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Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Biographical Sketch of Dr. Joseph Rodes Buchanan.

[The following sketch has been furnished by a friend of Dr. Buchanan, one who was intimately associated with him in his early career, and who at once had the intuition to grasp the great truths of his system, and comprehend their vast import. As a professor, physician, lecturer and author, he has made himself well known, and as a thinker, has few peers. I deeply regret his positive command that his name be withheld from the public.]

Dr. Joseph Rodes Buchanan was born at Frankfort, Ky., Dec. 11th, 1814. His father, Dr. Joseph Buchanan, was well known in Kentucky as a politician, editor, inventor, author of Buchanan's Philosophy, a work of profound speculation, and a gentleman of diversified attainments. His mother, Nancy Garth Ward, had brains much above the average development. In his early youth he was remarkable for his intellectual precocity and maturity of mind. He inherited from his father profundity, independence and originality of thought, with a passion for philosophical investigation, and an indifference to worldly prosperity and distinction, which have made him through life a pioneer in new spheres of investigation and a friend of every unpopular truth. He has no recollection of learning to read. At the first public school which he attended, at the age of seven, in Hopkinsville, Ky., he was engaged in the study of astronomy, geometry, history and the French language. At the age of eleven he was engaged in the study of mental philosophy, political economy and constitutional law; and at thirteen he had read Blackstone's famous work, and was designed by his father for the legal profession. But he expressed a decided aversion to this choice, and preferred, as his father was then editor of the *Times and Journal* (predecessor of the *Louisville Journal* and the *Courier Journal*) to adopt the life of printer and editor. His father's death at Louisville next year, 1829, left him destitute with a widowed mother, and he spent about ten years in a printing office at Lexington, Ky., to earn his own subsistence.

From the printing office he went to the flourishing institute of Rev. Bo Pan, a distinguished and enlightened power in educational progress, as a student and assistant teacher. While there, at eighteen years of age, by a curious coincidence, he threw out a challenge to the young men of the literary society to a public discussion. The most talented member of the society, Mr. Barton, accepted the challenge, taking phrenology as the subject and maintaining its truth. The discussion attracted attention. The venerable and distinguished Professor Caldwell, the father of phrenology in America, attended the debate, and complimented the speaker highly, pledging his reputation that if Buchanan would study the science of phrenology faithfully, he could become its supporter.

In his nineteenth year, Buchanan took charge of a country academy near Lexington. But not liking the situation, he engaged position as private tutor in the family of his relative, Col. Wm. Rodes, of Richmond, Madison county, and subsequently in that of Maj. Thomas Shelby, near Lexington, that he might have more leisure for study than a public school permitted. Having become convinced that the duties of a teacher were incompatible with the health of a delicate constitution, he gave up his scheme of reforming education and realizing his father's philosophy in that department, to take up the profession of medicine. In the winter of 1834-5 he attended the lectures of the Transylvania school at Lexington, of which his father was one of the founders, and to which Caldwell, Dudley and Combe gave a distinguished and peculiar character.

The same difficulty which deterred him from the career of practical teacher prevented him also from pursuing the practical labors of the medical profession. His constitution was too delicately and sympathetically organized to enter the atmosphere of the sick chamber without imbibing a large portion of its morbid influence; not, as he thinks, from atmospheric infection, so much as from direct sympathy with the patient. He would often, in sitting with a patient, discover new symptoms not mentioned by the same, through the impression on himself. After suffering in this way the translation to his own person of a severe neuralgia and a serious affection of the liver, he renounced the hope of being able safely to engage in medical practice as a daily occupation. But from the first he was attracted to the philosophy rather than the practice of the profession, and after a few months study in the

office of the venerable Dr. Coleman Rogers, of Louisville, he determined on the career of a student and a teacher of phrenology. Ever since the debate before Dr. Caldwell, he had been studying the science in books and in nature. His observations on the heads of all his acquaintances convinced him that the science, notwithstanding his objections to it as a system of philosophy, was substantially true, and that the form of the head generally indicated the character.

In the summer of 1835 he commenced his public career as a phrenologist, in company with Mr. L. N. Fowler, now of London, England, who, although deficient in lecturing capacity, had established a reputation as a practical phrenologist. After a six months' tour they parted at New Orleans, Mr. F. returning east and Dr. B. continuing in the southern states until the fall of 1841.

It was while he was on this lecturing tour that I became acquainted with Dr. Buchanan. I was not slow to perceive that in originality and comprehensiveness of intellect, he surpassed any person with whom I was acquainted. I recognized in him also a large and generous nature, abounding in hope and enthusiasm in behalf of the intellectual and moral progress of the race.

Having myself become interested in cerebral psychology, I was pleased to find Dr. Buchanan engaged in its propagation and study with a minuteness of observation and an unweariness of research that commanded my warmest admiration. With characterized originality, he had already begun to enlarge and remodel phrenology, as left by its great founder, Dr. Gall.

From the time that I became acquainted with Dr. Buchanan, now forty-three years since, I have been during the most of those years in correspondence with him; during several of them he was a neighbor and colleague, and during all I have watched his philosophic career with increasing interest and admiration.

Of his political action during the war, I knew nothing, but my information is derived from as trustworthy sources, as is that portion of his scientific labors and progress with which I had no journal acquaintance.

To those who may recognize the present writer as one of the editors mentioned in this sketch, I will say that I yield to Dr. Buchanan's wish in the matter and manner of the introduction of that notice, even to the words that preface it. As the journal mentioned had considerable circulation, however slight may have been the value of its editorials, and as the name of another physician of more reputation than myself, was associated with me in the editorship, I had no right to refuse to Dr. B. whatever influence in favor of his system, the notice quoted and the mention of the journal might exert.

During these six years Dr. B. became satisfied that there were several errors in phrenology which needed correction, and that many new discoveries were needed to make it a complete science. He found the mode of estimating cerebral development given by Mr. Combe and adopted by phrenologists generally, to be anatomically incorrect, and spent some time in dissections of the brain at New Orleans, to familiarize himself with its anatomy. He discovered important errors in the location of acquiriveness, constructiveness, mirthfulness, destructiveness and concentrativeness, and in the functions of adhesiveness, comparison, philoprogenitiveness and the cerebellum. At the same time seeing that Gall and Spurzheim had made no location in the brain of the organs of the external senses, he attempted to discover their location, and satisfied himself as to vision, hearing and tasting, by the study of comparative development.

In thus viewing the science which appeared to be a heterogeneous collection of facts without a philosophical organization, he became satisfied that the key to anthropology was to be found in the pathognomic-law which governs the action and manifestation of all the organs, the great fundamental law, that every faculty in man has a certain line of action corresponding to the convolution in the brain, which governs all its impulses and manifestations in natural gestures, in actions and in physiological processes, the law according to which (for example) the superior organs of the brain, which hold relations with all that is lofty and heavenly, direct all their natural gestures upward, and control the circulation of the blood and the growth of the body, as well as the expression of the coun-

tenance and the tones of the voice. Of this law Gall had a general notion as to natural gestures. But in its applications he was very inaccurate, not even realizing the different effects of the two hemispheres of the brain, without which it could not be correctly understood. In fact, he did not attempt to make his doctrine conform to the law of pathognomy, for he had not discovered its value. Gall's errors in this matter elicited from Jeffrey, of the *Edinburgh Review*, the sarcastic inquiry whether friends were ever found drifting towards each other backwards, as they should according to Gall.

The hints given by Gall were lost to the world. Neither Spurzheim, nor Combe, nor Vinmont, nor Brewster, nor Caldwell, discovered them entire, nor made any correct application of them. Dr. Buchanan intuitively perceived that a law of nature cannot be partial or exceptional, but must be universal. After developing the hints of Gall into a complete system according to the anatomy of the brain, and studying the correlation of the innumerable pathognomic lines of the brain, with its psychic functions, and with the natural gestures, expressions of the face and tones of the voice, he became satisfied that the geometrical principles of pathognomy constitute the key to the entire science of man.

With this discovery he was as much elated as Gall was when he first discovered a parallelism between the organs and their gestures. But his discovery was not sudden; it grew upon him during the first three years of his investigation, during which he studied character and examined many thousand of the heads and skulls in Tennessee, Alabama, Mississippi, Louisiana, Texas, Arkansas, Missouri, Kentucky, Illinois and Indiana—measuring the heads of all with callipers, and examining skulls brought to him as a test of the correctness of his doctrines. One of these examinations which occurred in 1841, in the sixth year of his career as a phrenologist—is so remarkable as to be worthy of presentation. The skull of Morgan Williams presented to Dr. Buchanan by Col. J. K. Taylor, was examined by him, and an opinion was given in writing, which is one of the most remarkable in the whole progress of phrenology.

From this skull he delivered the most minute traits of character and physical defects, explaining at each step the indications on which his conclusions were based. Had he known the notorious Williams from childhood, he could not have more accurately determined his character, habits and peculiarities. While Dr. Buchanan was thus pursuing the path of the original investigation, having in six years remodeled the science of phrenology, and tested his discoveries by many practical observations, nothing of the kind was attempted by any of the followers of Gall and Spurzheim. The lectures of Combe and of Caldwell were simply expositions of the science as left by Gall and Spurzheim. The Fowlers who were merely popular illustrators of the science, made but little pretension to philosophy or originality, and were not in fact sufficiently familiar with the anatomy of the brain to be quoted as authorities on cerebral science.

The only gentleman really at work in the field of cerebral investigation, was Dr. Wm. Byrd Powell, of Kentucky, a professor in the New Orleans Medical School for 1835, who was lecturing in the Southern States at the same time as Dr. Buchanan, and whose really able and eloquent lectures and fine powers of observation created great interest wherever he went. Dr. P. and Dr. B. occasionally met on their travels, and full of enthusiasm would spend days in the animated discussion upon the discoveries they were making; Dr. Powell generally assenting and corroborating by his experience the discoveries of his younger friend, as matters of fact, though not familiar with the bold philosophic generalization on which they were based.

One of these minor discoveries of Dr. B. which he called chirognomy, was communicated to Dr. Powell at Niscolona in 1838, and recorded in his journal. This discovery was an application of the law of pathognomy to the movements of the hand in writing, tracing each movement to the organ which prompted it, and thence inferring the development of the brain and the character of the writer.

Dr. Powell at once reduced the discovery to practice, and a few months after wrote to

Dr. B. that he had been entirely successful in chirognomy, not having made a single material mistake in the last fifty opinions he had pronounced. Dr. B. had acquired sufficient proficiency in the art to pronounce publicly upon the character indicated by any specimens of writing sent him. Chirognomy is an interesting illustration of the great pathognomic law that governs every moment of life and mind. During these six years of lectures and examinations, Dr. Buchanan was everywhere cordially received, and he profoundly impressed those who heard him with the truth of phrenology, which as based on cranial development or craniology was a science of probabilities only, not of absolute certainty, and hence was resisted by materialistic scientists who neither appreciate psychic doctrine nor rely upon anything less than physical demonstration. It seemed necessary therefore, to get beyond craniology as a basis and to subject the brain to some kind of experiment, as Magendie and Bell had done with the spinal cord, before phrenology could take rank as a positive science.

Impelled by these considerations he was led to the discovery, which was consummated in April, 1841, the sixth year from the commencement of his investigations, and which was publicly announced at Little Rock, Arkansas, that the organs of the brain can be excited by the human hand in the normal condition of the individual, when the temperament has the requisite sensitive impressibility, which is true of from five to ten per cent. of society; and thus the functions of each organ demonstrated as clearly as if the brain had been exposed to experiment like the spinal cord.

This was the crowning event of his career as an original scientist, as it gave the means of determining the functions of the brain with certainty and accuracy, superseding the laborious investigations and problematical results of Gall and Spurzheim, by those of positive experiment. If the discovery is fallacious, it certainly is one of the most plausible fallacies the world has ever seen, as the numerous and intelligent classes that have attended his lectures during the past thirty-five years, and especially during the ten years of his medical professorship, have uniformly approved his teaching and verified its truths by their own experiments. If it be a true discovery, as attested by all who have repeated the experiments, including a number of able medical professors, it furnishes the key to the mysteries of human life.

The entire problem of humanity is found in the brain in which the soul is lodged and by which the body is controlled. And he who masters its functions masters all philosophy by establishing a complete anthropology.

Louisville was the first place at which Dr. Buchanan, after leaving Little Rock, challenged attention and investigation on the part of the medical profession. The faculty of the Louisville, Ky., Medical College, were nearly the same, whose lectures he had attended, just seven years previously at Lexington; and though they had no disposition to investigate his discoveries, they were sensible of the distinction he had honorably attained and conferred upon him unsolicited, the honorary degree of doctor of medicine. Soon after his arrival in Louisville, his lectures enlisted the attention of Dr. Caldwell, the founder of the medical school, and of Judge Rowan, a most distinguished citizen and most eminent member of the legal profession, whose cordial endorsement contributed much to his reputation. An acquaintance with the Judge's family, resulted in his marriage with Miss Anne Rowan, whose social distinction and accomplishments were such as to make the marriage a notable event, occurring as it did, in the presence of the most distinguished citizens, and followed by a brilliant round of social entertainments. Introduced by Judge Rowan and Dr. Caldwell, to some of the most eminent citizens of New York and Boston, Dr. Buchanan visited those cities in the winter of 1842-43, addressing the public and demanding the rigid scrutiny of eminent scientists.

It was in 1843, after the editor of the *Democratic Review* had witnessed Dr. Buchanan's experiments in calling into activity the different regions of the brain, that the *Review* used the following language:

"To Dr. Buchanan belongs the distinguished honor of being the first individual to excite the organs of the brain by agencies

applied externally directly over them, before which the discoveries of Gall and Spurzheim, or Sir Charles Bell—men who have been justly regarded as benefactors, will dwindle into comparative insignificance. This important discovery has given to us the key to man's nature, moral, intellectual and physical. For, by these means in *impressible* subjects, have become discoverable the various cerebral organs which are not only connected with the phenomena of thought and feeling, but control the corporeal functions."

The following extract from the report of a class of students of the Eclectic Medical Institute of Cincinnati, 1849-50, a number of whom have since occupied a high rank in the profession, is a specimen of the testimonials from gentlemen of culture: "While therefore, we gratefully accord distinguished honors to the labors of Dr. Gall and his coadjutors, we do at the same time regard the contributions which have been made to anthropology, by Dr. Buchanan, as far exceeding those of his predecessors. We have personally performed many of the experiments set forth in the *Journal of Man*, and can testify, as can many in this city who have witnessed our experiments in private circles, that the half has not been published to the world."

As this discovery comprises the development of all the functions of nervous matter by which life and mind are manifested, the first name given to his discoveries by Dr. Buchanan, was the comprehensive term neurology, but as the functions of the nervous system in man are more comprehensive, interesting and important than in animals, he subsequently adopted anthropology as the most appropriate term. His discovery was soon published throughout the United States and made known abroad. His experiments were repeated by many. Dr. J. K. Mitchell, the distinguished Professor of the Jefferson Medical College, Philadelphia, repeated the experiments on the head of the artist, Joseph Neale, with brilliant success. If Dr. Buchanan had rested here and made no application of his discovery, he could still have been the leader into a new field of science of vast extent and interest. His name would have ranked with those of Galvani and Franklin, as the pioneer to new paths, for the exploration of nature's mysteries. But he did not rest upon this discovery. He immediately began a systematic investigation of the brain by the new process, and called public attention to the results, inviting the most rigid scientific scrutiny, first by the faculty of the medical department of the University of Louisville (1842), then distinguished by such names as Caldwell, Gross and Cook, and subsequently by the Academy of Science at Boston, headed by Drs. Warren and Jackson, who stood at the head of the medical profession of that city.

It is a remarkable fact that the most important discovery of the age, when thus honorably presented for critical investigation by the leaders of the medical profession, was passed by with indifference. But it is nothing new in medical history. It is the same old story that is continually repeated. A few years later, the discovery of anaesthesia, by Horace Wells, of Hartford, was brought before the same tribunal, the medical profession of Boston, and it met so cold and hostile a reception that the discoverer retired in despair, and ended his life by suicide.

The trustees of the Louisville University appointed Professors Caldwell, Cook and Cobb, a committee to investigate the discoveries of Dr. Buchanan. The two latter declined the task, and Professor Caldwell thought it inexpedient to proceed alone, as he had already publicly expressed his favorable opinion of Dr. Buchanan's claims. But I will mention, as illustrating his interest in Dr. Buchanan's investigations, that I afterwards met him at Dr. B.'s, in Cincinnati, whether he had come to make himself more fully acquainted with the new science that he might introduce it in a paper which he was preparing for the American Medical Association; unfortunately death stepped in and cut short his work. And here I may be permitted to pay my poor tribute to the candor and large-mindedness of Dr. Caldwell, whose learning and ability I learned to prize, when listening to his lectures on physiology, in the Louisville, Ky., Medical School, some forty years ago. The respect which I felt for him, was greatly heightened

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FRAGMENTS FROM MY EXPERIENCE.

BY HUDSON TUTTLE.

II.

EPES SARGENT—Dear Friend:—That evening as we sat at supper, a rap at the door announced not only several of those who were present the preceding evening, but as many more who had heard the wondrous tale, and came with anxious curiosity. At first I was firm in my decision not to sit in a circle again, but after long persuasion, I yielded, and I may add that this yielding to the desires of those wanting séances wholly unlike my general character, was a peculiarity of my mediumship. I might make never so firm resolves, yet when strangers came and implored me, a higher and stronger influence was brought to bear on my will, and I would yield.

Simultaneously with my development in writing, came that of rapping and tipping of the table. It was difficult to say which was most interesting or most perfect. The tipping of course called greater attention, and soon became a convincing, physical test, for the dining room table at which we always sat would rock in any direction demanded, and rise up from the floor. It also manifested remarkable intelligence in answering questions, spelling names of departed friends, and giving dates unknown to any one except the questioner.

The manifestations usually began with rappings and tipping of the table, around which we sat, in response to questions. Names of departed friends were spelled by calling the alphabet, the table responding to the proper letters, and concluded with messages written through my hand.

During the physical manifestations, I was usually in a half-trance, intensely sensitive, and impressible. The least word, or jarring question, even when the intention was commendable, grated on my nerves like a rasp of fire. No words can convey the least idea of this condition. I can only compare it to that physical state which would result if the nerves were all laid bare. It seemed that the nerves of the spirit were in like manner exposed, and the word, or intonation of voice, which in the normal state would pass unnoticed, broke with the roar of thunder, and tore and lacerated the quivering spirit. I remember once, a gentleman called for a private sitting. Together with my father and mother, we sat for an hour and there was not the least movement of the table, nor was I sensitive. The gentleman withdrew his hands, and in less than a minute the table was promptly raised, and by the alphabet spelled his father's name. The effort seemed to have been very great and exhaustive, and I had become almost unconscious. The name was scarcely pronounced, when the gentleman seized the side of the table and began to rock it, saying, "See, I can move it as well as any one!" Had he discharged an electric battery through my brain, the shock would not have been greater or the pain more unendurable. The implication, at ordinary times, would have passed with a smile, for I had not the least desire or interest to convert any one, but at that moment when every nerve-fibre was tense and vibrating, they broke at the rude touch, and I awoke with anger, and my speech was hot with indignation. I could not explain to him how or why he had so offended me, for I could not understand, myself, and after an hour I was filled with shame that I had so far forgotten myself.

Mother, blessed soul, came forward with words of explanation, persuasion and exhortation to the gentleman, and afterwards with balm for my troubled mind, yet it was a long time before I recovered my former serenity, or dared allow myself to fall into the same unguarded sensitive condition. As soon as I felt its approach, I would instinctively start back in undefinable terror, fearing again the fiery pain.

This, you may say, was an exceedingly trifling thing, to produce such a result, and mediums should school themselves to bear opposition, disapproval, and criticism. I speak, advisedly when I say, that when the medium has gained this condition, his sensitiveness will have become so obtuse he will not be a medium. You say a little thing, for so great a disturbance! You forget that an almost imperceptible note in the eye causes unbearable pain; yet the eye is not to be compared in its sensitiveness with that of the brain in its spiritualized state.

In submitting to "tests," I will give my own experience, because I regard it as similar to all others. It is not the "test" but the spirit and manner in which it is applied that awakes antagonism. I have had those whom I knew were skeptics, place their hands under mine, or hold my wrists to detect the movements of the muscles, or seat themselves on the table vainly hoping to hold it down, and no offense was given when they succeeded, or indulged in jests. Others by simply laying their hands on the table or by slightest effort to hold it down, would awake a repugnance for which language has no expression. It was like the sudden repulsion of electrically charged bodies, and probably is in spirit, what that condition is in matter.

As in all instances, the séance was free; my father and mother were strictly conscientious in their religious views. They had discarded the orthodox trinity, for the heterodox unity of God, and met the persecution the narrow-minded and bigoted in the church knew so well how to bestow, for the sake of what to them appeared to be the truth. They now received Spiritualism as a higher truth, and a thousand times they said, when pay was offered them by those who had not only shared their spiritual but temporal table, "That which is freely received, should be freely given." To them it was the same power as inspired the prophets and apostles, and filled the soul, and glowed on the lips of Jesus, and it appeared to them as sacrilege to offer it for a price. For years they had opposed a paid ministry, citing the disciples as examples. The preacher, if endowed with the right spirit, need never fear want. The divine power that sent him forth had promised to keep him from harm.

In the two years and more, during which rarely an evening passed without our parlor being filled with anxious seekers, to whom was given a tediously long séance, I never received one penny of reward. I can say, as I reflect over the entire twenty-five years, that I have never received the least pecuniary pay for the time I have given. I could no more have taken pay, than I could have committed robbery. When in a state in which I could give communications, either by tipping or writing, I had no thought of money, and after coming out of that state everything connected with this earthly life, appeared so gross and selfish, I should have despised myself, had I entertained the thought that I was to receive money as reward.

The same feeling perhaps more intensified, has remained in the new fields of thought I have entered. That truth in its expression of ideas should be sold, like corn in market, is most repulsive to me. It should be free, and he who has a truth, a thought, an idea which in any way can be of value to others, is duty bound to promulgate it from the house-top. In the present state of advancement wherein selfishness is the characteristic feature, self-preservation compels truth itself to ask bread as its price. He who escapes from the irresistible tide, and gives his time to spiritual culture, soon finds that, unless he demand a physical equivalent for his spiritual wealth, the world will remain apathetic, while he strives, and then defy his spirit, and erect a cloud-piercing monument to his memory. Because man will not be just, the truth cannot be free, and

on this ground alone is the pecuniary reward of mediumship justifiable. Yet I cannot help thinking if investigators would be just and not stipulated price demanded, a vastly higher mediumistic culture would be gained, and one of the great causes of fraud and rascality avoided.

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REFLECTION.

BY SELDEN J. FINNEY.

(CONTINUED.)

XIII.

Locke owns that some ideas arise from reflection. Leibnitz says, "Now reflection is nothing but attention to what passes within us; and the senses do not convey to us what we already possess within ourselves. Can it be then denied there is much innate in the mind?" "The mind is itself innate." Innate in what?

What is reflection? Locke admits some ideas arise from "reflection." It is quite pertinent to ask what is reflection? Can the mind, if it be a *tabula rasa*, evolve ideas by reflection? If the soul be "entirely empty," how can it "reflect"? The "mind" or soul must be an activity, if it can think or reflect. And if an activity in itself *per se*, then it is a constitution and laws of action. If it can act at all, it must act some *how*, that is, in some manner, that is again after some laws. Hence the modes of its action must be the result of its inherent constitution of principles. It cannot in its laws of action be determined by the laws and constitution of some other and purely objective power or force. Its tendency to action and the peculiar laws of such action must be inherent in its own substance and constitution. But reflection is its action. So is perception in sensation. Hence the very laws of reflection are innate and not extensive. But sensation presupposes an inner sensorium, capable of perceiving the registered impressions made through sensation.

Sensation itself presupposes several things: 1st, an objective world; 2nd, an active self-conscious, receptive mind; 3rd, a contact through forces, of the object and subject, by which the one perceives the other. No sensation can take place, if one of these be lacking. Let me restate it.

1st, an object; 2nd, a sensorium; 3rd, an action of the one upon the other, through the medium of force or forces. But this is not all. This sensorium must be something different from a *tabula rasa*—a mere mirror—a mere passive recipient; else no consciousness of the sensation itself could arise. Indeed the very idea of sensation is a consciousness of contact with objects—not us. Then it follows also, that since sensation is a consciousness of impressions made upon some part of our being from without, and that this sensation can become an object of reflection and of thought to some power within us, that that portion of our mind which receives the impression from an object, and holds it is different from that other part of the mind which reflects, thinks and speculates upon it as an object. The sensorium of sensation may be *tabula rasa*—merely receiving the form or image of the object; but in that case it cannot observe and reflect upon such image any more than the eye can see itself, or the ear hear its own vibrations, or sensation reflect upon itself. True, we can see the image of our eyes in a mirror; but we do not see only a reflection of the real eye. So sensation cannot see sensation itself—but if it can see its own image, it is itself consciousness, which is absurd.

Sensation cannot, examination cannot examine sensation itself, it cannot lift itself into reflection; it cannot observe itself; analyze and characterize itself as large or small, light or dark, pleasurable or painful, ugly or beautiful any more than a man can lift himself by his ears, or hold himself out by his coat tail.

But reflection is attention to sensation, and to experience. Some power of conscious being, then, different from sensation, must be inferior to the senses and behind sensation itself, in order to the observation of, and reflection upon sensation. It must be able then to distinguish itself from sensation, and, so to speak, put sensation off from, but before itself for examination and then acts upon its experiences as upon an object. And therefore the power to reflect on sensation transcends sensation itself. In order to reflect upon experience, sensational experience, such experience must first become an object to the reason. Can sensation become an object to itself? No more than a mirror can. Our consciousness sees our form reflected in a glass. But if sensation was the be all and end all of consciousness, could it see its own rays? No. Because, the very sensation which would, in case sense itself were the only conscious power in us, be involved in a vicious circle. Our reflected image in a glass would only be in that case an action of rays of light to and from the glass—upon sense organs; and were these not within and behind the eye some intelligence which noted and noticed these sensations of light could not be known as sensation. The consciousness, therefore, which sees, transcends the sensation of light. In the reflections of this indwelling intelligence, there arise ideas which are universal and necessary. No sensation is universal or necessary, but local and contingent. Universal ideas then which appear in reflection, are not derived from sensation but must spring the reflecting and transcendental reason. And beside, where reason acts, upon sensation it acts some *how* after some laws; and these laws must inhere in the substance and constitution of reason itself, else they would not be modes of its action. If those laws which are manifested in reason were not in reasoning but in something else, they would not be laws of reason, but of that something else. Reason is acting a power, and hence contains its own laws of motion or activity.

Hence the laws of mind are innate, inherent in itself, in its substance and constitution; and these laws must next be considered as principles, which pertain to itself; which therefore cannot be derived from other things immediately. Hence the laws or principles of reason of the reflecting intelligence are innate.

But these laws appear as ideas in all reflections. For instance, axioms appear as authoritative laws of thought. These axioms are self-evident, not evident as from the non ego, but in reason itself; not derived from sensation, but transcending it in being universal and necessary. The very word, axiom, indicates this. Hence it appears that all sensations are judged by these ideas and these are regulative laws of thought. Now these ideas if it be true arise in or with experience, yet in experience itself, they are given as transcendent thereto, as eternal, universal, necessary and authoritative. While any thing is, the axioms of reason remain. If the substance of being be eternal, axioms are eternal, by all the laws of thought.

But it is objected to this, that even laws of reason are only our laws. That what laws may be out of us, we do not and never can know. That these laws of reason are only subjective laws, and not necessarily objective to us. But I answer, they are given as not only regulative in us, but they are given in us as regulative of substance and its modes beyond us.

Let us see if this cannot be made clear and certain. Take the axiom,—a straight line is the shortest distance between any two points. Now here it is again, that wherever there can be points in space, there this axiom holds true; and it is given not as merely subjective laws of thought, but as laws of regulative or conditional relations—wherever relations of things can be. If this axiom be only subjectively true, then it lies, for it is given as uni-

versal and necessary and hence as objectively true. To deny its objective truth, is to contradict the axiom itself.

But it may be again objected, that this is not necessary to deny its objective truth, but still it need not be taken as such, or at least, we cannot prove it to be such. I answer, we must take our reason for the ultimate mental sovereignty. And even a denial of such trustworthiness, is confession of the sovereignty of reason itself; for we are able to deny a mental proposition only by the assumption of a competent authority in mind. We must take the primary laws and ideas axioms of reason as authoritative and supreme, whether or no.

(To be continued.)

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Union of Protestants and Roman Catholics to Introduce Religious Services in Schools.

The statement that at the recent election of the school board in New Haven, Ct., the Liberalists were defeated by the combined action of the Protestants and Catholics, is fully confirmed by the following:

SCHOOL-ROOM WORSHIP—A MANUAL SAID TO HAVE BEEN AGREED UPON BY THE PROTESTANTS AND CATHOLICS OF NEW HAVEN.

(From the New Haven Register.)

After the recent school election, the result of which gave to the board of education a majority in favor of the re-establishment of religious services in the public schools, a committee was appointed, consisting of ex-President Woolsey, Rev. Dr. Harwood, Rev. John E. Todd, and Fathers Fitzpatrick and Murphy, to prepare a manual which could be used with acceptance to the parents of both Protestant and Catholic children alike. The following manual is the result of the consultation of the committee, and will be submitted to the board of education for acceptance or rejection at an early meeting. It will quite likely be urged against the report that its adoption will leave the schools substantially sectarian:

MANUAL.

(To be said kneeling.)

Teacher—In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

LET US PRAY.

Direct, we beseech Thee, O Lord, all our actions by Thy holy grace, and by Thy assistance bring them to a happy issue; that every prayer and work of ours may always begin by Thee, and under Thy guidance may be finished, through Christ our Lord.

Children Respond—Amen.

Teacher—Come, O Holy Ghost, replenish the hearts of Thy faithful, and enkindle in them the fire of Thy love. Send forth Thy spirit, and they shall be created.

Children Respond—And Thou shalt renew the face of the earth.

Teacher—Let us pray: O God, who by the light of the Holy Ghost didst instruct the hearts of the faithful, grant us, we beseech Thee, through the same holy spirit, a love and relish of what is right and just, and a constant enjoyment of His consolation, who livest and reignest world without end.

Children Respond—Amen.

THE LORD'S PRAYER.

Teacher—Our Father who art in heaven; hallowed by Thy name; Thy will be done on earth.

Children—As it is in heaven.

Teacher—Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

Children—Amen.

THE ANGELIC SALUTATION.

Teacher—Hail, Mary, full of grace; the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus.

Children Respond—Holy Mary, mother of God, pray for us sinners, now, and at the hour of our death.

Amen.

THE APOSTLES' CREED.

Teacher—I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; he descended into hell; the third day he arose again from the dead, he ascended into heaven, sitteth at the right hand of God the Father Almighty; from thence he will—

Children—Come to judge the living and the dead.

Teacher—I believe in the Holy Ghost; the holy Catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body and life everlasting.

Amen.

In the name of the Father and of the Son and of the Holy Ghost. Amen.

Here the Ten Commandments, as found in Exodus xx, 1-17, will be repeated, either by the teacher alone or by the children in unison, all being seated. Finally, a hymn chosen from the "Selection" will be sung by the pupils.

It will be obvious at a glance that a part, at least, of the above could only be used by Roman Catholic children, while all, or nearly all, would be objectionable to Protestants and "Liberals." Mr. Todd explains that the religious exercises in the schools are to be conducted by percentages. In all the schools there will be the reading of Scriptures, the repetition of the Lord's Prayer, and the Ten Commandments, and, in addition, wherever there are "30 per cent. of the pupils in any school whose parents desire it, these are to be permitted to withdraw into separate rooms and use by themselves the form which has been already published." It is understood by the contracting parties that where there are less than 30 per cent. of such pupils no objections will be made to their remaining present at the general exercise, provided that where there are more than 30 per cent. the separate worship is allowed. Mr. Todd says this plan has received the indorsement of almost all the city papers. Whether the plan is generally adopted or not depends of course upon the number of public schools having the necessary percentage, and it will naturally follow that where one-third of the children of any school are Roman Catholics a teacher of that sect must be employed to conduct the separate exercises.

The Rev. Mr. Harwood has written to the *Courant* to explain his position in regard to the case. He says Dr. Woolsey and Bacon were absent from the conference, and that he and Mr. Todd agreed to the manual to be used by the Catholic children exclusively and in a separate room wherever there were 30 per cent. of Catholic pupils. He concludes:

"The Protestants in the conference recognize the justice of the Roman Catholic plea of conscience. How could we do otherwise? It is our plea, used at ways and everywhere against everything that savors of ecclesiastical tyranny. For one, to save the public schools, to ally agitation, to unite Romanists and Protestants in support of the system of public instruction, to secure the recognition of God, and of His holy will and commandments, in the schools, I believe that the plan proposed at the conference is the only plan that will accomplish the most desirable results without violence to religious feeling, and perhaps to what may be named religious prejudices. Let the school have its formula, or directory; let the Roman Catholic pupils (when they number 30 per cent. of the sum total) withdraw into another room, and engage in worship in their own way, according to the usage of their own church, and agitation upon 'the school question' will cease."

(From the New York World.)

Dr. Woolsey is now stopping at the Everett house. He said last night to a reporter of *The World*: "The statement that a conference of Protestant and Catholic clergymen had agreed upon a manual is absurd. There was a committee composed of Dr. Harwood, Dr. Leonard Bacon, Mr. Todd, and myself, appointed to confer with a committee of Catholic clergymen with regard to a religious service to be used in the schools. Unfortunately I was sick and could not take part in the conference, but I agreed with everything that was

done. The conference committees themselves had no power, but they agreed to advise the school committee, which has the 'say' in the matter, that thirty lessons from the Old and New Testaments, thirty hymns, and the Ten Commandments as written in Deuteronomy should be read in the schools. There was also a proviso that in any school in which one-third of the pupils were Catholics these pupils should have the privilege of attending religious worship in a separate room. It was also provided that the Lord's Prayer should be read without the concluding sentence, 'For Thine is the kingdom and the power and the glory forever, Amen.' Dr. Woolsey had no idea how it happened that a manual should be published as an agreement between the Catholics and Protestants. The Protestants he said, would never consent to the prayer beginning 'Hail, Mary.'

The *World's* reporter also interviewed the different members of the school board, obtaining various opinions with regard to the results of introducing the "manual," the most marked perhaps being that of Mr. Zunder, the Hebrew member of the Board. He said, "The clergymen had taken this responsibility upon themselves. He thought both Catholics and Protestants would look upon the plan as ridiculous, and that there was no more probability of its being adopted than of the adoption of the Talmud. The Jewish children would not be hurt by hearing the exercises. In some of the schools there were no rooms to which the children could withdraw for their devotions. To be practicable there must be one service for all. The Jews had no objection to the Proverbs, little to the Lord's Prayer, and none to the most of the hymns, except those of Moody and Sankey. The committee's plan would be disastrous to the Republic, for the children would be taught by it to distinguish each other by their religious faith."

THE NEW HAVEN SCHOOL BOARD DEBATING ON THE SCHOOL LITURGY.

A dispatch to a Chicago paper from New Haven, November 1st, says: "The members of the clerical committee which drew up the liturgy for use in the public schools expressed their opinions through the board of education to night, and formally presented a formula of worship as published and made some further explanations. The two Catholic members of the committee were absent. The formula was signed by all the Protestant clergy in the city, and by nearly all the Catholic clergy, Dr. Beardsley being a notable exception. He sent a letter recommending the Lord's prayer without ascription and with the following words: 'Direct us, O Lord, in all our doings with the most gracious favor, and further us with thy continued help that in all our works begun, continued, and ended in thee we may glorify thy holy name, and finally by thy mercy obtain everlasting life. Amen.' This, the formula submitted by the clerical committee, a book called 'Bible of the Ages,' and other papers were held for consideration, as there are a large number of citizens who will desire to be heard."

"Rev. Dr. Leonard Bacon, of the committee, said that Scripture selections had been made for each day of the month, leaving none to the option of teachers. Speaking of the course of the committee, he said that it had been decided by the town at the last election that there should be religious or devotional exercises of some kind in the public schools. He did not believe in allowing the teacher to say what the exercises should be. All the selections presented by the committee are from the Scriptures, part being from the Douay edition. No citizen has objected to hymns. Rev. Dr. Harwood and himself went before the board in behalf of the religious rights of the Roman Catholics. They had conscientious scruples against having their children unite in religious services which were not of the Catholic church. He did not favor such scruples, but the Catholics have a right to ask that they shall be respected. To prohibit religious exercises would suit the Catholics less than to return to the old exercises. They are satisfied with what is now proposed. If 30 per cent. of the pupils are Catholics and their parents desire to withdraw them to rooms other than those where worship is proceeding they have that right, but there will be no dogmatic teaching. He saw no reason why the proposed scheme should not work smoothly. To the objection of Gen. Francis Walker, of the board, if the crucifix and other symbols of Catholic worship would be introduced into the school-house, Dr. Bacon replied that he did not know. There was a cross at the head of the Catholic part of the manual. He thought it meant nothing more than that Catholic services should begin with the sign of the cross. Catholics would agree to nothing but separate exercises. They agreed that where a child was entitled to separate devotional exercises by being part of a less percentage than 30 it need not participate in the general exercises but should listen respectfully. The committee thought the Jews could take no exception to the selections of Scripture made. He was sorry to say that a large class of people used this question to aggravate their Catholic neighbors, and wanted this obviated. This question, if peaceably and satisfactorily settled, would be settled for the whole country as well as for New Haven."

"Rev. Dr. Harwood, of the committee, said that the committee found the great difficulty to be the conscientious scruples of Catholics. Jews were not afraid of the effect of religious services on their children. Protestants did not allow differences of opinion to prevent their agreeing upon a common form of worship. No dogmatism was wanted. What simpler way could be found than this to solve the difficulty? Those who are conscientiously so inclined may withdraw. He objected to the 'Hail Mary.' There would be no paraphernalia of the Catholic church permitted and priests would not come to the school-houses. The Catholics were willing where there was no Catholic teacher for the oldest pupil to read the exercises. He thought that three or four months' operation would make the system run smoothly. The Catholics acted fairly and did not object to hymns.

"The Jewish member of the board of education could not see why all could not unite in one prayer to God. Rev. Mr. Todd, of the committee, said that the Catholic priests on the committee were opposed to this, and unity was therefore found impossible.

"There will be a further hearing before the board decides to adopt the report."

The admission of Dr. Woolsey to the N. Y. *World* reporter and the discussion of the school board tells the whole story. It is to have the question "settled for the whole country as well as New Haven." Pilot and Herod have again been made friends to crucify liberalism. The advance views of the non-professors of religion and of the more liberal religionists is bringing on a crisis in the affairs of sectarianism in which the creeds and forms of the different sects must lose their binding force if they do not sink their differences and unite upon the common ground of fighting down heretics and infidels. All toleration outside of their ranks must be checked at once, though the hatreds and antagonisms of centuries have to be buried, for the common cause against the onward march of mind in its efforts to attain more definite knowledge of the great problems of life.

Orthodoxy cannot keep step with the march of the age. Its sectarian shackles bind it, its dogmatism blinds it to reason; and hence all differences, no matter how great, all jealousies, no matter how bitter, all hatreds, no matter how deadly, can at once be laid aside to enable them to join forces to fight to the bitter end all who would dispense with sects, forms and creeds.

If there was ever a time when true men and women should step to the front and unite shoulder to shoulder to stem the insidious wave of oppression, to check the inflowing tide of sectarian domination in civil affairs, which would sweep us out into the ocean of ignorance and superstition of past times and wreck the progress of the present age upon the rocks of bigotry, that time is now.

Ponder this, all true Spiritualists and Liberalists, and cease your foolish bickering; lay aside all unmanly or unwomanly doings and commence to work for genuine nobleness of soul and the universal emancipation of the race from all creeds and forms which hinder the rise and progress of the soul. It will not do for us to remain idle and wait for the spirits to accomplish what is entrusted to our hands to do. While Belshazzar was holding high revelry the enemy turned the current of the superstrate away from the city and marched in through its former channel beneath the walls of the city; the handwriting on the wall of his chamber at his

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Swedenborgian Attacks on Spiritualism.

We have read the fulminations against Spiritualism, lately delivered at Hershey Hall in this city, by the estimable Swedenborgian clergyman, the Rev. L. P. Mercer. It is the old story: an attempt to subject to the limitations of a church—in other words, of priestly expounders and experts—all human investigations into the reality of spirits and a spiritual world.

Why are the "manifestations" contrary to divine order? Because from certain passages in the writings of the Swedish seer, the extreme Swedenborgian infers they are so. Biblical authority, as expounded by Swedenborg, son of a Lutheran bishop, is also quoted where it seems to oppose the manifestations, as in the laws against witches, etc.; but not where it obviously favors them, as where an angelic spirit opens the door of Peter's prison (Acts v.), or where John (Rev. xxi.) sees an "angel," who avows himself to be his fellow-servant; and "one of his brethren, the prophets," thus declaring that he is the spirit of one recently a man on the earth.

As to the infallibility of Swedenborg, his followers are at variance on the subject. Mr. Barrett, Prof. Parsons and others repudiate the idea of infallibility; Mr. Mercer, it would seem, accepts it, at least so far as Spiritualism is concerned. But what reader of Swedenborg does not know that Swedenborg, great seer as he was, is as fallible as Plato? Those who would create prejudice against him, need never be at a loss so long as they have his "Conjugal Love" to refer to. His transfer of the sexual passions in all their fulness to heaven is sufficient to "settle him" in any congregation of Philistines; and we sometimes wonder at the dullness of his antagonists. We would undertake to shut up any Swedenborgian in any public meeting of cultivated people in America by simply reading passages from Swedenborg, and demanding whether the disciple assented to them—Yes or No! Such a procedure, however, would hardly be fair, especially with those who sympathize, as we do, with the wonderful seer in much wherein he is offensive to current opinion.

With the liberal wing of the Swedenborgians we have no controversy; but the bigoted among them are entitled to less respect than the bigoted Calvinist or Catholic. As vaccination was introduced by inoculation, so infallible Swedenborg is but a deduction from infallible Bible. The infallible Bible is now recognized as a fiction of theologians ignorant of the character of Hebrew literature; and, we suspect, that there are few who believe in Swedenborg's infallibility who were not first bred in the conviction of Biblical infallibility.

But it is really a waste of time to argue the question. The church Swedenborgians are set high and dry far beyond the consideration of those who have a serious regard for the realities of life; while the liberals who read and appreciate what is good in Swedenborg, but do not swallow as divine truth every word that he has written, are fast assimilating with the more studious and philosophical minds in Spiritualism. Witness the free and trenchant utterances of Mr. Galbraith, in the New Church Independent.

The following is Mr. Mercer's recapitulation of the principal points in his discourse against Spiritualism:—

- 1. We believe in the nearness of the spiritual world as the Scriptures attest, and the presence of spirits and angels with man. 2. That the presence of spirits and angels is not intended to invade man's consciousness to the disturbing of his freedom to obey the truth according to reason. 3. That intercourse with the departed is possible in two ways: one orderly and the other disorderly. 4. That there is no orderly sensible intercourse except by the opening of man's spiritual senses into that world; and that this

man cannot effect at his own will during the life of the body. 5. That men once enjoyed such open intercourse with angels when their state was celestial and in correspondence with the life of the angels, and that in a like state of the church and of society, if it ever come to pass, it may be so again. But such a condition of things no man can force. 6. That communication of spirits can be forced by inviting them to invade man's consciousness and to possess his spirit and its intercourse with the body, but that such communication is expressly forbidden, always dangerous, and at the best only negative in its results.

There is little that Spiritualists will object to in this summing-up. We deny the authority of the "church" to dictate limits for our investigations; and when Mr. Mercer speaks of "lawful and ordained means," as he does elsewhere, we don't believe in the claims of any "law-giver" or "ordainer" to tell us in what way we shall conduct our researches into phenomena, whether physical or spiritual. We regard all such claims as mere human impositions.

Mr. Mercer admits that the phenomena are spiritual, but would have us suppose that only evil spirits—the "spawn of Pythion," as some Swedenborgian convention politely calls them—are allowed to communicate with the laity.

That a large majority of the communicating spirits are fallible, undeveloped, and perhaps depraved, we do not doubt; for such is the character of a very large proportion of those who leave this world. There are sneaks, pretenders, bigots, and fools in the Spirit-world, simply because there are very many such in this. We are in danger of being deceived by the low or bad among spirits, just as we are by the low and bad among mortals. We must be on our guard; exercise our reason, and learn what all sensible investigators readily learn, that spirits are not to be heeded as if they were so many *Dii majores*, superior gods; but regarded as the modest spirit, to whom we have referred, would have had John the Revelator regard him, namely, as "one of his brethren," and therefore no more to be trusted than any other fellow. In this point of view we agree most heartily with Swedenborgians that much mischief may ensue, if those persons, first brought in contact with spiritual phenomena, give the reins to their credulity and accept every word from spirits as the utterances of infallible beings. This is a danger against which all inquirers into Spiritualism are fully warned; and it is their own fault and folly if they are fooled or misled.

But to say that only bad spirits are privileged to communicate with mortals, is contrary both to reason and experience; and Swedenborgians can make out an argument for this view only by quoting what they esteem infallible Biblical and Swedenborgian authority. And just here is our place of parting. We deny the infallibility. We deny the authority. It is authoritative only so far as it conforms with the reason and experience of those on whom the imposition is tried.

The best biographer of Swedenborg, Wm. White, of London, puts the true estimate upon these attempts to frighten the timid off from investigation by telling them they are violating the express commands of Deity. He says:

"The relation of Swedenborgianism to Spiritualism is a story for a humorist. Years ago, when familiarity with spirits was rare, Swedenborgians used to snap up and treasure every scrap of supernatural intelligence. The grand common objection to Swedenborg was his asserted acquaintance with angels and devils—it seemed an insuperable obstacle to faith. For its reduction, his followers maintained that open intercourse with heaven was man's ancient privilege, that he lost it by degradation in worldliness and sensualism; and that he would recover it by regeneration; moreover they would urge, even in his present low estate he is not altogether left without sensible evidence of a world beyond the tomb, and straightway a budget of modern proofs of supersensuous existence would be opened. Many of the early Swedenborgians had wonderful private experiences to relate. Spirits rapped in Noble's study. Clowes professed himself an amanuensis of angels, and that many of his sermons were dictated by spirits in the night.

"A people in such a case, it might be supposed, were ready to run wild after mesmerism or spiritual manifestation; but whoever had so conjectured would have proved greatly mistaken. Clairvoyants and mediums confirmed in general Swedenborg's other-world revelations, but contradicted him in many particulars. This was intolerable—contradict our heavenly messenger! At once the old line of argument was abandoned. Nothing was wickered than converse with spirits. Spirits are liars; intercourse with them is dangerous and disorderly, and forbidden by the Word. True, Swedenborg did talk with spirits, but he held a special license from the Lord; he warned us of its perils; and his example is no pretext for *deus* and sundry.

"It is told of Thackeray, that seeing oysters displayed in one window at a dozen and in another at *od*, he remarked to his companion, 'How these shopkeepers must hate each other!' The anecdote is a fair illustration of Swedenborgianism vs. Spiritualism. Whilst the Spiritualists offer wide and easy access to the other world, the Swedenborgians would limit all acquaintance therewith to the reports of 'our author.' If you presume to any knowledge better or beyond, you are a bad man.

"In return, the Spiritualists rank Swedenborg among their chief apostles, and question and adopt his testimony at discretion; but his liberal indifference only adds fire to the jealousy of the Swedenborgians, and fiercer and thicker fall their blows. It is the case of the big jolly navy and his furious little wife over a gal—'Why do you let her beat you so?'—'Oh, sir, it pleases her, and she don't hurt me.'

There is much that is excellent in Mr. Mercer's discourse. That passage in regard to "discrete degrees" is worth the attention of Spiritualists. We have quoted from him heretofore, and hope to again.

Spiritism as a Societary Factor.

VIEWS OF A CHICAGO DAILY PAPER.

Some thirty years ago, when the spiritist manifestations first exhibited themselves in the house of the Fox sisters, in the little town of Acaulia, N. Y., no one anticipated their development to the present proportions, which these communications, whether real or supposed, have attained. It is true that in all ages the subject of the connection between our bodily and mental natures, the action of the one on the other, and all that vast range of sensations, sympathies, and influences, in which those affections are displayed, have more or less engaged the attention of the world. This is partly, perhaps, because of the fact that science knows so little concerning their natures and effects, and scientific men are so indifferent to them, that the natural curiosity of numbers of persons is piqued to undertake to enlighten themselves and the world on a subject upon which rests the black and sombre pall of darkness and doubt. But while all ages of the world have had extraordinary and abnormal manifestations on the part of persons laboring under peculiar states of excited cerebral or nervous action—some nambulism, spectral impressions, the phenomena of suspended animation, double consciousness, and the like,—there has been no age, except the present, in which such persistent efforts have been made to demonstrate by material effects the existence of an unseen universe operating upon the seen. Indeed, some modern scientific men, such as the late Prof. Baden Powell, and Prof. Wallace and Crookes, have been forced to admit that there is something in the manifestations which science has yet to acknowledge and classify. In his "Essay on the Spirit of Inductive Philosophy," Prof. Powell exhibits an inclination to believe that spiritist phenomena will yet be recognized as part of the domain of nature, and become a subject of philosophic investigation; that if some peculiar manifestations should appear of a more extraordinary character, still less apparently reducible to any known principle,—it could not be doubted by any philosophic mind that they were in reality harmonious and conspiring parts of some higher series of causes as yet undiscovered; that the most formidable outstanding apparent anomalies will at some future time be found to merge in great and harmonious laws; and that the connection will be fully made out, and the claims of order, continuity and analogy, eventually vindicated.

However this may be, it is certain that if some powerful, intellectual and moral direction be not given to these spiritist manifestations, if the investigations into them are not controlled by a high class of people, morally and religiously, as well as mentally, there is great danger that a powerful mental motive societary force will shortly be used by a class of charlatans of the most unscrupulous character for the basest, most ignoble and most pernicious purposes. If the rest of the world were only to know how many persons sought, as did the children of Israel of old, those who peep and mutter, those who profess to raise the dead in order to enlighten and instruct the living, they would be utterly confounded. It is well known that some of the most extensive operators on "Change in this city, have been in the habit of "consulting the spirits" on the subjects of prospective prices of grain and provisions; one of these persons, some years ago, had a great law suit with his real or pretended "witch," another person, in times past one of the most intelligent and extensive business men in the Northwest, and who as much as any other living man raised the reputation of Chicago as a great mercantile centre, both by his pen and his purse, has for years been the willing recipient of the revelations of any number of "seers" and "seeresses;" a leading editor is claimed to be a devout worshiper at the shrine of materialized as well as unmaterialized spirits; the number of persons who consult, through supposed mediums, the spirits of departed, as respects the every-day business of life, is simply astonishing. But the most extraordinary thing is, that the people who are generally seized with this ghostly epidemic, and to whom it is their only religion, are, to a very large extent, practical, hard-headed business men, who have made their way in the world by their own superior tact, perseverance, and industry, and whose lives never developed any of those sentimental traits which ally one to the ideal rather than the real world of reflection, thought or action. The spectacle of a Cornelius Vanderbilt, with all his hardness of mental character, his native shrewdness, his knowledge of men, being played upon to the top of his bent by a lot of designing women, no better than so many harpies, and who, like Macbeth's witches, deal in hellbroth, and auction off their incantations to the highest bidder, is a curious commentary upon both the strength and weakness of modern societary life. It also indicates that a new factor is being rapidly developed in our civilization, for which the theories of Adam Smith or the disquisitions of Malthus do not provide. If this factor should continue to divert millions of money from the natural channels of direction to its lawful heirs, one may naturally anticipate that the time may come again when the laws against witchcraft and direct incitements of the devil and his angels may again be in order, and to a degree that will approach to something like their ancient severity. This apotheosis of dead men into active directors of the living, through some woman, weak in natural gifts herself, but backed by all the spiritual influences that can be evoked from out the vasty deep of the dead and buried past, is a power, the abuses of which may yet call up, as has been the case in the history of all races, the most potent pains and penalties of human law in order to their prompt and effectual suppression.—Chicago Daily News.

REMARKS.

The above in many respects is very significant, first of the deep hold Spiritualism has gained, the power it wields; and second of the means which may be employed for its suppression. The writer says: "If some powerful intellectual and moral direction, be not given to these spiritist manifestations, if the investigations into them are not controlled by a high class of people, morally and religiously, as well as mentally, there is great danger that a powerful mental motive societary force will shortly be used by a class of charlatans of the most unscrupulous character for the basest, most ignoble and most pernicious purposes." This is exactly the point on which the JOURNAL is at present engaged, in warring against fraud, and laboring for the support of true and honest mediums, of whom it asks pure and unblemished lives. When the writer

would give the control of this matter to a "high class of people, morally and religiously," although his phrase sounds well enough, there is no doubt he should entirely disagree with him. There is no mistaking his meaning; his "high class" are devout church members, "religious people," who should hold the reins of this powerful "societary force." Singular that this "high class" should be called for now after thirty years of struggle, and at a time when it has become a force to be feared. We never seek advice on business matters through mediums; but there are mediums who give satisfactory communications in this direction, and if they are patronized by "extensive operators on 'Change," "practical, hard-headed men," to an extent which if the rest of the world knew, they would be utterly confounded, whose business but theirs is? Certainly if they did not receive satisfactory communications, they would not continue to patronize mediums. The spirits they consult must tell a great share of truth or they would not trust them to the degree which the Daily News regards as alarming. We do not hesitate to say that there are many impostors, who practice on the credulity of their visitors. These must be weeded out. It is our settled purpose to eradicate them from the ranks of Spiritualism, and we trust in this work we have the well wishes of all lovers of the cause. We propose to do this by other than the means suggested by the News. Charlatanism disappears before knowledge; it thrives only on ignorance. The News would call on "the most potent pains and penalties of human law," to protect against the abuse of spirit consultation. From this there is only one step to the laws against all consultation. This the writer frankly expresses when he says: "One may naturally anticipate that the time may come again when the laws against witchcraft and direct incitement of the devil and his angels, may again be in order, and to a degree that will approach to something like their ancient severity."

This is a strange threat to make at the present time, and may be regarded either as a foolish utterance, or a straw indicating the set of the antagonistic current, from which far more may be expected. We would suggest that the day of witch-burning has passed, and the present demands the course which is being taken by such men as Wallace, Crookes, and Prof. Powell, who investigate and reason, instead of denounce and burn.

Great as the News regards the influence of this "societary factor," that paper has only begun to appreciate it. It has extended its potent influence to the churches, and is rapidly changing the manner and tissue of the thoughts, not only of the laity, but of the ministers. It is not confined to the low, but has stronger hold with the "high." To every one who openly acknowledges his belief in Spiritualism, there are ten who are content to go on in their old ways, receiving consolation from their departed friends at their own fireside, unsuspected by the world.

"Some Doubted."

In making the grand rounds, among the outposts of the "Army of the Lord," we reached last Sunday, one of the advance picket guards under the charge of Prof. Swing. This faithful, zealous and trained officer is constantly pushing forward; only a little in the rear of the first picket line.

Prof. Swing's discourse was on the subject of "Doubt" and as we sat in McVicker's beautiful theatre and saw the great throng of earnest, intelligent people, filling every seat from parquette to dome, listening to the slow, unimpassioned, measured words of wisdom flowing so quietly from the lips of the speaker, we doubted if a finer, more hopeful sight could be witnessed anywhere in the world.

The general tenor and broad catholic spirit of the discourse would have commended it to every intelligent Spiritualist, however much he may have doubted some of the speaker's assumptions. From many good points we select the following paragraphs:

"The words, 'But some doubted,' apply, therefore, to all times, and are not the peculiar discouragement of our own mental and moral dynasty. Unable to determine the quantity of modern doubt, let us treat it as a fact, and let us mark some of the features of the great fact. But it is based upon evidence, or supposed evidence, and hence that which affects the evidence of the public will always affect the public faith. The development of the reasoning faculty in the last two centuries has made as large a change in the evidence in the case. Witnesses who once stood on the stand in the utmost speciality, and whose evidence would in a few minutes send a 'doubter' to the flames or to a dungeon, have one by one been impeached, and some of them have been withdrawn by the parties who once summoned them in so much confidence.

"Thus men doubt, not always because they are wicked, but because as reason moves forward under the double wings of science and power, and new information, it finds the evidence of yesterday insufficient for the faith of to-day and to-morrow. Each new school-house, each advance in the ratio of men who can read and write, will create a change in the public belief, and it will not be untrue if I say that each wave of education is a new wave of skepticism. Whatever renders the logical faculty more powerful must make mankind wiser and less credulous. More powerful the light the more visible are all defects.

In concluding, Mr. Swing said:

Let us review hastily the reflections awakened by the 'old words that 'some doubted.' The 'doubt' will always attend the human race because the future life is not a demonstrated reality; but out of doubt will come a perpetual study and a marching of the host from the past time to the more true; it will cut down the first wilderness, not to make a desert, but to open up rich fields of fruits and grains; it will lessen the quantity of notions to be believed, but it will improve the quality of what shall survive. He analyzes; it will take humanity up in its kind arms, and bear away from the letter to place it up amid the 'substantially true' of the two Testaments; it will combine righteousness and affection with its tears, and it will be the more true; it will make up in patient waiting. It expects no perfect 'velum' here. It has no hope of seeing the universe from the 'low valley of man's life; it will wait until death shall bear the soul to a height that shall redouble a thousand times the breadth of the horizon beneath the once clouded feet.

"Because the future life is not a demonstrated reality." These words mark the speaker's distance from the extreme front of the advancing host. Looking about over that vast audience we saw dozens whom we knew could have risen in their places and testified to a positive knowledge of a future

life; to whom the future life is a demonstrated reality. The talented theatrical manager through whose courtesy and good will Prof. Swing is afforded such a splendid auditorium can tell the speaker that to him the future life is a demonstrated reality. So, too, can Joe Jefferson and others who have stood upon the stage from which the good preacher says "the future life is not a demonstrated reality." So, too, can Brother Swing's good friend, Mr. Amos T. Hall, the trusted treasurer of a powerful railroad corporation through whose hands yearly flow more than twenty millions of dollars, and from whose beautifully spiritualized face whole sermons of goodness, purity, love and spiritual knowledge may be read. And thus we might go on enumerating to the talented preacher the names of many of his fellow citizens and neighbors who have advanced a day's march farther than he has.

Liberalism Mixed with Error.

The Alliance, in commenting on the "witch broom" that is being stirred and cooked in the New Haven, Connecticut, School Board by the united efforts of the clergymen of the different denominations in that city and elsewhere, makes some very sensible remarks upon the subject. It says:

"We have never seen illustrated more forcibly the inconsistency into which some men are betrayed for the sake of beating an opponent. . . . But we think it tolerably clear that such a compromise, by men claiming to have convictions worth holding, as has been commended at New Haven is indefensible on any ground and foolish to the last degree. If the public schools of New Haven are to be no longer 'Godless,' they are certainly in a fair way to become supremely ridiculous."

We regret that with all its liberalism the Alliance has fallen into the grave error of warming into life by its own breath the characteristic libellous epithet of orthodox vilification, as seen in the last line of the following extract:

"Of course the reason urged as the basis of the above disrespectful bargain is that inasmuch as Catholics pay taxes for the support of the public schools they are entitled to have some Catholic praying to offset the Protestant Bible-reading. But if this theory is to govern the religious services in our schools, then the Jew must come in with his Talmud, the Chinaman with Confucius, and the Hindu with Tom Paine, if he chooses."

The term infidel is here used by the Alliance as synonymous with atheist, such is the meaning apt to be given it in orthodox circles. Does not the Alliance know that Thomas Paine was not an infidel in the sense that the term is used in its editorial? He says in the Age of Reason, "I believe in one God, and no more; and I hope for happiness beyond this life."

"I believe in the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow creatures happy."

"Again, 'The only religion that has not been invented, and that has in it every evidence of divine originality, is pure and simple Deism. . . . But pure and simple Deism does not answer the purpose of despotic governments. . . ."

"Were men impressed as fully and as strongly as he ought to be with the belief of a God, his moral life would be regulated by the force of that belief."

We hope our esteemed editorial brother will shake off the incorrect ideas which orthodoxy has by false teaching engrafted upon his mind; and if he is not in possession of a copy of Paine's Age of Reason, we will take pleasure in presenting him one, that he may learn for himself that "Tom Paine" was no infidel in the sense he implies in the editorial extract quoted above.

Short-Sighted Policy.

Romanists and Protestants must be united in support of public instruction, to save our public schools, according to Rev. Harwood, of the New Haven ministerial committee. Have Spiritualists and Liberals no voice or rights in the matter? The plea of conscience must be respected by these Christian (?) gentlemen when thirty per cent. of the scholars are Roman Catholics, but what becomes of this plea when thirty or fifty per cent. of the scholars are opposed to all religious instruction whatever? Have Spiritualists, liberals and non-sectarists generally no rights which these condescending Protestants and their new made Roman Catholic friends are bound to respect?

Where will this end? If the courts sustain the action of the board in granting separate rooms, separate instruction, and of course separate teachers to Roman Catholics when amounting to thirty per cent., can they withhold the same privileges from the non-sectarists? Surely they are numerically as strong! Certainly inequity the clamor of their consciences will weigh just as much!

Do these bigots desire to force the issue of Church domination in civil and secular affairs? Can they take no warning from the history of past ages, when freedom from the thralldom of theologic dogmas was only beginning to germinate, when such attempts, even then always inaugurated an era of bloodshed? Will the people of the nineteenth century more tamely submit than those who had but just crudely conceived the first idea of freedom?

It is so strange that in their blind fanaticism and bigoted zeal to attain governmental power, wherewith to bind the consciences of men, they cannot see that they are treading upon dangerous ground, and sowing the dragon teeth of discord which will bear a crop that will mow them in pieces.

The time has gone by when sacerdotal bigots can command God, or use his thunders, or his beams to terrify people and awe them into submission to their will. It is now left for the clergy to conform to the spirit of the age, and advance the liberal thoughts of the earnest worshippers at Nature's holy shrine, or by scattering the dagers of hate have them return to pierce their own bosoms.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIOUS PHILOSOPHY.

Extraordinary Prophecies Through Mr. Colville.

Mr. W. J. Colville, the well known spiritalist medium, held a reception at 159, Strangeways, Manchester, on the evening of Friday, the 4th inst., when upwards of thirty ladies and gentlemen were present. The meeting was in many ways one of the most remarkable that has ever taken place in connection with modern Spiritualism. After the usual preliminary exercises, Mr. Colville was controlled, and proceeded to answer questions from those present. Nearly all the questions were of an intensely interesting character, relating for the most part, to such engaging subjects as future punishment, the truth of Christianity, the rest meaning of the Book of Revelation, and the duration of the present dispensation. Mr. Colville said that Jesus was the highest being in heaven, being the nearest to God the Father. Ever since his ascension this earth had been under the government of Christ. The essence of his teaching was the instruction of love to God and love to one another. Men were beginning to see this more and more. Persons were punished in the next world for all the sins they had committed on earth, and of which they had not repented, and for which they had not received forgiveness. But the object of that punishment was to purify them; and, in the end, all would ascend from the carbon-bound sphere in the Spirit world, and be happy and blessed. The Christian dispensation was drawing to a close. A new dispensation would be inaugurated in countries occupied by Anglo-Saxons in the year 1881. The effect of it would not be to do away with the Bible, for the Bible was the Word of God, but the Bible would then receive a more spiritual interpretation. The Bible was a quite sufficient guide to heaven; but Modern Spiritualism was needed in order to show men the hidden, the spiritual meaning. There would be nothing under the new dispensation out of harmony with the teachings of Jesus; but these teachings would be better understood, and more conscientiously and thoroughly brought to bear on daily life. Much trouble was yet in store for earth, but the end was near. The new dispensation would be set up three years hence by a man and a woman as the representatives of the Angel Harmony, and then all that was prophesied in the 21st chapter of the Revelation would be fulfilled. It was generally understood. Wonders surpassing anything ever previously witnessed would soon be seen in connection with Spiritualism. During his own forthcoming visit to the United States these manifestations would be first witnessed, and then they would be seen in England on his return to this country. They (the guides) did not say that the manifestations would be witnessed through their medium (Mr. Colville), but they would take place in America soon after he arrived there, and in England soon after he re-appeared among us. Mediums would be controlled in large public halls. The controlling spirits would then materialize themselves, and would themselves deliver the addresses, the mediums sitting in the trance on the platform beside them. The materialized spirits would speak through their own materialized organs, and would be seen by every person present, whether believers or unbelievers, whether gifted with the powers of clairvoyance or not. No cabinets would be necessary for the mediums. All that might be required would be that persons who had been sitting in seances together, and who were themselves mediums, should occupy the places nearest to the platform so as to increase the power. The guides stated that both in the United States and in England, Spiritualists would at once begin to sit for materializations, and with the greater development of Spiritualism, which was so close at hand, they would, before long, have materializations without cabinets, and in the light only. Under the dispensation now dawning upon the earth, all which were spoken of eternally—men would be bound together, not by material, but by personal purity, a desire after holiness, and a love to God and one another.—Medium and Daybreak.

Spiritualism a Religious Science.

Until the spiritual philosophy is recognized and accepted as a religion, as well as a science, and its principles carried into the details of every day life, making all men honest and faithful in their business transactions with their fellow men, making them just and generous in their social relations, and making them wise and prudent in their human weakness, to which all are more or less addicted—until it has gained this foothold, it will not have fulfilled its mission to humanity; unlike other isms, it must be everything or nothing; it must be the one ruling power of life, making that life rich in benevolence, in charity in its broadest and deepest sense, and in honesty and purity. Spiritualism is a practical religion, adapted to the highest and noblest development of every individual attribute of our nature. It is a religion that stands on a stand-point of moral and spiritual excellence, worthy the immortal mind. When we look over the vast fields of humanity, and see the struggles and untold misery arising from the sway of the unguided passions of perverted human nature, we see the mighty revolution which must take place, before the higher nature of man can free itself from the dark bondage of grossness, sin and sin have fastened upon it. The spiritual philosophy is the agitating element which will bring about this revolution. It is the little leaven, which cast into the great mass of human impurity, will regenerate and redeem the human race. It has begun its work, and it will continue its operations until its purifying effects have reached the lowest and darkest of human conditions; yes, the sun of this glorious age is rising higher and higher; its rays are reaching farther and farther, penetrating deeper and deeper into the dark abyss of sin and ignorance, and many are the glad hearts and houses thrown open to receive its life-giving light. We see the clouds of error in all their diverse blackness, vanishing before its rising glory. We can now see men and women coming forth from under the shadows, and by the light beaming around them, they see the way open to higher and purer conditions of life. Truths, which they have been unable to perceive before, now meet their visions on every side, and eagerly they grasp them as food for their famishing souls. Those truths teach them the science and religion of life; that life is a sacred gift; its responsibilities and duties to be accepted and performed as sacred commissions, and that, however small or seemingly unimportant they may appear, each one is a necessary part in the one great plan of life, teaching people to subdue all selfish, sordid motives, and in the spirit of philanthropy, love and charity, to live and labor for the good of humanity; teaching them that goodness is the religion of life, and purify its crowning glory, and that a violation of a law of our physical nature, is as reprehensible as a violation of moral or spiritual law, for an equilibrium of the forces of our being is an absolute necessity. This is the foundation of the temple, which fits the physical basis upon which to rear the superstructure of spiritual force, which in turn must support the dome of mental force—then the human temple will stand out in all its strength and beauty, a fit casing for the jewel of immortality which it contains. When these truths are accepted and practiced, peace, harmony, humanity, will have a religion worthy the name. FLORENCE B. MARTIN. Medium.

A SERMON ON SPIRITUALISM.

A Presbyterian Divine Asserts His Belief in the Existence of a Spirit-World.

The Rev. William Lloyd, pastor of the Madison Avenue Presbyterian church, New York, preached, on last Sunday evening, on the subject, "Are the dwellers in the spiritual universe still industrially interested in us?" The preacher said that the delusions and charlatanism of ancient soothsayers and necromancers, and the trickeries of modern Spiritualists, owe all their influence over the mind to the assumed power to answer this question. The reliance of church teachings upon the question is both painful and disappointing. There seems to be an effort to remove the dead as far as possible from the living. "I believe there is a Bible Spiritualism, in the light of which the soul can find ineffable comfort, and by which ultimately the vagaries of a so-called Spiritualism will be dispelled. I am not ignorant of the long this side of heaven we may for a time appear to make room for more delusions; but, as Horace Bushnell says, 'What kind of religion would it be which, to keep out the fact of delusion, should forbid even the possibility of delusion?' A full half of the value of our Christian experience lies in the fact that we can be enthusiasts, visionaries, false prophets, fanatics and wild skeptics, and notwithstanding learn how not to be. "There is but little said in the Bible upon this subject I admit; but that little is suggestive of much more. The first conclusion that I arrive at is—the Bible reveals the existence of an inhabited spiritual universe. The scientific principle of continuity and the belief in a future state which we have supported by it, necessitate this belief. The fact that the present universe must some time come to an end, forces us to believe that there is something beyond that which is visible. The philosophy of the sage and the superstition of the savage alike people the unseen universe with inhabitants. That which man groped after the Bible clearly reveals. These spiritual intelligences are divided into classes—angels, the original inhabitants thereof and human souls, who, having finished their earthly course, have dropped the veil of flesh and entered the unseen world. These are again divided into two classes—first and second. My position, concisely stated, is: First, that the invisible universe is in close contact with the visible; second, that the inhabitants of the spiritual universe are interested in, and influentially connected with, the destiny of the visible; third, that departed human souls are most deeply interested in the spiritual welfare of those who remain upon this earth. My arguments are derived from the Bible. Thus we do not see into the invisible, and seem to get no greater interest in the spiritual movement than to cast a glance in the basket, and yet this same class of men will spend thousands of dollars on long journeys to some Mecca, to see a great medium and grand materializations. This seems selfish, but as wealth and selfishness are ever twin brothers, we must look to the poor to further the interests of the Divine Master, and be the representatives of great spiritual truths. We have no more right to say how a man shall spend his money, but when one claims to be a Spiritualist, seeking the highest harmony, resting in that divine philosophy, and yet steadily keeping aloof from the work to be done on earth, I cannot see by what method such an one will enter the kingdom of harmony; his life is a paradox, and I cannot understand it. I lately paid a visit to the First Spiritual Society, meeting at McChesney's Hall, 5th and Spruce streets, New York. They are a harmonious and working people with a well organized lyceum. Brother Daugherty as Chief Monitor, and Brother Rodgers as Demonstrator. The children are well drilled in the manual exercises, and with their lively growing intellects are an ornament to Camden. At the close of the lyceum exercises on Sabbath, a circle is held about an hour, with Mrs. Marks as principal medium, whom we glad to see. My wife and I were present. The interest of this society is constantly increasing, and we hope that it will meet the support of all the free and liberal-minded citizens of Camden. Can spirits control animals? A case is given in Scripture; let me give one also: A German keeping a beer saloon on South 3rd street, a few months ago, had a neighbor's dog come and howl at his door; he chased him away, but soon the dog returned, and again howled. He was very angry, and again howled. It is a German adage, that the howling of a dog is the sign of an approaching death. The German took note of it, wrote the day and date of the incident on the wall. Two weeks after a letter came from Germany, giving an account of the death of his father. The time that the dog howled was searched for on the wall, and found to correspond with the date of the death in Germany. Another incident, and I am done: A man whom I know to be thoroughly reliable and honest, whose name I am not permitted to give, he being too diffident to see himself in public print, gave me the following as a fact in his life's experience: "A few years ago I helped to bury an old friend of mine, with whom I was in almost daily association. A month or so after his death, just after retiring to my bed, who should come coming to my bedside but this old friend of mine, and he drew me to him, and said: 'John, I have longed for this opportunity, and have come to ask you to do me a favor.' Promising compliance, he said: 'I owe a man on Market street (giving name and number) two dollars and a half, which I desire you to pay.' He said several other things, but the burden of his desire seemed to be to have this small debt paid. The friend said he knew nothing about this, and on his friend's name he was never before, he went to the number on Market street indicated by the spirit, and found that he did owe two dollars and a half, and paid it; but that creditor never found out by what means the payment was brought about. Thus we live, dear Journal, and thus the great cause is borne forward, and Spiritualism, though little heeded by the noisy-crowds, is silently working its way into the vast heart of society; go into what way you will, it either empowers or becomes the light of the pupil. PHILADELPHIA. JOHN A. HOOVER.

HYGIENE OF THE BRAIN AND NERVES, AND THE CURE OF NEUROSES.

By M. L. Holbrook, M. D. New York: M. L. Holbrook & Co. Chicago: RELIGIO-PHILOSOPHICAL Publishing House, \$1.50. This volume abounds in practical knowledge, which it would profit every man and woman to read. About the most neglected organ of the human body is the brain. If rheumatism racks the limbs, if the stomach or liver are disordered, remedies are at once sought; but the brain, that acts like a regulator over all the machinery, sensitive to every disarrangement of every organ, is least understood, and receives the smallest hygienic care, even from the most intelligent people, of all the organs of the body. Professor Lyndall, well known as one of our speculative and uncanny names, in one practical point clear as the day, namely: that the brightness and usefulness of the brain, as well as the darkness and disaster, depend to a great extent upon our own use or abuse of that miraculous organ, the brain. It is a truth, however, that in our boasted civilization, amidst its hurry and excitement, its greeds and ambitions, we behold our very hand—in a pulp and upon the forum, in the counting-room and upon the exchange, in homes of poverty and in the abodes of wealth, wrecked nervous systems and disordered brains. There is a reason for it. Men and women were never intended to go through life in this shaky half-palmed condition. The author remarks in his preface that Indians in their savage state, whatever their defects of development, were certainly not subject to nervousness. It is a reasonable inference that the diseases of the nervous system, which have so multiplied upon us in the last few years, are the outgrowth of civilized customs not consonant with nature, and in violation of her laws. The object of the volume is to discover these and find a remedy. The author brings to bear the best scientific knowledge and experience upon the subject. He produces twenty-eight original letters from leading writers and thinkers concerning their physical and intellectual habits—among these Herbert Spencer, Harriet Martineau, Professor Huxley, and Dr. Carpenter. Evidence from such sources, the greatest brain-workers, who live, as to how they manage this wonderful organ, will not fail to interest and deeply instruct. Eating, sleeping, rest and work, stimulation and depression, cheerfulness and sorrow, all come into the discussion in diagnosis, prognosis, and cure. Buy the book and read it.—Chicago Inter-Ocean.

The British National Association of Spiritualists.

This association meets semi-monthly at No. 38 Great Russell street, London. The following comprises the date of meetings, names of the principal speakers and subjects: Nov. 4, Mr. Bodwick, F. R. G. S.—Soul Ideas amongst the Ancient Egyptians; Nov. 15, Mrs. Fitzgerald—Experiences in the Spirit World; Dec. 2, Capt. Burton, F. R. G. S.—Spiritualism in Eastern Lands; Dec. 16, Mr. Stainton-Moses, M. A.—The Intelligent Operator at the other end of the Line; Jan. 6, 1879, Baroness Von Vey—Visions in Vessels of Water; Jan. 20, Mr. W. H. Harrison—Hauntings; Feb. 3, Miss Kington—Appearances of the Living; Feb. 17, Dr. Carter Blake—On the Nerve Ether; March 3, Dr. Wild—Christian Occultism; March 17, Mrs. Ellis—Experiences in the Home Circle, No. 2; April 7, Dr. Bloede—Psychometry; April 21, Mr. C. C. Massey—On Some of the less-known Facts of Spiritualism; May 5, Mr. D. Fitzgerald, M. S. Tel. E.—Recent Research in the Phenomena of Spiritualism; May 19, and June 9, these days are left purposely free for the discussion of any subjects of importance that may arise; June 16, Mr. Stainton-Moses, M. A.—Review of the Session.

T. Lees writes: Your editorial in the issue of the 26th ult., entitled "Importance of Spiritual Culture for the Young," was excellent and right to the point. It ought to be read by every Spiritualist throughout the country, and should stimulate them to earnest work in this direction. Mary F. Earnest writes: Your paper is church, prayer meeting, love feast, and cost less than a cent. I appreciate it. William Denton, brave soul, I have known him for a quarter of a century.

ITEMS OF INTEREST FROM THE QUAKER CITY.

The Great Storm—The Spiritual Society—The Prophetic Dog, Etc.

Permit me to give your readers a kind of desultory letter, just as a man may write who has but little time, and is annoyed by constant interruptions. The great excitement in the Quaker city now, is occasioned by the destructive storm that has just swept over us. The storm commenced about five o'clock A. M., Oct. 3rd, and by eight o'clock hundreds of houses were prostrated, steeples toppled over, and human life sacrificed; such a storm was never known in this locality by the oldest inhabitants. Much shipping was also destroyed, and the lowlands in the southern part of the city, called the Meadows, were swamped by the breaking of the river bank, and miles of inland sea could be witnessed with scores of houses, barns and hay-stacks half buried in water, while hundreds of chickens, hogs, cows, mules and horses, could be seen struggling for existence, some dead, others dying. Many families were rendered homeless and destitute by this unforeseen calamity, and must have help from the charitable. The wind being southeast, caused an unprecedented high tide in the Delaware river, flooding Delaware avenue and causing considerable damage to the city. But "it is an ill wind that blows no one good," and carpenters, tin roofers and glaziers may reap a harvest.

The First Spiritual Society, Academy Hall, 810 Springarden street, is in full operation, with Mrs. Hyzer filling the rostrum for October. In November we are to have J. Frank Baxter, and I am sorry to say that the hall will be too small to hold his constantly increasing audience. Financially, the First Society is upon a sound basis. At our recent annual election the treasurer's report showed the following expenses: £2,000 from the treasury; over-drawn about \$50. The First Society is the only one in the city that pays for speakers, and to keep the doors open, free to all, and raise the funds equal to the need, is attended with no small effort by the trustees. The subscriptions are mainly by the poor and middle class, while men representing hundreds of thousands of dollars, come and contribute to the cause of Spiritualism. At our recent annual election the treasurer's report showed the following expenses: £2,000 from the treasury; over-drawn about \$50. The First Society is the only one in the city that pays for speakers, and to keep the doors open, free to all, and raise the funds equal to the need, is attended with no small effort by the trustees. The subscriptions are mainly by the poor and middle class, while men representing hundreds of thousands of dollars, come and contribute to the cause of Spiritualism. At our recent annual election the treasurer's report showed the following expenses: £2,000 from the treasury; over-drawn about \$50. The First Society is the only one in the city that pays for speakers, and to keep the doors open, free to all, and raise the funds equal to the need, is attended with no small effort by the trustees. The subscriptions are mainly by the poor and middle class, while men representing hundreds of thousands of dollars, come and contribute to the cause of Spiritualism.

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Science has already modified the literal interpretation of the Scriptures in several important particulars. Modern theologians, after severe study of science, or rather they have welcomed science into the church. They admit that all physical and natural phenomena occur in conformity with and obedience to the natural law and nature's forces, thus disposing of special providence and somewhat modifying the doctrines of predestination and fore-ordination. And now the contest is to rage between materialism on the one hand and the spiritual philosophy on the other. The mind which has clung for a lifetime with tenacity to the orthodox creed, quite naturally rushes to the opposite extreme of materialism when its late eternity is dissipated. It can only be rescued from this fate by introduction to the Spiritual philosophy, which demonstrates the immortality of the soul by intercommunication with those who have gone before into Spirit-life. This broad expanse is now fast opened to the scientific world, and to the church, and from this point the progress will be rapid. The promised developments in the near future are beyond human conception.—Nat. West.

F. C. M. writes: I have just been reading with great interest, a letter written by Mrs. L. Pet Anderson, the spirit artist and trance medium, formerly a resident of New York city and later of California, but now of Chicago. Mrs. Anderson is known to be a lady of culture and she has rare powers as a medium; though in Chicago she has not been a public medium. Her controls are of a very high order of spirits. Dr. Huxley, her chief control, was a highly educated scientist of Boston. Fair Alice was a French poetess, and the others are equally fine. Her old friends, East or West, will be pleased to learn of her whereabouts, may give her a call at number Eighteen Ogden Avenue, as they pass through the city, and I am happy to say to all strangers interested, that by sending their birth, month and day, with their sex, she will give their nativity correctly.

A Candid Endorsement.

John Wilhelmus, author of a work entitled "Philosophic Ideas," writes: I cannot refrain from adding my testimony and expressing my admiration for your persistent and consistent fight for the right in regard to exacting satisfactory test-conditions from public mediums, as well as to the brave and noble part you have taken in defense of such cause in opposition to a powerful co-temporary, a spiritualist, who has sought to seduce the control, was a highly educated scientist of Boston. I endorse your policy generally, including your championship of free thought, and your antagonism to every form of fraud.

Spiritualism.

What a vast theme! How wonderful the field which it opens to the human mind. Everything that relates to spirits, here or hereafter, belongs within this domain. In order to comprehend this we must recognize ourselves as spiritual beings, related to the Infinite—endowed with a portion of the divine nature. The writer of the book of Job, declared, "There is a spirit in man, and the inspiration of the Almighty will give him understanding." The very fact that we know there is such a subject as Spiritualism, gives unmistakable evidence that we are spirits; man as a spirit is distinct from all other created beings and above them all; his consciousness being different from theirs; it grapples with truths which to them are unknown and unknowable. Man as a spirit is ever striving to reach out into the realm of spirit and discover the grand secrets of that wonderful field; hence in all ages there have been those who have sought to comprehend the arcana of the invisible, and thus many beautiful thoughts and grand conceptions have been realized all along the pathway of the past, yet it remained for the development of modern Spiritualism to give definite character to many of those ideas which seemed vague and uncertain.

The manifestations of the last thirty years, have not only unfolded many wonderful and sublime truths in regard to the spiritual world, but have made clear many points which had been but little understood. The first and most essential point in this investigation, namely,—that man is a spirit now and here, has been clearly proved by the facts of mesmerism, clairvoyance and other spiritual phenomena of our own time. This question having been settled definitely, we were prepared to take up the character of the human spirit while it dwells in the body, and to follow it into that hitherto unknown realm, sometimes called "that borne from whence no traveler returns"—the Spirit-world—and there continuously study its faculties and powers, as well as the conditions by which it is surrounded, and in which it is to pursue its upward and downward career throughout the countless ages of eternity. To this it was necessary, that communication should be established between the dwellers of the other sphere and this. This is no new thing, it is as old as humanity; through all time, and among all people, there have been those who have realized the existence and influence of spiritual beings around them, but such was the undeveloped conditions of the race that these thoughts could not be clearly brought out; it remained for the intelligence of this age to establish the fact beyond doubt, that such a communion and intercourse does exist; that under favorable conditions, reliable information can be received from the dwellers of the inner life. So grand is this truth, that it has stirred the world; but there are many who are not prepared to receive these things. We had a right to expect this as it requires a certain amount of spiritual unfoldment to realize such truths; of course there will be those who cannot do this—then, too, the field is vast, that it is impossible for the human spirit to grasp it or comprehend it. The best that we have been able to do was to catch glimpses of the grand and sublime realities, which in their fullness would overwhelm us.

It is, however, very pleasant to contemplate the immense progress which has been made in spiritual knowledge in the last 30 years. An entire revolution has been produced in the minds of millions of earth's children, even those who have rejected and opposed Spiritualism, have found themselves carried along into higher spiritual conditions by the powers which have been moving the world. The churches have modified their views and mankind everywhere have grown into larger ideas of God and nature, and they have accepted more beautiful conceptions of all things spiritual. As Canon Farrar has said: "The external forms of religion have been receding while the inward and spiritual have everywhere come to the front." Universalism, or the doctrine of the final salvation of all humanity, which is a grand spiritual idea, is accepted to-day by thousands, who do not avow it publicly. The scientist has declared that change only takes place in the material world; that there is no provision made by which a single atom of matter can be annihilated.—How absurd, then, to suppose that spirit, which is far above matter, can be lost or destroyed. This molding influence of Spiritualism upon humanity, is one of its grandest features, and will be the means by which all human minds will be redeemed, regenerated and disenthralled." Thousands who have been sitting in darkness and the shadow of death, are now living not only in the blessed hope of life everlasting, but in the full knowledge that man never dies, and can never be lost from the care and protection of the heavenly Father. How little do we realize the grandness of this revelation; even those who feel that it is shedding its beautiful light-ever our pathway, and giving a halo of glory to this life, by the blessed light that falls across our journey from the mountain peaks of the summerland. HENRY T. CHILL, M. D.

Mrs. E. S. Fairchild writes: I see by the little printed monitor that it is nearly time for me to renew my subscription to the good old JOURNAL, that never deserts its friends; for more than seven years it has made "its weekly visits." Go on weeding and digging; leave neither root or branch until Spiritualism shall be cleansed of all that is false and untrue, that its light may shine to all the dark and benighted nations of the earth, for I know that our friends live and spirit, and can hold communion with mortal man, teaching us our duty and bringing peace, joy and harmony. My father, E. P. Wetmore, passed on in April, 1872. Some four weeks previous to his departure, and at the twilight hour, I would see a short old man; he would walk back and forth from the bed-room where my father was lying, to me. This continued for a week; then he seemed to follow me to the sleeping apartment, which some time ago, as he had said nothing up to this time. "Who are you?" said I. "I am a spirit," was his reply. "I am your father's grandfather."

"What do you want?" "I want to give you proof that we can foretell future events. Your father's hands will swell; on the 13th and 14th, and on the 15th, he won't live more than a week after that. If he lives on the morning of the 9th of April."

I said that I did not believe it. We all thought he might live longer. He said, "Why do you doubt. Oh, ye of little faith, and turned sorrowfully away. My father died the first day after his hands commenced swelling, and I felt that I could see nothing for him. Soon a strong influence seized me. I gave him his experience; I followed him in a narrow footpath to a barn, saw him go up on a stationary ladder, throw a rope over the large beam, adjust a horse-halter around his neck, determined to hang himself. Some power, however, seized him and he staggered back to the side of the barn trembling in every limb. The old gentleman wept like a child, and my brother insisted on an answer; if true, say the word "yes," and if false, "no." The old gentleman said: "This occurred twenty-five years ago, and not a soul living, ever knew it but myself." I wish to say that I am always in my normal condition when giving tests.

Have Mankind Souls?

THE RELIGIO-PHILOSOPHICAL JOURNAL, of this city, fields a good strong club, in the shape of a leading editorial, against the doctrine of the non-existence of the soul, as recently promulgated by Professor Simeon Newcomb, the noted astronomer, in a lecture at St. Louis. We have quoted liberally from the RELIGIO-PHILOSOPHICAL JOURNAL because, for once, with all its wild theories, it is not amiss in standing up for the existence of a soul. For who would be without a soul? It is true that some men and women have so belimed their souls with all the filthiness of dissolute lives that one would hardly believe they possess that God-given distinction between mankind and the brute creation; but these swarming millions who declare the existence of a soul, also bear testimony to the ownership of a soul in every human being—it is a fact.

It is becoming quite a question whether modern "science" and scientists of the Newcomb and Stephen school offer anything better than did Paul, and the people agree that the assumption of "science, falsely so-called."—Chicago Evening Journal, Nov. 6th.

Extract of Letters from a Spiritualist to an Orthodox.

BY J. F. SNIPES.

I met some friends last Sunday evening in a public parlour, with a good medium. We improvised a certain corner of the room, and put the medium in it; he was bound in a moment by some invisible intelligence. I saw a guitar float around without human contact. I entered the inside of the curtain with a lady; we locked hands on the medium's head; our other hands locked in front of him, my body against his to prevent his motion without detection; and in this condition, while the medium moved not, a little spirit came, he riddled, and spoke to the mother, patted her affectionately, and at my and her request came over to my side. Although I did not see him, I felt him very distinctly. He pulled my coat several times, and patted me on my right hand with a very pleasant and peculiar touch, a little stinging like a slight current from a galvanic battery. It was a physical impossibility for the medium, myself or the lady to have done these and other things that occurred. Another couple entered in like manner; the second lady declared she saw her brother, and got the name of her mother; the mother was much excited, but my interest was confined simply to the facts.

Dr. M., of this city, who has been exposing Spiritualism for the last three years, lately visited the Eddys, and now publicly confesses his entire confidence in the truth of it, and that he himself has been the real fraud. He was bitter and very cautious before, but like an honest man now acknowledges the force of stubborn facts. Yesterday he published a card in the Graphic, calling on Dr. Beard, a very conceited bigoted man, who could do it all by trickery, to put up one thousand dollars or shut up. It seems likely he will shut up his purse and his mouth. B's case is darkest now; I think he will be all right. He is at heart a firm believer in the truth of Spiritualism, as you may imagine from the many specimens of its philosophy he injects into his sermons. Although he has not outgrown the dogmas of the church in appearance for policy sake (for it pays to avoid offending your patrons even if you are in error), he is far in advance of other evangelists, and his soul has been expanded under the warming rays of universal charity, emanating from a newer and grander conception of the higher inspirations of the divine Father and Mother.

I mail you two Graphics. You ought by this time to agree with the editor, that the subject is one of "prodigious importance," and can "no longer be sneered, laughed nor coughed down."

I am not one of those who set up their prejudices and unlearned wisdom against the veracity of everybody else who does not think and believe as they do. The bitterest opposers and investigators are generally the most injudicious and ignorant themselves. They prefer something behind them, from which to date all knowledge, and yet the time was when they had no such foundation from which to date the possible. The name of religion they prefer to the power and graces of it. Especially are religious bigots strangers to the glory kindness and respect as taught by their professed example, the "Man Jesus," and by our spiritual friends to-day.

Christ doubtless had a beautiful spirit of "charity toward all, malice toward none." "And I have not the spirit of Christ, ye are not of him." The fact is, these church members are all right and peaceful, and Christ-like as long as you don't tread on their theological toes. The times change, and we should change with them. Spiritualism teaches that everything is progressive. Christ never preached against American slavery, not even against the polygamy that was around him, as far as he was reported, with no short-hand writers about him in that age, and not until he denounced the local church government was he arrested and executed, according to the custom of that time, by the cross, instead of by hanging as now, or by other modes of capital punishment in other times and countries. The same Christian inquisitors argue thus: "Man was made in the image of God;" therefore God, we might say, has the image of man; has a head, arms, legs, etc., just like man, having use for the many functions. But what degrading deification this is, if we want to magnify the supreme, the unknowable, as Spencer terms the undefinable. He must be a huge colossus, straddling the universe, swinging his arms from one side of infinity to the other end of no-end. He saw all things which he had made, and pronounced them good. A little while after he saw he had made some mistakes, they were bad, or if they were good when he made them, they became bad when he repented that he had made man. So says the Bible. He made Noah preach one hundred and twenty years to make only six converts. He put him in an impossible narrow, one-way window, sweet-smelling menagerie, and let him out therefore to preach all the rest of the children of his creation. His object was to teach us our duty to men and animals. But notice another stake: Noah was not much of an improvement on his drowned brothers and sisters, for on coming out of his ark, instead of having family prayers, to thank the Lord that he and his were saved, though all the rest of the world were swept away, he at once got on a spree.

Question: If all the rest of the world were murdered by wholesale because of their sins, should not the good have been gotten up for his extinction because of sin? And were the rest of the animals of the world drowned because of their sins?

Then again those who have no faith in anything else but what they accepted without question in childhood (error is transmissible as well as disease), contend for what is agreeable, not for what is rational. For instance, some wiser who want their own way, will tell you they believe every word in the Bible was printed by God. But read the Bible, where he wrote: "Wives, be ye subject to your husbands," let the woman be the head of the church—and they change their mind privately, if they don't express the change in outward action. Nature revolts, and what is unnatural is ungodly, for God is the author of nature. Sins are the spots on the perfect fur, often the result of bad location. Crooked limbs and rotten spots are not God's work. When it has required years to rake up large piles of rubbish, it takes just as long to remove them, and the application of truth and error. Blind faith is often stronger than clear knowledge. Some folks live in the backwoods still believe in General Jackson, and others believe that hell is in the center of the earth; midway between here and China. I shall see you in the summer if I am not in the Summer-land. Would you like to covenant with me as others have done, that whichever ever the chemical resurrection first will visit the other as a "miserable angel." If you come to me I shall require your full identification and reference to this pledge. We shall gravitate to our deserved sphere of action, and not because we have bought it. To me it is just as selfish to practice the austerities of a religion here for the sake of being rewarded for it hereafter, as to do a good turn expecting to be rewarded here. Did you ever think of this?

Man is an animal that cannot long be left in safety without occupation; the growth of his fallow nature is apt to run to weeds.—Hilliard.

The whole duty of man is embraced in the two principles of abstinence and patience; temperance in prosperity, and courage in adversity.—Seneca.

The art of being able to make a good use of moderate abilities wins esteem, and often confers more reputation than real merit.—Rochefoucauld.

Temperance and labor are two best physicians of man; labor abates the appetite, and temperance prevents him from excess.—Boswell.

Absence, like death, sets a seal on the image of things; we have loved; we cannot realize the interminable changes which time may have effected.—Goldsmith.

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