the editor of the Truth Seeker, has emerged unscathed from the coils of the law, without a scratch or a blemish, or even having a trial, the charges against him being too flimsy to engage the attention of the attorney for the government. We congratulate him on his lucky escape.

"Trall's Sexual Physiology," published by Messrs. Wood & Holbrook, of New York, is no longer a "condemned book," in the eyes of the government, and is allowed free access to the mails: We have a supply on hand. It is a valuable work, and should be in every household.

"Transition and Celestial Visitants," the two beautiful lithograph engravings made by John Shobe, of this city, have been reduced by him to one dollar each. This is his final reduction and lowest price. A third picture—"Spiritual Presence," will be ready soon. Send in your orders.

Organized and at Work. The Spiritualists and Liberalists of Nunda Station have organized, and got in working order, a society under the name of "The First Society of Spiritualists and Free Thinkers of Nunda Station, Livingston Co., N. Y.," and have already had a course of lectures by Giles B. Stebbins, of Michigan, and one with a séance by E. V. Wilson, of Illinois. N. G. Upson, President and Corresponding Secretary.

Laborers in the Spiritualistic Vineyard and other Items of Interest.

E. V. Wilson will give a séance at Grow's Hall, Friday evening. Admission, 15 cents.

The Lyceum Festival at Grow's Hall was a success throughout. We publish this week Quina's address made there.

J. H. McIntyre, of Canandaigua, Mich., is being rapidly developed as an artist, and under spirit control, is painting landscapes.

Giles B. Stebbins speaks at Battle Creek, Mich., Sunday, January 13th. He is doing a good work.

The publication of the literary remains of the late Selden J. Finney will be commenced in the course of two or three weeks.

Bishop A. Beals' appointments: The 2nd Sunday of January at Saranac, Mich.; the 3rd Sunday at Fowler, and the 4th at St. John.

"The Bible. What is it?" By Rev. J. T. Sunderland, The first edition is exhausted. The next, which will soon be issued, will be considerably enlarged.

Lyman C. Howe is now lecturing in Binghamton, N. Y. He expects to arrange for a discussion, in the near future, at Scio, Alleghany county, N. Y., with a Disciple or Campbellite.

Mrs. Addie Curtis, of Austin, Tex., informs us that all worthy mediums visiting that place will be entertained at the Curtis House, free of charge.

E. V. Wilson will speak at Orland, Ind., on the evening of the 18th, 19th and 20th, or three days' meeting; at Fremont on the 22nd, 23rd, 24th; at Philadelphia the Sundays of February.

T. S. A. Pope expects to start for California in about two weeks, and would like to make engagements to lecture on Practical Spiritualism, on the way. Address him at Chicago.

B. F. Underwood will lecture at Gardner, Ill., Jan. 12th and 13th; Streator, Ill., 14th, 15th and 16th; Toronto, Ont., 20th, 22nd and 23rd; Medford, Ont., 24th, 25th and 26th; Owen Sound, Ont., 27th, 28th and 29th; Lindsay, Ont., Feb. 1st, 2nd and 4th.

At the earnest solicitation of many correspondents, we have decided to extend the time in which we will receive trial subscribers for the JOURNAL to the 1st of March. Let all our friends work to swell the list of trial subscribers at 40 cents for three months; and also to secure all the permanent subscribers they can, that the good seed we sow may bear abundant fruit.

"Home Arts," a neat eight-page monthly paper for boys, has made its appearance. It is designed to supersede "The Scroll Sawyer," and to take in a still wider range of subjects, teaching, with many useful arts, boys to be true, genuine, unselfish and self-reliant. Its instructions in wood engraving, and design for scroll work in this number, are excellent.

Now that the holidays are over the friends can give more time to the cause of Spiritualism. Let the long winter evenings be employed in storing the minds with substantial knowledge of its truths, by reading, circles, and lectures; and thus be prepared to give to the skeptic and inquirer some of the gems of our philosophy. Let Sunday meetings be held regularly, and suitable speakers employed. Keep the world moving—"The agitation of thought is the beginning of wisdom." Dr. Kayner, who is now in Chicago, can be secured for Sunday engagements. His talents should be employed every Sunday. All good speakers should be kept busy.

Will correspondents please bear in mind that phenomena is a singular noun, of which the plural is phenomena; and that in phenomena we have a plural noun, of which the singular is phenomenon? To an educated person it is just as much nonsense for you to say this phenomena as to say this men; yet our newspapers every day fall into this offensive blunder. As Hamlet says, "Oh, reform it altogether!" Phenomenon is a Greek word, and we have never Anglicised it by giving it an English plural phenomena. That being the case, let us not rebel at the Greek form, but bear in mind that phenomena cannot be correctly used as a singular noun.

Mrs. Emma Hardinge-Britten gave a splendid address to a crowded audience last evening at Pacific Hall, on "The Spiritual Origin and Destiny of the Human Race." Concerning the value of her theories we must leave the Darwinians and their opponents to be the judges, but there can be no question as to the brilliancy of her oratory, the magnetic effect she produces upon her listeners, and the vast range of information she brings to bear upon every subject she touches. Emma Hardinge-Britten is truly a phenomenon, of whom her spiritualistic allies may be justly proud. Her Sunday services are well conducted and crowded by a respectable and intelligent class of listeners.—San Francisco Chronicle.

