

NOTES, GERM-THOUGHTS, FRAGMENTS.

BY SELDEN J. FINNEY.

RELIEF IN IMMORTALITY.

The true reply to Mr. Spencer, then, is this: Your "absolute" and "infinite" cannot exist. For by your argument for the "relativity" of knowledge, you put the absolute into relation with the "relative" by putting the "relative" into relation with it.

According to Mr. Spencer's own argument, then, that "real existence" that "actually lying behind all appearance," which has the highest validity of all our "beliefs," (?) being the very basis of our intelligence, is, in fact, the infinite Being, the actual substratum of all things, the original power, the primordial substance, the aboriginal existence itself.

The difficulty, in all forms of the argument for the "Relativity of all Knowledge," arises partly from a misconception of the nature of knowledge. Mr. Spencer confounds knowledge with mere "belief" and this confusion vitiates his whole essay.

If, as Mr. Spencer says, "we have an ever present sense of real existence," how is it that we do not as completely know the fact of absolute existence as we know the fact of our own existence? Mr. Spencer sometimes calls this sense a "consciousness," and at other times, "an indestructible belief."

But we may be told that we have only a relative knowledge of the objective world. I reply, the whole argument for the relativity of knowledge destroys the possibility of any kind of knowledge. What is the use in talking about relative knowledge, while no kind of knowledge is possible?

But there is an intrinsic absurdity in the very effort to show that all knowledge is "relative." No man can demonstrate that all knowledge is relative, except by contrasting knowledge with the idea and conception of the absolute, that is, with an absolute knowledge.

might as well expect the asphyxiated, or blind fish, to raise the question of the nature and character of darkness. Conceive a race of eyeless men, formed and living in darkness, as raising the problem of the nature and character of either light or darkness! They could not conceive of darkness, except by an experience of its opposite, light; nor of light, except by an experience of its boundaries.

The very word "relative" convicts Mr. Spencer of a great fallacy. For is not this term significant of an opposite and absolute? No man can prove anything to be relative, until he assumes or sets out with the standard of the absolute with which to compare it.

But to be conscious of the absolute as such, we must know that an object which is given in relation to consciousness, is identical with one which exists in its own nature, out of all relation to consciousness.

In her assumption of Prof. Mages as a "control," she has been peculiarly unfortunate, for on three several occasions has she been taken to task therefor. In a lecture a few years ago in England under Mages' alleged inspiration, she gave utterances, as usual, to sundry scientific blunders patent to every well-informed person.

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I take great pleasure in reading the JOURNAL, because it partakes so freely of the independent western spirit; it caters to nothing, and is therefore adapted to the free and untrammelled supporters of Spiritualism.

I AM convinced that without religious liberty there can only be fanatics and hypocrites; without the liberty of teaching, there can only be obscure oracles or impenetrable mysteries; without political liberty, there can only be tyrants and slaves; without economical liberty there only be those who use others for their own purposes and those who are so used.—Cassidy.

THE briefest outline of the religious history of mankind shows that creeds which can count more adherents than Christianity and have flourished through a longer period, have yet omitted all that makes the Christian doctrine of a future state valuable in the eyes of its supporters.—Leila Stephen.

A FRIENDLY REJOINDER TO DR. E. D. BABBITT.

"Principles of Light and Color"—Mrs. Richmond and Prof. Mages—Spiritual and Material—Personal and Explanatory.

BY WILLIAM EMMETT COLEMAN.

Among the many articles of interest crowding the JOURNAL columns from week to week, the semi-occasional contributions of Dr. Babbitt are ever perused with pleasure and profit. A gentleman of cultivated and scientific attainments, his mind is yet attuned to the sublime harmonies of the spiritual realm, his vision ever open to catch the auroral beauties of the Aether Land as they flash athwart the spiritual retina of his clairvoyant ken.

While I agree with Dr. Babbitt's idea that heat, light, etc., are substances as well as forces, I yet fail to concur with him as to the source of Mrs. Richmond's inspiration. Despite his belief that Prof. Mages directly controlled her, I most strongly doubt it. In addition to the errors stated by Prof. Denton, there were in that same Mages lecture many other sad mistakes and non-sensical statements; and the same characteristics pertain to her every lecture.

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Dr. Babbitt thinks I "swing a little to the material," I regard him as inclining a little too much to the spiritual. I try to preserve the equipoise between the two. I believe in both equally; but, as we are now living in the material, the material can be more readily sensed and grasped than the spiritual. It is a good motto,—"Never attribute to the supernatural what can be rationally accounted for on mundane principles."

Dr. Babbitt thinks that when my "love nature ripens under the sun of a few more years," I will be more valuable to the cause of truth than at present. Very true, not only with myself, but with all our workers. Dr. Babbitt, like many others, is misled by the character of some of my writings. My bold, merciless onslaught upon erroneous theories and vicious practices led them to regard me as bitter, vindictive, deficient in love, sympathy, charity,—in all of which they are profoundly mistaken.

"O brother man! fold to thy heart thy brother; Where pity dwells, the peace of God is there; To worship rightly is to love each other.— Each smiles a hymn, each kindly deed a prayer."

ting all of us imperfect, fallible creatures, shall I seek to crush him? Never! Expose the errors of his teachings or the evil consequences of his actions, as rigorously and persistently as possible, but for him personally the broadest charity, the deepest sympathy, should be extended. The spirit of vindictiveness or revenge I loathe, as I loathe all talents weighing mankind down among the brutes; but justice, exact, equal justice, should at all times be done.

In illustration of the foregoing—that the love principle is not deficient in me—the following excerpts from a remarkably accurate psychometrical delineation of myself, by Mrs. Annie Denton Cridge, are pertinent: He is very benevolent, both individually and philanthropically. . . He is decidedly candid and not sufficiently secretive; he is, however, cautious, circum spect, and quite conscientious. . . Destructiveness is rather deficient; what he has is connected with the intellect, acting therewith rather than alone, the character of its action being thus essentially modified and refined.

The Religion of Harmonial Philosophy.

BY MARY F. DAVIS.

The religion which lives at the heart of the Harmonial Philosophy, teaches that God is not afar off, but immanent in the soul of man; that he is not to be conciliated and brought into near relation with us by stately temple walls and mighty organ tones, any more than by the unbroken solitude of the forest and the wild melody of waves on the barren shore.

These are some of the emotions of genuine worship. The Harmonial Philosophy truly says, "The highest feeling is the delightful identification of consciousness with the Mother and Father Spirit of the Universe."

What are the acts of worship with those whose religious aspirations are thus fed, whose emotions are thus exalted, whose will is thus harmonized with the moving spirit of the universe? Do they consist of weekly devotions in consecrated places, of lip-service at stated periods, of forms and ceremonies in sanctimonious assemblies, of wordy prayers, of "revivals" and "means of grace"?

The higher acts of this harmonial religion are those which spring from love of humanity. Love to man is the flowering of the spirit in which abideth the Divine Presence. Selfishness is swept out, and world-wide benevolence reigns in the sanctuary of the soul.

Very beautiful and holy is the love thus flowing toward the children of earth, very tender and saving is its impress on the unhappy and unfortunate. As the gentle showers give cooling, healing draughts to parched and barren places, and the warm sunshine fosters into life the dormant germs of vegetation till the desert blossoms as the rose, so holy love descends upon desolate hearts and sheds its beaming warmth into their dark and dreary depths, till the flowers of hope and trust and love spring up anew and crown the whole character with beauty.

"O brother man! fold to thy heart thy brother; Where pity dwells, the peace of God is there; To worship rightly is to love each other.— Each smiles a hymn, each kindly deed a prayer."

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Parson Smith's Prophecy, Oct., 1777.

BY EMMA TUTTLE.

It was more than a hundred years ago, While the battle smoke of the British hung Between the earth and the autumn sky, Like craps o'er October's glories flung.

Burgoyne was doing his frightful work; His Indian allies were banqueting; A Wild tale of terror and bitter defeat Schemed the only tidings there were to bring.

All cheeks were blanched when the story came Of the murder and scalping of Jane McGee,— How the Red-face went to her lover's side With her scalp-lock reaching below his knee.

In young Connecticut, Sharon town, The clouds hung heavy, but Parson Smith Repaired to his pulpit one Sabbath morn To read God's word, and give cheer therewith.

Quack Factories.

The so-called medical "colleges" are again grading out their annual crop of bogus licenses and diplomas which, under the law of Illinois, are a license to practice medicine, and license any ignorance under their cover to experiment upon human health and life.

The lectures, doubtless, may be a valuable aid to the student. They might, if the courses were properly extended and elaborated, be rendered almost invaluable. But the courses are arranged, not to graduate physicians of high rank, but to supply the demand to attract students who desire some and most cheaply to get their diplomas.

Of all the sciences, none requires more arduous study, patient observation and research and intelligent application; and it is criminal for any man to attempt to practice without having acquired by a course of study the minimum of professional knowledge.

The law bears indications of having been framed in order to force quacks to procure an act for the diplomas which any quack can get by attending the "lectures" and paying his fees.

Another Contemptible Fraud.

Mrs. Huntoon, the celebrated Spiritualist of the Eddy family, who has been giving séances at Derby Lane for the past two weeks, was exposed at Beebe Plain, P. Q., Tuesday night.

Rutland, Vt., Feb. 27th, 1879.

B. B. Eddy writes: I am well pleased with your paper, and highly endorse the course you have taken. It is goodly angels help you sit the lever from the wheel.

The Laws Regulating the Practice of Medicine—State Boards of Health.

Every writer, with the meeting of State Legislatures, we have a forward movement towards "regulating the practice of medicine," and forming "boards of health," whose object is also to regulate the practice of medicine.

We have been taught to believe that this was a free country, and that freedom of private opinion should be guaranteed to all citizens.

All old physicians (ten years), whether graduates or not, are dispensed with by law, and who had less than this time are forced to attend college and procure a diploma, or pass the examination of the board.

Your medical act almost invariably has a sheepskin, and very frequently this is his principal stock in trade, unless his self-conceit counts. He has a routine of it's with which he punishes the student.

Do not understand me to say that a medical education is not a good thing—the more the better—not that a diploma is anything but a good thing. But unfortunately the two do not go together.

A Strange Circumstance.

(Salt Lake City, Feb. 15.) To the Editor of the Religio-Philosophical Journal: Can you spare a little of your valuable time to consider the following statement?

Perhaps I had better state that the deceased wife was not a Spiritualist; nor is her husband.

We are free to confess that some portions of the above letter are, to us, highly improbable; but the writer is vouchsafed for in the strongest terms, by trustworthy men who have known him well for many years.

Prof. E. G. Eccles writes: Unfortunately there are but few men anywhere, who can keep a cool, clear head in the investigation of mediums.

Report of the Omro, Wis., Meeting.

It is with a great degree of pleasure that I attempt to give you a report of our quarterly meeting at this place, which closed on Sunday evening last.

The meeting was called to order on Friday evening, Feb. 21st, and after a short time spent in general conference, C. W. Stewart spoke on the present state of Spiritualism and progressive thought.

Sunday morning dawned bright and pleasant, and a good audience assembled at the hall. The question as to the right to criticize character was discussed, eliciting many fine thoughts, after which C. W. Stewart gave a lecture on "Faith, Hope and Charity," which in breadth of thought and beauty of expression has never been surpassed in this place.

The evening exercises were occupied with a recitation of Poe's Raven by Prof. Sanford, and the closing lecture by C. W. Stewart on "Judgment, Heaven and Hell."

The Cause in Minnesota.

As Treasurer and ex-President of the Minnesota Spiritualist Association, I wish to state some facts to the Spiritualists of Minnesota. Bro. Thomas H. Stewart was employed by the Executive Board for the term of one year.

Now, how many of that number are willing to send in their names and the amount they are willing to pay for the support of a State Missionary?

The Rev. Charles Beecher on Spiritual Manifestations.

The New York Herald says it is "likely to cause some commotion in orthodox circles in spite of the author's explicit declaration that he speaks only for himself."

The Danbury News says: "Mr. Beecher's book is principally occupied by an explanation of Christian dogma made from a Spiritualist's point of view, and is exceedingly fair and perfectly temperate in tone."

Amazing Manifestations.

Dr. E. W. H. Beck, of Delphi, Indiana, gives an account of the wonderful manifestations given through the mediumship of a young gentleman, finely educated, and every way reliable, residing there.

Bro. A. Sawyer writes: I have perused the JOURNAL'S pages for almost ten years; we cannot very well be separated now, for the cause was never dearer to me than at the present, and the JOURNAL'S pages never shone with greater brilliancy.

E. Warrick writes: I have been a reader of your paper for nearly eight years, and think it has done more for me than all the other religious papers I have ever seen.

Notes and Extracts.

Humbly only charm where they are cultivated in the name of religion. One action is like the terminations of verse, which we rhyme as we please.

The London Spiritualist says: "The higher the type of man, the greater is their capacity for effort and organization."

We do not expect a man to appreciate the beauty of a landscape, if the man has been blind from birth; and if God did not write his moral law in each human soul, Bibles and preachers would be needless.

The London Spiritualist says: "The food which is taken into the system attracts either high or low spirits; and mediums should be careful of the quality of what they eat and drink before giving séances."

It is a mistaken idea that in conscious mediumship the medium is controlled by the spirit. The spirit does not take possession of the medium, but the medium is simply overshadowed by the spirit, and more or less influenced.

It is impossible for spirits to produce manifestations unless a medium is within a certain radius, just as it would be impossible to send a telegram without the battery were powerful enough, for, without electricity, the wire would be of no service.

We know very well that the most compact substance is that which is not palpable to the senses, and may return to a tangible state, so that the boundary line between the material and the spiritual may not be so very marked or abrupt as some suppose.

Spiritualism is a divine revelation for the benefit of scientific and other sciences, showing us clearly what is the real essence of religion and truth, teaching us to distinguish clearly between the "highest and the chaff" in religious doctrines of every description.

Remove the blinding palsy of cultivated ignorance, and organized envy and error, and let the people see face to face with nature, and the depravity so long nursed in theological schools will soon yield to the divinity within, and cease to charm and chain the millions.

Let love, like an angel, abide in thy heart. Let mercy plead low for the sinful and wrong. Let light, horn of justice and right, make thee strong.

It is claimed that every medium is distinguished by a color, and that color indicates the particular spirit or sphere of his surroundings, and corresponds to a sphere in the Spirit-world to which all the spirits controlling him must conform.

Spiritualism, being cosmopolitan in its elements, aims and objects, embraces all shades and conditions of mankind, and weaving out of these variegated threads a beautiful spirit form that is both useful and ornamental—useful to the world of humanity as a messenger, a guide and protector, and ornamental because it possesses of all the qualities that are required to beautify and adorn the mind.

"The awful shadow of some unseen power Floats, tho' unseen, among us."

"While yet a boy I sought for ghosts, and sped Thro' many a hist'ring chamber, cave and ruin, And starlight wood, with fearful steps pursuing Hopes of high talk with the departed dead. I was not heard; I saw them not."

"Methinks I feel new strength within me rise, Wings growing, and dominion given me large, Beyond this deep; whatever power me on, O sympathy, or some convulsive force, Powerful at greatest distance to unite With secret amity things of like kind By secret conveyance."

"The London Spiritualist speaks as follows of a séance: The chief test the public would care to know about was that a materialized hand took the hand of Mr. Beaman, drawing him up, and the hand of the lower form of development and the lighter colors indicate higher forms of development."

"How wonderful is death! The weakness of the soul! His eyes are full of sleep, His heart is full of love, His touch is full of peace, Gently the languid motion Of every pulse subsides, Gliding from out the body he has worn, Without a jar to break The mystic strain of harmony that winds With sense-dissolving music through the soul. We are at liberty!"

The following extract from *Africa* (p. 187), edited by Keith Johnston (Stanford, 1878), displays a knowledge on the part of savages which is lacking in ninety per cent. of professors of science.

The savages' cardinal virtue is his devotion to his family, a feeling reaching beyond the limits of life and the visible world. The members of the same family, and even of the same tribe, are bound by ties of the greatest fidelity to the other. Towards others they may show themselves treacherous, dishonest, and ruthless; amongst themselves they are ever kind, loving and true. The dead are often buried in the house occupied by them when alive. Their kinsmen do not look on them as bodies devoured by worms, but as an ethereal spirit hovering around their hearts, and still living in association with them.

A Timour or an Attis lasts unappreciably above his horde; but the last great struggle in which the world has seen the Crown was not a hero, but an intelligent and noble man, and to whatever age they may belong, the greatest, the most godlike of men, are men, not gods; they are the offspring of their age; they would be nothing without their fellowmen.—J. & M.

Beauty is truth, truth, beauty; that is all I know on earth, and all ye need to know.—Keats.

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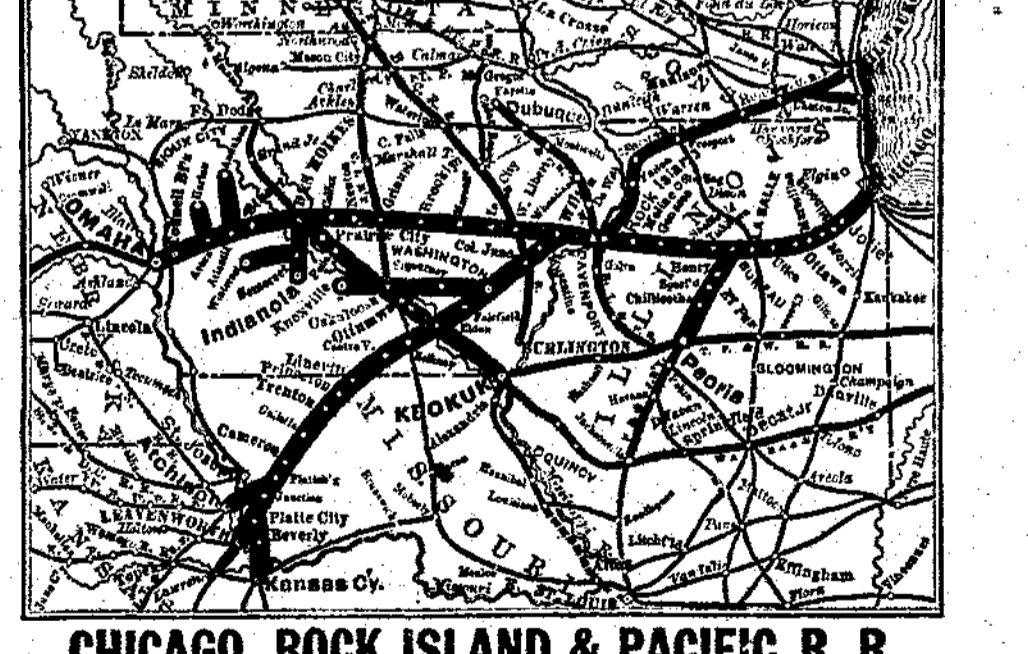
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