

RELIGIO PHILOSOPHICAL JOURNAL

THE ARTS AND SCIENCES, LITERATURE, DEVOTED TO SPIRITUAL PHILOSOPHY, ROMANCE AND GENERAL REFORM.

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

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The Spiritual Conference, New York.

(Reported for the RELIGIO-PHILOSOPHICAL JOURNAL by George H. Mellish.)

On every Sunday afternoon at half-past two o'clock, at Republic Hall, near Broadway, a Spiritual Conference is held. This Sunday afternoon (August 18th) we attended. The chairman being absent, on motion, Mr. George F. Which was elected chairman pro tem. The chairman announced that the subject was whatever the speaker himself might deem pertinent to Spiritualism; each would have different methods of thought and their individual way of putting it, thus giving a variety of expression. Twenty minutes are allowed the opening speaker, and he is also entitled to ten minutes at the close. Subsequent speakers have ten minutes each; strangers and ladies have the preference and they are especially invited to take a part. With these preliminary remarks the chairman declared the meeting open.

A Voice.—Col. Kase is present from the camp meeting near Philadelphia; I presume he has something fresh.

Chairman.—Col. Kase has always something fresh.

A Voice.—Do you mean fresh in a spiritual sense?

Chairman.—Something that is fresh and interesting.

Col. Kase, of Philadelphia, took the stand and said he would open the Conference by reading the declaration of principles which had been adopted by the First Society of Spiritualists of Philadelphia, and then proceeded to read them. These have already been published in the JOURNAL. He said that he might give some of his personal experiences, but did not know that he could add anything to the knowledge of the auditors. He was a matter of fact man, and could bear witness to the truth of the phenomena in Spiritualism. He spoke of Mrs. Thayer of Boston, the flower medium, who he said was with his family during the Centennial year and séances were held twice a week, and were very satisfactory. Mrs. Thayer was at the recent camp meeting held near Philadelphia, and she gave a séance at his house at which Mr. Culver, Mr. Watson, of Tenn., and Mrs. Shepard, inspirational speaker and medium, were present. After undertaking to hold the séance the medium became sick and had to go to bed. At about eleven o'clock Mr. Culver said we would have the flowers at four o'clock in the morning. The speaker said that he was awakened at that hour and he heard a rustling in the room, and immediately a door was opened and Mrs. Thayer exclaimed, "They come, they come!" The gas was lighted and the room was found covered with flowers and vines. Col. Kase claimed that here indeed was proof of the truth of phenomena.

A Voice.—Did Mrs. Thayer occupy the room alone?

Col. Kase.—She opened the door and said "They have come, they have come." The prophesy was made at eleven o'clock the night before. This may seem strange to those who have not witnessed these things, but it does not seem strange to me.

A Voice.—Where were the flowers?

Col. Kase.—On the bed where the lady was lying. I thought it was proper for me to bear testimony of this. It is to prove that our spirit friends know what they are about and handle these things.

A Voice.—Was there a variety of flowers?

Col. Kase.—A variety; double roses, lilies, various kinds.

A Voice.—Were they such flowers as grow in the garden or near the house?

Col. Kase.—Yes; you find them everywhere. While at the camp meeting, at a cottage that day, at about two o'clock in the afternoon there was a pink water lily dropped at my feet. I was sitting by Mrs. Champion and Mrs. Shepard, and the latter lady is present and can bear witness to it. The pink water lily was dropped at my feet. I asked where it came from. Mr. Culver said it came from the Mississippi Valley. There were also tube roses that fell at the same time there.

A Voice.—Did anybody see them fall?

Col. Kase.—Yes; I saw them as they fell to the floor. Mrs. Thayer's back was towards us. She began to go through a shudder. He mentioned an incident, which has been published in the papers where the roots of the flowers had been produced with the earth clinging thereto, brought in and laid upon a table. "You may think that it is not so, but I assure you it is true, it is a fact, and is beyond any kind of doubt." Col. Kase declared with much feeling as he left the stand.

Mr. Farnsworth said that he was not going to say that the relation of his friend about these wonderful things that he had witnessed, was not exactly as he had stated them, but he would say that he did not believe in any of these flower manifestations. He did not say that they were impossible, as many things that had been thought to be impossible, had been shown not to be so. All reason was against the idea that these things were done. He asked, "What would it lead to, if it was true that spirits could go into flower gardens and pluck flowers, why should not spirits have power to enter our banks and take our money?" He repeated any attempt to prove the truth of Spiritualism by bringing such tricks before the public. The speaker referred to mediums who had been detected in their acts of deception, and mentioned a flower case as in point, where the medium had the flowers concealed in the false bottom of his shoes.

He did not know but that they might be of use to some, but all manifestations like these and those performed in the dark and under circumstances where they could not be thoroughly investigated, were of no use. They had facts to depend upon without going to these things of doubtful character; the living witnesses were around us on every hand. The speaker concluded by relating a lengthy personal experience with a medium, which was conclusive and satisfactory to him of the truth of Spiritualism.

Mr. Lambert said he had paid close attention to Col. Kase's relation of the flower séance with Mrs. Thayer. He had been to séances and paid his money, but in the flower séances he had been duped, but it did not cause him to doubt the truth of Spiritualism. A gentleman now in the audience had told him that a gladiolus thirty inches long, had been produced in his house, a canary bird had been brought, and this in the light. But the materialization of flowers has nothing to do with modern Spiritualism. The speaker related a number of cases where mediums had been detected in deception. He said, "I will give Mrs. Thayer fifty dollars if she will produce flowers under conditions which I shall name. I do not say but that it may be accomplished." Continuing, the speaker said that he owed his life to modern Spiritualism, and related experiences he had which satisfied him beyond all cavil of the truth of the doctrine.

A Voice.—Will Mr. Lambert please explain about that canary bird?

Mr. Lambert.—The gentleman is here who told me of it; if he wishes he can answer you.

A Voice.—I understood you that you witnessed it.

Mr. Lambert.—I said he stated the case to me.

Mr. Farnsworth.—The flowers were plucked from some garden?

Mr. Lambert.—All flowers that I have seen at the séances were those which could be detected. No person need go to a flower circle. There are many ways in which the medium can conceal the flowers. I can here this afternoon produce flowers that will blind ninety per cent. of this audience. There is no question about it.

Mrs. R. Shepard, inspirational speaker, then stepped forward and said she was a witness to the flower séance of which Col. Kase had spoken, and she desired to add her testimony. She also saw flowers fall in the tent at four o'clock in the afternoon.

A Voice.—Was the room closed?

Mrs. Shepard.—No, sir; my eyes were not closed.

A Voice.—Did Mrs. Thayer sit facing you?

Mrs. Shepard.—We sat three feet apart. Her face was turned towards me. There seemed to be a shudder go through her whole being, and the flowers dropped between us. I believe they were natural flowers taken from some other point and brought to us. They were wet as if with dew. In regard to the pink water lily which it has been said could be plucked anywhere in the State of Pennsylvania, let me ask did any of you ever see growing in the State of Pennsylvania a pink water lily?

A Voice.—I have seen them of a decided pink shade. Where was it claimed they came from?

Mrs. Shepard.—Mr. Culver told us afterward where they came from.

A Voice.—From the Mississippi Valley.

Mrs. Shepard.—We should receive his testimony as well as that of others.

Mr. Farnsworth.—Have you ever seen flowers produced in a room that was entirely closed, so if the flowers were brought they would have to pass through the walls, through solid substance.

Mrs. Shepard.—I have not. I have seen them produced in daylight. A skeptic was present and said if he could witness it he would give fifty dollars. The lady at once produced the flowers.

A Voice.—Did she take the money?

Mrs. Shepard.—She took the money. Would you object? The speaker continued at great length, endeavoring to show the truth of the flower phenomenon, and cited a number of cases that had come under her personal observation.

Mr. Farnsworth.—If spirits can materialize flowers and pass them through walls, does it not follow that they can do the same thing with money and jewels? I desire an answer to that point.

Miss Kingsland.—In the beginning I wish to say I have lived with and among Spiritualists for years. I have attended their camp meetings, public gatherings, conferences, and lectures; in fact I have gone to every place where Spiritualists most do congregate. I understood Mrs. Shepard to say that the spirit first dematerialized and then rematerialized the flowers.

Mrs. Shepard.—You are mistaken. I do not claim they are materialized without being first dematerialized. They are natural flowers and they are dematerialized and then materialized.

Miss Kingsland.—I believe it is claimed by Spiritualists that they can converse only through a medium. The speaker said she had discussed the question with a firm Spiritualist, who was a gentleman of culture, about the phenomenon of substances being carried from one part of the room to the other by these unseen agencies. The gentleman was sincere in his belief in this form of manifestation. I took two half-dollars (taking two half-dollars from her pocket and holding them out in her right hand) and I said to him, "If I should put one of these in my left hand and the other

in my right hand and hold my hands like this (arms extended at right angles with the body) and ask the spirits to pass the half-dollar from my left hand to my right hand, would you believe the spirits caused the transition? He said he would undoubtedly. I took the two half-dollars, and putting one in my left hand and one in my right hand, I said, "Spirits, please take that half-dollar from my left hand and place it in my right hand." The speaker suited the action to the word, holding the two half-dollars between the thumb and forefinger of the right hand. (Applause.) I repeated it for him several times. He was delighted. I did it again slowly for him. The fact was I had not put the half-dollar in my left hand, but my fingers were quicker than his sight. That is the first principle to learn: If you speak to Spiritualists upon the subject, they will refer you to Mr. D. D. Home, and with the next breath tell you they have not seen it. No more have I. I have known intimately hundreds of mediums in every clime and country, but never have known one who could sustain this. Show me this variation from the law of gravitation, and I will bow before the new force, call it Spiritualism or call it what you will. (Applause.)

Mrs. Holmes.—The last speaker would like to hear evidence from a person who had seen bodies moved. I have witnessed that myself, and in the presence of Mrs. Underhill and Doctor A. Wilson. I went to Mr. Wilson and I was opposed, as the last lady is, to these manifestations; I was a skeptic. The lady continued at length to relate her experiences with Dr. Wilson, and she became thoroughly satisfied of the truth of this phenomenon in Spiritualism. She had sat with Dr. Wilson and others and had seen a gentleman weighing two hundred and forty pounds lifted up, while sitting on the chair, six feet from the floor, and this in broad day-light.

Miss Kingsland.—What were the conditions before that took place?

Mrs. Holmes.—None; except we gathered about the table.

Miss Kingsland.—Was his body taken from the chair?

Mrs. Holmes.—He was taken up chair and all.

Miss Kingsland.—With nothing to sustain him; aerial suspension?

Mrs. Holmes.—You seem to be well versed in aerial suspension. I would like to see you do it.

Miss Kingsland.—Will you do it?

Mrs. Holmes.—I am telling you what I have seen. I have made this thing a study. I have heard spirits and I have seen them, and I commune with them every day, and I feel that their presence is much more satisfactory than the presence of mortals.

Mrs. Sumerby rose to speak and there was a motion to suspend the rules to allow Miss Kingsland to proceed, but the chairman decided the motion out of order. Mrs. Sumerby remarked that she had great faith in Spiritualism, but did not care to rest it on physical manifestations. She deprecated the asking of questions to speakers upon the platform and did not think it was right to allow it.

Mr. Partridge followed, saying that he with others had sat upon the table and had been lifted to the top of the room. He said that physical manifestations were not to be despised.

Mr. Farnsworth.—It is the physical manifestations that drive people away.

Mr. Partridge.—I have been in circles where flowers were presented. The speaker was glad that the ladies were present in so large numbers and was very sure they were in need of them. He liked a real skeptic and one that would criticize them fairly.

Col. Kase.—I have been the cause of this difference of opinion, and I am very sorry I touched upon the point.

A Voice.—Mr. President, you are wrong to allow this lady to sit here and permit Colonel Kase to speak upon the subject a second time.

Chairman.—I think I can manage this if you keep still.

Col. Kase.—I am sorry I started this ball of contention. I only related what I had witnessed and gave my opinion. I simply bore witness. If you cannot accept it, reject it. I do not pretend to understand the materialization of flowers, but I can bring thousands of persons to bear testimony. Flowers have been brought into my house.

Mr. Farnsworth.—Did the spirits steal them?

Chairman.—The question is, did they come?

Col. Kase.—They were natural flowers; they were not cut off but broken off. I do not blame you for not believing it. I testify to what I have seen. I do not wish to create any hard feeling about it, and I hope I have not said anything that will have any such tendency.

Mrs. Briggs said she had been a Spiritualist for thirty-eight years; she had lived with the Shakers eighteen years and they had these manifestations there. She had seen all these phases and she knew Colonel and Mrs. Kase. She had been in the city nine weeks, and it was the first time she had stepped into the conference. She found nothing to feed her there; she could enjoy herself more in her private home than there, and why? It was because of this wrangling and she said she always found it the same way there.

Mr. Samuels.—Mr. Chairman, that is not a fact, and you ought not to allow it to be spoken.

Chairman.—Mr. Samuels, if you would

like to take the chair, I will resign it in your favor.

Mr. Samuels.—Oh, no.

Mrs. Briggs.—I wish there could be more brotherly feeling here. You seem to take pains to make each one appear as meanly as you can. I do not know but I have said more than I ought, but as an old Spiritualist I deprecate these scenes that I find when I come here.

Miss Kingsland.—Mr. Chairman, ladies, and gentlemen; I have no desire to monopolize your time, but if the chairman will allow me ten minutes I shall consider it a favor.

Chairman.—You can have it.

Miss Kingsland.—I admit that Spiritualism is a very seductive belief. I, like hundreds of others, was drawn into this subtle belief and my whole soul went out to accept it. But if my speaking here this afternoon can save one person from such a false delusion, I shall feel that I have not spoken in vain. I believe that no disembodied spirit has ever returned to this life and given manifestations of its presence. The trickster, Holmes, was exposed in Philadelphia.

A Voice.—Has that lady a right to speak in that way?

The Chairman.—Certainly. I hope she will be allowed to proceed.

Miss Kingsland.—Spiritualists are inviting criticism. They desire the fullest investigation. The speaker mentioned Mr. Olcott, the Eddies, and others, as being mediums who were not reliable. She spoke of an interview with a celebrated writing medium, and she continued minutely and at length to relate the interview, and said she paid him fifty dollars for the secret of reading so-called unopened letters. She claimed that by taking a fine ivory file the edge of the envelope could be filed off, the contents of the letter examined and answered, and then it could be closed up and it could not be discovered that the letter had been tampered with, and this was the way one of the best mediums in this city answered sealed letters.

A Voice.—Give the name of the medium.

The Chairman.—The lady is entitled to her time without interruption.

A Voice.—We want the name of the medium.

A Voice.—Give the lady time.

A Voice.—We do not want to be humbugged by this medium she speaks of.

The Chairman.—If the speaker thinks proper to give the names she will do so without solicitation.

Miss Kingsland.—Slate writing is one of the most barefaced tricks. The medium takes the slate and washes it off with a great show of honesty. The medium does not use water but a chemical preparation and it develops a message which had been written hours before.

Mr. Partridge.—I rise to a point of order.

The Chairman.—What is your point of order?

Mr. Partridge.—My point of order is that we should not receive such statements without the name.

A Voice.—We receive all statements.

Mr. Partridge.—All writing mediums are involved in it. We should know the name of the medium. I object to it.

The Chairman.—If the lady sees proper she will give the name of the medium.

A Voice.—Let us hear the lady through.

Miss Kingsland.—I regret exceedingly to see that I have made such a commotion here this afternoon. I supposed this was a conference for the free expression of thought and each one was entitled to express his or her opinion. One thought more: I believe that those who are Spiritualists should be divided into two classes, namely, the deceivers and the deceived; and that the former class are those who do not believe what they preach, and that they earn their living by playing falsely upon the tenderest and holiest sentiments of the human heart. I am aware that those who look with favor upon this subject will condemn me. I have not begun to denounce Spiritualism recently; I have known and associated with Spiritualists for years and I have given you the result of that experience.

Mrs. Oranz desired to say that she had known Dr. Slade, and she believed him a reliable medium, and briefly stated his experience in substantiation thereof.

Mr. Lahey.—I desire to say a word.

Mrs. Shepard.—I want this woman to be answered.

Mr. Lahey.—Mr. Chairman, I beg you will preserve order. Continuing the speaker said, he was surprised that the audience was so uneasy in hearing Miss Kingsland, and thought it would be more to its credit to listen quietly to her than to interrupt her in the way they had. If he knew anything of the conference it allowed the largest liberty possible to the speaker when within the bounds of decency. If any one doubted these things they were bound to listen to them. He was in the newspaper business and also dealt in envelopes and was ready to give Miss Kingsland five thousand dollars if she could file the end of an envelope and take the contents out and replace them, and leave the envelope in such a manner that it could not be detected. He declared that it could not be done.

Mrs. Shepard replied to Miss Kingsland with earnestness. She thought the lady would not be allowed to come into a Christian assembly anywhere as she had here and tell them that they were trifling with the most sacred feelings of the human heart. The lady had claimed that material-

ization was a trick, but she could show that it was not. The speaker continued at length, stating her experiences to show that materialization was not a trick. Mrs. Shepard was not afraid to meet the lady or any other person in open debate. Tricky had nothing to do with Spiritualism. She objected as a Spiritualist to the imputation given to writing mediums unless the names of the mediums were stated.

The conference had already extended their time nearly an hour and the chairman declared the meeting adjourned.

Is Spiritualism a Science or a Religion?

To the Editor of the Religio-Philosophical Journal:

In your issue of August 30th, you say, (after quoting a sentence from my reply to Dr. Fishbough) "What we would correct is Mr. Underwood's reference to Spiritualism as a 'form of religion,' whereas it is simply the science of pneumatology." This is a distinction which you think I overlooked. But I was replying to Dr. Fishbough, and in alluding to Spiritualism as a religion, or a form of religion, I simply accepted his definition, not caring to offer objections, or raise questions concerning anything in his discourse except his unjust assault on Materialism.

In the discourse referred to, "Dr. Fishbough says:

"In more recent times, the word 'Spiritualism' was first revived by Theodore Parker, years before the career of A. J. Davis began, and before the first New York Rochester rap was heard; and it was by him applied to the new and more spiritual phase of religion which he regarded as just then beginning to appear. So far as I know it was the first time to apply it in my writings in the *Catechism*, and subsequently in my communication to the *New York Tribune*, to the developments growing out of Davis' book and the Rochester knockings; and ever since then when I have applied the term Spiritualism to a mere believer in these things, who was not in some degree spiritual in his manifestations of personal character, I have applied it with mental reservation."

I was well aware when I penned that sentence quoted by you, that by many of its adherents, Spiritualism is not regarded as a religion. It is equally true that there are many intelligent persons who do not regard it as a science. If there is any doubt as to the truth of this statement it may be dispelled by reading an open letter from Prof. Wundt, of Leipzig, to Prof. Ulrich of Halle, a translation of which into English appears in the *Popular Science Monthly* for September, and in the same number may be found an editorial from the pen of Prof. Youmans, pertaining to Spiritualism, which will further help show that there are able and distinguished scientists, who stoutly protest against the claim that Spiritualism is a science of any kind. It is not necessary for me here to express approval or disapproval of these articles at which I refer.

To me Spiritualism is simply the theory or belief that invisible intelligent beings including men and women that have walked this earth; exist and at certain times under certain circumstances, through persons called mediums, manifest themselves to the inhabitants of the world to-day. All who accept this theory, whether with them Spiritualism is a religion, or a science, or both, or neither; whether they are wise or foolish, broad or bigoted, I consider Spiritualists.

You have some remarks in the same editorial in reference to "Our atheistic and Sadducean friends," the error and sophistry of which, I think could be easily shown; but it would require more space than I could now take without imposing on your generosity. Some of your claims, both in regard to the phenomena of Spiritualism would be discounted in value by a little close and careful examination, such as true science demands; but as you have shown so much fairness, fearlessness and love of truth in exposing fraud and quackery in your own ranks, I can overlook your dogmatism and the disdain with which you look from your serene spiritual heights upon us poor "Sadducees." Respectfully,

H. F. UNDERWOOD.

Basket Meeting.

Having seen no report from here, I write to inform you of the success of our Basket Meeting on the 16th and 17th of August. Friday it rained incessantly, and until the next morning, preventing our having a meeting on Saturday until evening, when Bro. Hudson Tuttle spoke at the M. E. Church in Otisoke, to a good audience. Sickless prevented Mrs. Tuttle from leaving home, which was a great disappointment to a host of warm friends who were ready to welcome her.

Sunday was a beautiful day, and from a general estimate, nearly a thousand people assembled to listen to the words of profound wisdom, as they fell from the lips of Mr. Tuttle, and we would say to those who have never had the pleasure of listening to his masterly eloquence and sound logic, they should improve the first opportunity, either by securing his services or going any distance to hear him. The subject on Saturday evening, was, "This House is not My Abiding Place." Sunday morning, he contrasted the idea of Justice and Equivalence, with Salvation and Atonement. The afternoon subject was, "Who am I, What am I, and Whither am I going." A masterly effort, and well received by an intelligent audience. He has delivered eleven lectures in this place, and each one brings us much new food for thought.

Great praise is due the many people that gathered for the good behavior manifested there, this being the first meeting of any kind, ever held on these grounds, and without a police force at hand; but I am happy to say there was no use for one.

ALLEN BRADLEY.

What is Assertion and What Demonstration?—April Fool Day Science—How to Correct the Erring.

BY EDWIN D. BABBITT, D. M.

My friend Coleman has favored the RELIGIO-PHILOSOPHICAL JOURNAL with another article concerning materialistic and spiritual science. Mrs. King, myself, etc. He declares positively that "the spiritual philosophy is ever paramount with him and ever modifies and moulds the material conceptions of nature's laws and principles." I rejoice if this is so and believe Friend Coleman will yet accomplish much in the mastery of great truths with his keenly active mind, but to some of us he does not seem so ready to appreciate some phases of spiritual truth as he does the more material science of the day. We may be mistaken, however, or if not, I am free to admit that even the science of material things is a capital good thing which will help us finally in comprehending the spiritual.

It is somewhat of a delicate point for me to meet Mr. Coleman in speaking of the comparative value of Mrs. King's Principles of Nature and my own Principles of Light and Color. I have not the least idea of speaking of the comparative merit as a whole of the two books. Mr. Coleman has spoken in strong terms of both works, and I would not do such an absurd thing as to condemn a fellow-worker, especially after admitting the many noble thoughts of her work, as I did in a former article. I wish it great success. I spoke of that work, however, as consisting mainly of assertions without even an attempt at demonstration. It has not seemed to aim at the scientific style, excellent as it may be in ideas. When Mr. Coleman, however, puts both works on a par in this respect, declaring that both must remain in the domain of hypothesis, then I begin to be surprised. I rub my eyes and exclaim to myself, am I self-deluded? Have I been heaping together such a world of facts and yet have demonstrated nothing? How many hundreds of facts would Mr. Coleman have me give to show just what is the chemical and therapeutical power of the different colors as seen in drugs, in the colors of sunlight, in physiological action, in psychological phenomena, before he will call the point proved? How many scores of facts and engravings would he require before he will consider the law of Unity, or of Diversity, or Harmony or Contrast, or Gradation; or Refinement demonstrated? Is Mr. Coleman going to revive the old method of reasoning again which declared that "nothing can be known"? It is always easy to say that any demonstration is imperfect, especially if we adhere to forms very closely and follow materialistic skepticism which denies almost everything. Men have been challenged to prove the simplest axiom, such as "a part is less than a whole," and similar ones, and have demurred at the proof. My friend Coleman of course would not do this, being a philosopher, but may he not possibly approach too nearly to the method of negativity, so to speak? Or am I really deluded? Possibly so, for all men are said to believe in their own discoveries. A friend suggests, however, that Mr. Coleman has not read all of my work. Then, again, I see that Mr. Franklin Smith gives me a little hope that my immense labors are not in vain by using such words as these: "It seems to me there is no such analogy between Mrs. King's work and the 'Principles of Light and Color,' as Bro. Coleman represents. On the contrary, there is a world-wide contrast between them amounting to the difference between assertion and demonstration. The physical scientists have given us some important facts in relation to the varied phenomena in the world around us; but their real character has remained a sealed problem, while inspirational scientific writers have made statements that were of so vague and general a character that they amounted to mere assertions that could not be demonstrated. But, in marked contrast to these writers, in the 'Principles of Light and Color,' great leading and fundamental principles of things are demonstrated by facts drawn from heaven and earth, from art and literature, from every department of nature and human life, while the scores of facts to settle the principles of chromo chemistry and chromo therapeutics ought to be called demonstration."

Now I do not quote this to find fault with "The Principles of Nature," but to show that that work, however excellent, does not pretend to demonstrate its propositions while the "Principles of Light and Color" does lay down its propositions and produce its facts and deductions to prove it. Some would prefer the plan of the one, some that of the other. To my mind even the most brilliant passages of a writer will not carry conviction unless it is shown to be in harmony with facts and principles. When friend Coleman says that some of my opinions might have been modified if I had read Mrs. King's work, I think he is mistaken, for there is not the logical sequence in its statements that would tend to rout me out of my errors if I am in error. When she speaks of twelve great periods of time in the development of the universe as constituting a cycle and seven cycles as constituting one compound cycle, two of which constituted a period termed a complete cycle, it makes no impression on me, as no proof is given; and nothing which can address my intuitions. When the geologist describes the azoic, paleozoic and other periods of time, he gives his array of facts, and this convinces me that he builds on much truth, but in this work scores of assertions like the above are made without any attempt at proof. When the statement is made that "electric force awakes motion, action," it does not make a good impression on me for I have ascertained that it is only part of the truth, as heat has quite as much to do with begetting motion as electricity. When it says, p. 47, "that central atoms propagated their force to surrounding atoms; these to the next stratum; these outward; thus attractive force was propagated throughout the mass," I believe there is an important side of truth in it not because the books say so, but because after long and severe investigation I can see just the method by which chemical and other forces may work, but when it says that the central atom, by the law of affinity attracted similar atoms of the universe, and further that "chemical action is simply attractive force exerted by similar atoms on each other, the repulsive force, exerted by dissimilar ones." I know this to be incorrect, not alone because I have demonstrated it, but because all science shows it also, the common motto being "similar attract, dissimilar repel." Speaking of the same error, Franklin Smith well says that "an alkali ought to attract an alkali instead of an acid, according to this theory." For all this the book is a noble one having many remarkable statements which should be read and pondered, whether a person can see the whole as truth or not,

it, however, does not prove the law of unity, nor the law of nature's diversity, nor the law of duality, or of contrast or of gradation, or many other things which should be settled if we are to grasp the framework of universal being.

Mr. Coleman pronounces the article in the Chicago Times, from which I quoted briefly, "a hoax, an April fool joke." A friend sent me a slip of paper with an elaborate account of a new and wonderful microscope by means of which molecules and even atoms were supposed to become visible. I was not aware that the article was published on the 1st of April, and did not refer to it so much from its being "partially confirmatory of my theories," as Mr. Coleman would have it, as I did to show the absurdity of its angular shaped atoms and to announce what might be an interesting discovery. Microscopes of more and more amazing power are being discovered, and when one is devised by means of which the larger atoms can really be seen, as I verily believe will be the case, I have no fear that the leading features and workings of atoms as I have learned them, will be essentially changed, otherwise a hundred facts, principles, deductions analogies and applications must be overthrown. Chemists are supposed to have ascertained accurately the comparative weight of atoms and Thomson and other scientists presume to demonstrate their real size. As to the writer of the Chicago Times article I wish to say this, that if he thinks there is any wit in sweating over an elaborate article, studying up all kinds of scientific authorities for perhaps one or two days and thus for the sake of perverting so sacred a thing as science, he is the greatest April fool of the season.

In the JOURNAL of July 20th, an American medium writing to Mr. Coleman, speaks about the "tumble about charity, brotherly love, etc., thrown at people who were conscientiously combating the errors of every kind that have been put forth in the name of Spiritualism," and further on remarks, "I am for all fairness and brotherly kindness in discussion, but by no means let us cover up ulcers in the body from fear of hurting someone's feelings." Well, there is a certain amount of twaddle from overcredulous and over-sensitive persons, but after all I would prefer to see one err on the side of love than to swing too much to the side of severity or hatred, and I would like still better to find some one who is exactly right in his perception of truth, but as it is, it will need us all to reveal its full orb of splendor. When the medium, however, warns us against covering up ulcers, he seems to belong to the class of surgeons who would plunge the scalpel into the quivering flesh and let out impure matter by the severe style. We reformers in the philosophy of cure and of social upbuilding, however, think such a method is justifiable only in the extreme cases, and that a higher plan should be aimed at. Thus in the case of a tumor we pour into it and the whole system around it, the dyviner fire of magnetic life, kindle up the dead conditions and give the power to radiate the impurities outward by natural processes, so that when the subject is cured, he is made well throughout without having any frightful scars or bad conditions left behind. In the same way when we wish to correct the erring we would generally avoid stabs and rude blows, kindle up their pathway with a brighter light of truth and a warmer fire of love, until higher perceptions and purer conditions are induced on a broad and natural plan. In further illustration of this point, let me quote the case of a cancer in Marietta, Ohio, and the two methods of dealing with it. A surgeon of the old school practice adopted the usual method and cut it out. This, however, did not remove the cause by purifying the whole system and it came on again with all its poisonous elements. Dr. Wilbur, a magnetist of Chicago, happening to stop at Marietta awhile, cured the terrific tumor radically and permanently by his more vitalizing process without medicine or any butchering process. I think what Hudson Tuttle skillfully terms the "slaughter house style of doctors," and too many Spiritualists who are in such hot haste to fight what they deem error, that they seize the dagger and plunge it to the hilt into their neighbor's tender places, in very many cases when a more philosophical method could have been adopted.

5 Clinton Place, New York.

Am I a Spiritualist?

BY DR. C. D. GRIMES.

A little criticism now and then will benefit the best of men.

Because it will get all who really desire the truth to searching deeper to fortify their opinions, and lead to a larger capacity and ability to judge of truth. The shortest and most comprehensive creed that I can write for myself, is,—

I find the error, and I cast it out To end the truth and live it.

Knowledge is the true savior of the world—the true Christ of the ages. It is the bread coming down from heaven, spoken of by Jesus in the 6th chapter of John, which if a man eat he shall live forever. It was the flesh and blood of Jesus, simply because he was the medium through whom it came. It was spiritual flesh and blood, therefore it would perpetuate and enlarge spiritual life, for all who eat and drink of it would "live forever."

Therefore Jesus said, "Whosoever eateth my flesh and drinketh my blood, dwelleth in me, and I in him;" that is, when one imparts a truth, and it is appropriated (eaten) by another, they have the same remaining, and the same truth remains in each. Therefore Jesus added, "Not as your fathers eat manna in the wilderness, and are dead, he that eateth of this bread shall live forever." Light, truth and knowledge expand and grows the soul, and perpetuates spiritual life. But he gives a finishing blow to the literal rendering of old theology when he adds in the sixty-third verse, "The words that I speak unto you are spirit, and they are life."

Mankind could better understand the sayings of Jesus; were it not that their perceptions are so material, for the farther we get from the material into the spiritual, the more we will value not only the Old and New Testament, but all bibles. Inasmuch, then, as there is nothing in the sayings of Jesus that materially qualifies this rendering, but very much more that sustains it, that I have no room for in this article, in this view of the case, I am a Christian Spiritualist. But if it be necessary to believe all that is said of Jesus by the Pauls and Peters, Johns and Judes, Clarks and Weseleys, that he had his birth upon this plane in a different way from other men; that he was any more divine or God-like than other men, only as he had a large amount of natural or divine gifts; that in his death he purchased an atonement for us, and that in and through his merit only can we be saved, then I am not a Christian Spiritualist.

I think Brother Kiddle will find that it was in my view of Jesus, called the Christ, that Dr. Peebles said "Christ was the corner stone of Spiritualism;" that is, the simple truth coming from God, the Father through Jesus, rather than through Paul, John Calvin or John Wesley.

It is true, as Robert Dale Owen said, that "Spiritualism and Christianity are identical in essence," for both in their aims and tendencies are to elevate and unfold humanity out of darkness, materiality and error, into light, spirituality and truth, thereby saving from the consequences of ignorant violation of physical and moral law; but do Spiritualists accept of everlasting burnings, and Christians of the intercommunion and ministrations of departed humans?

Primitive Christianity and Spiritualism are identical, as claimed by Dr. Crowel, because they have their origin from the same facts—intercommunion and revelation; yet the Christian claims that truth came directly from God to man, and therefore is plenary; while the Spiritualist claims that, although coming from God, it came through many intermediate links of exalted and progressive beings, and that like the rivulet, it is tinctured with the soil through which it came; therefore neither perfect, absolute or final.

In this connection I wish to return my sincere thanks to Professor Buchanan, for the very able, and so far as science and its assistance to religion are concerned, truthful address upon his "Four Aspects of Religion." I don't know when I have read an address from which I received so much strength as from this; for I felt that my moral back-bone was newly and thoroughly splinted and braced from all parts of the universe. More deeply than ever did I feel, that while religion was the sheet anchor,—the bond that held us to God,—science was a hand-maid holding the lamp, that we may discover the true path—a strength that will enable us to surmount the stern difficulties of these lower material conditions. And when you reached the true Christ principle of "loving God supremely and our neighbor as ourselves, upon which hung all the law and all the prophets," first proclaimed by Jesus as the true test, around which all true religions clustered, and to which they centered, pre-eminently exemplified in his life and his teachings,—from the depth of my being there went back a response to you, "You have struck the highest note in the grand anthems of spiritual existence." But when you talk of the religion of Jesus—the religion of Jesus Christ—and the religion of Christ, using the word "Christ" in this loose way; when after discarding, very justly, everything added to the simple words and teachings of Jesus, finding much fault with the dead Christ of theology, of Christian homicide, in pitching each other up to heaven on Christian bayonets; and then when I fall upon and read the following paragraph, I get strangely mixed.

"The Christian religion is, therefore, rightly understood, the creedless religion of universal unity, which I present as the religion of science, that every good man is bound to adopt, and having adopted it, to uphold and diffuse it among his neighbors, to start it on its conquering career around the world, to bring all nations into the peace, progress and purity that precedes the advent of the millennial time of a redeemed and ennobled humanity."

Why, brother, what do you want of the term "Christian"? If you adopt it you must adopt its family relations; not only the "pitching business," but the dead Christ of theology; the immaculate conception, atonement, miracle working, etc. Without these it will not be Christian, and with them, it has been around and around, over and over the world, again and again, backed by more christian money than Spiritualists are worth, but it will not go down, and is on the wane, as you quote Cardinal Newman to show. A dozen lives like yours will hardly sever it from its connections. You are only inviting me back to a feast that I turned away from because my soul loathed its manna. What do you want of the term Christian, with its records of the blunders of undevelopment. The word Spiritualism, denotes a communion with the intelligences of higher spheres, that continually draws one upward out of the material into the spiritual, always whispering, "Higher, purer, nearer my God, nearer to Thee." When you go around the world once, trying to shake the dust of immaculate conception and atonement from the skirts of old theology, you will abandon the job.

I was much elated with the idea, that you was to divest Jesus of all false and supernatural garments of mundane origin, and send him around clothed in the natural and the true, cut and trimmed to order of the great architect of all. These attributes and these only, he laid claim to in the 10th chap. of John. When the Jews charged him of making himself equal with God, his reply was virtually a denial of the charge, but claiming he was a God in the sense of one superior to God, as Moses and Aaron (in Ex. 4: 16, and 7: 1), because he had superior spiritual endowments.

It is claimed that the word, Christ, signified the anointed, but if this were so, Moses and Aaron, and all others who were anointed would have been Christs and Gods in one sense, each an omnipotent ruler of the universe. If it means the light, truth and life, coming through Jesus to us, then we should speak of it as the Christ, a definition that he recognized in his conversation with Peter. If it means to be endowed with superior gifts as Jesus claimed, qualifying one to be a medium of light and truth from higher intelligences, then Moses and Aaron, Davis and Fletcher, Newton and Mansfield, and all by virtue of having a God germ at the base of being, come in for some kind of a share.

If to be a Christian is to believe in the miraculous, supernatural and false, I cannot walk with you, and therefore there will be "the sword of Jesus," antagonizing—doing its work. Where will you ring in the unity you picture in such glowing colors? But if it be to discard the supernatural and false and believe in the natural and true, then you may count me in.

Again I ask, what do you want of the word, "Christian"? The word Spiritual expressing a higher and better life to be obtained to-day, to-morrow, and forever, expresses all, and that ought to satisfy us. The second address upon the same subject is characterized by the same unwarranted use of the words Jesus, Jesus Christ, Christ, and Christianity; the same inviting us to become Christians, and then horrifying us with Christians, the same kind of Buchanan against Buchanan, in one paragraph telling us that religion "is not derived from a study of his (God's) works, but directly from him by implantation," and in another, "in that which comes direct from Deity—the creation, the universe is a revelation, the authority and divinity of which no man can question." Religion being the bond holding the created to the Creator, does not this revelation, knowledge, grow and strengthen that bond? Again, "a revel-

ation from God is that which he writes with his own hand." How can we admire—be attached or bound to what we don't know? How can we know unless by investigation or revelation? The "implantation" is but an infinitesimal bond, arising from the revelation that one thing sustains to the other. But, Brother, with all these faults, I like the "ring of the metal" after all. God speed your effort for good.
St. Joseph, Mich.

Letters from the Tropics.

NUMBER FOUR.

To the Editor of the Religio-Philosophical Journal:

It has been previously mentioned that we have two churches, a Roman Catholic and a Protestant. At the former, services are held occasionally, upon some particular festival or saint's day, but no regular priest is stationed here. The latter is presided over at present by a Methodist, who is trying the best he can to heal the spiritual infirmities of his sable, inconstant, and by no means devout flock. They are "black sheep" sure enough. There is no rivalry between the two churches, because there is no interest in either. The nominal faith of the entire native population, without exception, is Catholic, which, when examined into, would seem to be as well adapted to win a rude people from the rites of paganism as any other. In fact it so readily assimilates, in many respects, with the superstitious vagaries of the so-called heathen mind, that there seems ever to have been less trouble to "convert" that poor person and to bring him into the Catholic fold than within the Protestant. The Spaniards, at the time of the discovery and conquest, found no regularly established system of religious worship among the Indians of this region. Those simple people believed, in a general way, in a Supreme Being, but so far as observed and recorded by the rapacious invaders, their conduct was regulated by the dictates of purely natural and therefore simple ideas of right and wrong. Surrounded by all that a most prodigal Nature could bestow, theirs was a life of rude ease, satisfied and happy. It is not to be wondered at that, in minds so circumstanced, the prevailing belief in the Great Spirit, should have been divested of all those vindictive and revengeful elements, so common among the aborigines of more rigorous and gloomy climates. When, therefore, the sects came with the fierce propaganda of Rome, which in the sixteenth century was little less aggressive than its warlike rival, Mahometism, the poor Indians bowed their unwilling necks to the yoke. They became nominal Christians. In the presence of the stern decrees, "Believe or perish!" their yielding natures readily professed belief, although it must be added that they sadly, miserably perished in great numbers at last.

The cross of the New Testament thus in time became the conspicuous religious emblem among all the pagan hordes, wherever the bloody banner of Castile was borne, from Mexico to Patagonia,—the cross of Christ, modified by circumstances. What those modifications and those circumstances were, are matters of curious research. Suffice it for our present purpose to say that, as indicated in the previously described performance of the Jambacu, the religion of the masses is a mixture of Christianity, as we are wont to understand it, and of paganism, or natural religion, well compounded with various venerable myths and superstitions, which have done service among men since the dawn of the historic era, and probably long before. In practice, there is perhaps no "plan of salvation" more free and easy. Faith is the main thing. A blind, unquestioning belief in the Father, Mother, Son and Holy Ghost, and in the priesthood, their duly authorized agents and attorneys upon earth, forms the easy premium to be paid upon first class heavenly insurance. In this there may seem to be no great difference between Spanish-American Catholics and Anglo-Saxon Protestants; but it would be unjust toward the latter to include them in the same blindfolded and unreasoning mass. Protestantism is certainly a great advance; for even the orthodox among its professed believers, in these days, are comparatively free from the oppressive mogulism of priestly tyranny.

To return, however, to our starting point, it may be mentioned that the Protestant Church at this place, now about fifteen years old, was the first one established in the United States of Colombia. It was consecrated by the late Bishop Potter, while on his way from New York to California, just before his death, and was probably the last official act of that good man's life, as he breathed his last on board the steamer, upon her arrival at San Francisco. It was to have been an Episcopal establishment, under the Diocese of New York; but as a pious investment in the interests of that sect, it long since proved a failure; and after having been alternately opened and closed, as one person after another capitulated, it is now occupied, as before mentioned, by a very worthy Methodist, who is trying to "hold the fort" and save sinners after the plan of the respectable denomination to which he belongs. It does not appear that any very triumphant success has crowned the labors of this worthy gentleman, or of those other missionary evangelists who preceded him; still there is no doubt but that the mere presence of a good man, who means to "serve the Lord," and extend the reign of virtue and morality, no matter in whatever narrow channel his ideas may be confined, will prove beneficial. There are so many moral ills to combat in a place like this, that it is little short of heroism in any man to devote himself to the unequal struggle.

Some one has said that "conscience is a mere matter of latitude." Although this is a broad way of putting it, yet so far as experience goes, it is proverbial that the standard of morality and the keen sense of right and wrong supposed to prevail at the North, becomes lowered and waxes dim as the equator is approached. Whether or no this is the unavoidable result of a warm climate, I shall respectfully leave to the discussion of the biologists, contenting myself for the present with noting the sad fact. Race undoubtedly has much to do with it, but the observation has been made with regret, that even the higher type, represented by the fair, large-brained, intelligent Caucasian, has not been free altogether from demoralization. Moral consciousness may be retained, but in a passive state; or in other words, sensuousness may, and undoubtedly does, sometimes, take the place of spirituality, in lands where it is always summer. And if this be true of the white race, and its superior organization and greater refinement, nothing better may be expected of those dark children of the sun, whose home has been for many generations within the glowing tropics.

Perhaps the time may come when intelligence, morality and warm weather will embrace and form an inseparable conjugal trinity, whose progeny shall number all the

intellectual and spiritual agencies and elements, known and unknown; but we must evidently wait awhile. Imperial thoughts and star-crowned inspiration have yet to make permanent their abiding places among the palms.
T. R.
Colon, (Aspinwall) Aug. 10th, 1879.

THE ONEIDA COMMUNITY.

John H. Noyes's Message on the Abandonment of Complex Marriages.

From the American Socialist (Official Organ.)

I hardly need remind the Community that we have always claimed freedom of conscience to change our social practices, and have repeatedly offered to abandon the offensive part of our system of communism, if so required by public opinion. We have lately pledged ourselves in our publications loyally to obey the new legislation which may be instituted against us. Many of you will remember that I have frequently said within the last year that I did not consider our present social arrangements essential parts of our profession as Christian communists, and that we shall probably have to recede from them sooner or later. I think the time has come for us to act on these principles of freedom, and I offer for your consideration the following modifications of our practical platform:

- I propose:
1. That we give up the practice of complex marriages, not as renouncing belief in the principles and prospective finality of that institution, but in deference to the public sentiment which is evidently rising against it.
 2. That we place ourselves, not on the platform of the Shakers, on the one hand, nor of the world, on the other, but on Paul's platform, which allows marriage, but prefers celibacy.

To carry out this change it will be necessary, first of all, that we should go into a new and earnest study of the 7th chapter of 1 Corinthians, in which Paul fully defines his position, and also that of the Lord Jesus Christ, in regard to the sexual relations proper for the church in the presence of worldly institutions.

If you accept these modifications the community will consist of two distinct classes—the married and the celibates—both legitimate, but the last preferred.

What will remain of our communism after these modifications may be defined thus:

1. We shall hold our property and businesses in common, as now;
 2. We shall live together in a common household and eat at a common table, as now;
 3. We shall have a common children's department, as now;
 4. We shall have our daily evening meetings, and all of our present means of moral and spiritual improvement.
- Surely, here is communism enough to hold us together and inspire us with heroism for a new career. With the breeze of general good will in our favor, which even Prof. Mears has promised us on the condition of our giving up the "immoral features" of our system, what new wonders of success may we not hope for in the years to come?

For my part, I think we have great reason to be thankful for the toleration which has so long been accorded to our audacious experiment. Especially are we indebted to authorities and people of our immediate neighborhood for kindness and protection. It will be a good and graceful thing for us to relieve them at last of the burden of our unpopularity, and show the world that Christian communism has self-control and flexibility enough to live and flourish without complex marriage.
J. H. NOYES.

HARMONIAL PHILOSOPHY.

Love, Wisdom, Liberty.

Some of the sheets upon which are written the letters of Andrew Jackson Davis, have on them the above heading. Does he mean that "love, wisdom and liberty" constitute the Harmonial Philosophy? Is not liberty the result of the possession and enjoyment of love and wisdom? Is not liberty a condition, rather than the representation of a principle? There is no doubt that in the mind of the author the trio have a beautiful significance.

Mr. Davis is not yet appreciated by the world at large; his first publication, "Nature's Divine Revelations," stands pre-eminent. It contains all that is valuable in philosophy, religion and metaphysics. It is a book without a rival; nothing before or since its advent contains so much of the beautiful and the true. It is the embodiment of all that is in harmony with nature; no critic ever has or will successfully attack it; the same may be said of his subsequent productions.

Without any intention to exaggerate, Mr. D. is the most advanced thinker of this or any other age. In after years his writings will be regarded with as much reverence as the "sacred books" of the present day.

As an author he is free from all egotism, and certainly no one can truthfully charge him with plagiarism. Placidity is a prominent feature of his writings, at the same time there is a dignified boldness and independence which is admired by all intelligent men.

Mr. Davis is indeed a wonderful man. The writer does not agree with those who regard him as a mere machine used by exalted minds in other spheres, a medium of communication between the spiritual and material worlds. There is an innate greatness belonging to him; his organization is in perfect harmony with nature, which gives him the ability in an eminent degree to acquire, retain and communicate truth. His whole physical, mental and moral structure harmonize, and thus a continuous equilibrium is maintained.

Philadelphia, Pa. LEANDER.

He is not a man who doth not delight to make some returns thither whence he hath found great kindness.—Barrus.

From my mother I learned piety and benevolence and abstinence not only from evil deeds but from evil thoughts.—Antoninus.

No educational system can have any claim to permanence unless it recognizes the truth that education has two great ends to which everything else must be subordinated. The one of these is to increase knowledge, and the other is to develop the love of right and the hatred of wrong.—Huxley.

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CHICAGO, ILL., SEPTEMBER 13, 1879.

Professor Wundt on Spiritualism.

Wilhelm Wundt is Professor of Philosophy at Leipzig; Hermann Ulrich is Professor of Philosophy at Halle. The latter was associated for many years with Fichte, recently deceased, in the editorship of the leading philosophical journal of Germany.

In the Popular Science Monthly for September, there is a translation of an "open letter," lately addressed to Ulrich by Professor Wundt, in which the latter writes: "You sustain precisely the same relation to all of the so-called manifestations which I sustain to a great part of them; your knowledge is based upon the reports of credible witnesses.

It is to this challenge that Wundt replies, he having witnessed a few of the Slade phenomena under conditions not the most propitious. He confesses he cannot "express a conjecture" as to how these phenomena were produced. He believes, however, that they were "well-managed feats of jugglery."

We have not time at present to take up all the fallacies and weaknesses in Wundt's argument. These may be inferred fairly from the conclusion at which he arrives, and which would do more credit to a Jesuit than to a philosopher. The conclusion is this:

"You indeed declare the phenomena to which you refer to be realities, and therefore different from the objects of superstition. But every superstition has done that. Not upon whether one believes in certain phenomena or not, but only upon the objects in which one believes, can the corrupting effects of superstition depend. The moral barriers of a time by the belief in witchcraft would have been precisely the same if there had been real witches. We can therefore leave the question entirely alone, whether or not you have ground for belief in the phenomena of which you can content ourselves with considering the question, whether the objects of your belief show the characteristic signs which we find in those objects of belief which, according to the testimony of history and of social psychology, we must call prejudicial to the moral development of man. This question, after the intimate relation which we have shown to exist between Spiritualism and the most corrupt forms of so-called superstition, can only be answered in the affirmative.

Now what is the bare meaning of all this, stripped of its philosophical verbiage? It means: Even if your phenomena are real, undeniable, objective facts, they are not entitled to the attention of science, since they are "prejudicial to the moral development of man."

Indeed! What Pope in German philosophy is this, who assumes to tell us that any persistent fact of the cosmos is "prejudicial to the moral development of man," and that therefore it ought to be ignored and suppressed? A pretty sentiment this for a writer affecting to speak in the name and in the interests of science! Hitherto we have been told that science is impersonal and neutral; that it asks not whether a demonstrable fact is likely to be moral or immoral in its bearings; that it matters not whether it is the very death-blow of religion; if it is a fact, it must be recognized as such, though the heavens fall!

This is what science is telling us, and what we do not presume to gainsay. But here comes Professor Wundt; and tells us that we must not accept as worthy of scientific recognition what is likely to conflict with our moral development. Here there is the assumption that we, with our finite, fallible powers, are qualified judges in the case; that we are competent to decide upon the rectitude of laws, which the author of nature had sanctioned!

Should it be argued, after the fashion of Professor Youmans, that the Spiritualist takes his stand outside of nature, whereas the business of the man of science is to keep inside of nature, our reply is: "You obviously beg the whole question at issue when you assume that our phenomena are outside of nature. A man is lifted to the ceiling. You say the law of gravitation is violated. There you merely show your ignorance. The law is no more violated, than it is when a man turns a somersault. An intelligent force, ruling an organism (lighter than the atmosphere) invisible and

impalpable to our coarse, external senses, overcomes the law of gravitation, rises superior to it, while what it does is as much within the province of natural law as are the freaks of electricity.

What Professor Wundt has to say of the "unworthy conceptions of the condition of the spirit after death, which these phenomena awaken," merely exposes the confusion of his own ideas, and the very limited acquaintance which he has with the great subject he presumes to handle. All sorts of descriptions of the conditions of spirits are given, harmonizing with the fact that there are all sorts of characters, and all grades of culture, among the individuals passing out of this world. There are noble conceptions as well as base. Men reap what they have sown. But here is a philosopher who would make his own esthetic tastes and prejudices the measure of nature's possibilities and nature's rectitude.

As for the objection that it is "most pernicious" to suppose that those "chosen instruments of Providence," the mediums, "men of most ordinary intellectual and spiritual endowment," should be "the bearers of supernatural powers," we hardly think it will impart very elevated notions of the wisdom of Professor Wundt. Was it not Paul who said: "But God has chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence."

But here, too, Professor Wundt shows the very superficial character of his acquaintance with Spiritualism. Mediumship depends neither on the moral nor the intellectual character of the subject, like somnambulism it is quite independent of any mental or religious endowment. We have known excellent and highly gifted men and women, exercising mediatic powers; we have also known many who were morally and mentally deficient or unscrupulous. The laws of mediatic sensibility are yet to be studied.

We shall return to the letter of Professor Wundt as soon as we have the leisure. Meanwhile we counsel him to look a little into the subject of Spiritualism, before he again assumes to pronounce oracularly upon its scientific claims. His letter is full of misconceptions. Professor Ulrich has shown great sagacity, as well as courage, in assuming the position he has. He may rest assured that it is impregnable, and that Spiritualism is truly entitled to a strictly scientific recognition. That this will be fully accorded before the present century is at an end, is now among the probabilities.

"The Abyss is Bridged."

In a conversation with that sound and experienced Spiritualist, Giles B. Stebbins, he happened to mention among his phenomenal experiences that of independent slate-writing on Dec. 18th, 1878. Mrs. Simpson was the medium. Mr. Stebbins has every reason to believe that he was unknown to her. Placing a slate in his hand, which he saw was unwritten on, on both sides, she told him to hold it under the table. He did so; and then the medium, placing one hand in full view on the table, barely touched with the tip of a finger of the other hand the wooden rim of the slate which he was holding. All this was in broad daylight. Mr. Stebbins could see or feel the medium's every movement; and her finger which touched the rim of the slate could not have stirred without his knowing it. The conditions were all such as must have satisfied the most strenuous and suspicious of skeptics.

There was the sound of writing on the slate, then a rap signifying that it was finished; and drawing forth the slate, Mr. Stebbins found written the following message, and appended to it the name of his deceased uncle, Calvin Stebbins, once of Wilbraham, Mass.:

"To Giles B. Stebbins:—I find no hell or baby's skulls, as we used to talk of; I find over here common sense and justice; each man makes his own destiny. God has not destined any one to heaven or hell. Ah! Giles, the abyss is bridged, and we are fortifying the arches under this bridge, daily, daily."

Now it is certain that no human being consciously wrote this message. It transcends the capacity and whole mental style of the medium. That Mr. Stebbins himself wrote it through the unconscious exercise of some latent psychical faculty, having the power of externalizing itself from the body and of operating on matter, is an admissible theory, but a much more improbable and irreconcilable one than that which the phenomenon justifies in its whole character and affirmative statement, namely, the theory that it came from the veritable spirit of Calvin Stebbins, whose name was signed to it.

Mr. G. B. Stebbins recognizes the characteristics of the style; especially in the emphatic repetition of the word daily at the close.

How do the opponents of the existence and activity of deceased human beings as spirits explain a case like this? They cannot explain it. They can offer us theories far more difficult than the spiritual one to accept; but that is all that they can do. A message amply characteristic of the writer, and intrinsically worthy of him; and produced by no visible human agency, under conditions and circumstances where fraud was impossible, may be rationally accepted as coming from a living intelligence, and

in a case like this from the one it purports to come from.

"The abyss is bridged," writes this earnest and intelligent spirit; "and we are fortifying the arches under this bridge, daily, daily." We have proofs of this declaration in the present onward progress of Spiritualism all over the world—in spite of all the opposing influences arrayed against it.

Psychographic Writing.

The Alliance says: "It only remains for the RELIGIO-PHILOSOPHICAL JOURNAL to admit that psychographic writing is always automatic or apparently unconscious, the action of the sensitive's own psychical complex, to stand on precisely the ground that the Alliance occupies."

Our neighbor overlooks the fact that we do not understand by psychographic writing anything produced by the medium's own human act. By psychographic (or, more properly, pneumatographic) writing, we mean such as is actually and independently produced externally to any human organism, or any conceivable mechanism or chemical trick.

Baron Guldenstube used to place a blank piece of paper in a locked box, and get intelligible writing on it; and he declared that he exerted no mediatic power. In hundreds of cases the phenomenon was tested before honorable investigators. It has been conclusively proved in America, England, Germany and Russia, through the mediumship of Slade and others. Many of our correspondents and subscribers have got writings on locked slates through Watkins, while they themselves held the slate.

The San Francisco Sunday Chronicle of a recent date says that Mrs. E. W. Lennett, now at 817 Bush street in that city, is a remarkable medium for independent slate writing. It tells us that a skeptic recently took to her a covered double slate, joined by hinges; put on one of the inside surfaces with his own hand, a bit of slate pencil, folded the slates together, and held them with both hands. The medium, without even stopping the conversation in which she was engaged, also took hold of the slate with one hand, and immediately the pencil could be heard scratching over the surface of the slate within. When the pencil ceased and the slate was opened, the entire side of one slate was filled with writing in a plain, bold hand, in English, while the other was partially filled with writing in French, a language the medium is entirely unacquainted with, but which the gentleman in question thoroughly understood. As a still further test, the medium gave him the slate to hold in his own hands, without her being in contact with it in any way, when the result was the same as before, the slate being filled with writing.

This phenomenon of independent writing has been absolutely and conclusively proved in thousands of cases, where fraud or deception was impossible. The only explanation of it which that preposterous dunce and braggart, Dr. G. M. Beard, one of the "world's seven experts," can offer, is, that the witnesses are psychologized, or untruthful or incompetent; which, to those who know the number and character of the witnesses, is simply a fool's bolt,—an imbecile evasion. The phenomenon is proved; it is daily provable; and all explanations of it save one fail to cover the fact. Does the Alliance admit it? If not, what it says of our "standing on the same ground" would seem to be incorrect. But if the fact is admitted, then the raison d'etre of Spiritualism is admitted. The spiritual hypothesis becomes not only rational, but the only conceivable one consistent with all the phenomena.

We take it as a compliment, though the Alliance seems to mean it as a sarcasm, when it says of the JOURNAL:

"It is the fairest and most childlike antagonist that we ever happened to meet."

And why ought it not to be both fair and child-like in its admissions where its single object is the truth, the whole truth, and nothing but the truth? It is not to see who is the more cunning of fence, or the more fluent in banter, that we call upon our neighbor to launch out his "bill of particulars." It is simply because if he has any argument or fact opposed to Spiritualism, with which we are not already acquainted, we would like to have it, and would esteem it a favor on his part if he would proclaim it. Thus far he has given nothing that is not as common as a barber's chair, and as easily sat down upon.

To Those Who Cry "Peace," When There Is No Peace.

The introduction of every great revolutionary truth into the world has been necessarily attended with developments aggressive and antagonistic. The large majority of men are apathetic unless aroused by the controversial spirit which enlists their sympathies on one side or another. Truth on certain subjects, according to J. S. Mill, "is militant, and can only establish itself by means of conflict." Especially is this the case in Spiritualism, where there is so much that is marvelous and absolutely true in the way of phenomena, and yet where there is also much to foster credulity and extravagance, to lead to the fantasies and illusions, and to beguile into paths of error the over-sanguine and the unwary.

Those persons who with the best intentions plead for harmony, and shrink from earnest discussion, should learn that it is only from the collision of minds that truth can be evolved. Perfect harmony means, in our finite state, perfect apathy. Minds are in different stages of culture and illumination, and they must of necessity take different views, more or less advanced, of any great truth. If there is to be progress,

advancement,—there must be antagonistic criticism; and skepticism must have a free voice. And while there is fearless discussion, there must be the broadest tolerance, and the most prompt and genial charity.

When it is considered what an immense advantage we have in our supersensual facts—in phenomena that prove incontestably an intelligent force which we are justified in calling spiritual,—the importance to truth of a sincere and judicious skepticism in eliciting discussion, eliminating errors, and awakening Spiritualists to a sense of the magnitude of the great truth of which they are the depositories, becomes apparent. There are thousands of wealthy Spiritualists, men thoroughly convinced of our phenomena and of their significance, who never subscribe for a spiritual paper, or take an interest in purging the great movement of all that can soil or misdirect it. Such men fall in an obvious duty. Only by a sincere and critical press, devoted to the cause of truth with a single aim, ruling out all that is fraudulent, doubtful, or corrupt, can we hope to advance Spiritualism to the position to which it is entitled. Better an excess of the critical and skeptical element, than an apathy or an indifference which allows fanaticisms, frauds, and fantasies to creep in, and make Spiritualism an offense in the eyes of all thinking persons.

Spirit Communications.

In regard to supposed spirit-writings, Professor Wundt remarks: "Intellectually, the soul falls into a condition which, so far as we can conclude from the character of the writings upon slates, can only be described as lamentable. These writings belong throughout to the domain of higher or lower stupidity, chiefly lower,—i. e., they are absolutely without sense."

If the Professor were a reader of our JOURNAL we should refer him to the articles on psychometry, trance speaking and writing, that have recently appeared in our columns. Did he ever make an estimate of the number of persons belonging to "the higher or lower domain of stupidity," who quit this planet in the course of a year? If he will do so, we think he would cease his wonder that nine-tenths of the writings by returning spirits should be very poor stuff. It may be of spiritual origin notwithstanding. Or again it may come from the medium's own brain unconsciously exercised. But the Professor is too weeping in his characterization of the spirit-writings. Some of them display a wisdom and a style, which possibly even Professor Wundt could not improve upon. Not infrequently they give an assurance of identity which removes all doubt on the subject from the recipient's mind. Now and then they are so far above the powers and the knowledge of the medium as to make the proof of their being independent productions very convincing. To say, that without exception, "they are absolutely without sense," is to say what is absolutely untrue. Some of the communications would do honor to a Fenelon or a Channing. We admit that these are few and far between; but that is just what they ought to be, if our theory of the preservation of individual identity is true. The fact of these communications, sometimes independent acts of pneumatography, remains, and our business is to study it, let the character of the writings, or their harmony with the laws of good taste, be what it may.

The objections of Herr Wundt remind us of those that used to be made to the pneumatological experience of his countryman, Kerner. He was ridiculed just as our critic would ridicule now the sayings and the writings of spirits; and here is what Kerner replied to his assailants:

"It is difficult for the so-called intellectual to believe in spirits that do not show themselves Spiritual. According to them every man after his death, should arise the intellect of a Hegel. But now come spirits, trifling and foolish, and spirits like those who came to the distress of Prevost. In such spirits it is impossible for the learned and intellectual to believe; and such apparitions are to them only the product of a sick fancy. "And spirits now come who are much poorer and more destitute than spirits ever showed themselves, so that to our critics such a Spirit-world must appear unworthy of God; and if they could convince themselves that such a Spirit-world did exist, they would doubt the wisdom of the Creator; since spirits, they think, should either not show themselves at all, or in a manner to do honor to their Maker. This guides nothing, however for God and nature will have the mastery. "These low and undignified spirits, nevertheless, do exist at this very time, my beloved! Upon my belief and by critical judgment. Believed they are as real as the helpless caterpillars, out of which slowly the butterflies shall unfold themselves. There they are, and you cannot hinder them; cannot do otherwise than disbelieve in them, and, disbelieving, fight against them with all your dialectic arts, ready-writings, wit and sentences, but which in fact does not at all annihilate this Spirit-world; but it goes on its way, troubling itself not in the least about your intellectual skirmishing."

We commend Kerner's remarks to the attention of Herr Wundt. They were written long before modern Spiritualism broke out in America, but they deal with the same objections that are raised to the present phenomena. The important question is not whether the communications are silly, but whether they were produced under conditions justifying a belief in their spiritual origin. If they were so produced then they are worthy of our attention, just so far as they are proofs of spirit agency.

Prompt Reports.

Secretaries of meetings and all agents who take subscribers for this paper, should send in their reports, names of subscribers and remittances; with dispatch. In some cases several weeks elapse, much to the annoyance of subscribers, before returns are made to this office. Reports of meetings should be made up within twenty-four hours after they close, and be forwarded by the first mail thereafter. No success can come from slack and dilatory business habits, and they cannot be tolerated either by the people or the publisher.

Which is the Better Spiritualist?

Which is the better Spiritualist—the man who having an accurate knowledge of certain phenomena, fearlessly discusses all difficulties and objections, rules out all that is doubtful, and repudiates all that is tricky, come from what source it may,—or the man who nervously objects to all kinds of testing, lest he should be shaken in some part of his faith, and who swallows everything lest he should have to reject something that he has held on to as precious? We think that the one man, by his course; evinces knowledge, while the other is under the influence simply of a blind faith.

The man who estimates spirit agency aright, should, after once convincing himself of the wonderful fact, be anxious to put it before the world in such a form, and hedged and by such conditions, that sincere, liberal, and unpreoccupied minds will be profoundly impressed by the credentials with which it presents itself. The opponents of the scientific method say, "No; these things are not to be learnt by any scientific process; and unquestioning faith is the prime requisite; bring that, and you will get more than you ever expected. The dons of science must seek in a humble, child-like spirit before they can get satisfaction. "They must do as we have done."

There is a show of truth in all this. The unreciprocated mind may, by an over-exacting incredulity, miss much that is true. But there are certain reproducible phenomena which the toughest skeptic, if he exercises his reason, will be compelled to admit; and the conditions for these phenomena are now of a kind to meet his acquiescence.

The man, so secure in his knowledge of Spiritualism that he fears no "exposures," is ready to meet all objections, and would rather be certain of the objectivity of simple independent movement than have experience of a hundred doubtful materializations, is surely a safer guide in the search after truth in Spiritualism than the man who wants us to accept his own intuitions as the sufficient warranty for the genuineness of the phenomena.

If Spiritualism does not have its root in science—that is, in verifiable facts—then we are beating the air in an attempt to impose upon the world chimeras for verities. We put a much more serious estimate upon the certainties to which we have attained. We regard them as settling the question of immortality and spirit existence. And so thinking we shall continue to draw the line scrupulously between the demonstrably true and the purely speculative or imaginary, whether it come from the medium's own brain or from influencing spirits. The day when a "Thou saith the Lord" could impose upon the human mind has gone by. The superstitions and fanaticisms which once made the notion of a spiritual presence fearful or repulsive, have been superseded by a rational and scientific view of pneumatological phenomena. We can now examine and study them under conditions, and in a state of mind, favorable to the evolution of a purely scientific system of psychology and pneumatology. It is to keep our efforts fixed steadily in this direction, that the JOURNAL is now laboring.

Scientific Fact.

In his attempt to prove that science is something that shifts, like "shifting sands," our critic of the Chicago Times remarks:—

"Science now esteems its ignorance in the first half of the 19th century as more highly than its ignorance and inhumanity in the latter half of the 17th; how shall it in the 20th look upon its vaunted knowledge of today? Nor is medicine exceptional among the sciences. They all are experimental. They must always be so. The geologist of today laughs very heartily at his brother, who was firmly convinced that the world was only 6,000 years old."

The best medical authorities do not regard medicine as strictly speaking "a science." To a very limited extent, scientific certainty may have been arrived at; but in the use of drugs, with very few exceptions, medicine is purely experimental; it is not scientific. For this writer to say that "all sciences are experimental" is merely equivalent to saying that they are not yet science. Since geology has become a science only within the present century, it would be a very pyrrhic exhibition of hilarity for the geologist of the present to laugh at his brother of a hundred years ago for believing that the world is not so old as geology proves it to be. There was no claimed science of geology a hundred years ago. Surely there are facts in chemistry and mechanics which no future discoveries can affect; and it is to such facts only that the term scientific can be accurately applied.

Change of Front.

Some three weeks since a culmination of differences occurred in the office of the Independent Age at Alliance, Ohio, and Rev. R. C. Flower was summarily deposed from his editorial charge. The moral tone of the paper had for some time been rapidly declining. We noticed tendencies some months since which we felt certain would lead to serious trouble and a lowering of the tone of the paper. Mr. Flower is evidently a novice in the field where he attempted to lead. However pure his motives, he lacked the knowledge and experience necessary to render him a safe man in the important position in which circumstances placed him. The Age is for the present under the control of Mr. Coates, we believe, who is the principal stockholder in the concern, and the paper has repudiated the editorial policy of Mr. Flower in the most decided manner. We congratulate the Age on its change of sentiments and only wish it could have been saved the disgrace brought upon it by Mr. Flower's well-intended but loose and demoralizing policy.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Spiritualists in the Methodist Camp.

We publish the following at the request of that veteran worker, Rev. Samuel Watson. It is taken from the Record of Philadelphia.

To the Editor of the Record: NEARBY FALLS GROVE, August 8.—My attention has just been called to an article in your issue of this morning purporting to be an account of an interview between a committee appointed by the officers of the Spiritualist-camp meeting to confer with the officers of the Methodist camp meeting relative to an interchange of pulpits, some time during the meetings now in progress.

It is that article there are a number of misrepresentations which I feel that it is due to truth, no less than ourselves, to correct. It may be that the "Spiritualist camp has proved a source of much concern to the Methodists." We inferred as much during our brief stay among them; but that anything occurred which could have led any one to believe that their prayers were to be answered in a way that they think is "as baseless as the fabric of a vision."

Four of us, all of whom had for many years been Methodist preachers, but from honest convictions of truth had severed our connection with the church because we did not believe, and consequently could not conscientiously preach, the doctrines taught by the church.

With your permission, Mr. Editor, I will give you the facts of this interview, as near as my memory serves me, in the order in which they occurred.

Arriving at the camp ground, we were met by the Rev. Dr. Rossally, the converted Jew, as a writer in the Daily Advance calls him, who introduced us to the "Presiding Elder, Chaplain and H. H. Sisty" and others. He remarked that he knew Brother Watson; that he had attended the Annual Conference which met in Philadelphia sixteen years since. He seemed very glad to see me, remarking that I would preach for them at their meeting.

By way of preparing him for what was to follow I told him of a rather singular circumstance that occurred with me some years before that Conference in Philadelphia. I was mopping at the Girard House to spend the Sabbath, and went to distant parts of the city in which I never had been, to hear A. W. Cookman preach, at the Girard Street Methodist church, of which he was pastor.

He had never seen me, nor have I the least idea that any one in that assembly knew me. I took a seat near the centre of the church. After the congregation was dismissed he came directly to me and said: "I want you to preach for me to-night."

I was very much surprised at it, and did not disposed to give him any answer, but he insisted that I must preach for him and go with him to dinner. Finally I told him my name, and that I was a member of the Memphis Annual Conference and editor of the General Conference paper, published in that city, and if he still insisted on it I would fill the pulpit that evening, which I did to an immense congregation.

Now, Mr. Editor, to the presiding elder, "I have seen you a fact. What is your theory in regard to it?" "Oh," said he, "it was the Spirit of God that moved Brother Cookman to go to you."

this is the greatest stretch of the imagination, or the finest use of multiplication, you have ever read. There were some twenty or twenty-five persons present at the close of our interview, and the highest estimate I have heard made by any one was fifty persons on the ground.

SELF-DISCIPLINE.

Some of the Difficulties of Governing One's Self.

Not all the teachings in the world can do us any good unless we aid it by our own self-discipline. Teaching is simply the dead form of things, the dry letter of the law, while self-discipline is the spirit that gives life to the one and meaning to the other.

THE DIFFICULTY OF SELF-GOVERNMENT.

We do not say that it is easy to acquire habits which are against the original tendency of the character. For one who is born careless and procrastinating it is exceedingly difficult to be methodical and prompt.

NO ROYAL ROAD.

There is no more royal road to good habits than to learning. Step by step and with painful effort we conquer here, we subdue there, we mold ourselves bit by bit and hour by hour.

A WONDERFUL CHANGE.

What a strange, subtle and unconfined change has taken place in some people as time has gone on, and self-discipline has been or has not been the rule of the life since last we met.

To the Spiritualists here is an objective reality.

My Association with the People of the Other World.

BY MRS. AMANDA M. SPENCE. NUMBER THREE.

It is not to be supposed that we fully understand the nature of spirit life itself or of its relations to this life. There is much conflict of statements on these subjects by mediums and clairvoyants.

With this view of the importance of spirit life in enabling us to understand the nature of spirit life, and of its relations to this life, we present the following cases, which, even if not an absolute proof, are at least a strong confirmation.

Many years ago, after I had completed a course of lectures in Falmouth, Mass., a gentleman of that place took me to a town, near by, where he had made an appointment for me.

At the breakfast table, on the morning of the third day, the lady and her bachelor brother being present, I related my three rights' experience; and informed the lady that the spirit claimed to be her husband, and told me that he was in great distress of mind, and remained about the house.

When I had finished the above report, the brother, who all along seemed deeply interested, left the breakfast table, and the lady then assured me of the truth of all that I had said to her, and also related the following corroborative facts of the latter part of her husband's statement to me.

A year or so after I had left that place, and the events just narrated had passed from my mind, the same spirit came to me and begged me to go and see his wife again, and to plead with her and urge her to give up her prejudiced feelings against him.

The substantial progress Spiritualism has made during the last decade, is evidenced by the changed attitude of the clergy toward it.

Pantheism and Atheism.

To the Editor of the Religio-Philosophical Journal: Wm. Fishbough in a lecture at Brooklyn and reported in the Religio-Philosophical Journal, Aug. 2nd, said of Pantheism:

"This logically makes the actions of man good, bad and indifferent, equally the actions of God, thus confounding all moral distinction, and making murder and robbery divine, as well as charity, and brotherly love. As being distinctively such only by virtue of its contrasts with other beings, and as no such contrasts are here admitted, so for all practical and practical purposes as afore said, the theory of these speculators, the so called Pantheism also amounts to downright and absolute Atheism."

It seems to the undersigned that herein, wrong conclusions are drawn from wrong premises. Pantheism, as I understand it, is the reverse of this able lecturer's conclusions respecting it; so far from being a masked form of Atheism, it is the most Theistic of faiths, the most complete form of Theism.

To explain the apparent discrepancy between the murderer and robber, or as to their acts being Divine, is a very knotty subject. The writer submits that Dely is progressive, but that all its (or his or her) parts are in different stages of progression; some have outstripped others in the race for perfection; some men (lit. parts) have outstripped others and are incapable of murder, etc.; others not so.

W. F. Peck in his own Defense.

To the Editor of the Religio-Philosophical Journal: In a late issue of your paper you published a letter from Mr. Skinner, of this city, giving an account of manifestations occurring at my séances.

In a late issue of your paper you published a letter from Mr. Skinner, of this city, giving an account of manifestations occurring at my séances, commenting upon which you reflected severely upon me as a medium.

Not satisfied with attacking me for my cause, as above specified, your correspondent seeks to convey the impression that I have a wife and children in Oakland whom I deserted.

I do not ask any relaxation of vigilance on the part of Investigators or Spiritualists. In the future, as in the past, I propose to stand upon my own merits as a medium, and as a man.

that I have the confidence and regard of all the Spiritualists of Clinton, among whom my good wife and I have been laboring for the last three months with success. Respectfully W. F. PECK.

Clinton, Iowa, Aug. 25th, 1879.

We are willing and anxious to aid every erring person to rise out of the degradation he has brought upon himself; we therefore publish Mr. Peck's letter with pleasure. He has made out his case as favorable to himself as possible, which was of course to be expected.

Our editorial remarks with regard to Mr. Peck and to which he takes exception, appeared in the Journal of July 26th and were as follows:

If this W. F. Peck is the medium who was, not long since, on the Pacific Slope, our friends will do well as before to witness his manifestations, except under fraud-proof conditions.

Science the Promoter of Good.

A common question presented by the opponents of Spiritualism is: "What is God doing during thirty years trial?" Thus a devoted Greek in the time of Christ would have asked a Jew: "What good has resulted to the world from Judaism, after fifteen hundred years trial?"

A thousand years after the inauguration of our present Christian dispensation, an intelligent Mahometan, Parsee, Brahmin or Buddhist might have inquired of a Roman devotee, "What good has the world experienced from Christianity, after so long a trial?"

There are thousands of human souls ensnared in tenebrous set on fire by the unholy lusts and passions of the body.

Who is responsible for the crimes committed? In nine cases out of ten the foundation was laid ere the child was born into the world.

The platform upon which man stands is not a narrow one. It is not confined to a single stone or plank, but it is as broad as the universe and firm as the throne of an Infinite God.

The earth is the lower sphere, and the change only relieves you of the load of materiality you have been carrying around with you.

Spiritualism is denounced by the lovers of fashion, and the devotees of earthly pleasures, because it strikes at the root of all evils, and sweeps away the slimy cobwebs of an atoning sacrifice.

We may be inspired by the beauties of nature, by harmonious sounds, by noble deeds, by good examples, and then fail to catch and follow the threads of influence coming from the eternal realm of spiritual realities, laws and forces?

Pre-natal conditions have their influence upon everything that lives, and is more visible in mankind than in any other form of life. The possibilities of a human soul are, in a great degree dependent upon the parentage of the physical body.

There is a class of beings born into life who, through ignorance on the part of their parents, or by some misfortune, are deprived of reason and intelligence. They are known as idiots, and why? Because the law of propagation has been interfered with. The spirit is, during the earth life, a prisoner, and comes into spirit life a babe.

LIST OF BOOKS

Table listing various books for sale by the Religio-Philosophical Publishing House in Chicago, including titles like 'The Special Instruction of the Spirits', 'The Clergy', and 'The Gospels of Nature'.

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Advertisements for 'Physicians', 'FREE MEDICAL DIAGNOSIS', 'Would You Know Yourself', 'Clairvoyant Healer', 'Business Cards', 'Wanted Agents to Sell', 'Babbitt's Chart of Health', and 'AMERICAN'.



Text advertisement for the American Railroad, describing its routes and services between Chicago, Rock Island, and the Pacific R.R.

Lake Pleasant Camp Meeting.

The writer, although an old Spiritualist, has never before been in a spiritual camp meeting, and as, of course, there must be a first time in everything...

a cruel age, and it is utterly unsuited to the more cultivated and moral time in which we live.

There is a fountain filled with blood, Drawn from Immanuel's veins, And sinners plunged beneath that flood...

"We have only to attempt to realize it, and its horrible, as well as incongruous, character becomes apparent. What kind of fountain can it be, whose only supply is the veins of man? But suppose the supply is sufficient, we have a fountain spouting blood, the sight of which would drive away every refined and sensible person at once.

J. Frank Baxter followed Professor Denton with some of his satisfactory tests, one or two of which I will give. He said: "I hear Ella Butler Mawley, February 10th, 17 years ago, which was the date of this spirit's birth into the Spirit-world."

One veteran brother, E. V. Wilson, also gave some tests from the platform. Our brother has a large tent on the grounds, and gives one of his characteristic seances every evening, and holds a conference every morning from 9 to 10 o'clock.

In the evening there was in the pavilion an old folks' dance, and the large hall was filled with middle aged and old people who brought back their younger days.

Sunday, August 24th opened with a bright beautiful morning, and soon the throngs of people poured into the ground. Several hundred private conveyances brought thousands, and such railroads as run excursion trains on Sunday brought all that could get into the cars.

The following is from the Boston Herald, of August 25:

"Fully ten thousand people were on the grounds to day. An excursion train of eighteen cars arrived from Fitchburg and way stations this morning, one of six cars from Greenfield, and a party of 100 arrived last night from New York. Every lodging was taken, and scores know not where to spend the night.

"Such teachers and thinkers as Channing and Parker prepared the way, that this unfolding of modern Spiritualism could be accepted? What are we doing for the Church of the Future? What are you doing in your home circle, for that is the church of the ever-living God, eternal in the heavens.

"I propose to speak against the superstitions of modern Spiritualism. We sadly need the organic unity that prevails in the Christian churches. I believe that there is a progressive movement among modern Spiritualists to recognize the glory of a practical religion in Spiritualism, and in speaking of mediumship, I would not say aught against 'true mediumship,' but we need the application of the scalpel of criticism; but a Spiritualist is not wedded to the seance and ghosts? We know the influence of Spiritualism in the world of thought, for some of the best thinkers of the age have become believers, but among us, have we not had enough of mutual admiration? Let us now have philosophy, precision, method; let us take the part of students, and we can advance. Napoleon said it was easy to be charitable, but hard to be just. We are asked, and are asking, What of the outcome of Spiritualism? The fact of spirit communion is nothing new, but a fact in the history of all the ages.

"Spiritualism means fraternity with the best thought of the age, and such men as Abbott and Underwood should be welcomed to this platform. Robert Ingersoll, the American Bishop of Modern Heretics, says we cannot tell what modern rationalism may bring forth, but even he, when standing by the bedside of all that was mortal of his dying brother, heard him say in a moment of returning reason, 'I am growing better.' And he may then have got glimpses of the eternal world. Hope speaks for this, and it may be true of our sainted dead.

"Some Spiritualists say that the realm of causation is in the Spirit-world. If this be so, it reduces us to so many mere machines; but Spiritualists differ as to the locality of the Spirit-world—some locate it in the far-off Milky Way, others near to the earth. Emerson has a different view. He says that there is no Spirit-world outside of nature. Then, again, many Spiritualists believe the raps are produced by machines invented by a hierarchy of spirits, under the lead of Ben Franklin. Then, again, there is a blind submission and belief in spirit communications. These must abide by the judgment of science. If you would talk to spirits as you would to men, then will your communications from them be judged by the standard of reason and common sense. What do you know of the laws of mediumship? You answer, nothing. After twenty-five years of phenomena there should be scientific societies all over our land, to employ mediums, and pay them, so that this law could be investigated and understood, and what belongs to spirit sifted out from magnetism, biology and psychometry. Our English Spiritualists are far ahead of us in this matter, and doing things altogether differently. All honor to Varley, Crookes, Stainton Moses, and others. Spiritualism on its philosophical side is the religion of all the ages, and we must give it our best thoughts and noblest aspirations, and finally, after this, we must guard against clairvoyance. We want to take into the seance room the philosophy and keen, critical research of the English scientists, and learn the laws by which these occult forces of the universe are developed, and thereby understand the laws of mediumship.

"Egotism is the next evil to be banished. Such teachers and thinkers as Channing and Parker prepared the way, that this unfolding of modern Spiritualism could be accepted? What are we doing for the Church of the Future? What are you doing in your home circle, for that is the church of the ever-living God, eternal in the heavens. The secret of the success of modern Spiritualism, is that it corroborates the instincts of your own souls, and I am sorry that the great fact of God in the soul has been lost sight of. Progress is what we believe, and in God's own time, we shall round out into a divine manhood, and we shall honor the great creative power of the universe."

Six thousand would be a moderate estimate of those who listened to this masterly discourse, there being at least ten thousand on the ground. In the evening, the writer by special request conducted a conference in the grove on the plan of the Brooklyn Conference. We were favored with singing by the choir, and Mrs. Jennie Hagen, a young medium from Vermont, a remarkable improvisatrice, improvised from several subjects selected by the audience. One subject was, "Your work and mine." The writer explained the method of the Brooklyn Conference, when Henry J. Newton, President of the New York Society of Spiritualists, gave the opening address, and was followed by Mrs. Abby Burnham, Mr. D. H. Hendee, of Portland, Oregon; Mrs. Morse, of Michigan; Fred Haslam, of Brooklyn; Prof. Denton; D. Jones, publisher of Olive Branch, Utica, N. Y., and Mrs. Shepard, of Brooklyn, N. Y. An audience of fifteen hundred listened very quietly and attentively, and it is hoped that some seeds may have been sown

that will bring forth fruit in the near future.

"Monday is usually an 'off day.'" Colonel Kase, of Philadelphia, related the oft-told and oft-published fact as to how President Lincoln was influenced to sign the Emancipation Proclamation, followed by Mrs. Morse, Mrs. Shephard and Mrs. Sarah Byles Snow. The latter part partook of discussion as to education, some of the speakers taking the ground that between education of the schools and the education of mediums and speakers by spiritual influence, the latter was preferable. In the afternoon, A. A. Wheelock gave a short address on the importance of culture for mediums and public speakers, urging upon all the importance of more knowledge and strength in all directions, and he said he was very glad, yesterday, to hear Cephas B. Lynn utter such healthy criticism of Spiritualists from the platform.

Mr. Wheelock's lecture was interrupted by the rain. An old Spiritualist who has often heard this speaker, said that he had grown more in the last five years than any other one who had spoken here. Lecture committees and societies should bear this in mind in their list of speakers for the fall and winter months. A gentle rain in the afternoon gave an opportunity for social visits among this tented city of the woods. In the evening a concert in the Hall and dancing among the younger people closed the day.

The managers of the camp-meeting to be held at Schroon Lake, New York, are on the ground. Frank Baxter, Cephas B. Lynn, E. V. Wilson, Mrs. Abby Burnham, H. B. Storer, Mrs. Nellie J. Brigham, Capt. H. H. Brown, A. A. Wheelock, and Mrs. H. Morse, of New Boston, Mass., are among the speakers secured. Henry J. Newton, of New York City, is the president of this association; he is a gentleman of large executive ability, which insures its success. All the friends who can go will have a pleasant and profitable time.

That veteran medium and lecturer, E. V. Wilson, has given yeoman service in his tent by his morning conferences, and test seances in the evening. I believe that he has given some twenty-five of the latter. He stated on Saturday, that fifteen materialists had come to him and acknowledged their conversion to a belief in an immortal life through tests given in these seances. A brother of one of those persons came to Mr. W., and said, "I want to thank you for what you have done. My brother has always been a materialist and the public tests you gave him of spirit presence, has convinced him of an immortal life. Though all had been dark to him before, (several times he has been on the point of committing suicide) he went home one of the happiest beings because of the new faith in his soul—immortality." S. B. NICHOLS.

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

Dr. Peebles lectures in Ohio during the month of September.

A. A. Wheelock will lecture in Stafford, Conn., during October.

Mrs. S. A. Byrnes will speak in Philadelphia during September.

Dr. J. K. Bailey spoke at Olin, Ia., Sept. 1st; at Bertram, Sunday Sept. 7.

J. Frank Baxter will address the assembly at Schroon Lake, N. Y., the last Sunday in September.

Mrs. N. D. Miller, materializing medium, late of Memphis, Tenn., is now located in Denver, Col.

After Nov. 1st, Dr. Jack, of Haverhill, Mass., can be visited at the Sherman House, Boston, the first three days of each week.

J. O. Barrett, the well-known lecturer on Spiritualism, is again ready to answer calls to lecture. Address him at Glen Beulah, Wis.

C. B. Lynn will speak in Orange, Mass., during October; in Troy, N. Y., during November; and in Springfield, Mass., during December.

Mr. Bronson Murray called on us last week en route for his home in New York city. He thinks of visiting Onset Grove before the season closes.

Mrs. Jennie S. Rudd, for sometime the principal medium for the message department of our Boston cotemporary, has resigned her position.

Levi Lewis writes that "the Basket Meeting at Raisinville, Michigan, was a success. Prof. Lyon, Dr. Sherman, the author of several important works, M. O. Smith and Mr. Palmer, were the speakers for the occasion.

Mrs. M. A. Johnson, artist, has removed to Milwaukee, Wisconsin, where she will assist her daughter in carrying on an art school and in portrait painting, in Follen's block, Wisconsin street, which will be her post-office address.

Dr. Wakefield, of Bloomington, enlivened our office with his genial presence last week having just returned from an extended tour through California and Oregon, stopping at the famous mining camp at Leadville, on his way home.

Major Thomas Gales Forster, is once more on his native heath. A telegram from his last week reports his safe arrival at Philadelphia after a rough voyage. We shall hope soon to see this veteran and hear of his European experiences.

Elder Lads, a Shaker, reviews the lecture of Col. Ingersoll on the "Mistakes of Moses," in the Louisville (Ky.) Courier-Journal. He claims that Moses did not make the mistakes attributed to him. He considers the Bible an excellent book when rightly interpreted.

Mrs. S. Gibb speaks in high terms of S. J. Dickson, magnetic healer. He cured her when all other means had failed. She says: "A lady having an ovarian tumor, sciatica and slight paralysis, was cured by him, the tumor was entirely removed, not a vestige of it remaining."

THE POCASSET TRAGEDY, the legitimate fruit of Christianity (a discourse by William Denton) is the title of a little thirty-three page pamphlet just come to hand. Prof. Denton handles the subject in his characteristic style, which all who have heard him lecture or are familiar with his writings, know to be clear, trenchant and vigorous.

Geo. Jacob Holyoake, the distinguished Free Thinker and friend of the laboring people of England, who has just arrived in this country, will be present and address the Free Thinkers' National Convention at Chautauque Lake, N. Y.

Mrs. R. Shepard will start on a tour west, October first, and will answer calls to lecture on her way to Minneapolis, Minn. All communications must be addressed to 1577 Atlantic Avenue, Brooklyn, N. Y. Those wishing her services will write early in September, that arrangements may be made.

The Independent Age gives a full report of the proceedings of the Alliance, Ohio, Independent Christian Convention, held at that place recently. Prof. J. R. Buchanan, Dr. J. M. Peebles, Dr. Samuel Watson, Parker Pillsbury, A. J. Fishback, and other prominent speakers, were present.

Mrs. R. Shepard, a prominent lecturer, writes:

"I am glad you have made the subscription price of the JOURNAL so low that it is possible now for even the poorest to avail themselves of the privilege of having in their homes a truly first class spiritualistic paper, and hope you may be blessed with an increasing subscription list, that will at least in part compensate you for the sacrifice made.

It is anticipated that the Schroon Lake (N. Y.) Camp Meeting will be a great success. The following eminent speakers have been written to with reference to attending the meeting: Mrs. Nellie T. Brigham, Abby N. Burnham, Mrs. Cora Richmond, Prof. Wm. Denton, Hon. J. M. Peebles, Prof. S. B. Brittan, Hon. J. H. Buchanan, Dr. H. B. Storer, J. F. Baxter, C. B. Lynn, Capt. H. H. Brown, Mrs. Nettie M. Fox, and others.

D. P. Kayner, M. D., Clairvoyant Physician and lecturer, has returned from Geneva Lake to Chicago, and has taken Room 52, Merchant's Building, on the same floor with the RELIGIO-PHILOSOPHICAL JOURNAL. Besides being thoroughly educated in medicine, Dr. Kayner ranks one of our most successful clairvoyant and magnetic healers.

The Nashville Camp-meeting.

The last days of August were most delightfully spent by the editor and his family in attendance at the semi-annual meeting of the Michigan State Association of Spiritualists and Liberalists. Old friendships were renewed and many new ones formed. All seemed to enjoy the meeting despite the intense heat and clouds of dust. The importance of these large meetings in creating a deeper interest in the cause, and bringing knowledge of Spiritualism to the thousands who otherwise would know nothing of it, can hardly be over estimated. A still greater benefit is, that they bring together the working elements in the movement, and the friction wears off the asperities arising from widely divergent opinions, and causes a unity of feeling otherwise unobtainable. A scheme is on foot looking to the establishment of a permanent camp ground, at some eligible point in Michigan; the matter is in the hands of an able and energetic committee, who will no doubt push it to an early consummation. As the secretary of the Nashville meeting will no doubt send in a report, we forbear further mention of it at this time.

Henry Slade's Sex.

Some unscrupulous wag, in order to amuse himself, and see with what avidity the foolish opponents of Spiritualism would absorb or gulp down an improbable or untruthful narration, gave an account in the Pittsburgh Telegraph, of the astounding discovery being made that the distinguished medium, Henry Slade, was a veritable woman! This startling revelation was first brought to light, it is said, on the steamer in which he took passage from Australia to San Francisco, Cal.

The unrepentant wag who first started this story, has had his ambition satisfied, no doubt, and has learned another lesson on the credulity of human nature among the opponents of Spiritualism, for like young eaglets they opened their mouths, swallowed all he said, and believed it, too, thus giving them additional evidence that Spiritualism is corrupt—very corrupt! Perhaps no other article furnished by any punster, has been more generally copied by the press, and all our orthodox neighbors,—"their sisters, their cousins and their aunts," whenever they see this distinguished medium, will wonder at the appearance of his masculine features, fine mustache and manly bearing.

The Minneapolis Times informs its readers that on the 17th ult., the Rev. Mr. Sample "gave modern Spiritualism a scathing rebuke." This is the same gentleman who spoke disrespectfully of the Equator, and is now preparing a discourse against the North Pole. We are of opinion that both the Equator and the North Pole will hold their own notwithstanding; also that the Spirit-world will not be annihilated by the reverend gentlemen's invectives. He is a representative of a past era, and should have been a cotemporary of Cotton Mather. The Times tells us there "can be but little doubt that modern sorcery, etc., come from the evil one." It is pleasant to find one who can speak authoritatively on the subject.

Quarterly Meeting.

The Spiritualists of Western New York will hold their next Quarterly Meeting at Lockport, on Saturday and Sunday, Sept. 13th and 14th. Mrs. S. L. Watson, and others are expected to be present. By Order of the Committee. Lockport, N. Y., Aug. 24th, 1879.

The E. L. Congress and Free Thinkers' Convention—R. H. Bates and Hotel Rates.

The Atlantic and Great Western Railroad will sell tickets to either of the above Conventions at half rates. Excursion tickets to the Free Thinkers' Convention at Chautauque Lake Station, can be procured at the office of the ticket offices of the Eastern and Middle States Hotel accommodations can be procured at Cincinnati for from \$1 to \$4.50 per day. At Chautauque Lake Convention for from \$2c. to \$3 per day. H. L. GREEN, Secretary.

Free thinkers National Convention.

The U. S. State Free Thinkers Association hold their Third Annual Convention at Chautauque Lake, Sept. 17th, 18th, 19th and 21st. The Association, as heretofore, invites the Free Thinkers of the Union and of Canada to unite with them and make this a National Convention. Arrangements are already perfected for about half R. R. fare from nearly every city in the United States. A tent that will seat 3,000 persons has been procured. Cheap Hotel rates have been engaged and many able speakers representing the various schools of Liberalism will be in attendance. H. L. GREEN, Sec'y.

The Northern Wisconsin Spiritual Conference.

will convene in Omro, Wis., Sept. 25th, 27th and 28th, 1879. Dr. James M. Poeser is engaged for the occasion. Other speakers will be in attendance. All Liberalists are invited to participate. Efforts are being made to secure the attendance of a first-class test medium. Officers for ensuing year will be elected. Wm. H. Lockwood, President. Dr. J. C. Phillips, Secretary. Omro, Aug. 20, 1879.

Brooklyn Spiritual Conference.

The Brooklyn (N. Y.) Spiritual Conference meets at Everett Hall, 398 Fulton st., every Saturday evening at 7 o'clock. S. B. Nichols, Chairman; Executive Committee: Judge P. P. Good, (Chairman) F. Haslam, and Mrs. J. L. Martin; Treasurer, Capt. J. L. Martin. Saturday evening, Sept. 6th: Spirit Communion, an address by Henry Kiddie, Esq., Sept. N. Y. City Public Schools. Sept. 13th: "The Inward Voice," an address by Dr. W. H. Atkinson, New York. Sept. 20th: "A Step Forward, Can we Take It?" an address by D. M. Cole, late deacon of Gettysburg Baptist Church. Sept. 27th: Short three minute speeches by members of conference—Experiences. The regular address each evening occupies thirty minutes, followed by ten minute addresses by members of Conference.

BENSON'S CAPSINE POROUS PLASTER FOR WOMEN AND CHILDREN.

Females suffering from pain and weakness will derive great comfort and strength from the use of Benson's Capsine Porous Plaster. Where children are affected with whooping cough, ordinary coughs or colds or weak lungs, it is thorough and only treatment they should receive. This article contains new medicinal elements such as found in no other remedy in the same form. It is far superior to common porous plasters, liniments, electrical appliances and other external remedies. It relieves pain at once, strengthens and cures where other plasters will not even relieve. For Lamæ and Weak Back, Rheumatism, Kidney disease and all local aches and pains it is also the best known remedy. Ask For Benson's Capsine Plaster and take no other. Sold by All Druggists. Price 25 cts. 26 15 273

NEW RICH BLOOD

Parsons' Purgative Pills make New Rich Blood, and will completely change the blood in the entire system in three months. Any person who will take one each night from 1 to 12 weeks will be restored to sound health, if it is possible. Sold everywhere, or sent by mail for eight cents. J. S. JOHNSON & CO., Bangor, Me. 24 28 19

RAIL ROADS.—TIME TABLE.

CHICAGO AND NORTHWESTERN.

Ticket Office—31 Clark street, Sherman House, and at depots. COUNCIL BLUFFS AND OMAHA LINE. Depot corner Wells and Kinzie streets.

Table with columns: Leave, Train Name, Arrive. Includes routes like Pacific Express, Sioux City and Yankton Express, Omaha and Yankton Express, Dubuque Express, etc.

MILWAUKEE DIVISION.

Depot corner Canal and Kinzie streets.

Table with columns: Leave, Train Name, Arrive. Includes routes like Milwaukee Fast Mail, Milwaukee Special (Sundays), Milwaukee Express, etc.

WISCONSIN DIVISION.

Depot corner Canal and Kinzie streets.

Table with columns: Leave, Train Name, Arrive. Includes routes like Green Bay Express, Fond du Lac Express, Des Moines Passenger, etc.

CHICAGO, ROCK ISLAND AND PACIFIC.

Depot, corner Van Buren and Sherman streets. City ticket office, 58 Clark street, Sherman House.

Table with columns: Leave, Train Name, Arrive. Includes routes like Davenport Express, Omaha Express, Leavenworth and Atchafalpa Express, etc.

ST. LOUIS AND CHICAGO.

Depot, corner West Side, near Madison street bridge, and Twenty-third street. Ticket office at 121 Randolph street.

Table with columns: Leave, Train Name, Arrive. Includes routes like Kansas City and Denver Fast Express, Springfield, Mo., Louisville and Southern Ry., etc.

CHICAGO, ALTON & ST. LOUIS, AND CHICAGO-KANSAS CITY & DENVER SHORT LINE.

Station, corner West Side, near Madison street bridge, and Twenty-third street. Ticket office at 121 Randolph street.

Table with columns: Leave, Train Name, Arrive. Includes routes like Kansas City and Denver Fast Express, Springfield, Mo., Louisville and Southern Ry., etc.

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EXPLANATIONS OF REFERENCES.—Daily except Sundays (except Saturdays, 10 daily), except Mondays (except Saturdays and Sundays), except Tuesdays and Mondays, except Saturdays only. Thursdays and Saturdays only, except Saturdays only.