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

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LECTURE BY HON. E. S. HOLBROOK.

Before the Spiritual Conference of Chicago, at its First Public Meeting, Jan. 26th.

SCIENCE IN RELIGION. Its Possibility, Practicability, the Results that Must Follow, and the Duties of the Conference in Regard Thereto.

In forming an association and presenting it to the world for acceptance, for its uses and advantages, it is well, in the first instance, to set prominently forth its distinguishing characteristics, that our designs may be rightly apprehended, our motives duly appreciated and our cause the more speedily advanced.

First, then, our society is of a religious character. It proposes for itself the religious field; the same field for inquiry and action as other associations known as religious societies. But, now and here, there is this distinguishing characteristic. The other religious societies of every age and country, we believe—but it is better that we confine ourselves for greater perspicuity to the Christian religion—the prevailing religion of our country—the Christian societies do not claim that the leading features of their religion are the subject matters of knowledge and of proof, as are other palpable scientific facts; but are all a matter of faith. In any respect they assume to know, it is only that which they consider they know from their subjective experiences, feelings and fancies; or from their faith in what they call the inspired word of God—all incapable of proof to others. They believe in the fact of spirit existence, and sometimes they may assert that they know; but they do not assume that they know of any experimental process, as we know the commonly accepted facts of science. They even deny that there can be any such knowledge.

While, however, they assume spirit existence they deny spirit communion with us while in the mortal life on earth; at least by any method within our control, so as to be available for the extension of religious knowledge. They even go so far as to deny such a thought, and assert that it is sacrilegious to think of it as a practical thing, and accordingly present all the barriers that they can against such a bold endeavor. Or, if it be admitted as possible, as in the Catholic church, such barriers are presented by the powerful priesthood there as to make the effort of no practical use to the common people. They are put under the ban and doomed to penance if they seek it.

On the other hand we deem spirit communion to be possible and practicable in the present tense, may, therefore, have knowledge of the conditions of spirit-life and their relations to us by information, experience and observations; and knowledge to such an extent that we may put it in order under defined laws; may reflect upon and discuss them as a body of fixed facts and principles and denominate them the science and philosophy of Spiritualism. Or, if we must speak more carefully in that the materials are yet in too crude a state, too illy tested, not sufficiently defined, then we say we have all the elements of such a science and philosophy, and it shall be our work to perfect them.

Now if it be true that we can so commune with the Spirit-world and discern the conditions of spirit-life by scientific knowledge, it is manifest that we have a great advantage against those who stand upon conjecture and faith alone—the same advantage that science has had and has against the myths of ignorance in every other department of human learning; the same engine of power for the discovery and application of new truths that we have in any other field of science.

Many of us have proceeded so far in our investigations that we feel assured, from actual demonstration, that the spirit of man survives the fall of his earthly body. Having acquired such knowledge, we present the discovery to the materialists and to those who languish for the want of proof. We are the only ones that can address to them any proofs acceptable to their prejudices, and to their mode of thought. We invite them to acquire the same knowledge, and to rejoice in the fact of immortal life.

We are assured also, next, of spirit communion within our reach, and to such extent that we may make appeal to the spirit intelligences for the correction of errors such errors as there may be in the religions founded in the myths and traditions of the distant past, those ages full of superstition, dark with ignorance, blind with prejudice, and drunk with senseless zeal. It would be a plain case if we were at odds about the character, conditions and methods of life of the people of a new continent, that the truth might be found by research among them, or by observations of them among us, if there were such opportunities.

I will compare the growth of Spiritualism, the knowledge, science and philosophy of spiritual worlds, with the growth of astronomy, the knowledge, science and philosophy of material worlds. While it was deemed that the earth was the centre of the universe, and the only place of life, the sun, moon and stars simply for lights thereof, some melting of the sand by chance upon the seashore by some fisherman's fire produced a magnifying glass. The glass, under

the genius and handicraft of man, grew to be a telescope. These stars are gradually revealed to the scientist's eye to be other worlds, and circles of worlds, far greater than our own, all at first seemingly in a chaotic confusion. The mind of man that first resolves the mathematical problems of the triangle, the circle and the sphere, forms an instrument of measure, and brings these movements, so wild and fearful to the savage, under the law of order; and so, at last, we have the truths of astronomy of to-day. The farthest limits of space seem to be furnished with worlds. By the same glass, by some resolution, aided by the kindred science of chemistry, these distant worlds are proved to be related to our own and to each other; one family, as it were, having one common origin, and proceeding from unitary design. And still the work goes on.

A different shape and turning of this glass brings up the infinitely small, and subjects it to our view. Here we have life—life everywhere, an infinitude of perfections—the wonders of the worlds below, as great as in the worlds above; and still the work goes on.

The spirit-power, commencing with the tiny ray, at first indifferent, unresolvable, without power or meaning, yet continually working out in various directions and by innumerable modes of action, by the movement of ponderable bodies with a show of intelligence, by entrancements, by obsession, by clairvoyance, by impression, by spirit voices and clairaudience, by spirit-painting, by spirit-speaking, by spirit-writing, by spirit-music, by spirit-healing, by spirit-materializations, and other methods too numerous to attempt to mention here and now, and every day increasing in power and significance, reveal the fact of Spirit-worlds; the interstellar spaces full of life; a revelation as much superior to the revelations of astronomy as mind is superior to matter. Experiences and observations of spirit phenomena, if not universal with all, are surely frequent, and are known to the ends of the earth. They are furnished by the angels of the Spirit-world; at the same time in America, Europe, Australia, everywhere, not occurring in some one locality, as in Judea, and the knowledge thereof waiting to be carried by doubtful methods to other climes and other ages—but ever present, and ever ready to be revealed to any one who has a perfect science; but those facts we study; we assay their qualities and values and significance, and we arrange them according to such laws as human reason shall find to obtain; but now such a science as was astronomy in its youth—a science as ignorantly opposed and as unreasonably as that was; a science more fiercely assailed by bigotry than that was—for no bigotry is equal to religious bigotry, and religion opposes more strenuously a new religious fact than it does a new fact or principle in the realm of materialism—a science that will make conquests greater than that; a science that will ultimately prevail, as that did, though it be by broken theories, dearly loved and cherished by the human heart, by the abandonment of old theologies, by the breaking of the idols—even the household gods that have been set up for worship or adoration.

Why may not science enter upon the field of religion as well as into other departments of human learning or acquisitions or thoughts? We can conceive of no absolute law why it may not. True enough, we may well conceive that it is more remote than any other the last and the most difficult to be reached, but that is not necessarily a good reason why it may not be reached at all. First, physics; then metaphysics. First a natural body and the knowledge that obtains concerning it and its surroundings; next a spiritual body and the knowledge that obtains concerning it and its surroundings. The judgment that it may not, comes from the priestly rule and teaching that they have Moses and the prophets, the word of divine inspiration, and hence a finality, an ultimate beyond which they must not go; and hence they expect nothing more. It is sacrilegious to hope for it, especially at the rude, cold hands of science, that would not spare their robes, their veils and their sacred shrines.

That which militates against the advance of science into the field of religion is not reason so much as it is prejudice, fear, pride of opinion, love of place, mental inertia, an indisposition to change, much stronger in religious opinions and principles than in any other. But how is it, we must ask, that the world may, and does, move in every other respect, and that it may not, and does not, in religion—that all education, all the sciences, all the philosophies, all the arts, shall be supposed capable of improvement, but religion, never? They may mount upon the hill-top of enlightenment, but religion must ever creep along the dark valleys, labor in the sloughs of despondency, linger in the valleys of the shadow of death, the searching mind of reason putting forth questions without the echo of an answer, the doubting heart inquiring and receiving only the threats of the second death, and the visions of eternal despair that shall overwhelm at last.

It was the fortune of the writer of this essay to live his earlier years near Worcester, Mass. At first Boston was far away—near forty miles—a long journey, and seldom taken, once in a life-time, perhaps; the road rough, stony, narrow, crooked, up hill and down, creeping along from town to town. But after wealth and intelligence increased, a grand turnpike road was built.

the valleys raised a little, the hills levelled a little, wider, smoother, straighter. It was now more pleasant to go to Boston, and the trip could be more often taken. In a few years a railroad was built, a wonder of wonders. The iron horse was harnessed and the journey to Boston and back was a pleasant trip of a few hours. Who now at Worcester, if any one should inquire the way to Boston, would point the way along the old cattle-paths, or even along the old turnpike road? But the road to heaven must be the same old way. It is wiked to think of any other. The uncertain, difficult routes of two thousand years ago, and those guide-posts, the supposed sayings of Jesus and of Paul and of St. John the Revelator (who revealed nothing), coming down to us through different languages, by careless and interested scribes and translators, many of them, perhaps, quite unmeaning at first (nor can the wisest commentators give them a certain meaning now), must be taken to-day and always as absolute truth, on which no improvement may be undertaken, because none can be made. And with this the dread announcement is made that along such a road and by such guides you must win your way—any, worse than this, that if you seek for a better way and more intelligent guides your everlasting destruction by that very fact is made sure; that if you will not believe Moses and the prophets, neither would you believe though one should arise from the dead. Science may look with a shining countenance and the bright eye of hopeful youth, but religion must be sower and dark as the age of iron. Science may cast its eyes backward—always back to the dark and dismal past in its longings and in its final efforts—and bring forward with it the infirmities of the darkest days of the infancy of the race. Science may sport with free thought and bold designs and take hold of the future with a happy heart, but religion must crouch with hands bound, with limbs fettered, with thoughts enslaved and chained by some immovable tether to the past. Science may march forward and deny "the divine right of kings" and form a government based upon the equality of all men—that one person is the equal of every other before heaven and before the law—but religion will still crawl and bear the yoke and maintain "the divine right of priests" to think for others and speak by the authority of "thus saith the Lord" what belief will be acceptable at the gate of heaven, and give passports to the few who are elected to be saved by grace divine. Humanity may be ashamed to go to some old and obscure and benighted people in the dead past, and around the Dead Sea, for the framework of their government and their political principles, but humanity is not ashamed to go there for its religious creeds and dogmas and articles of faith and for its only methods of salvation from the wrath to come.

And why is this? Why has this been? Why will it continue? It is the power of opinion to maintain itself when once established, while there is nothing to overthrow it but opinion that is not based upon a superior knowledge. But if we have knowledge; if we have such an amount of knowledge of demonstrative facts, orderly arranged, so that we have what we may denominate a science, then we have a power by which we will put to the test the claims of the church; if they be true or false. If we find them true, we give them still greater potency. If we find them or any part of them false, then so much as we shall so find shall be overthrown and shall come to naught.

Such a testing power we think we have; nay, more, we feel assured to say that we know that we have, if we are not mad, and we can trust our judgment and the evidence of our senses. Our assurances arise from such an amount of evidence as if applied to anything else, not entirely new and not altogether at variance with common facts and known laws, we should consider entirely conclusive. We are, therefore, bound to consider them conclusive here. But no man is so wise but that he may become more wise, and he should still continue in the search for more knowledge and for higher attainments. Our organization has in view the acquisition of knowledge. Our association has this in view for those who are the most experienced. We are on the search for truth, and our motto is "Investigation and free thought will lead us to the truth." But our organization is also for others—for inquirers. It is our duty as humanitarians, if we know that we have a good thing to let it be known, and so impart its advantages to others; that they may enjoy and profit by it as well. Our light should not be set under a bushel, but upon a candlestick. Here, then, we shall proclaim the facts as we have found them, which are the basis of our scientific philosophical religion, and ask all to kindly hear. Our address is made particularly to those who are tired of the old regime, and are seeking for something better. Their souls are the rich ground where the seeds of truth will take root and grow and bear fruit. As we hold that no one is essentially to blame for his belief, and hold, also, that belief cannot be compelled by sight else than evidence and reason, our propaganda hath this extent, do more: That we will let be known what we have found. If, then, others desire to see, and to hear and to know, it is well, and our pleasure

shall be to teach the better methods of religion. If they turn away and care not for this "pearl of great price," they will not be pursued with anything like Christian anathemas for their carelessness and unbelief, nor for their action on account of such non-belief. Paul, at Mars' hill, proposed to make proof of "the unknown God" that, he says, the Athenians worshiped ignorantly. The great body of religionists of to-day, though they accept the fact of spirit existence, and regulate their life and faith somewhat thereby, yet they are profoundly ignorant of it when it comes to a matter of knowledge. It is to them "the unknown." It is to this that we have directed our attention, and not without effect. To those who deny, and to those who ignorantly believe, we propose to declare and to make known. In almost the language of another, we can pronounce the invitation: "Come, all ye that labor with the great question of immortality, and are heavily laden with the doubts that hover over it, come to the instructions that the Spirit-world would vouchsafe to you now, and you shall have rest."

As the advocates of free thought, we do not establish, we do not call for a creed of faith in a religious sense which one is bound to believe; but it is no doubt asked what means we have for answering anew the great religious problems, and to report, if we have any report to make, what progress we have so far made. That which is called the Calvinistic theory—not to say but it obtained long before him, but not with the same perspicuity—the fall of man to a state of total depravity, a provisional redemption by the atoning blood of Jesus, Himself the very God, for such as should believe and be converted from sin, and the reprobation of all others with the doom of everlasting perdition, is that which mostly prevails in our country. There have been slight modifications by large bodies of Christians, and some others are now being effected, but hardly any of those who style themselves orthodox abandon and deny any one of these tenets.

All religionists have speculated upon the condition of the soul after death, and this among them all is the chief topic of interest. As they settle upon this, so they act and live in this life. The doctrine of the punishment of the unbeliever, immediately thought the human mind can project. They that projected the basis of total depravity, an idea that has no other place in the wide universe except among these religionists, and this attachment, eternal punishment, must be admitted to have furnished in themselves the best evidence of their adopting such a scheme as to man and his salvation. As to them, it would seem that we are obliged to consider their doctrine true. Evidently they made martyrs of themselves for the sake of their cause. But as to Deity, it is surely a blasphemy of the paternal power to say that He will inflict everlasting torture upon beings, children of His creation, and who can have believed only as He made them to believe. It is also the blackness of darkness that rests on Christianity as it is taught, a dead weight, a burden too grievous to be borne, and prevents its advancement and recognition. We say Christianity as it is taught, for we seriously doubt if Jesus, who said the Heavenly Father was more ready to give good gifts than earthly parents to their children, ever could have taught such a doctrine. We accept all His moral teachings that seem to be right and for the good of the race, as we do also the good of any other system. We accept without cavil His suggestions as to God giving good gifts. If there be a doctrine directly opposed to this, we must withhold our assent, and come to a further resolution of the question by a method that I come now to advert to.

Yet this doctrine of eternal punishment is the chief corner-stone of the whole Calvinistic system. It is the first and the last, the alpha and omega, the beginning and the end, the hub of the wheel. This failing, if it can be true that at any time, sooner or later, by any methods whatever, by progression, by growth, by conviction and conversion, or by blood, or by the Holy Ghost, or by pardon, all shall ascend from the depths below to the heights above, to joy and peace and happiness, then it would be comparatively a little matter what should be our belief, now and here, what church we belonged to, or if to none at all. For the grand conclusion would be, we shall finally meet in the "Delectable mountains." You are taking your course and I will take mine. It is but a choice of routes. Let me alone to my methods and my ways.

This doctrine of eternal punishment, elevated to such importance, has been the prime cause of all the persecutions for religion's sake, all the tortures, all the imprisonments, all the executions. First, the terrible state of mind produced by the faith in a personal, angry God, forever angry. As God sets the example, such is the reasoning and the impulse, so may I be. God tortures His enemies. So may I, and with unrelenting vengeance. He punishes for unbelief, and so may I; yea, I am bound to do it. Such a doctrine gave rise to that malignant benevolence,—malignant to all unconverted souls,—the torture of the body to save the soul; the destruction of the body to save the soul; the destruction of some, both soul and body, for the benefit of the souls of others, if so be they might be deterred by example, or in some way brought

or driven to a saving confession of faith. It is the same doctrine to-day that keeps alive the church dissensions, and fosters continually that church pride that is everywhere, and says: "I am better than thou." But what becomes of this doctrine in the presence of spirit communion? Here is a good exhibition of the benefit of knowledge as against conjecture merely; of fact as against diseased imaginations; of reality and reason as against the chimeras of dreamy fancy, and faith distorted by fear. It is apparent, at once, if souls are locked up in heaven or hell, or pass into a state of inaction, as some suppose till the resurrection day, that they cannot communicate. It is apparent, as well, that if they can communicate, they can determine by their own reports what is their condition. We may take our appeal from the beliefs of mortals to the knowledge of those in the world beyond. It is very pertinent on this question of eternal punishment, more so than any other, because more simply proved. If one in converse with spirits meets one who, according to his theology, he must regard as among the lost, and is surprised to find that he is not; or if he meets with one of the brethren that must have gone to the arms of Jesus or to Abraham's bosom, in some far-off heaven, and finds that it is not so reported, his preconceived notions are not verified but subverted entirely, and he must commence anew. Such occurrences have taken place so often, and with the same result, that the fact may well be regarded as established that the estate of the soul is there substantially as here; in the first instance not greatly changed, but with conditions improved, with powers enlarged, with capacities of growth depending on its own aspirations, efforts and energies, and happiness by obedience to law, and all irrespective of any scheme of salvation. The doctrine, then, of eternal punishment falls to the ground a mighty wreck with all its hideous proportions. And with this, all its corollaries, the whole troupe of ecclesiastical dogmas, the frame-work of theology, all built in error, either through ignorance or craft for power or through fear.

There has been, then, no fall of man, no total depravity, no scheme for his salvation, no redemption by blood, or otherwise, in their ecclesiastical sense or meaning. And yet these words may still have some place as vehicles of thought. Many say that he who becomes and may be depraved, but his depravity is not total and hopeless. Man must seek salvation and the proper methods. He must always strive for the higher life. There are saviors in the world, but everybody and everything is a savior that elevates to a higher and better life. But the chief of all saviors is human reason. The stone which the builders of theology rejected shall become the head of the corner. It is said that spirit communion—converse with the supposed dead—is not well received among the disciples and priests of the old theologies. At first it would seem to be very unlikely to be true, for this would appear to be precisely the one thing needful to all those who assert spirit existence and find a lack of proof to reach the unbelieving world. I range to tell, it is not so, and there is something else behind that diverts the natural course of things. And it must be this, that the communing spirits in their reports do not sustain, but subvert, their theology. If the spirit came and announced that he was just from hell, loosed for a season from the burning flames by the good angels that he might come and warn his brethren of earth in the language of the present, to believe in Jesus, pay the minister his dues, and "flee from the wrath to come," he would be called forth with into the pulpit, and all would be invited to hear, and to receive the awful warning. There would be no end to the consternation, and God would be praised for His love and care—not for lost souls, but for souls that might be lost.

But alas! for these preachers of a partial gospel, such is not the case. It is not a voice from hell, nor is it a voice from heaven—their hell and their heaven. Therefore they say it is but a pretended voice, a simulated voice of the devil, come to deceive man and make his damnation sure.

Such is the logic, and such the force, and such the effect of an appeal from the courts below to the courts above—from those who do not know to those who do know—a court above for the correction of the errors of humanity, where they have established their creeds upon supposed facts, which either are false or not known to be true.

Such is the character of this organization that we place before the public. If our supposed facts are facts; if they by their number and upon investigation, resolution and philosophy, form a science, we have a power that will move the religious world as other sciences have done in their order, and that will march on to conquest. Our advance will be slow, as has been that of the other sciences in their respective fields; perhaps slower than they, as religious inertia and stubbornness excel all other. Perhaps we shall meet with more virulent opposition, for religious bigotry and spite excel all other; and that which takes away gods, idols and occupation from the priesthood all at once shall surely receive no favor at their hands. Conscious of the possession of powerful truths now, and which are unfolding every day, we will faithfully do the early-spring work of the husbandman and wait for the harvest in due time.

Learn to labor and to wait. We who have in charge any part of this movement, involving new methods in religion.

FRAGMENTS FROM MY EXPERIENCE.

BY HUDSON TUTTLE.

Thus in the first place we find that the evidence of Spiritualism rests on the pure manifestations, and that these are demanded at all times, and by all individuals, whenever their thoughts are directed to the next life by the death of those we love.

2. To ignore the manifestations, is to rob Spiritualism of all its living vital force. We accept it because it says to us that the fountain of inspiration has not run dry, but gushes forth as clear and bountiful now, as in the past.

3. If such be the object and value of the manifestations the more we have of them the better, until the two worlds are brought face to face and death disrobed of its terrors.

4. As mediumship is the only channel of communication between the two worlds, it cannot be when rightly understood an undesirable possession. All its dangers arise from ignorance. It is a sensitive condition of the spirit, and the blitheness of every human being.

5. This faculty is susceptible of cultivation to an extent only bounded by the sensitiveness of a spirit freed from the physical body. How to effect this desirable cultivation should be the study of every medium.

6. In this culture I have alluded to two methods, the first by becoming simply a passive instrument in the hands of the spirits. This leads to a remarkable sensitiveness, but is the destruction of the individuality of the medium.

7. The cultivation of mediumship should be the absorbing study of every medium. It is not a gift bestowed by miracle, but is governed by fixed laws, and subject to unchanging conditions. Its functions are fraught with infinite consequences, and are too sacred to be trifled with.

8. While this view does not justify immorality on the part of mediums, it palates their shortcomings, and teaches us charity. Wrong is wrong under all circumstances, and while we in our eagerness to hear from our spirit friends, will accept of a single drop of water in a mass of slime, or drink from broken pitchers, overlooking the most untoward surroundings, we desire and demand the medium into a pure spiritual atmosphere.

The home circle in the main fulfills the essential conditions of a selected one. As to the promiscuous circle, it should be avoided, as certain to yield unsatisfactory results. Each siter is accompanied by related spirits, and there is confusion in the control if not in the circle.

At the home-circle, where the family gathers, the missing ones, take unseen their old familiar places, and how sweet to think they are still united with us in every feeling.

ing) ... we urge the holding of such circles ... They are the holy communions, which all our souls with quiet and restfulness.

The true missionaries of Spiritualism are its mediums. They are a countless host, for to every one publicly known there is at least an hundred unknown beyond the immediate circles of their friends.

The humblest mediums are doing a vastly greater work than they deem, often amidst want, persecution and self-sacrifice. Truly they shall receive their reward. It is thus evident that to neglect or discourage the circle is to strike at the root of Spiritualism.

The great meaning of Modern Spiritualism is that mediumship is the common heritage of mankind: a faculty capable of culture, and the means whereby we can learn the nature of the next life.

As to the frauds perpetrated in the name of Spiritualism, investigators are as much at fault as mediums, for they have been so insatiable and urgent in their demands for impossible manifestations, that the impressible medium has yielded, and often the frauds with which he has been charged are but echoes from the circle.

NOTES, GERM-THOUGHTS, FRAGMENTS.

BY SKLDEN J. FINNEY.

IDEAS.

Ideas are centres of force, or power in history; inductively then they must be centres of formation in creation. They are eternal. Axioms cannot be conceived as beginning to be. The axioms of mathematics are ideas.

Substance is eternal. The laws of Substance are therefore eternal. But the laws of Substance are defined in axioms of mathematics. Man interprets all things but himself by himself; [himself he interprets by God].

Reason is the only universal solvent; the one eternal organ of things; infinite code of the laws of nature; the conscious mathematical exponent of unconscious facts, forms and forces of nature placed above the forms of nature, to indicate the capacity and extent of the evolution of her hidden powers.

[Mr. Finney, while in the California Senate, opposed with all his power the legislation against the Chinese. In his speech on that subject the following characteristic passage occurs:] "Gentlemen, talk of a white man's government, as if white men could commit no wrong; as if white man's governments never did commit any wrong; as if to be white, was to be virtuous, and righteous, and divine; as if the phrase 'white man's government' was necessarily one and identical with just and liberal, and right government."

But what develops "spirit"? The senses. A person born blind can never conceive color. A person born dumb can never speak, a person born deaf can never hear, and a person born without the other two senses and born deaf and dumb and blind, if he could live a hundred years, could never develop intelligence or "spirit."

Communication ... In rapping at the door of the JOURNAL for admission, a word of explanation is necessary, in justice to myself, for the apparent intrusion.

My object and desire is a friendly debate, such as I have often enjoyed personally with many of our readers, some of whom are among my oldest and truest friends, as also to give my reasons for "proof" of such existence, which are proofs to some, and have not been "proved" to me.

While a member of this happy household, I enjoyed occasionally the society of many prominent Spiritualists, among them Mrs. Cora L. V. Hatch, Martha Hullett and many others; always attending their conventions, meetings, public and private seances, and heard and saw many things which were extremely interesting and instructive, as well as very strange.

Upon it is based truly the almost universal belief of immortality. Man always seeking additional joys, regardless of the degree of happiness enjoyed by him, and never finding during life, his satisfactory goal or stage of happiness, he cheerfully clasps the doctrine of immortality and eternal happiness to his heart, the more readily as it comes transmitted to him through parental authority, and from generations of the past who have honored and cherished as divine truth its most gratifying promises.

Although foreign to my argument, permit me here to say that I have often argued to impress upon my Christian friends their inconsistency in discarding Spiritualism, and that if immortality is a fact, the Bible daily looking ground, and nothing in the former inconsistent with the latter, Christians, as well as all others, must look to Spiritualism, and cannot look to anything else, to furnish proof, or abandon the belief entire.

But lack of space forbids me to notice your criticism in detail, and I must make my arguments general. I am well aware that in talking through a "spiritual" paper, to intelligent men and women who have, or at least who think they have, good reason and proof for the faith they cherish, that I am treading upon delicate ground, yet if my judgment of their intelligence is correct, they will all be pleased to hear whatever sense, if any, I may have and offer.

The direct answer then to the questions above must be: No! No spirit is ever seen, or ever makes itself manifest, except after the birth and development of the physical body. This being conceded, what is the only logical conclusion? That the development of spirit is entirely dependent upon the birth of the body.

I quote from my "Tribune" article: "There is no effect without a cause. Our minds are a cause, caused by our physical organism. We have no knowledge of mind, ever springing into existence any other way. Yet if mind exists after the dissolution of our organism, there is then an effect without a cause. The cause which produced mind, which kept mind active, is removed, therefore mind must cease. No mind ever being seen outside of a physical body (except by Spiritualists!) and which cannot be proved in court) proves that when the cause which produces mind is removed, the effect vanishes also. Then how can mind of the dead, which is in the same condition as the mind of the unborn, exist independent of the body?"

Are these not facts? Then what does it prove? That "spirit," which science recognizes as mind only, is entirely the result or product, so to speak, of physical organism and dependent upon it for its origin, development, activity and continuance, the same as music is evolved from a music-box, or time indicated by a clock.

From the foreign correspondence of the Chicago

Medical Review for September, 1878. I extract the following as the words of one of the greatest scholars upon the field of pathological anatomy: "That to him it was a reason, to suppose that any human being was immortal, as a separate cell, that would be considered a small part of the one mass, and construct out of it a separate immortal part. He believed that the immortal part of man was the same as the immortal part of a match. When you burn the latter, carbonic acid remains. After death our bodies undergo a slower form of combustion, and the carbonic acid, that is the result of this process, never is or can be destroyed. The name of this man, never is or can be destroyed. He lectured on the dissection from all parts of the world. He lectured on the use of knife and microscope has made the nature of the human body a study of a life-time, yet he, like all others, has never yet discovered the soul. His name is Rokitanzky, of Vienna.

Phrenology also proves the dependence of mind ("spirit") upon the quality and quantity of brain, matter or organs, and has never yet announced to the world its discovery of mind without brain. He says that as the "bumps" so the "spirits." All beings act out their nature as forced upon them or caused by their physical organism, and observation proves its truth. Also that as the body grows old and decays, the spirit declines with it.

Death ensues. The eyes are closed and the body goes back to dust "from whence it came." Now you say when the eyes are shut, and the ears that heard, and the mouth that spoke, and the brain which caused emotions and memories, are annihilated in form and have assumed other shape; that still, somewhere in space, a "spirit" floats or exists, who can see without eyes, hear without ears, and speak without organs of speech, who can also remember and reflect, as when in possession of a brain.

Across the street from my window is an old romantic graveyard, where the cattle feed in blessed ignorance of their cannibalism, and the fate in store for them when in turn they will be eaten by the superior animal, you or I, in blessed ignorance of our cannibalism. A few years ago many graves were opened and their quiet occupants removed to our new grounds, "Lawn Ridge." It afforded me, intense interest at various times to see the coffins "resurrected," many of them crumbling to pieces, exposing to view skinless bones. I was instructed in the absence of the relatives to cause the removal of three, by the same spiritualistic friend in whose house in former days I so often enjoyed a debate with good old "grandpa." He was a very enthusiastic man, and in great earnest often told me that he would "come back" and give me a rap so I would become convinced. Alas! I never saw him again as a "spirit," but only his body nearly ten years after. I'll confess that at the moment I did wish for "that rap." I longed in vain. We covered him up decently, and conveyed him and "grandma" and our "Darling Minnie Y—?" to their last eternal resting place.

Oh! for "that rap" and hearty shake of the hand, recognition, and a personal greeting between friends and relatives who are said to float around us, and "spirit" life would be a bright reality!

But I must be brief. Let us who have never seen a "spirit" endeavor to realize its existence outside of a body. A "spirit" while it has no weight, not one grain, is said to possess outline, form, as when in the body, with the exception that all deformities and imperfections, such as lack of arms, legs, etc., are gone, and perfect symmetry has taken their place. Thus an old person with false teeth, bald head, wooden leg, would leave all deformity behind, and make a "spirit" in the bloom of youth, with rosy cheeks and rounded form, as if in the prime of manhood. Infants, it is said, grow into man or womanhood, but when fully matured and of beautiful shape, unlike all else in nature, cease changing, and for tens of thousands of millions of years remain as if only twenty. "Eternal spring time, and un fading flowers," according to Swing and other Spiritualists, prevail here "and the mind reveals no ignorance and weakness. The houses are marble palaces, the occupants angels dressed in spotless robes," etc.

My suggestion that spotless robes necessitate milliners and weavers and washerwomen, to make, weave, wash and iron them, you meet with the child-like answer of Joan of Arc, when she said: "Do you suppose the great God cannot afford to clothe his servants?" There may be a deep science in this, but I pray you, please tell me how "spotless robes" are made, and of what material, and how God does clothe his servants?

While these questions may seem "jocose" yet, I assure you, they are offered in an earnest spirit of inquiry. But let us analyze the nature of a "spiritual" body a little more definitely. It has outline and form, as when in the body. Does it contain "spiritual" physical organs? I mean organs that correspond in shape and function with the heart, liver, stomach, brain, teeth, etc.? If it has a stomach, it must possess the nature and functions of this organ, and receive food, and contain gastric juices, etc., digest it. This in turn necessitates food and a place for its growth, its preparation, and this necessitates the cultivation of soil to grow it; farmers and laborers, then cooks and stoves and fuel to cook, and makers of stoves, and diggers of coal, etc. etc., ad infinitum, and you have again the physical world, its cares and troubles over again, and nothing more. Is this not so? If physical food is not eaten, if blood does not circulate and the heart beat not, of what use are these organs? And if of no use and the "spiritual" body does not contain them, what gives it, after these are all annihilated, its original outline, size and shape, and what portion is it that is left? Is it not a shadow, or rather a creature of man's morbid imagination, a soap-bubble which explodes the moment it comes in contact with a small amount of practical research?

But you say electricity, magnetism, ether and other fluids and forces of nature, are not conceivable either. But they and "spirit" have nothing in common. The former are inorganic and easily conceivable as an aggregation of atoms in fluid forms filling all space or penetrating the porous bodies of what we call solids or matter. The latter, if they exist at all, must be organic, and can only exist in this organic form, in the space not otherwise occupied by an organic body. We can conceive how flour can go through a sieve, but can not conceive how the latter can go through another sieve without destroying its original form. So neither can we conceive how a "spirit" body can enter, and leave a physical body without total disintegration of its organic form. Admitting each part of our body to contain a corresponding "spirit" part, how can the spirit escape with and out of each limb, each finger, each microscopic nerve, each organ, each cell, each tooth, each hair, (think of it!) through the pores of the body or through the nose or ears or mouth, at death, and yet remain a perfect organic whole?

A thousand other difficulties arise in my mind in regard to the possibilities of "spirit" existence, but lack of space crowds them out. There is one question yet, however, I want to ask our good editor, upon whose patience and space I have already trespassed altogether too much: As "spirits who return" are generally seen in the same clothes worn while yet living upon earth, same jewels, same spectacles, if any, same canes or other decided characteristics of their attire, when yet it is a fact, that this same clothing, same jewels, same spectacles, etc., may be safely locked away in some closet or other place out of reach of either "spirit" or medium, is it not positive proof that the medium or other persons who claim to see these things, do not see them in reality; and being deceived in the case, came, etc., and this part of the vision being surely deceptive, the "spirit" within the coat is imaginary also? Surely old clothes are not immortal!

Yours very truly, OTTO WERTZSTEIN.

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Value of Physical Phenomena.

The mental and abstract phenomena of Spiritualism were paralleled a century ago by many of the similar manifestations in mesmerism and somnambulism. Puysegur, as far back as 1784, witnessed some of the most marked phenomena of clairvoyance in a young peasant whom he mesmerized.

From this class of phenomena numerous students of the subject have consistently drawn legitimate proofs of the existence of spiritual faculties in man. Several German writers on mesmerism, sixty years ago, took this view of it, and Colquhoun, a Scottish barrister, author of "Isis Revelata," eloquently pleaded (1836) that Spiritualism and immortality were proved by the supersensual facts of clairvoyance, prevision, etc.

But, though to many minds spiritually disposed the subjective phenomena displayed in somnambulism were proof sufficient of spiritual powers, the public at large remained unimpressed. A well-authenticated story of supersensual vision, of accurate prophecy, or inexplicable diagnosis, would call forth a flippant paragraph or two from the newspapers, serve for a nine days' wonder, and then be forgotten by all except those who were scientifically sure of the fact.

Evidently something more was wanted wherewith to give the human mind a realizing sense of its immortality; and it came in the physical phenomena that broke out at Hydesville in 1848. All gratitude then to the good Providence that supplemented what was already known, but which had proved insufficient for many, by the physical phenomena of Spiritualism! To undervalue these is fatuity; to slight them, to think of dismissing them as unmeaning, or as ministering solely to coarse, unspiritual wants, is to break in pieces the ladder by which we have been helped, and thus to prevent others from availing themselves of it as a means of satisfying them of the stupendous power of spirit over matter.

It is our misuse or our misappreciation of the phenomena that is in fault, and not the phenomena themselves. The divorce of one class from the other, of the abstract from the concrete, the physical from the mental, would be like the violent separation of body and soul. To underestimate such a phenomenon as that of "materialization"—a most stupendous proof of the power of spirit over matter,—is to put aside with ignorant and arrogant unconcern one of the most suggestive and inspiring facts ever revealed to mortal man by the bounty of the Spirit-world. It is to render ourselves unworthy of an inestimable boon; a truth pregnant with the grandest promise and the sublimest issues. It is to reject a proof, such as Christ gave to his disciples, of the existence of man after the dissolution of his earthly body.

The frauds that have been mixed up with the materialization phenomena should merely incite us to renewed study and investigation.

* Says that respectable Don Quixote of the New York medical profession, Dr. Geo. M. Beard,—"Worse experiments in the name of science never were made, not even by the Committee of the French Academy in the early days of Mesmer, than those which now, under the auspices of Charcot, are exciting the astonishment and the wonder of scientific Europe. Charcot's mistake consists in not discerning the vital source of power." What a prize this Dr. Beard would have been for the spiritual pen of Mollero! These "six sources of error," the discovery of which Dr. Beard seems as proud as Dr. Carpenter ever was of his "unconscious cerebration," as we have already shown, are merely an amplification, without addition, of this one caution, which every investigator, with a modicum of brains, naturally has, namely, guard against the doctrine of a "vital source of power." This is the whole substance of Dr. Beard's speech about his "six sources of error." Monsieur Jourdain's teacher must step back, and let Dr. Beard occupy the stage, as the better comic character of the two.

investigation. Having once convinced ourselves of the great fact, we should lend our aid to place it on such a basis of scientific certainty that all sincere inquirers may share in our knowledge. This is not to be done by going over the same ground night after night with mediums who do not faithfully co-operate with us in our scientific efforts; we must find such as will cordially and honestly do this; who will earnestly help us in our researches; show that they are superior to all disguises, evasions, and insincerities; and cheerfully submit to conditions which they must know are essential to the complete satisfaction of honest skeptics.

Not to disparage, but to regulate, and give their proper weight to, the physical phenomena of Spiritualism should therefore be our object. We do not regard the spiritual and bodily senses as at variance in this quest for the truth. In every well-ordered and sincere mind they will be in perfect harmony. The one class of phenomena supplements and strengthens the other. There is nothing in a physical phenomenon as physical that subordinates it to a mental phenomenon; the difference is all in ourselves; in the interpretation we put on it, and the lesson we draw from it. Let us not undervalue the material; for it may be nothing more nor less than the spiritual in another form. Let us not think of discouraging an earnest and reverent investigation, free from all carelessness and all ribaldry, into all the physical phenomena of Spiritualism. They come equally with the mental from an omniscience that has regard to our highest welfare.

Relations of Spiritualism to Materialism.

Because we are in favor of Spiritualists showing their true colors, and avoiding combinations, calculated, if not intended, to create misconceptions in the public mind in regard to their real views, much dissatisfaction has been expressed by that part of the so-called "liberal" and materialistic press, arrayed in deadly opposition to Spiritualism. The following remarks are from the Index, published in Boston:

Mr. Giles B. Stebbins, of Detroit, in a letter to the Chicago Religio-Philosophical Journal of Jan. 4th, infers from "the irrepressible conflict between Spiritualism and Materialism" that the attempt to unite the two in a common organization, is futile and mischievous. He professes the policy of strict sectarianism for Spiritualists in their meetings and publications. This he has an undoubted right to do. But we cannot concede his right to blame those who favor a larger and nobler policy, especially when he falls into misrepresentations of their opinions and conduct.

Mr. Stebbins is abundantly able to defend himself, and we leave to him the task of answering the charge of having fallen into any misrepresentations. The attempt of the Index to make it appear that any thing like "sectarianism" influences our desire to keep Spiritualism before the public, un-mixed with the antagonistic views, and un-solicited by the slanders and the scoffs, of the materialists and free religionists, is what we now have to notice. Our supreme ends being directly opposed to theirs, the question is, shall we take such a course as to convey the impression that we are in full accord with them, and meekly take their buffetings without even a show of a disposition to ward off the blows they are aiming at what we believe to be the most important subject and the grandest truth of the age, namely, Spiritualism pure and simple?

When they urge us to come in and help them in regard to certain incidental and collateral questions, on which all liberals, whether inside of the sects or outside, are in perfect accord—questions of unjust Sunday laws, non-taxation of churches, etc.—and when we see that the direct object is to make this partial fraternization instrumental in advancing their own peculiar Sadducean or anti-spiritual movements, we simply say, "No, gentlemen, we prefer to fight on our own hook. You well know that we are just as quick to do battle against every form of injustice or bigotry as you are; but we have no idea of co-operating with you to cripple and defame Spiritualism."

Of Spiritualism, the Index not long ago remarked: "What phenomena occur? The witnesses have not yet learned to separate what they have actually seen, heard or felt, from what they merely infer."

Here is a compliment indeed for the Zöllners, Fichtes, Hoffmans, Butlerofs, Scheibers, Wallaces, Wylds, Sargents, Crookeses, Buchanans, Eccleeses, Varleys, Flammarions, Dentons, Crowells, Colemans, Bloedes, and we know not how many more, who have testified to the transcendent phenomena of Spiritualism. They and the ten thousands of intelligent men and women, here and all over the world, who have satisfied themselves fully and finally of the great facts, have simply confounded their "inferences" with what "they have actually seen, heard, or felt." In other words, they are imbeciles, incompetent to distinguish between what actually occurs and what they stupidly "infer" as occurring.

So much for what the organ of the "free religionists" thinks of us! What the materialists think and say, and what amount of freedom they would allot to Spiritualists to defend themselves from aspersions on their capacities and their facts, was sufficiently shown at the late Watkins convention; and the columns of the Investigator, which would now cajole Spiritualists into a league with the most virulent of the anti-spiritual elements, bear testimony to what is said when the co-operation of Spiritualists was not directly sought for, or its need anticipated.

Many of the best of our Spiritualists were at one time wholly skeptical as to a future state; many were stubborn materialists, and of course we have no other than the most fraternal feelings towards those who are

still struggling in the Cimmerian gloom of materialism and Sadduceism. Before the year is out, they may have developed into earnest Spiritualists. But we have no intention of deceiving the public by making the boundary line between the two systems indistinct or wavering. The two are as diametrically different as the Ptolemaic and Copernican theories of the universe. The accusation that we are "sectarian," in emphasizing these differences, and guarding the public from misapprehension, is about as just as it would be to say that the physicist is "sectarian" who holds, like Virchow, that the evolution theory is not proved; and this in opposition to an over sanguine Darwinian, like Haeckel, who wants evolution taught in all the schools as a fact of absolute science.

A "common organization" such as the Index and the Investigator want, would no doubt be very serviceable in enabling them to use Spiritualist journals for advertising their movements and calling attention to their assaults on Spiritualism. We have no wish to abridge the publicity that may be given to these assaults, for we do not fear them, and are always ready to meet them. But we are not one of those given to cry at one moment "Good Lord," and at the next, "Good Devil." We have declared ourselves Spiritualists, and in the term Spiritualism we comprehend not only the soul of man but the universe, seen and unseen. We hold that the origin of all things was and is spiritual, by which we mean that Mind with an object rules in the universe. This is our simple platform, and we do not mean to have it appear that we are quite as ready to accept any other platform, even one diametrically antagonistic. In all movements for the public weal, whether political, social, or reformatory, we shall be prompt and active for what we believe to be right; but the JOURNAL is published for the exposition, purification and advancement of Spiritualism, pure and simple; and on this line we mean to fight it out, let who may desert, or flock to our standard.

The Intelligent Operator at the Other end of the Line.

Under this title our esteemed London correspondent, W. Stainton-Moses, M. A. (Oxon), has lately delivered an interesting address before the British National Association of Spiritualists. In it he claims that the identity of some of those of our kind who have lived on earth, and have left it at the dissolution of their physical bodies by death, is proven to demonstration. On this great fact depends much of the interest and importance of Spiritualism. Does the real man live on with unimpaired identity? This able and careful investigator answers "Yes," and we need not say that there are thousands of sincere and intelligent Spiritualists in this country, who will uphold and fortify him in this decision.

It would take up too much of our space to follow him through the facts, experiences, and logical processes, by which he gives his reasons for the faith that is in him. Suffice it to say that they form an impregnable chain of argument and proof.

"For a long time," he says, "I failed in getting the evidence I wanted. My state of mind was too positive. Bit by bit, here a little and there a little, that evidence came." The facts he adduces—and which he could multiply greatly—lead him irresistibly to conclusions, which point:—

1. To the broad fact that intelligence is perpetuated after bodily death. In other words, they point to a securely laid foundation (it is nothing more) for the revealed doctrine of the immortality of the human spirit.

2. To the conclusion that the human spirit, after its separation from the body which has clothed it on earth, loses none of its individuality. In other words, they lead to the hope that we may live after we have departed this life, and that we shall know and be known to our friends.

These two great principles—personal immortality and personal recognition—once established, our author regards as carrying in their train the whole code of personal religion. He says:

Am I to live on after my body is dead? Then it concerns me to know where. It depends greatly on myself. My salvation must be of my own working out, the imperceptible yet perpetual product of the acts and habits of my daily life.

Are my friends not lost but gone before? Yes, and if I desire to join them and associate with the pure and good, I have won my love and admiration here. I must live as in their presence, and endeavor to lead the life that has elevated and ennobled them. I must live as in the very sight of God, a life of self-abnegation, and self-discipline, as one who subdues the flesh to the spirit, and subjugates the temporal to the eternal.

In short, the whole fabric of religion, so far as it affects man, excluding for the moment the worship due to the Supreme, receives its sanction and stimulus from these doctrines which are becoming integral parts of the daily life of so many amongst us. In days when a fading faith has relaxed its hold on human life, when religion, as a binding power, is losing much of its vitalizing influence, and becoming less and less a factor in the formation of the national character, we are being by the mercy of God whose response is never wanting to the aspirations of his creatures, brought face to face with the reality of our true spiritual existence.

Of the baffling and puzzling things in Spiritualism—the inconsistencies and short-comings which disaffect so many impatient and shallow observers—our lecturer wisely says:

"The buffoonery that too often passes current for Spiritualism; the fraud and folly that besmear it; the unclean things that get mixed up with it; the vagaries of the unbalanced minds that are inevitably attracted to a new and fascinating subject; these I deplore, but contemplate without dismay. They are ephemeral, and will live their little life and die. Even of human ignorance, nurtured by human folly, they will yield to advancing knowledge and increased sense of responsibility, when the true moral significance of the subject is recognized among us.

"And when they are dead, or when men can look through their foggy atmosphere to the light beyond, it will be seen that the moral grandeur of this much abused Spiritualism, rests on the firm foundation of knowledge, of unperpetuated human life, whence flow naturally those deductions of our own embodied life which I have before indicated. Nay, more! These cardinal principles

will be found to be the underlying principles of a revelation which I must still believe to be Divine, though it has been so grossly misinterpreted by man, so grievously adulterated with human glosses and misconceptions."

All this is in harmony with the views of our most advanced thinkers. If Spiritualism means any thing, it means something immeasurably beyond the conceptions of those who regard it merely as a curiosity or a wonder having no connection with our moral and religious welfare. We are glad to learn that Mr. Stainton-Moses intends to embody his studies on this subject in a volume of the size of his "Psychography." This last is one of the best contributions that has yet been made to the science of Spiritualism; and a work from the same pen on "Spirit Identification," will be a much welcomed companion volume.

The author brings to the study of Spiritualism, not only high scholastic culture and literary ability, but the qualifications of a medium for both physical and mental phenomena. We know, therefore, of no one in our ranks better qualified to enrich the science and literature of Spiritualism with contributions that shall have great present and permanent value.

Swing-Bible-Raps.

Dr. Swing, in a late Wednesday evening lecture at Hershby Hall, talked on "Some of the Essential Qualities of a Divine Book," and did not consider its infallibility or miraculous and divinely inspired origin essential. This view of the Bible is a forward step, and is so far well, but we must confess to a lack of decided point and clear emphasis in his way of looking at these theological follies. He discussed miracles as follows:

The Roman Catholics had gone to the extreme of accounting all to God, and they had miracles, and many of them, to this day. There were not many miracles, but any there were, were dignified miracles. Such things as table-jumping and rapping, or potatoes moving about, were not dignified. There needed to be fewer miracles, and these worthy of a God. Christ's miracles were all noble, and of good and immediate results. It was not necessary to believe that Adam and Eve were persons of God to make clothing; the reason for the miracle was wanting; if they had it come into their hearts, it was only as God had worked since. Even in Chicago, a year ago, a woman who had been a paralytic had been miraculously healed.

Verily the good preacher is yet "ignorant concerning spiritual gifts," and must show himself to be so to the very intelligent Spiritualists who often hear him. None but an ignorant man would thus flippantly toss aside facts full of deep and divine significance, simple yet not trivial. When the rap, or even the table-moving spell out name and age and familiar words and forgotten facts that make the heart thrill and the eyes fill with tears, coming as tests and proofs of the real presence of dear friends and kindred, the dignity of a simple fact is sacred and sublime. When Mr. Swing knows and feels this, he will be too wise and too well-mannered to utter such words. Would it not be well meanwhile to be as respectful and tender of the feelings of Spiritualists, as of those of persons of orthodox tendencies and feelings?

Let him study psycho-physiological and spiritual science, and he will learn that the same "good and immediate results" which he says followed the miracles of Christ, are daily reached among us; that more sick are healed by magnetic and spiritual influence to-day than all the multitude healed by Jesus and the Apostles; and that this is all in the realm of law, and is not held miraculous.

If Prof. Swing would look beyond and above raps and their like, into the vast and rich realm of spiritual fact and law, he would be saved the necessity of talk about potatoes, as pointless as that homely but useful vegetable, and would rise above this flippant treatment of a great subject and this thoughtless trifling with the views and cherished experiences of some of his best hearers.

We notice in a daily paper that at Prof. Swing's annual reception at the Palmer House:

After the guests had begun to leave and the formal reception was over, Johnny Hand's orchestra essayed some dance music, and what had begun as a reception terminated in a very enjoyable dancing party, which was kept up until towards midnight.

Now we enjoy dancing very much; we see no harm in the amusement when properly conducted; and think it an evidence of progress when a clergyman's reception can end in a dance. Yet we must say in all candor that we fail to see anything very "dignified" in modern dances or in the scene presented at Brother Swing's dance.

Ohio Doctors want a Law.

The "regulars" of Ohio are now making an effort to get the legislature to enact a law similar to the one now in operation in this State against which the people are generally moving by a petition for its repeal. As we have heretofore said, all class legislation is dangerous to the rights and interests of the masses. Admit but the fact that the rights of the people can be abridged by a law made for the protection of a class—that the profession of medicine must be excluded from the right to heal the sick, and you set up a dangerous precedent. For if the law has power to prescribe what system of medicine the people shall be allowed to employ it can with equal propriety assume to dictate the forms and ceremonies of religion under which all must worship.

It is a well-known fact that all valuable improvements in the practice of medicine have come through innovations upon the established systems. Had it not been for these, bleeding, blistering, leeching, and cupping, with the use of mercury, antimony, arsenic, copper, opium, salt-peter, opium salts, jalap and cream of tartar, would today have constituted the *Sumum Bonum* of medical practice.

Shall all improvements cease now, and all wisdom die with the physicians of the pres-

ent day? Is there no room for any farther advancement? Have the "regulars" to-day attained the summit of all knowledge, and decided with Dr. Beard, that "it would be unscientific to investigate?" The importance of this movement can not be over-rated if we would retain our civil and religious liberty; for every unjust encroachment which is allowed upon any of the sacred rights of the whole people in the interest of a few, tends to bring forth new swarms of vultures circling for their prey, and soon one after another of our dearest rights will be swept away.

All these efforts to limit the powers and privileges of the many for the benefit of the few must be met at once; and all law-makers who favor such schemes must by the people, independent of all political parties, be consigned to merited oblivion, if we desire to retain the vestige of civil liberty and popular sovereignty.

The people of Ohio and other States, should lose no time in getting up a petition adapted to the nature of the movement in each respective State, and have it numerously signed and placed in the hands of their representatives for action against the passage of such a law.

The Kisingbury Discussion

Mrs. Kisingbury, secretary of the British National Association of Spiritualists, having within the last two years joined the Catholic church, is now disposed to undervalue the religious element evolved from Spiritualism. She finds fault with the article by Mr. Stainton-Moses, in which he claims this element for Spiritualism.—Quite a discussion has grown out of the communications *pro* and *con*, which have been elicited. Mr. Theodore Ellis, in a gentlemanly way, administers some pretty sharp hits, which we think Miss K. will be all the better for. He says: "Miss Kisingbury recommends that the subject of Spiritualism should be confined to a few qualified individuals who should give to the world whatever may appear to them to be for its benefit." Thank you, I would rather not have my experience dictated to me in this fashion. I prefer, when and how I choose, to examine and report inferences from them. Miss K.'s teaching is precisely the doctrine of the Roman church, which has taken upon itself—for a consideration—to organize a belief for me." It is quite needless to say that Mr. Stainton-Moses carries too many guns for the light craft, with the Pope's ensign at its mast-head, which Miss Kisingbury steers. Her views are not likely to make much impression. They remind one too much of *Æsop's* fox after he had lost his tail. He found it very hard to persuade his fellows that the loss was an advantage and a beauty.

HOPEFUL TIMES.—Verily the outlook for Spiritualism was never more hopeful than now. To a superficial observer, or to the poor psychomaniac who has lost his balance in the wake of man-made "materializations," the spiritual horizon only portends destruction. But to the calm well-balanced Spiritualist or investigator the present stormy chaos betokens a clearing sky, and though tossed upon a tempestuous sea he fears not, for he knows the storm is necessary and that the thunder which causes cowards to quake, and the forked lightning which scorches so many will leave the spiritual atmosphere clear, fresh and inspiring. We have faith that the storm will cease, and that the glorious sun of Spiritual Truth will shed his warm, quickening rays in the darkest shadows; for in the spiritual heavens we see the promised sign, the bow of hope—our well attested phenomena, the good sense and good morals of our people, together with the wisdom of the higher powers in spirit-life who will aid in shaping all things for our ultimate good.

C. FANNIE ALLYN lectured before the Spiritual Conference of this city on Sunday last to an audience which filled the hall to repletion. The speaker more than met the anticipations of her audience. Many constant attendants upon Spiritual lectures for twenty years, pronounced her closing poem the finest they ever heard from a trance medium. This lecturer is on her way to fill an appointment at Carthage, Mo., where she can be addressed. Those who desire to hear brilliant lectures, replete with sound sense and appealing to their reason, will do well to correspond with this lady.

Since the State convention at St. Johnsbury, Vermont, Capt. Brown and Mr. Vandercrook have been at Northfield, West Randolph, and St. Albans, Vt. They are now filling the Captain's engagement for the Brooklyn, (N. Y.) Society, and desire week-day engagements. Engagements for one or both of them, can be made for the Sundays of March and April. Address 135 Grand street, Jersey City, New Jersey.

RELATIONS OF SPIRITUALISM TO MATERIALISM.—This most important subject deserves careful thought, and should be thoroughly understood. We hope our readers will give the position of the JOURNAL a critical analysis, and show wherein they think we are unjust or unwise.

PAY YOUR DUES.—A large sum in the aggregate is due the estate of Mr. Jones, also a large amount by subscribers to whom the JOURNAL is now going. Justice demands an early adjustment of these matters, and we hope each reader who is behind will consider this a personal appeal.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONICAL PHILOSOPHY.

The Spiritual Cause in Philadelphia.

The poet Goethe has said, "It is the province of true genius to disturb all settled ideas." The truth of this sentiment is verified in the brilliant lectures of the young scientist, Prof. B. C. Eyster, who for the month of January, is filling the rotunda of First Society, Academy Hall, Eighth and Spring Garden streets. He starts his audiences occasionally with some innovations on the old line of thought, and gets us all in a thinking mood. Like Solomon, he makes the square state that there is nothing new under the sun, all that appears new is a rearrangement of the old. He believes in a God that makes the law, and then by the potent force of that law, the creature is evolved; in a word, God makes the law, and the law makes all that is created.

His lectures indicate the critical student and the ripe scholar. Every outlook proves that the earth is being flooded with new thoughts, and men who are observant must perceive that great changes are constantly taking place in the mental horizon of the world. Revolution is at hand, and our first duty is to unlearn the conflicting, galling lessons of the past. This will be our hardest task. Then, when the mind is freed from these early prejudices, and like Isaac Newton, we are enabled to see the sun's sacred Temple, and receive the inspirations from the angel-world, then only are we fit to enter into the sanctum sanctorum of the Most High. To enter this divine arena, we must have a pure heart and a holy nature; then we fully realize the words of Jesus: "Blessed are the pure in heart, for they shall see God."

Those who stand in this sphere of life, are qualified to stand in the front ranks of Spiritualism and guard its divine interests. Practically, I find that by living up to the highest teachings of this inspiration, I become keenly sensitive to all that is inharmonious in myself, in another, and in the nation; and to do an injury to another, is dealing as double blow to myself. In fact, the man who is himself well, will find that he will finally press too heavy on his mental skull; and to do unto others as I would they should do unto me, is the treasure laid up, that ennoble the man, glorifies the spirit, and brings heaven to the soul.

Those who sit in circles often witness scenes and hear confessions that fill the heart with sorrow. In fact, the man who is himself well, will find that he will finally press too heavy on his mental skull; and to do unto others as I would they should do unto me, is the treasure laid up, that ennoble the man, glorifies the spirit, and brings heaven to the soul.

A case in point: At the residence of Mrs. Phillips, a good test-medium of this city, a few evenings ago a spirit came and accented a lady of the circle whom I did not know, and said: "I have followed you for weeks, being attracted to you, by seeing you placing leaves and flowers around my body. I saw it all, when you removed the cloth, as people came to look at my poor, emaciated form. I stood there as a spirit and wondered why you were so interested in me, and why you were there?" The lady replied that she was there in the interest of the undertaker, and that she remained with the family until the body was interred, owing to sympathy she felt for them.

The spirit mother was grateful, and said that on earth she opposed Spiritualism, but the great love she bore to her family, and the desire she had to let them know that she still lived, urged her to linger around this lady with the hope of reaching her family by this channel, and gave her a message to take to the "loved ones at home." Thus we see how important it is to have a right attitude in life, and take only "truth for authority, and not authority for truth."

Laura V. Ellis and brother have been giving their cabinet séances at Lincoln Hall, now for two weeks, with considerable success. Laura is a fine little lady, and a good medium combined; and in kindness to her venerable old father, now passed to spirit life, who introduced her to the public years ago, every Spiritualist should take Laura by the hand.

Every reader of the JOURNAL should feel grateful for the effort it is making to sustain pure mediumship; and to drive to the wall the charlatan and the fraud.

Thank God, the processes of spiritual growth are stirring and animating in their operations, and many must fall through the sieve; but we into them that are found wanting in the day when the sheaves are brought to the garner house of God.

JOHN A. HOOPER.

Mrs. Kate Blade.

To the Editor of the Religio-Philosophical Journal:

Permit me to relate the results of a sitting with Mrs. Kate Blade, of your city, whom, I consider, possesses rare mediumistic gifts. As we were seated ourselves at the table, Mrs. Blade said to me: "There is a spirit here who is very much attached to you. I think it is a man, and it seems as if he had not been long in spirit life." I replied that I would be glad to hear from him, whoever he might be, and asked if he could give me a message on the slate? Three loud raps on the table indicated, "Yes." The medium then held a slate under the table with one hand, while the other joined my hands on the table. The room was perfectly dark, and I saw nothing but the slate that I am positive I could have detected the slightest movement on her part. In about five minutes, during which time I had constantly engaged Mrs. Blade in conversation, four distinct raps announced that the writing was done, and on her slate was found written: "Darling sister, God will bless you for your care of me. I was not contented with you. I want things so strange, so different."

A name was signed to this message commencing with "D.," but the other letters were too indistinct to be recognized. Mrs. Blade took the slate and said, "Is it Daniel?" and instantly the raps answered, "Yes."

I will here say that the beloved brother from whom the manifestations of spirits do come, passed from the earth-life last November, after a long and painful illness, during which I was almost constantly at his bedside. He had several times expressed a dread of death, and I had hoped he was not conscious when the final summons came.

There was no possible opportunity for the medium to know anything of my affairs. She simply knew my name, but otherwise I was an entire stranger to her. The facts in regard to my brother were not known to any person in this city except myself and husband.

Mrs. Blade is a quiet, unassuming lady, apparently deeply interested in the remarkable powers with which she is endowed, and manifesting a desire to use her gifts for the best good of humanity. Her specialties appear to be slate-writing and rapping, but I understand that she has excellent power also as a clairvoyant and healer of mediums. During the sitting to which I have alluded, I was the grateful recipient of many words of cheer and friendly greeting from friends on the "other side," but will not trespass upon your time and space to give further details.

MAY THE ANGELS CONSTANTLY WATCH OVER AND BLESS OUR TRUE MEDIUMS AND ENABLE THEM TO PERFORM FAITHFULLY THEIR HIGH AND HOLY MISSION!

JULIA M. CARPENTER.

J. Murray Case desires certain sentences in his article on the "Birth and Death of Worlds," to read as follows: "Science demonstrates that the moon is a dead world without sea or atmosphere." "The smaller the radius taken in by a planet or satellite, the sooner will its nebulous matter be cooled." "Millions of barrels of water are changed into steam daily." "The time will come when rain will cease upon our planet almost entirely; when the alluvial soil will burn like steam." "This combustion would continue until every particle of matter capable of furnishing carbon or liberating oxygen or hydrogen, would be changed."

Mrs. G. F. Richardson writes: "The organs of the body do not work. It gets better very number, it steadily improves."

Boston Notes.

BY CAPT. H. H. BROWN.

When first I came to Boston, I was inclined to say, "Spiritualism is dead here," and as I went into the surrounding towns, I still repeated that opinion. That was four months ago, and in the light of further knowledge, I have come to say, "Not dead, but like all other movements in these hard times, it is in a state of collapse." Like the giant under Mt. Etna, it is only sleeping and occasionally it turns over to let the world know it still liveth, and then the whole theologic mountain shaketh.

I was in Boston in 1870 and 1872, and there was then a great deal of public interest in the cause, and that interest has, thus begun to be revived in the Parks and Public Meetings. Throughout Eastern Massachusetts, there are efforts to revive the interest of the palmy days of Spiritualism, but I fear the time is not yet ripe and that it will only prove a spasmodic showing, and that there is yet life, but not enough to put our philosophy where it can have much effect in directly moulding public opinion. Yet one must not judge of Spiritualism from its public meetings. It is to be judged more from its power of leavening existing institutions, and in its private ministrations. Literature, theology, and even science, are taking a more human tone because of our light, and all are glad that they may thus borrow of us. A serious question whether in time to come Spiritualism will be thought as a peculiar faith, or as a philosophy sort of by existing organizations, and taught as a part of their faith. In this view I am strengthened by this Eastern trip, and the lack of zeal, self-denial and moral courage in our ranks, will allow the golden opportunity to pass, and others will win what we might; yet coming generations will not care whether or not the church emancipated them. I have hoped for years to see the earnestness that characterized other religious reforms, characterize this, but it cannot be, and in reformation work, Spiritualism must take a second position, and teaching angel communion, only to have that ere long taken from it by the church.

In all great humanitarian works, though Spiritualism is not the end, it is the means, and it is the end in itself. It is to be judged more from its power of leavening existing institutions, and in its private ministrations. Literature, theology, and even science, are taking a more human tone because of our light, and all are glad that they may thus borrow of us.

A truer index of growth is found in the number of private and public mediums and the attendance upon séances. Boston has many public mediums. Those advertised in the Banner are only a tithe of those in the city. The signs on the corners, and they comprise all the signs. There is a large number who advertise in the Herald as clairvoyants, that are under that name carrying on respectable business, and Spiritualism suffers in consequence. There are, however, a great many true and trustworthy mediums, and inquiry of the Spiritualists or the columns of the Banner will direct one where to go.

Nearly every afternoon and evening there are public séances, by one or more mediums, and on Sunday evening there is a variety of them. By the increase of these workers and the attendance upon séances, I learn the great and steady growth of our philosophy. From personal experience, I can say little of the mediums of Boston, for I saw but few. For seven years I have known the reliability of Mrs. Frank Campbell, 12 Indiana place, Miss Susie Nickerson-White, Hotel St. Elmo, and Mrs. S. A. Wilde, 81 Indiana street, and during this visit had renewed evidence of their powers. A new young medium, Miss N. B. Lophon, 48 Hayward place, I can speak well of from personal experience. There are many others whom my friends recommend, and whom I would have liked to have met, but the fault is partly their own.

Regarding mediumship as the foundation of Spiritualism, I desire to encourage all worthy ones; and being prominently in the work myself, and a stranger in the city, I took it for granted that any mediums that wished to see me would invite me, and hence intruded upon me. I long ago decided to speak only from personal knowledge of any manifestations.

In a more public way the cause is cared for by Sunday meetings in various small halls, where by the love of attraction many gather to hear local speakers or take part in conference. In some of these every one should find a place to fit him, for there are, as there should be, all grades to all grades of minds.

Parker Memorial Meetings are the "upper ten" meetings this winter. Like all the rest of the meetings mentioned above, there is about them much of the "mutual admiration" that clings to our young cause, like down to a young man's lip. Time will remedy this however. These meetings, as far as address and influence, are a success, and I hope they may become a permanent institution.

Mr. Colville, of England, opened the course, and has since held independent meetings in Faine's Memorial Building. The spiritual public at once "enthused" over him, and he is to fill the platform at Parker Memorial in February. He, like all trance speakers, has a wonderful flow of language, and this always holds and draws an audience. He is a phenomenon in whom I would have liked to have seen his years and development, and yet compared with many of our old veterans, he is a boy in thought, and the high praise of the Banner does injustice either to its editorial wisdom or to the truly great minds on our platform. As a curiosity, Mr. Colville will draw, but I question if he wear long and well. His appearance is in every way against him, and he is not a success as a public speaker and repellant. Personally he is pleasant little fellow, and I rejoice that, young and inexperienced, he has found so warm a reception here.

John Tyrman made a good impression upon the public last Sunday, and we wish him success in this new world, surpassing that he had in the new one of the Island continent.

To the Editor of the Religio-Philosophical Journal, and long may Bro. Colby live to cross swords with the JOURNAL. He is an old veteran in the cause, and for past work deserves a monument, and if to-day he and I are not in full accord on some points, still I would say God speed to him and the Banner. The great public will judge of the truth, which is probably in the golden mean, that neither of us has. I have no objection to Bro. Colby's yet found. So tilt away, truth will be the gainer. To Bro. Colby, Wilson and Day, and all the attaches of the Banner, we have only good will.

To the Boston Progressive Lyceum, we are grateful for the free use of Amory Hall one evening, and would ever remember it. The Lyceum did not meet our anticipations, and yet the officers deserve great credit for their perseverance, and have doubtless taken the best means of keeping up an interest in it, but to us in leaving out the intellectual drill of class lessons, they have destroyed the great benefit to be derived from the Lyceum. It is like a Kindergarten with the object lessons left out. Still, to come together and sing and march and have a few recitations, is better than the Sunday School, so since half a loaf is better than no bread, let us not be too critical.

We had several pleasant meetings with the Spiritual Union. This is composed of twenty-five members, and they have for seven years met semi-monthly at the residences of its members, for a séance and a social. No one admitted but members save upon invitation. It has been a means of drawing the members closely together in friendship, and also of developing several mediums, and is an evidence that Spiritualists can act in harmony when once the right way is taken. We had rare pleasure in those meetings, and would like it if there were more of them to cheer the public worker on his way.

Persons desiring to keep posted in regard to the progress of Modern Spiritualism are advised to send in a subscription to the RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago. It is the recognized organ of the Spiritualists of the North-west, is ably and carefully edited, and its columns team with news items, communications and reports of the progress of mediumship. Such are at all interested in this matter of whether "When a man dies shall he live again?" will find this paper full of satisfactory reading. The price is only \$3.15 per year. Address, Colonel J. C. Bundy, No. 92 La Salle street, Chicago.—Lacon, 21, Jan. 18, 1879.

E. W. Watson writes: I should be very sorry to miss a single copy of the JOURNAL, for I consider it the very best publication of its class in every particular, and sincerely wish it was read and truly appreciated in every family in this country.

J. C. Danner writes: The JOURNAL is improving; if it were not so, I would have discontinued it before this.

The Cause in Michigan.

BY CAPT. H. H. BROWN.

We have just had a course of splendid lectures from Bro. Peebles, on his "Travels Round the World." Such lectures are calculated to lead the people to higher and better conceptions of the mental. Let us live to go forth and return laden with the grand and sublime truths of the past. But this calls for something more. You are aware that the Spiritualists of Michigan have united their working forces with the Materialists or that element we are pleased to call "liberal." That is all well to far as we can harmonize; but when we come before the multitude to expound truth as we see it, and as they see it, then we see the great gulf that lies between us, and I feel like giving them a "drop of water to cool their parched tongues." We teach immortality as a great grand truth, not to be doubted, and ask the people to look up to the angel-world for help, comfort and love, and their spirit friends will come to them with the all-wise chain of universal brotherhood and love, lead them by the still waters. Men have been placed on our rostrum who preach the reverse—in so many words say that they do not believe that spirits can come and control any one to deliver lectures, or that any one can see spirits; and they are highly recommended by the officers of our Association, though it must be known to them that they are not Spiritualists, abusing, as they do, all religions, and those who believe in them, and not even having any certain belief in the immortality of the soul, much less in "spiritual manifestations," and they so declare, and yet after giving some six lectures, know and know that all such speakers, sailing under the banner and protection of Spiritualism, will always do our cause harm; they have done it here in Sturgis. I have no objection to "Bob" Ingersoll or his kind of talk, when he fathers it himself; nor do I have any objection to Mr. York, who, I believe, part of the time, sails under the cognomen of "Bob" by the officers of our Association, though it must be known to our laws to preach their Materialism, and abuse us and all other religions just as much as they please, but while they are doing it, I propose they sail under their own colors, not mine.

I don't propose, in short, to encourage a speaker who calls those through whom spirits manifest, "bumblers," to their faces. I don't propose that all such speakers, sailing under the banner and protection of Spiritualism, will always do our cause harm; they have done it here in Sturgis. I have no objection to "Bob" Ingersoll or his kind of talk, when he fathers it himself; nor do I have any objection to Mr. York, who, I believe, part of the time, sails under the cognomen of "Bob" by the officers of our Association, though it must be known to our laws to preach their Materialism, and abuse us and all other religions just as much as they please, but while they are doing it, I propose they sail under their own colors, not mine.

Your "Hints" should be accepted in their entirety, and acted on by all honest inquirers, mediums and publishers. It is well-known that many of each of these classes are dishonest. The first, because they have some ulterior design in pretending examination; the second, because they commit fraud upon the inquirer; the third, because they reject facts, or endorse what are not such—against all of which good and wise men should be on their guard. A common plea by many is, that the saturated atmosphere of a certain room or house, or the constant aid of a particular individual or company is necessary or largely conducive to proper results. The value of such claim is doubtful, especially where the mediums and their spirit aids are more accustomed to each other than to the time and place. If it were otherwise, why do not such mediums as Foster, Slade, and a multitude of others, require a particular spot, instead of changing their spots all over the earth?

You are right in recommending the hands of the mediums be held in dark circles. Without this or some equally sure precaution due confidence cannot be given to the voice or touch of professional mediums. Why do not such mediums as Foster, Slade, and a multitude of others, require a particular spot, instead of changing their spots all over the earth?

If a professed professional is detected in a cheat, it is a question with Spiritualists and others, whether they accept any after-profession by the same person. As Andrew Jackson said, "If he fool me twice, it is my fault." And it is a question also, whether a genuine medium who will trick should have the confidence of the public to the disadvantage of others equally as genuine and more honest.

You are specially right, also, in suggesting that the supposed good or bad character of a medium should not be considered presumptive guarantee of good faith in advance of a trial; at the same time a known bad character, spiritually or otherwise, should be avoided, and left to seek his aviation from temporal ills by learning to do well.

It is unfortunate that secular journals, more or less, should ignore the mighty spiritual facts of the age; but it is much more unfortunate, and more painful to the injury to the cause, that some spiritual publishers will first espouse the pretensions of a so-called medium, swallow him whole, or be swallowed by him and his confederates, and after a wholesale exposure, not by prejudiced disbelievers, but by good Spiritualists themselves, re-affirm the claims of such detected tricksters, with as much simplicity or duplicity as if said good-natured and glibly champion should catch another man with his wife in flagrante delicto, and should throw up his hands and cry, "We want more evidence."

Go on in your uncompromising course, and you will command and receive the respect of all honest people inside and outside of the cause.

J. F. SMITHS.

Spiritualism and Materialism.

To the Editor of the Religio-Philosophical Journal:

I see the Investigator and the Index are stirred up by my letter to your JOURNAL on Spiritualism or Materialism, which letter they do not publish. I stand on my record, and have no change to make. For Spiritualists to advocate Spiritualism in their meetings, and to give their aid and approval to Materialists or Orthodox, when they act in good faith and in good spirit, and for Materialists to advocate their views in their meetings in the same way, is common sense and fairness. To join with all or any, Materialists or Orthodox, for practical reform, has been my method for thirty years. To decline setting or speaking with those of whatever opinion who fail to treat my honest opinions on a free platform, with the same respect with which I should treat theirs is simply self-respect and justice. The statements I made of the lack of this respect on the part of certain Materialists, I stand by.

I see in the Investigator the names of the officers of a new society for the purpose of defending persons from the injustice and inquisitorial attacks of Anthony Comstock. A good object, but first on that list stands Mrs. Laura Kendrick, next Mrs. M. B. Peebles, and then Mrs. A. S. All as avowed free-lovers, it looks as though these defenders would only help us out of the frying-pan of Comstock into the fire of free love. Let us have neither frying-pan or fire, but clean ground in clean company.

Yours truly, G. B. STEBBINS.

Detroit, Mich., January, 1879.

Hugo Preyer, of Canton, Ohio, says: Allow me to state publicly that as far as W. B. Keene's mediumship is concerned, I believe it to be genuine, but as an individual he is a fraud of the deepest dye. If desired I will give the names of reliable persons in Cleveland, Ohio, whom he has swindled (by borrowing but never returning), from \$100 to \$500. Telling lies, which only the deepest dyed villain can be guilty of. I also wish to say to said Keene that if he does not soon make restitution he will be punished to the full extent of the law. Hoping that you will publish this, I remain as ever a true friend and honest medium, and firm believer in Spiritualism.

To the Spiritualists of Minnesota.

BY CAPT. H. H. BROWN.

DEAR BROTHERS AND SISTERS:—For various reasons and a multiplicity of causes, best known to those who have been intimately connected with our Association, many of the Spiritualists of Minnesota seem to have fallen into a state of apathy and indifference as regards the welfare of the cause and Spiritualism generally. Not that they are any less believers in the Spiritual Philosophy, (for the true Spiritualist can never go backward) but through the shortcomings of some of our mediums and lecturers, they have nearly lost confidence in all. Hence there has been a falling off in the attendance at our sessions. At our last Convention in Farmington, our number was smaller than ever. We were disheartened, and felt like "giving up the ship," and allowing ourselves to be submerged by the waves of adversity, and become lost to sight, rather than to make any further struggle for life; but at this critical moment, we heard cheering words from the invisible world, bidding us be of good cheer, assuming that, notwithstanding we met in sadness, we should go away rejoicing. And so it proved. Our meeting on Sunday afternoon will long be remembered by all who attended it. We received a most soul-stirring appeal from the Spirit-world through the mediumship of Miss Susie Johnson, and felt that we had obtained a baptism of the Holy Spirit, and were away full of our number as smaller than ever. We were disheartened, and felt like "giving up the ship," and allowing ourselves to be submerged by the waves of adversity, and become lost to sight, rather than to make any further struggle for life; but at this critical moment, we heard cheering words from the invisible world, bidding us be of good cheer, assuming that, notwithstanding we met in sadness, we should go away rejoicing. And so it proved. Our meeting on Sunday afternoon will long be remembered by all who attended it. We received a most soul-stirring appeal from the Spirit-world through the mediumship of Miss Susie Johnson, and felt that we had obtained a baptism of the Holy Spirit, and were away full of our number as smaller than ever. 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Continued from First Page.

gion, stand in a very important position. We are among the pioneers and in the interest of the two worlds. Let us give to everyone that asketh of this water of life. Let us be true to the best of our ability to our charge. Let us search for, let us obtain, let us teach, let us live by, let us die by the truth.

May the Infinite Spirit, the God of Science, the source of all life and wisdom, inspire us with the due measure of the knowledge of the truth and of zeal in action; and may the finite spirits, the subordinate intelligences, the ascended saviors, now working as ever for the greater good here as there, be ever near with their sweet influences to plant and cause to grow within us that regard for ourselves and that love for humanity that shall raise continually to a higher life.

DEVOTIONAL SPIRITUALISM.

Being Short Sunday Exercises for Spiritualists.

[NUMBER THIRTY-ONE.]

[The thinkers and seers of all the ages have been laid under contribution in this Series. Credit will be given in due time; but no distinction is here made between what is original and what is selected or compiled. These articles are prepared by a competent scholar, whose wide research and great attainments will fit him for the task, and entitle his labors to the highest consideration. It is to be understood that in publishing what appears under the above head, we do not thereby, necessarily, endorse it all.—ED. JOURNAL.]

When one is told that the whole of religion and morality is summed up in the two commandments of love to God and to one's neighbor, and that obedience to each of these involves and naturally fulfills the other,—one is ready to exclaim, as many do at first sight of the sea, "Is this the mighty ocean? Is this all?"

Yes, all! But how small a part of it do your eyes survey? Only trust yourself to it, launch out upon it, and you will find it has no end; it will carry you round the world.

As we mix in life, there comes, especially to sensitive natures, a temptation to distrust; we find that men and women are not always what they seem, or what we imagine them to be. We find meanness and treachery where we supposed there was inflexible honor. We find a breach of trust where we had imagined there was immovable integrity. Then comes disappointment. We begin to think friendship a cheat, smiles hypocrisy, words the means of disguising thoughts.

Perhaps the friend to whom you confided your letters or your money has betrayed you grossly. How difficult it is to curb your sentiments of indignation and disgust! Must we not hate moral turpitude and deformity. Christ says: "Love your enemies"; but how can we love what is hateful? Shelley, the great poet, who, though not a Christian, seemed to assimilate intuitively the highest morality of the great Teacher, retaliates thus on a malignant critic:

"I hate thy want of truth and love— How can I then hate thee?"

This is the true, the godlike feeling. He who has wronged you, has he not wronged himself more? If he has acted basely, then by a law as inevitable as that of gravitation, he must either recognize his wrongs, and make amends for it, or else be precipitated by it into fouler depths and darker experiences, until revelling nature pleads for succor, and realizes that sin is sooner or later its own avenger, and its own usurper, since it heaps up fearful interest, simple and compound. In revealing these great laws of our being, Spiritualism exhibits its claim as the very life-root of all great religions. It declares to us that all that degrades and pollutes our spiritual nature in this life bears its inevitable fruit not only here but hereafter; and that by our own efforts only, God's grace assisting (as it always does, when it is sought)—by the earnestness of our own will, and the devotion of our own acts—only by these—can we escape from the consequences of our evil doing and evil thinking.

"By one's self," says an Eastern sage, "the evil is done; by one's self one suffers; by one's self evil is left undone; by one's self one is purified. Purity and impurity belong to one's self. No one can purify another."

We cannot be transported to the skies on another's virtue and merit. The butterfly does not become a symbol of immortality by being borne aloft in its caterpillar state, but by developing wings of its own and soaring in the element adapted to its advanced state.

We all know better than we do. We aspire to far more than we accomplish. One of the great moral signs of man's immortality, is his boundless desire and capacity. Friendship, love, knowledge, virtue and wisdom, all require an endless duration for their perfect fruition in the souls a great truth this—but one that must be learned from the experience of a long life. "I doubt not of our immortality," said Goethe, in his old age—"for nature cannot dispense with our continued activity." Only two convictions did he always have and express: the one was that there is a conscious God who in what concerns the history and education of humanity has a will and a purpose; and the second was, that there is an individual immortality. Schiller and Lessing held the same high convictions; were no churchmen; were hostile to ecclesiastical fashions and robes; for them, the great truths of God and immortality were all-sufficient. In the highest sense they were religious men. "What is my religion do you ask?" writes Schiller: "truly not one of all those you have named." "And why not?" "Why not? Because of religion!"

"You speak to me of love to God," says a doubter. "There you address me in an unknown language. I know not what it is. I cannot feel it. As well might you tell me to love Buddha or Jupiter."

To which the adequate reply is simply this: In conforming to the highest laws of your nature, in practicing the noblest, most enlightened morality, you love God, and your love shapes itself into obedience, the best proof of love. In cherishing and putting into action all generous emotions—in loving your neighbor—in flinging aside, with a thousand noble disdains, every temptation to meanness, fraud, uncharitableness, revenge, injustice, treachery, you are evincing practically a love to God—a love which will grow, and germinate, and bear fruit, and hood your whole soul some day with the serene, transporting sense of reciprocated love.

It is no vague, chimerical sentiment, this love to God. It is the most practical of all guides to a noble, a successful life. Give God your heart, and the divine benignity will reveal itself to you. Seek patiently, earnestly, wisely, and abounding proofs of immortality will be yours. The secret of the Lord is with those who do his will. To

do his will is to do thy duty to thyself, and to all men, faithfully here on earth, and to confound a miserable impulse of a depraved self-will for the voice of conscience. If we love one another, God dwelleth in us. If any man will do his will in the activities of an honest life, in avoiding evil, and pursuing the good, the pure, the eternally right and just, he shall know of the doctrine of salvation, not only for this life but for eternity.

RECITATIONS.

I worship thee, sweet Will of God, And all thy ways adore; And every day I live, I long To love thee more and more. He always wins who sides with God. To him no chance is lost; God's will is sweetest to him when It triumphs at his cost. Ill that God blesses is good, And unblest good is ill; And all is right that seems most wrong, If it be his dear will.

Soul, whom the Lord has glorified, Is not all glory thine? What to thy fulness is denied, Of thine the light divine? Some joy of thine own seeking win, To thine own strength repair; Breathe, breathe the awful life within, Feel all the glory there.— The rapture, mighty, measureless, In each eternal thing.— The mingling with Almightiness, The dwelling by life's Spring! Thus sweetly live, thus greatly watch; Soul! be but my bright, All outer things must smite, must catch Thy strong, transcending light, Near thee no darkness shall abide, All shall transfigure and shine; Soul, whom the Lord has glorified, Is not all glory thine?

ADDRESS.

Lord of the seraph and the worm, Ruler of life and death, we are in thy hand; do unto us as thou deemest fit; for what thou doest is well done. When thou didst call us into this scene of life, thou didst will that we should qualify ourselves for an immortality of good; and the heart's presence assures us that when thou shalt call us away, our immortal well-being will be none the less thy care. Thou art Love, and whosoever dwells in love, dwells in thee, and thou in him. Thou, Lord, art our life and our salvation; why should we tremble? Thou art the Lord of all destinies; what should we dread?

To thy tender love we commit ourselves. Help us to serve thee faithfully by serving our fellow-creatures, by living in harmony with thy laws, by helping thy kingdom of purity and right and universal love, to come on earth. Help us to resist the beginnings of evil, and to drive out bad, unprofitable thoughts by good works. In death be our Comforter and our Guide, and let it bring us to the society of the noble and pure in heart; the companionship of all great and loving souls; of those bound to us by the sweet ties of earthly affection; and to that peace of God which passeth all understanding. Amen.

HYMN.

Awake, my soul! stretch every nerve, And press with vigor on; A lawless race demands thy zeal, And an immortal crown. A cloud of witnesses around Hold thee in full survey; Forget the steps already trod, And onward urge thy way. 'Tis God's all-animating voice That calls thee from on high; 'Tis his own hand presents the prize To thine aspiring eye.

INVOCATION.

Bring home at last every wandering child of thine, O Lord, to a realization that in goodness only can actual peace and happiness be found. Help us to be co-workers with thee in the advancement of thy whole creation; battling against error, and ever seeking light from thee and thy beloved, the delegated angels who are sent upon thy errands of mercy, beneficence, and truth. Amen.

Tributes of Respect to the Memory of Dr. Hallock.

To the Editor of the RELIGIO-PHILOSOPHICAL JOURNAL. In view of the recent translation to a higher life of our friend and brother, Dr. Robert T. Hallock, it seems to us proper, and eminently due to the deceased, that we, the members of the New York Conference of Spiritualists, should make some public expression of the sentiments of love and esteem in which he has always been held by us.

From the time of the inauguration of our Conference, more than twenty-five years since, Dr. Hallock has been one of our most active and influential members, and (with little interruption when other duties have called him elsewhere) a constant and punctual attendant, and we have always regarded him as one of the most intelligent and intellectual expounders of our philosophy, and the ablest defender of Spiritualism against the attacks of its avowed enemies. Yet so genial and pacific was his disposition, so mild and gentlemanly his manner, and so full of genuine philanthropy was his heart, that those who differed from him the most widely, and opposed his views the most strenuously, were found among his most ardent admirers and warmest friends.

If our departed brother was not the equal in physical science of some of its most distinguished votaries, he had at least made himself familiar with their ideas and theories, and leaving them far behind, had gathered rich harvests in psychological and spiritual fields which they have never entered. In the withdrawal of his visible presence and intellectual power from us, we feel that our Conference, and Spiritualism generally, have sustained an irreparable loss, and we trust that the inspiration of his example and of his benign spirit may remain with us, quickening us to loftier and more unselfish aims, and a broader philanthropy, that our lives like his may become the true exponents of our beautiful philosophy, and we be prepared to meet him as he appears in the higher life upon which he has ready entered.

In behalf of the Conference, Wm. WHITE, M. D. President. P. E. FARNSWORTH, Secretary. Harvard Rooms, N. Y., Jan. 26, 1879.

The following are resolutions of sympathy adopted by the First Society of Spiritualists of New York City, on the death of their President, Dr. Robert T. Hallock:

WHEREAS, We have heard with deep regret of the sudden death of our esteemed friend, Dr. Robert T. Hallock, the honored

President of this Society, whose genial presence, which carried sunshine wherever he went, we shall never again welcome in our midst; and

Resolved, A good man has been taken from his labors here to participate in the more perfect life beyond,

Resolved, That we extend to his bereaved wife, who is at present residing in a foreign land, and to his relatives and friends, our sincerest sympathies in their darkened hour, and while our tears flow with theirs, we also rejoice with them in the knowledge that in that blessed future life into whose opening glories our friend and brother has now entered, he has begun that nobler life which is the heritage of all earnest souls.

Resolved, That while our Society deeply mourns the loss of its worthy President, and the cause of Spiritualism is called to part with one who has been an earnest advocate and a shining light, we know a life nobly lived is a blessing and a benediction to all mankind. "Tears for those who are left, joy that a good man has lived."

ANDREW JACKSON DAVIS' COLUMN.

Supplemental Remarks and Explanations Concerning the Conflict in Our House.

Brother Hudson Tuttle (see this paper, Jan. 18th) affirms that the spirit intelligence which dictated "the Arcana of Spiritualism" begins that work with these definitions: "Spiritualism is the knowledge of everything pertaining to the spiritual nature of man. It embraces all that is known, all that ever can be known. . . . And again in explanation (page 427), Spiritualism comprehends man and the universe, all their varied relations, physical, intellectual, moral and spiritual. It is the science and philosophy underlying all others. It reaches to the beginning of the earth, when the first living form was created. . . . It reaches into the illimitable future, borne onward by man's immortality."

The foregoing definition is the acknowledged property of the spirit intelligence which dictated the Arcana of Spiritualism. But I now appeal to Bro. Tuttle's immortality to his own immortal spirit—and would ask: What is your definition of Spiritualism? Do you mean to say that Spiritualism includes everybody and everything, regardless of conviction, profession, occupation, or location? This can not be your own personal meaning, for in a previous sentence you say that Spiritualism "drew the line sharp and deep between Materialism" and its own views and teachings of nature. If Spiritualism "embraces all that is known, all that can be known," there is no room for an opposing science, no room for an antagonist called "Materialism," because Spiritualism (according to the spirit intelligence) "comprehends man and the universe, all their varied relations, physical, intellectual, moral and spiritual," and of course Materialism must be within, and not outside of, this boundless definition, which the common word Spiritualism is thus compelled to carry into the human mind.

Friend Tuttle says: "Bro. Davis narrows Spiritualism down to its lowest expression, and then makes war with his definition." On the contrary, I gave to the term "Spiritualism" what seems to me to be the only practical definition it can reasonably be made to sustain; which is, a physical demonstration of a natural life after death, and the practice of communicating with spirits. And to prove that this is also Bro. Tuttle's own definition, I here quote his reply to the question, Who are the Spiritualists? "Those who believe in a continued future existence and that departed spirits communicate with man, however else they disagree, are Spiritualists."

This definition is exactly the meaning which I gave to Spiritualism and to Spiritualists in the "Conflict in Our House." And yet Bro. Tuttle seems to behold me in the act of making "war" on my own insufficient definition!

Now what definition do I give to the Harmonical Philosophy? In strict justice you should take me at my word on this point, which (in the Address) is plainly: "Harmonical Philosophy is the name given to the latest revelation of Nature and Reason."

Whether a Spiritualist, or a Harmonical Philosopher, is moral or immoral, is entirely another question, and does not necessarily enter into this question of right definitions. Concerning the morality and refinement of Spiritualists, Brother Tuttle admits: "But only as they cultivate the noble faculties, and harmonize their lives, are they entitled to the name in its highest meaning. Can the Harmonical Philosophy furnish anything better in the sphere of use?"

Of course it is a glorious spectacle when a believer in any good principles exemplifies them, lives them out plainly and faithfully, day by day, in all his feelings and meditations, and in all his varied relations to his family and neighbors. "The Conflict in Our House" did not originate in the sphere of consistent living out one's personal convictions; on the contrary, our "House is divided in the sphere of uses growing out of the difference in the effects practically exerted by the two embodiments upon the two classes of minds, which was fully set forth in the contrasts published in last week's issue of this JOURNAL.

But it is still understood and agreed, is it not? that we throw the red flag from the arena, and substitute for Harmonical Philosophy the less objectional term "Spiritual Reformation," so that, hereafter, it will be understood that I am a Spiritual Reformer in opposition to the prevailing materialistic Spiritualism, and yet that I am not an opponent of any legitimate physical efforts to demonstrate the existence of man's spirit after death, which I think is the central use of all that is correctly defined as Modern Spiritualism.

In conclusion, then, permit me to insist upon the right use of language. Spiritualism is not universal, because it is the opponent of Materialism, which latter is in man's spirit, and is outside of Spiritualism. In the largest definition Materialism may be said to "comprehend man and the universe, all their varied relations," etc.; because matter, or substance, was at the beginning of the earth, "when the first living form was created," and it may be said that the same substance, the same essential matter, "reaches into the illimitable future, borne onward by man's immortality." Hence it is equally reasonable to affirm, with the spirit intelligence that dictated the Arcana of Spiritualism, that Materialism "is the knowledge of everything. . . . It embraces all that is known, all that can be known," etc.

But, the true use of language, it seems to me, in all candor, necessitates definite thought, and calls for legitimately definite expression of that thought. For example: A Materialist is one who believes in Materialism, which is the exact opposite of Spiritualism; and a Spiritualist is one who

believes in Spiritualism, which is the exact opposite of Materialism. The Materialist cultivates the knowledge and the science of forms and forces, both speculative and exact; while the Spiritualist cultivates mediumship, circles, and the various means of proving the existence of, and holding communication with spirits. On both sides we find Harmonical Philosophers—minds who repose intuitively and intellectually upon the immutable foundation of Nature and Reason.

At this point, Brother Tuttle says: "The Harmonical 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."

In answer to this it may be truthfully said that there are many writers and teachers of Harmonical Philosophy, on both sides of the Atlantic, who, probably, have never read, and perhaps do not care to read, a single line written by A. J. Davis. Emerson is an illustration. All the best utterances by Alger, Frothingham, Chadwick, Adler, Beecher, Clarke, etc., illustrate the identity of unwrought truth. And ministers and writers, more orthodox than these, each Spiritualist substantially whenever they treat subjects which include miracles, supernatural occurrences, and angelic guardianship. Thus both Spiritualism and the Harmonical Philosophy obtain expression through minds and lips that, externally may be total strangers to most of our literature and special experiences. Therefore I hold that it is erroneous to affirm that either the literature of Spiritualism or of Harmonical Philosophy, is confined to certain lines of books and pamphlets.

But there is nothing alarming to be apprehended from this perilous of preachers and teachers of the people at large. The Sun of Truth will continue to be adequate to the emergency. The solar system will not be thrown upon beamsend. It is firmly built and truly ballasted.

Climates, crises, transitions, revolutions, conflicts, diseases, of one kind or another, are always here or just coming, and it is intellectual blindness and moral weakness combined which causes men to look forward to changes with fear and trembling. Physical changes and spiritual changes occur every day and every hour in the universe. Sometimes we know of them by science, and sometimes we feel them by actual contact with the moving forces, but in every instance the system of nature goes forward, progressing like an epic.

The perihelion of the planets within the next half dozen years, will not disturb the citizens of the United States equal to the fearful fits and paroxysms of a presidential election; and the imaginary evils arising from a loss of equilibrium in the solar mechanism, will not send as much pain and perturbation through the ranks of Spiritualists as they have already suffered from "The Conflicts and a Crisis in Our House!"

First Spiritual Society of the Golden Sheep.

Preamble. Whereas, the members of this Society having felt the genuine wish of Mr. Alfred James' mediumship by the infallible Hazard-Roberts' process which has been so strongly advocated in our beloved Boston organ and so overwhelmingly verified by Bro. W. in his convincing scenes with Mr. James and WARRAS, the pretended friends of Spiritualism, in Brooklyn, N. Y., have in our judgment, got up an expose on our friend and co-worker publicly known to us for many years as honest man and medium; therefore Resolved, (1) That we condemn the Brooklyn exposure as an act of Spiritualism, founded upon the track of mediums which is a most dangerous and malignant source of knowledge touching a future life by not allowing our innocent Alfred to enter the cabinet with his beautiful coat, stained with many colors, and adding insult to injury by retaining the heavenly torgery and spoiling the lining of his coat. Resolved, (2) That a copy of this Preamble and these Resolutions be sent to all the Spiritual publications throughout the world, with orders to print the same under pain of being called a Jesuit sheet, if refused. Signed, JOSEPH H. TINGLE, Secy, Pres't. HENRIETTA WALKER, Hull & Co., Hudson, N. Y. Philadelphia, Jan. 19th, 1879.

*[This resolution we respectfully decline to print, solely on account of its tendency to create inharmonious.—ED. JOURNAL.]

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