

RELIGIOUS PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

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

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EVIDENCES OF A FUTURE LIFE.

The Substance of a Lecture Delivered by Captain H. H. Brown, at Quincy, Mass., Dec. 8th, 1878.

Among primitive men, as far as we have any knowledge of them, among savages, barbarians and semi-barbarians of the present time the fact of a future life is not questioned. It is only when the reflective powers of man are awakened, and he beginning to reason, lets his reason out-grow intuition, or in other words, when the material has deadened spiritual perception, that he questions this hitherto undisputed fact, and it also is a fact that intellectual development tends to a disbelief in a future life and that Materialism finds its stronghold in the so-called most advanced nations.

The moment man no longer assents to that which he has been taught, that moment he starts on the road from belief to knowledge. "If a man die, shall he live again?" he introduces into the society in which he moves a sword that will divide into two antagonistic parties, those who affirm and those who deny a future life.

From the belief in ghosts, that Prof. Huxley tells us is universal among primitive tribes, man ever would have developed into Materialism, but for Spiritualism; for Spiritualism as old as man himself, is the positive pole of knowledge, and Materialism is the negative one of ignorance. Mind, I do not accuse the Materialists themselves of being ignorant, but as a class they average as high in intelligence and morality as any other class, but the fact of their being Materialists, arises from lack of knowledge on this point—i. e. ignorance of any proof of future life. Spiritualism asserts positively that there is a future life because it has evidence. The two are as necessary to each other as heat and cold, odd and even, or any other of the bisectable factors of existence.

spiritual arena, is the negative and repellent position of force. When the field is cleared of foes and the combatant becomes teacher and takes the attractive and positive position of love, then will its welding power be seen and we have yet only the faintest gleams of what shall be in "The dawn of peace."

The first great work of Spiritualism is to present to the world these evidences of a future life. To do this it must give evidence satisfactory to all natures and I believe that when men learn to rightly weigh evidences, all that is needed is to be found in modern spiritual phenomena, and when they become sufficiently intuitive, enough will be found in each individual life. To-day the masses are not a capable jury. Negative evidence, that could be refused in any court, outweighs positive evidence. Three witnesses testified that they saw Pat steal the boots, and he said when about to be sentenced: "An shure yer honor will not commit me when only three saw me steal, for I can bring many more who didn't see me." Those who have seen and heard in this universal court, are too often set aside for those who have neither seen nor heard, and the culprit convicted by their negations.

Again, the long disuse of any member of the body, renders it incapable of use, and only by a system of movement cure that by will power compels the vital forces thither, can it be restored to usefulness. In like manner do the soul and mind suffer in the disuse of any faculty. Under the sway of Old Theology, all man's reasoning on the religious questions has been in a circle and especially has been interdicted from reasoning upon the evidences of another life, and not long enough has his mind been making efforts in that direction for the masses to yet correctly weigh or appreciate the evidences we give. The discussions we are forcing upon the world, and doing oftentimes more by fraudulent Katie Kings than we do by genuine manifestations, are a necessary school of discipline and by-and-by reason will not be so antagonistic to intuition as it is to-day.

The evidences of a future life may be divided into the intuitional, the rational and the sensuous or the physical.

The intuitional evidence is the highest man can have, and only a comparatively small number are sufficiently developed to possess it. It is of no value save to its possessor and to him it is above all price. They know there is a future life, though they have not an argument to meet you with and may sit silent under any you may give. They cling despite of all the world may say or do to their interior evidence "foolishly, fanatically and insanely," in the opinion of those less fortunate than themselves, and living happy and in blissful assurance of reunion beyond, pass through the dark valley. These are the poets, religious enthusiasts, the fanatic and hungry-hearted of the world, the misunderstood and sensitive ones who blessed above all others, are often found in the lowliest places, where they sing songs that awaken noble aspirations in us and work deeds as kind, and live lives as holy as his of Galilee. Did you ever realize that Materialism has no poet, and I assert that it never can have one. It may have rhymer, didactic philosophers who write in metre, but a Homer, or a Shakespeare, a Schiller or a Walt Whitman could never come from out that tomb of negation. "In Memoriam" and "To Mary in Heaven" look beyond the grave. The poet is the true prophet and listening nearer to the Spirit-world than the rest of earth's children, catches the coming thoughts which later are translated into sober prose.

That evidence that appeals to the reason comes next in value. Many are inclined to call her our highest tribunal. Exalt reason as high as you may, and I will endorse all you say, still I must reply with Tennyson:—

"Let her know her place
She is second, not the first.
A higher hand must make her mild,
If all be not in vain, and guide
Her footsteps moving side by side
With wisdom like a younger child,
Forsake its earthy of the mind,
But wisdom heavenly of the soul."

Nevertheless he who has evidence that satisfies his reason, should ask for none that appeals to his senses, i. e., evidences upon the physical plane. Make future life seem rational and no more should be asked. When a person says to me, "The arguments are all reasonable, but I want to see something before I accept the doctrine!" he then convinces me that my arguments are not to him reasonable and that he yet stands upon the lowest plane of development and needs evidences upon that plane. For as I remarked above, the masses are not yet sufficiently long emancipated from theologic paralysis to get along without physical phenomenon? Hence we must supply them with these, and so the demand will keep up the supply, and though I do not myself need these manifestations, far be it from me to discourage them, for until men are educated off of the plane of the physical, he will need even the crudest evidence the Spirit-world can give him through physical phenomena. But I do unhesitatingly condemn the use made of it by many a so-called Spiritualist as a mere means of gratifying curiosity. I do unhesitatingly condemn the degradation of the senses to the level of the show room and the medium as the equal only of the ballet girl. Let us consider séances for physical phenomena as the kindergarten of Spiritualism, and not as is too often the case, regard them

as the acme of the cause. Let the séance be ever a sacred place.

Now, briefly, let me offer the evidence I have upon these planes, without seeking to carry our analysis so far as to draw the lines of demarcation very close, and we become tedious; and first I offer love! I can not conceive of a love that terminates at the grave. It reaches beyond and by that law of nature that gratifies thirst; so must the love nature find its demand met beyond the grave. In an ancient Greek tragedy occurs this passage, the reply of a young man about to die, in answer to the question of his loved one, "Shall we meet again?" He has asked that question of the birds that looked eternal, of the hibooks that flew on forever, of the stars shining in their azure depths above, and they gave no answer, but when I look into thy face, fanthe, the love beaming there tells me we shall meet again."

The intellect may hold to annihilation, but I cannot conceive it possible for one to stand by the confined form of mother, wife, child, lover or friend, and not in the soul cry for a reunion. Soul is not satisfied, and the desire that in defiance of all intellect will thus assert itself, is to me the highest intuitional evidence of the life beyond.

"Tell me not that those we cherished
In the happy years of yore,
Who have faded like the flowerets,
Sleep in death to wake no more.
O, I cannot think them broken,
All the ties that were so fond,
For my heart's e'er whisp'ring softly,
Hope beyond, there's hope beyond!"

Aspiration belongs to the same class of evidence as love. It is some danger for more of "the good, the beautiful and the true," and because it is, the wholeness with a supply, though in our ignorance we may be long in finding it. That "glorious dream of better, our beautiful, our better, our through life, dropping up, like a robe of her own beautiful, and she has become more radiant than the sun." It has led us to the grave and is yet the unattained, and our desire for her is as intense as ever. She passes on, and must we remain behind? Oh no; still following that angel of our better life, we shall still go on day by day unfolding the God in us.

"E'en through our paltry stir and strife
Glow down the wished ideal,
And longing mold in clay, what life
Carves in the marble Real!"

and life, the sculptor, is eternal life, ever carving upon the marble of the spirit the design of the angel of Aspiration! O, had I no other proofs of immortality than love and aspiration, calmly would I float down the stream of earth-life, sure that the veil ahead would be by and rise upon a fairer stream, where love would again clasp heart to heart, its own and aspiration ever beckoning to grander endeavors.

But the great law of evolution is to-day surely pointing this way. It means upward forever. Life is an eternal progress. Before man brute was; after man something higher must be. Limit the law and you have a primal and a final result, and hence have creative power. Thus all law and all science is destroyed, and you live in the midst of miracles. But there can be no alpha nor omega to the alphabet of nature. Science, materialistic, says everywhere, "Evolution." Science, spiritualistic, says, "Progression," thus meeting upon the same plane for the first time in history, and thus prophesying a grand accelerated progress for man in the near future. For here war shall cease. Science also tells me nothing is destroyed; developed matter even never loses its development. Energy can never be destroyed, and energy developed into memory, love, will, and the thousand faculties that make up the human, can never be destroyed, and where these are, man must be, for these make him. The true condition for these positive evidences, is since life is one continuous line of existence, that there is a link above man, and we call it the angel.

The universal belief of the uneducated, or perhaps I better say the intellectually undeveloped, is strong evidence to me of the fundamental truth of their theory. Man gets all his ideas from phenomena. Intuitively thoughts come to him, but they take form and color from the phenomena around him. However great a man may be, he can never create a thought. It took a divine Shakespeare to retell old tales to coming generations. How much greater than Shakespeare must he be who would obtain a thought that is not. Thoughts are, and because they are things, they are parts of eternal energy, and as the constituents of the rose enable it to absorb all rays but the red ones, and reflect these, so do the soundings and constituents of the brain enable it to absorb or reflect thought. Invention is only rearranging things that are. It takes a great development to invent a bow or spear. Can you conceive of the grand development it would take, to create the idea of that which is not? What a development it was to him who created the idea of ghosts, if ghosts are not. "Truth is stranger than fiction," because truth ever sits as the model for fiction, and she is natural while fiction is artificial. Now savage tribes who universally have tales of ghosts, must have had the natural phenomena of a returning dead man upon which to found the tradition, or the tradition had not been. "Children and fools tell the truth," for they have never learned to deceive. It takes a deal of development to render one capable

of telling a lie, particularly on an abstract subject. The Feejee Islander, who burned his parents alive before they became decrepit, that they might have serviceable bodies in the Spirit-world, never originated that idea. It was the result of seeing some one from that world in a perfect body, hence his conclusion that if burned old they would be resurrected old. Said the old Indian chief at Fort Fetterman a year ago, as he sat by the body of his son: "This is not my son; it is only the teepees in which he lived. He has gone to the happy hunting-ground!" A sublime faith, the world says, but I add, a glorious knowledge taught him by denizens of that same happy ground. In some tribes not till by long fasting, alone in the woods, has been taken his totem; thus the boy becomes a brave and the great change from boy to brave takes place in presence of that apparition. While I might doubt the tales of soothsayer, adept, prophet and magician, while I might find exception to the tale of priest and historian, I cannot doubt the tales of the intuitive children of nature, any more than I could the evidence of the artless child in court, or that of the young Pawnee brought to testify before the Quaker Commission, of whom the old chief, his father, said when they were about to administer the oath: "He no lie; he never see pale face before!"

I have properly left till the last the phenomena of Spiritualism as the positive evidence on the rational, and particularly on the physical plane.

Clairvoyance—clear seeing—has ever been one of the chief phenomena of Spiritualism, and to those who have not lost all faith in the truthfulness of human evidence, it should be considered as a life beyond. Some have ever been developed in every age and nation, and Modern Spiritualism owes to them much of its remarkable progress, and a large proportion of its most valuable philosophy.

Clairaudience—clear hearing—has been an accompaniment of clairvoyance, and the voice that came to Moses from between the Cherubim in the holy of holies, to prelate at his oracle, to Quaker as the "inner voice," to the medicine man in his dance, is only the hearing of voices from out that Spirit-world that lies around us like a cloud, and is like clairvoyance, convincing proof to those who possess those gifts, and also to those who have yet faith in the honesty of man.

But still this fact remains, that the phenomena of Modern Spiritualism is the only evidence that will save the world from Materialism. All the above, valuable to the sensitive and the reasoner, are like water on a duck's back to the average man who must himself see, and hear, and feel before he will believe. Thus to the great mass of humanity evidence must come through mediumship. This has so accumulated during the last thirty years, that were society fully emancipated from those hereditary conditions which prevent a complete use of the reasoning faculties, very few would question a future existence. The range of the evidence thus obtained extends from a simple rap to the of fair materialization, and from the simple quickening of the intellect to that of complete entrancement. Appealing to every one of the five senses comes the evidence to prove that "angels are hovering near;" and whoever will examine honestly will know that immortality is no dream. But those who, like Dr. Hammond, think more of their own pet theory than they do of truth, and who, to keep that theory from harm, shut their eyes to everything in the solution he gave the *Sun* reporter in the Mollie Fancher case in Brooklyn: "It is all a humbug, sir; all a humbug!"

To the bereaved, lovingly seeking to know if their dead yet live, a single rap, unexplained by any other hypothesis than that of spirit power, outweighs all the pomp and circumstance of the material world, though spelled out by table-tipping, and all revelation, and the voices that loved one in the dark circle, or from the materialized form in the cabinet, more valuable than all the consolations of the church, and in the presence of these manifestations love, recognizing love, flies from the cold negations of Materialism to the positive: "We know, for we have seen, heard and felt our loved returned from the grave."

Nature everywhere supplies her children, and the demands of all are met in these manifestations. To many of us there are things that are puerile in the séance, and circles oftentimes disgust us. But even so it is in the varied companies of mortals in which they mingle. But these puerile manifestations are needed food to many, and the circles I have left in disgust, and I have tears in the eyes of O. Dyer, and I have learned this valuable lesson: that each must be convinced upon his or her own plan, and that there are wise spirit bands who will thus meet them, and since manifestations are thus granted, we should each seek those that meet our wants, leaving others to do likewise; and not till all are philosophers can only deep philosophy be spoken through entranced lips. While this gradation of phenomena exists, all who honestly seek shall find. "Lo, at this table all are fed," and whenever I am inclined to condemn, I ever remember the poor widow in the séance, whose son Tommy had died but a little while previously. Tommy came and spelled his name by rap, and the over-joyed mother seized the table in her arms, and weeping over it tears of joy, went home happy. I have seen the hard man of busi-

ness bowed in tears as his wife returned and spoke to him words of comfort through some entranced medium, and the judge sit with radiant face as he communed with his child at the cabinet, while whole audiences have listened spellbound to the musical flow of words and the magnetic spell of the trance speaker. To each and all of these has the evidence come that there is no death, and why question the method? The great point is to get this truth, and any source whence it comes is sacred. However humble the instrument, the message makes it for the time being divine.

Such is the mission of mediumship: To hear the cry of the hungry-hearted, and bring to each the answer needed! Glorious nineteenth century! wondrous in its achievements in science, arts and mechanics; wondrous in its diplomacy, that is saving bloodshed among nations; glorious in all that tends to the elevation of man. Among thy gifts the first and best is angel communion. It is the incomparable gem in the crown of evidences of a future life. Before its brightness bows the intellect of man. It is already illumining the halls of science and the study of philosophy. Already are the great, as measured by earth's standard, borrowing its radiance to brighten their path. As it dispels the darkness of doubt the soul leaps to newer life, and with redoubled vigor man pursues his aspirations upward, onward, onward. Those who, walking with bleeding hearts in the shadows of a great bereavement, with the soul-fibrils all keenly sensitive from the shock of separation, step out into the glorious radiance of this reflected light of heaven, and the intellect dumb, but love knows its own. The severed ties are reknit and broken hopes restored. The path to heaven glows with angel steps, and beckoning hands point to a higher and better life, and death is transformed into a second and a grander birth. Ah! now because of this gift of mediumship we know beyond all doubt that there is a realm in that beautiful life beyond, and *secretly sang my companion, Mr. Vandercook, to you:*

"Over the beautiful river,
Over the beautiful stream,
Darling, I'll meet thee forever,
When fades life's flitting dream;
Torn from my heart like a treasure,
Thy gentle smile will cheer me here no more;
Over the beautiful river I'll meet thee
When sorrow's cares are o'er
Over the river, over the stream,
Darling, I will meet thee, when fades life's flitting dream.
Torn from my heart, sweet treasure of love,
Darling, I will meet thee, in thy happy home above."

Cruelty and Greed of Christian England in Hindostan.

Goldwin Smith, an Englishman of scholarly ability, now a resident in Canada, writes in the *Canadian Monthly*, a fearful criticism of British rule in India, called out by the war with the Ameer of Cabul. He holds the war as a blow at Russia at the coast of Cabul, and says "in every country but one the hearts of all who love justice and hate iniquity will be on the side of the Ameer; and if he is beaten he will be trodden down into the general mass of spiritless and hopeless servitude of the two hundred millions who own the sway of the Empress of India"—that is Queen Victoria. He shows that the terrible taxation is making the Hindoos poor, even to starvation. Of the late fearful famine in Hindostan he says:

Whether it was 4,000,000 or only a million and a quarter of these wretches that died in the late famine nobody can exactly tell. Twenty millions sterling England drains away from poverty-stricken India. Then, in a great famine, she gives back one sum of 2,000,000, and calls upon the world to witness her immense generosity and the Government provided relief, doubt. But out of whose pocket? Out of the pocket of the Hindoo.

He might have told how England had crushed out the cotton manufacturers of Hindostan by prohibiting them from importing improved machinery, and how vast fields, once covered with cotton crop, have grown up to wild jungles—tiger-haunts instead of live growing lands. The opium traffic he boldly denounces: "Eight millions sterling a year are raised by forcing poison, physical and moral, on the Chinese. The opium trade is not merely a trade licensed by Government—Semi-civilized, but paternal, the Chinese Government struggles to save the bodies and souls of its people by keeping out the hellish drug. The British Government forces it in at the point of the bayonet, and has compelled the Chinese Government to permit the importation of a special clause in the treaty of Peking. Foolish persons appeal to the Indian Secretary, Lord Salisbury, who professes to be pre-eminently Christian and High Church, against the continuance of the traffic. Lord Salisbury tells them that the trade is 'a questionable principle, but is bound up with our finance.' All the wars with China have been opium wars, though under the pretext of 'national honor.' In the hideous annals of conquest there are things more ferocious; there is nothing more deeply vile."

His story of the treatment of Hindoos shows that the Indian on our western frontier is not the only victim of the cruelty of men from Christian hands: "Of a murder of a Hindoo by one of the dominant race, Lord Elgin says that 'it was committed in wanton recklessness almost without provocation, and as the police that would have been resisted if the life of the victim had been estimated at the value of that of a dog.' Of another case he says: 'The conduct of the murderer, somewhere up the country, kicked a man who was, as he says, making a good belonging to the former. The man fell dead, and the local police, without a word of consideration for the widow or his family, conspired in the hardship of the station-master to go to Calcutta in this warm weather to have the case inquired into.'"

In the Sepoy rebellion a few years ago, British soldiers tossed Hindoo babies over

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CHICAGO, March 14th, 1877.

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LOCATION 22 and 24 LaSalle Street, Northwest corner of LaSalle and Washington streets. CHICAGO, ILL., JANUARY 18, 1879.

ALFRED JAMES.

After being well Drilled by his Trainer, John Oakley, Fondly Petted by the Special Friend of Tricky Mediums, J. M. Roberts;

And Receiving a Professional Certificate from the Editor of the Banner of Light as "One of the Finest Medial Instruments,"

He is Brought to Grief and Thoroughly Exposed by the Spiritualists of Brooklyn, New York.

The following communication from Mr. S. B. Nichols, the President of the Brooklyn Conference of Spiritualists and Chairman of the Committee on Spirit Circles and Mediums, will not prove pleasant reading to Spiritualists. It seems that another severe lesson was needed; and we treat the subject at length that it may be fully understood in all its bearings. We ask every reader to master the whole account. If it shall seem that we are severe in our comments, we admit as much, but claim that the case demands it, and we certainly shall strive to be just.

To the Editor of the RELIGIO-PHILOSOPHICAL JOURNAL. On Thursday evening, January 2d, Alfred James, with his confederate or factotum, John Oakley, held a materialization seance in the Upper Hall, 296 Fulton street, Brooklyn, New York. He came there by invitation of C. R. Miller, Esq. Some thirty persons attended the seance, including the writer. It was stated that the medium would place himself under test conditions.

A committee was appointed, consisting of Wm. B. Tice, Ex-Judge of the City of New York, and Father Beeson. They were told by John Oakley on going out with the medium to the ante-room that they must not touch the medium or his clothes, as the conditions would be destroyed. He stripped to the skin and proceeded to dress himself. The committee, on their return with the medium, reported that they found nothing concealed. Mr. W. B. Tice, of the committee, stated that at the bottom of the medium's pants, where canvas is sometimes used for stiffening, they looked as if they were stuffed. The medium entered the cabinet in dark clothing. Singing commenced, and in a few minutes a form appeared, claiming to be an Oriental Prince, or this was Oakley's explanation. Six other appearances came out of the cabinet, all resembling in form, size, etc., the medium, all dressed in white, except one in dark material; one form which Oakley said was that of a Grecian Priestess.

The last form to appear was "Claudius," the Roman gladiator, who went through the face of pounding the door to show his strength. After going back to the cabinet, it was announced that this form would lift the heaviest form in the circle. A chair was placed in the centre of the room, and Mr. Reeves, who took a seat in the chair, weighed some two hundred and twenty pounds. This form came out and put its arms around Mr. R., and tipped up or lifted the chair from the floor. Mr. Reeves, after the seance, said it was the medium.

The room was very dimly lighted, and the forms could not be seen clearly by those sitting in the circle. The conclusion of those attending the circle generally was, that if the medium had no clothing concealed about him, or was not banded anything by Oakley, the materialization of clothing had been accomplished. The cabinet was made of materials furnished by the janitor, and was examined by the committee before and after the seance. The writer arranged for a circle for Sunday evening, January 5th, of which he would have the charge. At the circle, Sunday evening, some sixty persons were present, among whom were several of our mediums. These I arranged in the front row, so if any forms appeared they could tell if it was James or not. The committee selected were Charles J. Warren, Thomas S. Tice, and Mr. Dore. I enjoined Mr. Tice and Mr. Warren both to make a thorough examination of the medium's garments. After they had been out a few minutes, Mr. Tice came to the door and said the medium would not let him examine the coat, and that he thought it was stuffed. I said to him, "search it," and closed the door immediately; a scuffle was then heard. On opening the door, Mr. Tice had James crowded into a corner, and had hold of the coat. Others were admitted into the ante-room, and Mr. Wm. B. Tice had the coat in his hands. On examination in our presence, he pulled out the following articles: A long white silk gown reaching from neck to floor; three white silk scarfs; one dark silk scarf; three silk caps; two covers for moustaches; one long hair false moustache; one pair of lady's hair frizzes; one pair of long white stockings; two pair of silk slippers; one piece each of silvered and gilt tinsel—all this concealed in the lining of a short sack coat or blouse.

I directed Oakley to return the money taken. What occurred in the ante-room the following note from Mr. Tice will explain: "In reference to your request I will now try and state as near as possible what occurred in the ante-room with Mr. James. Mr. James at once took off his coat and laid it on the table. Then he took off his shirt, making the remark that he would not wear anything white in the cabinet. Next he turned up his red-flannel shirt and showed us that nothing was concealed there, then he divested himself of the rest of his clothing, laid his boots and drawers one side saying he would not wear them in the cabinet. Then he put on his socks and turned his pants inside out, and then the pockets also, although he did not wish us to handle them. We were satisfied fully that they were all right, and he then put them on. Then he took up his coat, turned first one sleeve and the other inside out; then the pockets were served the same way. At this moment I reached out and felt of his coat before he could remove it, and asked the others to do the same, as I pronounced it stuffed. I think one other of the committee did reach out beside myself, to feel it, and probably did so; but at this point Mr. James jerked the coat from my hand and wanted to know what I was going to do about it. I jumped for the coat, pushing him to the corner, making the remark that I would know if it cost me the price of the coat. I was excited and how we got into the other room I know not. Next I saw that I had somebody to assist me, for my brother asked me or rather I told him the coat was stuffed, and I wanted it. I was holding him in the corner, and then with assistance we got the coat from him; you know the rest. Yours fraternally, THOMAS S. TICE."

The articles thus captured are in the possession of W. B. Tice, Esq. The writer, as Chairman of the Brooklyn Conference of Spiritualists, and Chairman of Committee on Spirit Circles and Mediums in our city for the past year, has had a good deal to do with mediums and the phenomena, and in the twenty-five years he has been a Spiritualist, has always demanded test conditions before endorsing any medium, public or private; when mediums have been thus tried and proved, no one has a firmer friend. I will say that I had no faith in James or his mediumship and that I consider John Oakley the brains of the concern and the greatest scamp of the two.

To Spiritualists all over the land I say, do as we do in Brooklyn, endorse no mediums until you have tested them in every way, and I am glad that this James was exposed by Spiritualists and not by outsiders.

In order that the readers of the JOURNAL may more fully understand this matter, we herewith give a brief account of this young man James and his development, which we gather from the files of the Banner of Light, that champion of the Blisses, Pickering's et id omne genus, and advocate of Hazard's plan for investigating spirit phenomena.

The Banner for November 2nd, contains an editorial item of which the following is an extract: "Our thanks are due to Mr. Miller for thus acting as a guide in bringing us in rapport with one of the finest medial instruments into whose presence we have ever culled. While we wear his [the medium's] residence, our friend Jonathan Roberts entered, and joined our party in listening to and taking down the messages delivered through the lips of the medial instrument."

The following is clipped from the editorial page of the Banner for Nov. 9th, 1878.

PHILADELPHIA, Philadelphia, Pa. We are privileged to make the following extracts from a private letter received by a friend of ours from a gentleman residing in Philadelphia, and detailing the results of a seance held on the evening of Oct. 28th in presence of the young medium Alfred James, (of 635 Marshall street, that city) of whom we spoke in our last issue: "The seance in which we were engaged, a perfect series of materializations, and some of them exceedingly well draped in rich apparel of Oriental costume. Also, the 'Lady Countess of Gordon,' a beautiful spirit, came out, as lovely as an angel, and accepted a rose from my hand, and promised on Friday evening to bring me a bouquet from spirit life. "There was a Hindu Prince about eighteen years of age who came out, and his dress was splendid; around his waist was a broad silver belt, studded with jewels; his cap was of red silk, and diamonds flashed on every part of it. I was conducting the seance, and sat near the cabinet, and had the forms between the cabinet and myself, and the light striking directly on them, so that they were perfectly visible. When it is reflected that the medium is in reduced circumstances pecuniarily, it will be seen that the quantity of drapery clothing the forms, which would fill a Saratoga trunk, and cost much money, would be entirely beyond his reach, had he the intention to do otherwise than right. "In conclusion I will say that the seance last night was the most wonderful and conclusive of the power of spirit forms to show themselves that I ever saw."

The reader will please note the significant fact that the above letter was written by the person conducting the seance, and who, it is reasonable to suppose, answers to the name of John Oakley.

On the first page of the Banner for Nov. 30th, Mr. Charles R. Miller uses over three columns of space in which to give an abridged narrative of two seances which he held with James, on the evenings of Nov. 3rd and 4th. Mr. Miller opens the account thus:—

My friend, Mr. John Oakley, a gentleman whose life has been devoted to educational pursuits, and who is held in the highest esteem by all who know him, is now temporarily residing in Philadelphia. Traveling through the country as Mr. Oakley's business requires him to do, he has visited many spirit circles, having had especially favorable opportunities for investigation, the materializing phenomena. Knowing this, and knowing that Bro. Oakley's distinguishing characteristics are soundness of judgment and clearness of perception, I promptly responded to the intelligence contained in the following letter, sent to me on the 14th of last month.

PHILADELPHIA, Oct 14th, 1878. DEAR MR. MILLER.—There is in this city a young medium of great power for materialization. His name is Alfred James, of rear 635 Marshall street. He has had only three months' experience, but the spirit forms come from the cabinet and present themselves with a power, ease and grace, that I have not witnessed elsewhere, except at Mrs. Miller's, Memphis, Tenn. But here at Mr. James's seance, the room has more light for close observation than at other places. It is a wonderful exhibition of spirit returns to earth, and gives the most perfect satisfaction to all beholders. "Ours for the great cause," THO. OAKLEY. I attended two of the James seances, on Sunday and Monday evenings, Nov. 3d and 4th. On my return to Brooklyn I wrote out a report of what I had seen, heard and witnessed. My report was read at last Saturday evening Conference, and I herewith send a copy of the same to you for publication in the Banner of Light, having only in view the presentation to the public of facts of transcendent importance to the welfare and progress of the race.

In the light of ordinary common sense, and especially in view of the Brooklyn affair, the following remarks by Mr. Miller are peculiarly refreshing, and also show beyond the possibility of doubt, his entire qualification for investigation, and furnishing a report which would prove satisfactory at the Banner office and to Hazard, Roberts & Co.—

Mr. James, before going into the cabinet, gave opportunity and invitation to all to make the closest possible inspection of his person, the cabinet, rooms and surroundings. This inspection was made, so far as cabinet and surroundings were concerned, to the evident satisfaction of all that there was no chance for concealment or trickery. So far as the person of the medium was concerned, not one of the dozen persons composing the circle would search him; his appearance and closely fitting apparel (excepting an old brown linen jacket, which he put on in our presence) included the possibility of concealing anything capable of assisting him in carrying out any deception. One person did, I believe, at young James's solicitation, search his pockets, but we all expressed ourselves satisfied with the frankness and perfect fairness of the medium, and the integrity of his surroundings.

Under such conditions as these, which our enthusiastic brother had been taught by the Banner columns would give the best results, he saw some eighteen "spirits" in the two seances. We copy his description of one of them:

Another full-form presence came into our circle both evenings. This spirit remained with us on each occasion some eight or ten minutes, repeatedly going through and around (inside) the circle. His dress, belt and necktie fairly sparkled with jewels. In a most friendly and obliging spirit he came up to each one who requested, allowing us to inspect his dress, and handle his belt and necktie. At the Sunday evening seance he brought a handful of diamonds, in addition to those that sparkled on and adorned his person. This form described himself as "Radama, the son of the Rajah of Lahore." This youth, an Indian prince of only eighteen years, with his father, the Rajah of Lahore, (who lost his life in the Sepoy Rebellion) are members on the spirit side of this circle, and are constant attendants, though only Radama, the son, presented himself at our Sunday and Monday evening seances. On Sunday evening the young prince wore a silk head-dress or long cap, having a heavy silk tassel pendant from the crown, which he permitted to be handled, and the cap was passed from hand to hand around the circle.

On Sunday evening Prince Radama, richly dressed and holding a wand, as we understand directly in front of me, and not more than one foot distant, called for pen and paper. Having note paper in my possession, I handed him a sheet with a short pencil. Taking the paper and pencil with a graceful bow of acknowledgment, he bent down on his knees, placing the paper on the carpet—with his left hand, also resting on the carpet—and commenced writing with the pencil in his right hand. Radama remained in this position on the carpet, writing, I should say full ten minutes. When he had finished he rose up, handed me pencil and paper, on which was legibly written: "Radama, son of the Rajah of Lahore. Only dawn now—soon comes the spiritual storm." * * * I interpret the brief message written and handed me by the materialized hand of Prince Radama, as referring to the "spiritual storm" which the manifestations are and have been showing upon us for the last thirty years; and that the spirit manifestations are presently coming, with increased and irresistible power: "Only dawn now—soon comes the spiritual storm."

Probably Brother Miller feels quite certain by this time that his prognostication was correct, and that the "spiritual storm" has burst over his head sooner than he could have expected, though it is not just the kind of storm he anticipated.

In the Banner for Dec. 21st, 1878, on the fifth page, appears a most glowing account of another seance, written by John Oakley, in which he cunningly introduces the stereotyped bait for innocent suckers, in the following puritanical cant:

"He has often been insulted and slandered to his face in his own home; has been led about in the newspapers of this city, by persons who attended his seances; and his heart has been almost broken by the persecutions of those who should have befriended him. His life since his development of the great gift, has been one of bitter experience in sorrow and almost despair from the "slings and arrows of outrageous fortune."

Oakley further relates that after the audience had sung, "Must I be carried to the skies On flowery beds of ease?"

a spirit appeared, "dressed in a robe of white silk; which was, no doubt, the same robe found in James's coat at Brooklyn. The oily Oakley also says in this narrative, that the seance was "sufficient proof of the power of spirits to utilize the body of the medium to demonstrate immortality." The italics are Oakley's, and the reader can now judge of the devilish glee which convulsed Oakley and his tool when they read that sentence in their Boston organ. It was indeed proof of spirit power, but of the spirits of John Oakley and Alfred James.

The Oakley-James "Spirit" Combination.

The critical reader will have no trouble in picking up the threads of the nefarious plot from the data we furnish in another column.

It would appear that the ex-school teacher Oakley, was indeed, in the language of that level-headed investigator and Spiritualist S. B. Nichols, "the brains of the concern and the greatest scamp of the two." Oakley in his travels over the country had gained from personal observation all there was to learn about the materialization business. He had become an expert in commercial spirit phenomena, and had learned that the more barefaced and fraudulent the manifestations, the more satisfactory they were to the psycho-manics who supported them.

Having found in James, a subject whom he could manipulate, he went to work to "develop" him into "one of the finest medial instruments" in the world, in double quick time. Accordingly, by dint of steady practice, in the short space of ninety days, he was able to materialize "spirits" of the most gorgeous hue and from every clime. He inveigled Mr. Miller into believing everything was fair and square, and through him drew the editor of the Banner of Light into the trap, getting just what he was figuring for, the endorsement of that paper and the free use of its reading columns in which to advertise his show. Up to this point all had worked to Oakley's entire satisfaction; Jonathan Roberts and a few of the faithful

were only too glad to sound the praises of the new star. The Banner waved over the victorious combination, Mr. Miller had "investigated" the merits of the medium in the manner he had been taught to be infallible, and had reported that all was as it should be. The auspicious time had now come when Oakley could begin to reap the reward of his arduous labors and gather in a harvest of gold.

But alas! for Oakley's hopes, his medium was about to be "persecuted;" the "alings and arrows of outrageous fortune" were to storm upon them; some of those people whom the Banner calls "Jesuits" were to be encountered, and the "biggest (spirit) show on earth" was doomed to a sudden and disastrous dematerialization at the hands of Brooklyn Spiritualists.

The soundness of the policy which we have steadily and persistently advocated in the columns of the JOURNAL, never received a more powerful endorsement than from this affair. Mr. Nichols, it seems, is fully in accord with the JOURNAL's policy, for he says "in the twenty-five years he has been a Spiritualist, has always demanded test conditions before endorsing any medium, public or private; when mediums have been thus tried and proved, no one has a firmer friend." Had our good friend Miller been equally cautious, he would have been saved from the unpleasant situation he now finds himself in; but he is not to blame, for he has received his schooling from those whom he supposed well qualified to be his instructors, and now that he finds out his error, he can readily learn better; though the lesson has been severe, it can be made most profitable to him and to the society over which he has so ably presided.

Mediums are rapidly learning what most Spiritualists already know, that the RELIGIO-PHILOSOPHICAL JOURNAL is their true and abiding friend and defender, and that in our war upon the vagabonds who have disgraced the noble calling, we deserve the hearty co-operation of every honest medium, Spiritualist and investigator.

It may not be out of place to add in this connection that we have no doubt that manifestations of the full forms of spirits do occur at present, as indeed they have in all past ages. We are just as free to assert that fully nine-tenths of what purport to be full-form manifestations are most flagrant deceptions.

"Honest Mediums Cannot Earn their Bread."

Such is substantially the statement that comes up to this office from various quarters, particularly from New England and the Middle States; and the reason assigned is, that the fraudulent shows and counterfeit manifestations draw all the attention.

To a considerable extent the charge is true; nothing less than a grand aggregation of materialized Indian princes, Roman gladiators, ancient acrobats, with now and then a George Washington or a Jesus Christ, will "draw." Hence those honest, truth-loving mediums who can only offer messages from the friends gone before, through the means of independent slate-writing, answering sealed letters, or through the old fashioned trance, are eclipsed by a horde of unconscionable rascals, several of the most successful of whom have committed penitentiary crimes, and none of whom, with two or three exceptions, could gain entrance into decent, reputable society; and the most lamentable feature in the whole matter is, that these human hyenas are petted, upheld, encouraged and battled for, by some of our spiritual papers, which mislead their readers into supposing that honest mediums are being "persecuted," and that mediumship is coming to be a hazardous calling.

An honest medium, a tender-hearted, virtuous woman, one who has traveled over the country from Missouri to Maine, time and time again, who has made more Spiritualists, probably, than any medium in the country, writes us this week from an eastern city, a long letter, which is one despairing, heart-broken, weary wall from first to last; we quote as follows:

"Fate has been so unpropitious, so dark and turbid for unfortunate me, that a greater part of the time I have drooped with a deadly unrest and pain in my heart that is unfeeling and incurable. It seems as though humiliation and bitter thoughts have crushed me seemingly beyond my power of recuperating. * * * All my life has been one long, troubled, feverish dream, full of trials, toils and temptations. God and loving angels know that I have been faithful and worthy of trust from the best of people; yet, if I had lived in open adultery with several gentlemen, and traveled the country over raising Cain generally, I should have been applauded, praised and petted without stint, and I should have the confidence and love of nearly all the upholders of Spiritualism; the exponents, the expounders of the fair and beautiful truths of Spiritualism would hold me blameless."

Keep up a brave heart, you poor, crushed spirit! even in this hour of black despair the angel world is working for the welfare of yourself and all honest, truthful mediums. Because a little squad here and there make a great noise to keep their courage up, and to uphold people of immoral habits, it is no sign that Spiritualists generally approve of lax morals. We know they do not; the strict standard of truth and morality advocated by the JOURNAL, is the standard of a very large majority of Spiritualists. The days of the charlatans and mountebanks are drawing to a close. These pretenders are fast sinking into merited disgrace. Honest mediums are rapidly learning that the RELIGIO-PHILOSOPHICAL JOURNAL is their true and steadfast friend. The tidal wave has already set in which shall sweep corruption from our ranks, and open the way for the triumphant sway of honesty and virtue.

San Francisco—Decline of Church Attendance—Religio-Politics.

The San Francisco Chronicle reports a lecture of Rev. Dr. Woodbridge on "The alleged decline of church attendance," especially in the Presbyterian and other "evangelical" churches (what a comfortable way these goodly people have of giving themselves good names, "orthodox," "evangelical," etc.)

He tries to make out that there has not been a decline for a long term of years together, yet is compelled to admit that there is now, and that "very many of the young people were caught by the secular tendency of the times, and whirled off into infidelity." He deplored the secularization of the public schools, and tried, by assertion, not fact, to show that the city morals had suffered in consequence. He regrets, too, that the State University of California is not under the influence of the sectarian clergy, and asserts that its morals are so low as "to attract the attention of the Grand Jury." He asserts (of course, being a D. D., his assertion must be true) that this university is seventy years behind the country at large, and good people are afraid to send their children there, lest they graduate infidels or drunkards! This clerical gentleman, with his divinity duly doctored, wants to defy the consciences and trample on the rights of others by compelling children of parents not orthodox to hear evangelical prayers and Bible reading in schools, and lacks in the common sense and the sense of justice that might make him see that such a course must make trouble, and that the home and the church give ample scope for religious teachings where no rights of others will be trampled on. But heretics have no rights which bigots are bound to respect.

As for his charges against the California University, he had better put beside them the facts of the rowdiness, drunkenness, riotous fights and disgraceful brawls in Princeton College, New Jersey, the rigidly Presbyterian college of this country.

His talk is a part of the God-in-the-constitution and religio-political movement which needs watching. The bigot easily turns slanderer, as will be seen by Dr. Woodbridge's base words:

"Of course, by and by, we will change all this. A turn in the tide may soon be expected. The Sabbath-breakers and infidels are dying off rapidly, even while young. The wicked do not live out half their days, and the meek shall surely inherit the earth."

If this preacher means that church members live twice as long as other people, "orthodox" members of course—let him give facts and figures, and we'll publish them. That he dares not do.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Can any one give us Prof. D. P. Howe's present address? If they can it will oblige us.

G. B. Stebbins will speak at Livonia Centre, Michigan, Sunday, January 19th, at 11 o'clock, A. M., for the Liberal League.

Mrs. Warner, wife of Major Geo. E. Warner, the leading merchant of Onawa City, Iowa, and well known to a large circle of Spiritualists, has been spending some weeks in this city, and returned home last week.

FRIENDS WHO APPROVE the policy of this paper, and who wish to relieve Spiritualism from the possibility of such disgraceful episodes as the Oakley-James affair, will actively aid in increasing the circulation of the JOURNAL.

Dr. Wm. Wiggins leaves here this week for Grand Rapids, Michigan. The Doctor is a powerful healer, and fine developing medium. His many Chicago friends will miss him. See his advertisement in another column.

Just as we go to press we learn that a meeting will be held next Monday evening, January 20th, at the residence of Mrs. H. H. Crocker, No. 461 W. Washington St., at half-past seven o'clock, sharp, to organize a Spiritual Conference. Those friendly to the investigation of Spiritualism, are cordially invited to be present, and take part in the proceedings.

LEO MILLER.—A correspondent, inquires about this miserable vagabond whose name we had hoped we would never have to defile our columns with again. The villain deserted Mattie Strickland, as every body knew he would, leaving her with a child and no means of support; where he now is we do not know, but no doubt he is still plying his nefarious practices.

There is now a prospect that the people of Chicago will soon have an opportunity of listening to the well-known Kansas lecturer, Hon. H. D. Mackay, of Leavenworth, as arrangements are being completed for him to deliver his famous lectures, entitled, "The Great Conflict" or "The Conflict between Science and Religion," about the 22nd or 23rd of the present month.

Brother T. H. Stewart, of Kendallville Ind., who has for some years done effectual work for Spiritualism in Michigan and Indiana, has been appointed missionary for Minnesota, by the State Association. Mr. Stewart passed through Chicago en route to his new field of labor last week, and gave us his pleasure of an hour's interview. He seems filled with earnest zeal for his work and with his long and varied experience it would seem that he is a good man for the work and we shall hope to hear satisfactory reports of progress under his fostering care.

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A. J. Davis' "Concerning the Conflicts and a Crisis in our House."

REPLY BY HUDSON TUTTLE.

I regard the lecture delivered before the First Harmonial Association of New York, December 4th, and recently published in the JOURNAL, as one of the most remarkable articles, in many respects, published in its columns for a long time.

Bro. Davis says, comparing the two: "Both sides have many things in common. Each party would, if they could, rescue mankind from the pit of Materialism."

Where, then, is the antagonism? It is thus stated: "While harmonizing in essentials, Modern Spiritualism and Harmonial Philosophy directly antagonize in the sphere of public uses."

First, Bro. Davis narrows Spiritualism down to its lowest expression, and then makes war with his definition. He says: "Very soon it becomes clear, and with an amazing distinctness, that the first and last, and all that goes between, of Modern Spiritualism, is summed up in the one word, Manifestation."

Then as to the means, he continues: "The means prescribed by Harmonial Philosophy for the attainment of these ends, are, first of all, light and strength and encouragement from the celestial sources, either mediately or immediately through the culture of the private spirit; through the discoveries and progressions of science; through the inventions of deep thinkers; through the inspirations of artists, poets, musicians, and all sincere writers; and, lastly, through the instructions which may be received by mediums directly from the hidden fountains of love and light."

Are not these the precise teachings of Spiritualism? By implication, Bro. Davis would be understood that Spiritualism does not teach by any of these methods. His quotations from the constitution of the British Association of Spiritualists, from Partridge and Newton, all show that he would be thus understood, and the same is made conclusive when he says:

"The builders have rejected the cornerstone." It is rejected, day by day, whenever a spirit communication is substituted for the intuitive dictates of reason; the cornerstone is "rejected" every time public or private duty is neglected to listen to tests, or whenever an hour is spent fruitlessly in dark circles, which hour might have been devoted to some needful friend, or spent with a wise book.

To this last sentiment every Spiritualist will say Amen! Spiritualism places reason first and brings to its tribunal every spiritual manifestation and communication, precisely as it would test the sayings or writings of mortals.

I grant that this is not always true; that the superstitious reverence for, and belief in, the infallibility of spirits, overpowers reason, but no one for a moment justifies this, on the contrary, all Spiritualists condemn it. Perhaps, also, the attendance at circles is sometimes carried to extremes. What does this show? That all circles should be condemned? This would be a most illogical conclusion. Were there no circles, had there never been any held, were there no mediums, what would be known of Spiritualism? Can Bro. Davis or any one tell us how we are to arrive at the facts of the next state of existence, except through mediumship? Perhaps he will say through what he calls the "Superior State."

While I recognize the possibility of such a state, in which the spirit arises to the consciousness of spiritual things, I know that it blends so inseparably with spiritual influence that it is impossible to separate the two. Does not the evidence of man's immortality rest on spirit communications, and every accurate conception of the future life on the same? Science set itself to the task of defending Materialism; religion failed to meet its attacks, and almost hopeless man turned to the "manifestations." They reassured his sinking hopes, revived his faith, gave him knowledge! What if he does go wild with joy? What if he does for a time yield to the fascination of a voice which dispels the gloom of annihilation with eternal life?

If a man were lost in the blackness of a cavern, and when hope had utterly failed, should see the light stream down through a cleft in the hitherto impenetrable darkness, would you blame him for giving a cry of joy, and neglecting everything else for the one purpose of escaping into the sunlight? The condition of the man who has no hope of immortality, is like that of the one in the cavern. When the possibility of spirit com-

munion dawns upon his mind; when he realizes that the dear ones he consigned to the grave as to oblivion, live and love in the Great Beyond, it is enough to blot out for the time every other emotion, and render tame and inconsequential the objects of the temporal life. But in time this will be righted, for so far from the "manifestations" being all of Spiritualism they are found to be only its basis; the rough-hewn blocks on which its beautiful temple rears its exquisite columns. The evidence of man's future existence depends on the "manifestations," and having demonstrated this grand principle the aspect of nature is completely changed. Hence the spirit intelligence which dictated "the Arcana of Spiritualism," begins that work with these definitions, which I think have never been gainsaid:

"Spiritualism is the knowledge of everything pertaining to the spiritual nature of man; and as spirit is the moving force of the universe, in its widest scope, it grasps the domain of nature. It embraces all that is known, all that ever can be known. It is a cosmopolitan eclecticism, receiving all that is good, rejecting all that is bad."

Who are Spiritualists? "Those who believe in a continued future existence and that departed spirits communicate with man, however else they disagree are Spiritualists; but only as they cultivate the noble faculties, and harmonize their lives, are they entitled to the name in its highest meaning. Can the Harmonial Philosophy furnish anything better in the 'sphere of uses'?"

Now I will not, in order to make the light of Spiritualism brighter, deny the work of the Harmonial Philosophy! I want no antagonism between them, and I think none is possible because both are so nearly alike, sufficient difference cannot be found on which to base contention. Spiritualism is the Harmonial Philosophy and a great deal more.

After making the most disparaging quotations in regard to Spiritualism, Bro. Davis continues:

"If you will contrast the literature of the Harmonial Philosophy with that of Modern Spiritualism, you will at once perceive that the list of the former is all for the development of the kingdom of heaven on earth. Contrast these, my Brother, and you will confess that something has really been accomplished. The five volumes of the 'Harmonia,' for example, contain instructions for the full and complete purification of the body of all diseases, and of the mind of all disorders. The laws of life and health; the laws and conditions of mental growth; the laws and methods of spirit-culture; the laws and degrees of spiritual intercourse; the laws and philosophy of true marriage, and perfect parenthood; the laws of religious evolution in the Pantheon of Progress; the origin of life on the earth, and the laws of immortality; the opening of the gates of heaven, and the voices of the angels ascending—all these, my Brother, do not mention the other volumes, cannot fail to add the individual and the whole humanity on the path toward universal health, harmony, love, peace, goodness, truth, and spiritualization. But do Spiritualists take unto themselves such or similar helps? This question should be answered in the light of truth."

I will answer in the light of truth. Spiritualists do "take to themselves such and similar helps." They read all the five volumes of the "Harmonia," they read all of Bro. Davis' books, and regard him as he is, a living fount of inspiration. At the same time they do not "contrast" his Harmonia with the books of other writers, but place them side by side. True, "something has really been accomplished" by the "five volumes of the Harmonia," but not all. The works of Epes Sargent, Dr. Crowell, Judge Edmonds, J. M. Peebles, Wm. Denton, Emma Hardinge-Britten, Morse, Home, S. J. Finney, J. R. Buchanan, J. B. Von Fichte, Robert Dale Owen, Howitt, Zolner, A. R. Wallace, Crookes, Hare, Brittan, Babbitt, Graves, Coleman, and a host of others each and all in appropriate spheres have accomplished something for human advancement; breaking the shackles of superstition or diffusing knowledge. We cannot take the "Harmonia," and spurn all these great thinkers, some of whom, as influenced by spiritual intelligences, and in their way, as inspired, as Bro. Davis is in his.

The Harmonial Philosophy has one advantage: its literature is almost, if not quite, exclusively from the pen of one man, A. J. Davis, and it may be appealed to as a whole, while the literature of Spiritualism is formed by contributions from innumerable sources, both spiritual and mortal. Of course it has endless variety, and all grades from the highest walks of knowledge to the most absurd nonsense of credulity and ignorance. From this mass, often conflicting, we are to gather the golden portion and discard the chaff and rubbish. This is precisely what is done with the writings with which the press daily teem. The valueless are cast into the waste-basket of the world. If the utterances of trance mediums are florid, vapid, meaningless, no one is injured, and perhaps this precious faculty of impressibility, after a time, will become rightly understood, and an important educational factor.

In conclusion, we say with our beloved Brother, "Verily, a house divided against itself shall not stand," but we make this exception: "Our house" is not divided and it shall stand! Nor is it built on sands that wind and wave shall wash away. It rests on the solid foundation of the material world, and its dome overarching the universe, is illuminated by the light of the spiritual influences.

The "manifestations" are simply a series of facts. They prove that man exists beyond the grave. We may pause here, just as our countess generations before Newton's time paused at the fact of the falling apple. His mind went beyond the fact. He seized the principle underlying all these innumerable facts, which lie at the foundation of the universe. In like manner the thinking Spiritualist seizes the fact of the manifesta-

tions and thereby unlocks the secrets of the spiritual universe. Look at it. Take the basic proposition—

MAN IS IMMORTAL.

What follows? Life is a continuity. The time old questions asked by child and sage: Whence? For what? Wherefore the mighty stream of human destiny? is solved. All science is brought to bear on the first question, all on the second, and the third is or will be answered by the infinite possibilities of the human soul, in interminable ages of its future progress.

ANDREW JACKSON DAVIS' COLUMN.

INDIGESTION, AN AMERICAN DISEASE.—Physiologists and medical practitioners well know that indigestion is the conspicuous malady of American civilization. Life in this country is a life of business. Repose or self-government at the table, is out of the question. The custom is, provide a large quantity of food, regardless of its variety and wholesomeness, bolt it with ravenous haste, wash it down with an excess of fluid, then jump up and hasten away to some intense intellectual or brain-busy work. The results are, a universal, general, bodily and mentally, a general irritability of temper; fretfulness and a diabolical impatience; moral irresolution, and an ungovernable temptation to self-murder, or the commission of violence upon others.

But this physical indigestion is tenfold more manifested by the American mind. Nothing is studied, except in cases where close application is a necessity of acquiring daily food. The habit of rushing through a wise and thoughtful book as though it were a dime novel, is universal. Then the reader will with unblushing composure, and not without pride, say that he has read (and of course mastered!) the volume, and is impatiently waiting for another equally eloquent and profound.

Ten years ago in Philadelphia, I was told by friends of the children's Lyceum in convention assembled, that the "Manual" was used up as to its contents, and that another book was needed to keep the children and adults interested. My reply was, and is, the lessons and topics suggested for clarification by leaders, and between the pages 66 and 70, were absolutely inexhaustible, because many of them are absolutely unanswerable, because the answers were unknowable in the present stage of human knowledge. The profoundest philosophers of Europe have not yet settled "What is life?" "What is matter?" "What is spirit?" etc., etc; and yet ten years ago, the Spiritualist teachers and officers of the Lyceums had used up the "Manual," and by convention decided that something new was required to keep alive the awakened interest. Mental indigestion was and is the malady; resulting in blot and in a knowing sense of having swallowed a vast quantity of important matter. One symptom is spread-eagledness; another is a feeling of great individual importance; but the worst of all is a miserable hysterical conviction that there is nothing more to learn.

On page 72 of the "Manual" you observe a series of questions for Leaders to solve in conjunction with the members of groups. One very faithful and conscientious friend of Education, Mr. A. E. Newton, with great care and particularity of detail, prepared a little volume, covering many of the topics on page 72, entitled "Questions of Children about themselves." He promised in that little work to produce another yet more advanced if the demand were sufficient to justify the additional outlay of labor and capital. Nothing more in that direction has come from him; hence we conclude that his first effort was swallowed without due mastication; that indigestion has supervened; a dissatisfied blot distends the intellectual receptacles of his readers, and of course "Enough is as good as a feast."

Would it be presuming to prescribe for this habit of physical and mental indigestion, a remedy? Let us try the experiment. Take less in quantity, of better quality, eat reverently, and masticate like the mills of God.

THE LORD'S CHURCH IN HEAVEN.—Twenty-one years ago, Mr. T. L. Harris, a most talented and poetically inspired gentleman, sought to kill out "Harmonial Philosophy" by establishing upon earth the "Lord's Church in Heaven." And he sat about the work with great eloquence and much enthusiasm. He wrote, he said, direct from sources of highest intelligences. When he published poems or hymns, he said: "All of them were the result of the presence and direct influence of the Angels of the Lord's Church." (See "Spiritual Devotion," page 6.) And moreover he said that his idea of the true priesthood was that of a class of men "who are led in all things by the Divine—who labor to unfold the interior truths of the Scriptures," etc. In one place he eloquently says: "I doubt not that I shall fulfill the task which is given me to do. I aim to combine the functions of the priest and poet."

Every one who, during the past twenty years, has followed the outgoing and incoming of Mr. Harris is aware of his great success, in a very limited circle, as performing Priest. He has written like a poet and practiced like a Priest. The Angels of the Lord's Church in Heaven have done their very best by him; yet he is, influentially speaking, performing the part of special God-sent messenger upon an exceedingly cramped stage. The opposition theatres are too much for his Lord, his Angels, his God; and in fact they are too strong for anything that is his. But the world is large, and there is plenty of room for many sayors, both male and female. Humanity is rather tired of the show; but any "stare" can command quite an audience.

A DENOMINATIONAL FALSEHOOD.—Looking over the 8th page of the Banner of Light (January 8th) I read these sentences: "The RELIGIO-PHILOSOPHICAL JOURNAL whose mission lately seems to have been to stamp out fraud even at the expense of stamping out Modern Spiritualism." * * * but I think the RELIGIO-PHILOSOPHICAL JOURNAL will come to grief first."

The hurtful point sought to be made is, that this publication (the R. P. J.) is an opponent of Spiritualism, and as such all Spiritualists should see to it that the paper is crushed out and killed as soon as possible. The barefaced injustice of the accusation is only equal to the evil suggestion of the denominational spirit, which invariably sets upon everything, and denounces everybody that ventures a reformation within the sacred circle. Examples of this spirit are remembered in all religious history. Luther, because he proposed to reform abuses in the Roman Catholic church, was set upon by the assembled powers. On a small scale witness what Harvard College did against the gifted medium and cultured man, Dr. Fred. I. H. Willis. Who does not recall the columns of denunciation in the Universalist papers against S. B. Brittan, Wm. Flintridge, J. K. Ingalls, * * * J. M. Peebles and R. P. Ambler? And who, among Modern Spiritualists, does not blush

with regret and profound shame at the unjust and bitter criticisms printed in their leading organs against D. D. Home, because he published "The Lights and Shadows of Spiritualism?" It is all nothing but the same old denominational spirit expressing itself through one-sided and unjust minds. Instead of honestly halting before the new criticism, asking fresh the question, "What is Truth?" the evil spirit of denominational bigotry and intolerance mounts the platform and howls, "He is a Jesuit!" "He is stamping out Modern Spiritualism!" "Let him not be read!" "Don't buy his books!" "Don't read anything he may write and publish! And above all, let his newspaper 'come to grief!'" Well, let us work and wait, and see how it comes.

PERSONAL AND CONFIDENTIAL.—It is understood and agreed that this "private" and strictly "personal" paragraph shall be kept snug and secure within the household of faith; that is, it is to go no farther than your confidential friend, who will straightway communicate the same, with suitable enlargements and appropriate embellishments, to his confidential friend, and the latter to his bosom chum, and thus you and I will keep the matter strictly between ourselves! The secret, which is too good to be suppressed, is this:

While on a visit in the western counties of New York last summer, where we had the great pleasure of renewing many sweet friendships, one day I noticed a sad, regretful look upon the countenance of a valued acquaintance. "What makes you look so sorrowful?" I asked. He observed me mournfully for a few moments, and then, in a subdued whisper, said, "Well, I suppose if you don't know it now, you will hear of it before long." My curiosity was fully aroused. "I do not understand you," said I. "What I refer to," he replied with a tremulous voice, "is what your brother-in-law (C. M. P.) told me during his last visit here. He hesitated. Kept still. Looked sadder and more sympathetic toward me. Then he continued: 'He said he had been studying Mrs. R.'s lectures and absorbing her teachings fully; and among other profound discoveries, he had been informed by her that your (my) mission or work was done!' A short silence. Then he added: 'Your mission was to prepare the way. But now the really New Dispensation was coming in; and the new savior was to be a woman.' At this critical spot I inquired, 'Do you know who my brother-in-law said or intimated was the new feminine savior?' The gentleman's reply to this was prompt and without obscurity. But who she is, or who she is to be, is left to the brilliant imagination of yourself; in all confidence, mind you!

You can also, if you please, imagine my great relief. My esteemed acquaintance still looked depressed and dissatisfied. Whereupon I proceeded to encourage his kind heart. I said (and this, by the way, is just what I say to you): 'A mission is something I never claimed above the legitimate work, however humble, of the least of my fellow-laborers in the thought-vineyard of these times. This claim of a special and personal mission from heaven to earth, is either deficient in true intelligence, or is endowed with an excess of self-esteem and imagination; and the claimant is not over-much troubled with what in old times was called 'conscience.' Therefore, when you next see my brother-in-law, please inform him that A. J. D.'s work or mission, is not finished, but that in common with his fellow-laborers, both women and men, and children, also, he will continue to employ his senses, materially and spiritually, to the end that error and unwholesome theories may be overcome by the TRUTH, as it is in nature, reason and intuition.'

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