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Spiritism, Spiritualism*

THE SPIRITUAL OFFERING,

A SCIENTIFIC AND SPIRITUALISTIC

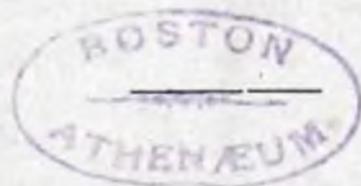
MAGAZINE

DEVOTED TO THE INTERESTS OF HUMANITY,

EDITED BY

D. M. FOX AND NETTIE PEASE FOX.

VOLUME I.



SPRINGFIELD, MISSOURI.

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May 24, 1899
A. C. Wiley
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THE SPIRITUAL OFFERING.

PUBLISHED MONTHLY.

NETTIE PEASE FOX, EDITOR

TERMS OF SUBSCRIPTION:

One Year,	\$1 25
Six Months,	75
Single Copies, sent postage paid,	15
Five Copies to One Address One Year,	5 00

Address the Editor, 3600 North Ninth Street.

ST. LOUIS, MO., MAY, 1877.

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SALUTATORY.

 HE persecutions of Mediums, and the attempt to crush the divine gift of healing beneath the iron heel of law, has quickened the pulse and aroused the slumbering energies of every true lover of human rights. Bigotry has fastened her grip upon the throat of liberty. The spectre of religious intolerance glides through the halls of legislation. Her fleshless fingers grasp the knotted cord of tyranny, and her hollow voice breathes vengeance in the form of law. The dream of security is broken; the dan-

gers of the hour are imminent. The signs of the times point to the coming conflict. Unity of purpose, concert of action, and the persistent energy of will, have been called into action by the muttering voice of the approaching storm.

There has never been a time in the history of Spiritualism, when the demand for earnest, thinking, working men and women was so great as it is to-day. Spiritualists and Liberals seem to realize the responsibility resting upon them, and are coming forward to present a solid front to the foes of religious liberty. These efficient and well directed efforts have resulted in a wide spread agitation of thought, which is leading thousands of inquiring minds to seek for the verities underlying the phenomena of Modern Spiritualism. Hoping to aid this rapidly increasing demand, we have consented to assume the responsible position of editor. We trust that our limited experience in journalism will not render us an inefficient laborer in the broad field we are about to enter. With the aid of our Spirit friends who years ago foretold the publication of this magazine, we design to make it all that its name implies, *THE SPIRITUAL OFFERING*. We trust the truths it brings and principles it inculcates, may be instrumental in presenting light to many inquiring minds; and that it may encourage many timid souls to emerge from the clouds of superstition and bigotry and enter the bejeweled temple of truth. We pledge ourselves that the *OFFERING* shall be a firm, unflinching friend of human rights, and while unwearied in its efforts to present the highest spiritual truths, it will not forget that man is a spirit to-day, and that light, liberty, and truth are as essential to his happiness and well being on this plane as they can be in Spirit Life. With this understanding of our work, we shall seek earnestly for the latest revelations of Science, Philosophy and Religion, ever willing to receive the grand thoughts that fall like silver dew from lofty minds in the supernal spheres.

THE VALUE OF LIFE.

UNDER THE CONTROL OF DR. R——.

IN the whirl of business, the mad struggle for wealth, the turmoil of political life, and the excitements of religion, the true value of life is lost sight of. Men gaze at forms until principles fade from view. In the struggle for the shadow, the substance is forgotten. Comfort, enjoyment, wealth, and even life, are extorted to yield to the glory of an hour. Governments, institutions, and religions have been established and sustained by the sacrifice of human life. The day, the form, the ritual, were of more value than the souls they administered to. Men have asked not how long and how well they can live, but how much they can endure, and what amount they can accumulate in a given number of years.

One reason for the superficial views of life and the failure to comprehend its grandeur and importance is found in the limited opportunity to satisfy the soul on the most vital of all subject—*its continued existence*. With the indisputable evidence of the present hour, has come a true conception of the dignity and use of life. The first duty is seen to be the protection of the inestimable treasure which may be prolonged on earth far beyond its present limitation. No more beneficial study can be entered upon, and none that will afford the student more profitable returns than the mysteries of life. There are many and various reasons why it is desirable to prolong the earthly existence. There are powers of the mind which can be unfolded in the elements of earth better than elsewhere. There are conditions supplied by the materials of earth which are essential to the harmonious development of mind. The spiritual body is more perfect, and more beautiful when it rises from a form that has arrived at a proper stage for giving off the most refined emanations from the spirit. The more advanced

the mind, the more perfect will be the new form, for the reason, that spirit is constantly working upon and eliminating the finer substances, the particles which thus become better adapted for the new conditions into which they enter. If this were not so, and if the spirit could progress more rapidly in the higher life, it would be unwise to prolong existence here. But such is not the case, excepting in those rare instances where the substance entering into the spirit body, has been properly prepared. Of the rapidity of the growth of spirits of this class, I shall speak upon some future occasion. The object which I have in mind at present is to impress upon all the value of life, and that its success or dignity does not consist in material wealth, worldly honors, nor laurels which are won at the expense of vital power, which should have been treasured to feed the flame of the fires of life. It is not what can be accomplished in a day, but the result of a long, well balanced life that speaks for or against the individual. It is not the accumulation of earthly treasures, but the development of character, the blossoming out of mind, the reception and comprehension of truth, and the rounding out and mellowing of the whole nature by the divine gift of love. These are the immortal treasures that render life a priceless boon.

COL ROBERT G. INGERSOLL.

 HE gentleman whose name heads our article, has become favorably known to every Free Thinker in the country. Last week we embraced the first opportunity we have had to hear the distinguished Liberalist. His subject, "The Liberty of Man, Woman and Child," was well calculated to draw together a large audience and call into expression all the force and power of the orator. To say that he is grandly eloquent and deeply in earnest, is but

feebly expressing our admiration of the man. He is doing a great iconoclastic work; work yet needed to arouse the unthinking masses who still bow to the authority of church and creed. While there was nothing new to Spiritualists, his illustrations and powers of description are so vivid that all were interested; and a great many who could not be induced to attend a spiritualist lecture, listened attentively, and even applauded the most radical heterodox utterances. We do not sympathize with his materialistic views. Neither do we fully accord with his statement that religion is the source of all slavery; that the slavery of man, wife and child and every type of dependence and serfdom had their root in religion. Had he charged all this to false conceptions of God, and a perversion and misdirection of the inherent religious tendencies of man, we should not differ widely from his assertion. Some parts of the lecture were so fine we cannot refrain from favoring our readers with a few extracts. After presenting a vivid picture of the church and a description of the implements of torture used to compel men and women to acquiesce in its teachings, he said :

"In those good old days the church taught that man was totally depraved, and I might add right here that the actions of the church furnished about the only evidence of the truth of that doctrine. I don't believe in the doctrine of total depravity, nor that of perfection. The truth is we are both good and bad with a majority, probably, of the latter commodity. The bad are capable of good deeds, and the good of bad. - The lowest can rise, the highest may fall. The division of mankind into two great classes—sinners and saints—is an utter falsehood."

Again, in eloquently maintaining the right of every man to freedom of thought and the right of expressing it, he said :

"I do not say what is or is not true. I simply plead for light, for room, for opportunity for the human soul. Let everybody think, and let everybody have the courage to express that thought. While I live I am going to do my own thinking, and to express that thought; whether popular or unpopular makes no difference to me. Before my time men had the goodness to talk in favor of the liberty of the human soul. *I have reaped the benefit* of every one of those courageous and divine acts—every one; and if I accept that benefit I want to hand the torch along to the next generation with a little intensity added to the flame.

That is all I ask—liberty. I have feet, I walk. I have eyes, I see. I have lungs, I breathe. I have a brain, why not think? And if I am going to think anything why not think my thought? Have I a right to express it? Yes; if any other human being has the right to express it. Standing under the flag of nature, I am the equal of any other human being in that right. If I have not that right, who has? When did I lose my right, and when did that gentleman get his? If Mr. Smith has no right to think, and Mr. Brown has no right to think, and Mr. Thompson has no right to think, and they three get together and form a church, what right have *they* to think? I claim no more for myself than I give to all others cheerfully. I want to live until every man will be willing to give every other man the right that he claims for himself, and the man that will not do it is a *scoundrel and a villain*. It is too early, my friends, in the history of this world to write a creed. It is too early in the history of this world to tell what is true. Our fathers were slaves. Their fathers were intellectual serfs, and there *has never yet been* a free generation of men and women upon this globe. Wait until we have a few ages of liberty. It will then be time to say what is true."

These are the sentiments of a free man, in the broadest acceptation of that term, and no one would for one moment doubt that such a man would utter any but noble, chivalric words for woman. Grandly did he advocate her cause. We must close our notice of this admirable lecture with the following extract:

"Now, then, my friends, while men have been the slaves of men, women have been the slaves of slaves. They have not even had half the rights that have been given to men. In the olden time a man trampled upon by the iron heel of a king, consoled himself because he was given the right to trample upon the woman he called his wife. Oh, I do hate a man who thinks he is the head of the family. It took thousands of years to advance from the grossest slavery up to the institution of marriage—the holiest and most sacred institution among men. All these ages, I say, woman was the slave of man; and to a certain extent is to-day. How many men I have heard say they were superior to any woman; they know more than any woman; and when we talk about woman having a voice in the government, everybody says, "No." I say she has the same right to take a part in the government, if she desires it, that I have. She is a human being, and it is outrageous to say she shall live in the world, be subject to its burdens, subject to the laws, and have no voice in the destiny of the nation. It seems to me as if a good, brave, grand woman, the mother of sons and daughters, ought to have as much right to say whether there shall be peace or war, as some loafer that reels to the ballot-box to deposit his vote for war. She who has sons to lose, a heart to be wrung and torn, ought to have as much right to say whether there shall be peace or war, as any man on earth. That is my idea of it. If they wish to vote, I am too much of a gentleman to say they shall not. It is a question for them to decide; they are human beings—our equals, to say the least—and they have the right to do as they please upon that subject. Now, it seems to me if there is any heaven on earth, it is just where the right man marries the right woman, and there is no way to be happy except with perfect liberty. All that I ask for all womankind is simply liberty, and let the man love the woman as he should. As one of the old sacred books

of the Hindoos says: 'Man is strength—woman is beauty; man is courage—woman is prudence: man is strength and woman is wisdom; and where there is one man loving one woman, and one woman loving one man, in that house the very angels love to come and sit and sing.' Now, friends, I have said a few words about the liberty of man, and my doctrine is this: Free thought will give us truth; free labor will give us wealth. What we need is intelligence, liberty, love, justice. And I cannot think of any place that would be so happy as this if we all felt this way. Think of a little family, a happy republic of free men and free women, and sweet free children. What a republic! Think of it.

* * * * *

I know not, my friends, what discoveries, what inventions, what improvements may be made in the days to come. I know not what garland of glory may be woven for the world in the loom of the years yet to come; but I do know that no greater blessing, no rarer gift coming from the infinite sea of the future, will ever touch the shores of time than liberty for man, woman and child.

INVOCATION.

OUR FATHER.

§ SPIRIT of life, whose love sublime
 Fills all the circling waves of time;
 Whose wisdom rolls from shore to shore,
 From earth's cold sod to heaven's starred floor.
 Spirit of power, whose strong right hand
 Stretched yon blue arch o'er sea and land;
 Who fills the immensity of space
 With worlds of beauty, light and grace.
 Almighty King, whose beams of truth
 Guide trembling age and wayward youth;
 Thou, who dost see the sparrow fall,
 And hath a care o'er great and small;
 O'er him whose soul is free from stain
 As pearly dew or crystal rain;
 Whose life from sin has been as free
 As white caps dancing o'er the sea,
 O'er him whose soul is wrapped in gloom
 As deep and dark as error's tomb;
 Whose soul hath ever a prisoner been,
 Bound by the heavy chains of sin.

O'er high and low, o'er great and small,
 Thy boundless love doth ever fall.
 Father! we know in thy good time,
 All souls shall mount to realms sublime;
 Guided by thy Almighty hand,
 On truth's firm rock each soul shall stand;
 While far below their shining feet
 The angry waves of sin shall meet,
 Powerless to reach that sun-bright shore,
 The spirit's home for evermore.
 Then accept our praise, though faint and weak,
 The few cold words our lips may speak:
 We'll swell the mighty waves of song,
 That rolls yon distant hight along,
 Hymning thy praise from shore to shore
 Till all shall worship and adore
 Thee, as a God sublime and good,
 Whose attributes, when understood,
 Will waft the soul from earth's cold plane
 And bear it back to heaven again.

MATERIALIZATION.

QUESTION.

I saw quite recently in a Spiritual Journal the statement that the Materialization of human forms was produced by low or undeveloped spirits. Is it true?

ANSWER.



WE stand upon the steeps of time and see the golden beams of the new morning kiss the earth. How can we give you the full import and result of this influx of light? How can we reveal its significance, or express to you the glory it embodies?

All past time has been preparing the way for the present; and all revelations of truth have been as morn-

ing stars heralding the glory of the coming day. God has been working in the darkness of ignorance and superstition. He has been giving the manifestations of his power to bring order out of chaos, harmony out of confusion, light out of darkness, and a condition of culture and spiritual attainment out of the imperfect and undeveloped conditions of the early ages. He has worked from the center outwardly. Men seeing the outward expression have attributed the result to causes latent in material forms. Others have persisted in fixing their eyes upon what they have termed the crude manifestations of nature, and judging from that standpoint have denied the existence of a perfect God. The spiritually minded, men who look through a well-balanced organization, see that the ultimate is good, *all good*.

Now turn your attention to the manifestations that have challenged the attention of the world. Many of them given in darkness, seeming to the superficial observer to emanate from anything but great, pure, intelligent spirits. Trace this class of manifestations to the point where materialization became possible. At first only partially succeeding, a materialized hand being their highest attainment and that in darkness. See the doubt that has been cast upon this phase of Mediumship, because of the condition (darkness) necessary for the production. Finally the firm clasp of a materialized hand and the unmistakable sound of a well-known voice, has placed *this* phase of Mediumship beyond the possibility of doubt. Next, you have the materialization of faces, quickly followed by the full form, now so far advanced as to be seen in the light.

Now please see the analogy existing between the working of spirits on this plane and the working of the Great Spirit in the earlier ages. The sun and moon at first were not permitted to throw their light upon the earth; there was no atmosphere to reflect the light; God was given his manifestations in the dark. When all in

the earth and water were prepared, light came. . . When spirits through experience and a clearer knowledge of the law of materialization, had measurably perfected their work they too, called for light. These facts ought to convince the world and silence opposition, but many yet question. As men looked at the imperfection of nature as proof of God's imperfections, so many Spiritualists look upon the first forms of materialization as evidence that they emanate from a low and undeveloped class of spirits.

Now, we have shown that God does not give us the perfect expression of his law at first. The primitive inhabitants were not the most cultured. The wandering Arab, or the Esquimaux do not carry the lighted torch of science. It is as reasonable to assert that the Great First Cause is low because the wild Indian and the Hottentot do not equal the man of civilization, as to say that those first appearances or materialization emanate from a low and undeveloped plane. This law is at present but little understood, consequently those nearer the earth materialize with greater ease than the more advanced, whose magnetism has become more refined. Giant trees and high animals were the first products of the earth; their existence did not prove that the earth was not capable of bringing forth higher forms. The law of materialization ascends from the lowest form of individualized existence to the highest spirit that shines in the highest heaven. The reason that more advanced spirits do not more frequently present themselves, is not to be attributed to the low moral condition of the medium. All classes of persons meet at the seances, and where the greatest harmony should prevail, the elements are constantly thrown into confusion by the angular and contending thoughts of those present. It is much more difficult to secure the proper conditions for the materialization of a Washington, a Payne, or a Parker, than for an Indian spirit or one nearer the earth; but that does

not prove that the latter is wicked or low, but that the emanations used are more crude, less refined- Spiritualism is recasting the thought of the age and leading the revolutionary movements of the time. Through this law of materialization is to come the most radical changes in social, political, and religious institutions; changes which at last will usher in the kingdom of heaven on earth. Spirits will come and go at will, be seen and conversed with by all; death will indeed lose its sting and cemeteries become unknown. Let me urge upon you the necessity of cherishing those sensitive instruments who are to-day proving *more* than the immortality of the soul; they are bringing a knowledge of the immortal life. Remember that those you may term low and ignorant, prove by their works that they have a deeper knowledge of God's law than you of earth life.

PRESIDENT HAYES is said to favor woman suffrage. We hope the statement may be true, but fear that like too many politicians he may fail to cast the increased influence that official position has given him in that direction. Not that we think the ballot a cure for all the ills of woman, but it is a step in the right direction.

BE TRUE.

BE true and thou shalt be forever strong
 To labor for the right, and overcome the wrong;
 Be true, and wrong will fly from out thy sight,
 Or change its dusty garb to robes of light;
 Be true, and thy soul shall grow strong and grand,
 And on the mountain high securely stand;
 Be true, and all that earth can give is thine,
 The seal of wisdom on thy brow shall shine;
 Be true, and love shall glide from heaven down,
 To place her choicest jewel in thy crown;
 Be true, and on thy soul no stain will rise,
 To be reflected in thy brothers eyes.

IS THERE A GOD?

QUESTION.

From any knowledge or experience you have attained as a spirit can you give any clearer conception of God than you had in earth-life?

ANSWER.

BELIEF in God antedates all history. Rude and untutored tribes have an undying faith in the existence of a God. The untutored Indian worships the Great Spirit. The *conception* of God has varied according to the growth and condition of the human soul. This universal idea of the existence of a God is correct, but the theories woven around it have been narrow, illogical and untrue. The *theological* conception of God is narrow in the extreme. The Pantheist comes near the truth; yet he advances not one step beyond the savage who sees and hears the Great Spirit in all the manifestations of nature. The Scientist admits the existence of a power whose presence is manifest through all the evolutions of the past. Here he stops, does not advance beyond the original conception. The time draweth nigh and is almost at the door, when the torch of science will light humanity to the presence of God, and prove, beyond the shadow of doubt, what his attributes are. Herbert Spencer's "Unknowable" shall yet stand unveiled before the clear eye of the Scientist.

In spirit life there is the same variety of opinion in regard to God that exists with you. The most cultured minds by long application and deep thought have become more familiar with the manifestations of the Divine Mind, and recognize him as the Great Spirit of the Indian, the Allah of the Mohammedan, the God of the Christian, the God in the matter of the Pantheist, the Force of the Scientist, the Oversoul of the Poet, the

Fountain of Life, the source of all spiritual intelligence and mind. They see this and much more through a knowledge of his manifestations on a spiritual plane of being. Here on earth your Scientists have arrived at a point recognized long ages before, and following step by step in the opening way, they are led to study this power through its evolution on the material plane, which will lead them by degrees to take the same steps upon the spiritual; and as a result they will arrive at the same conclusions that we do from our spiritual standpoint. The only difference being that our range of thought is broader, and our spiritual perception clearer.

When Scientists arrive at this point, then humanity will receive an invitation to attend the celestial marriage of Science and Religion, their union will be acknowledged by all, and the world receive an uplifting impetus which will prepare it for the comprehension of other truths.

FORETELLING FUTURE EVENTS.

QUESTION.

Can you explain the law by which spirits foretell future events?

ANSWER.



AN stands on tiptoe, peering into the future, anxious to read its mysteries and solve its mighty problems. The *past* and the *present* are his, but the limitations of the hour chafe his spirit, and he longs for knowledge of the to-morrow. This desire to peer into futurity has led thousands to seek light from soothsayers, fortune tellers, mystics and sensitives, who have claimed power to look beyond the ken of physical vision. That this claim is not always without founda-

tion has been proven by the experience and observation of many, but the law through which these revelations are made, has remained a sealed book to the majority of minds. To-day the world is *beginning* to understand that the majority of these revelations emanate from individualized spirits. This removes the source from the material to the spiritual, but does not explain the law.

Spirits reason from cause to effect. Seeing the conditions surrounding individuals, they follow out their course and arrive at correct conclusions as to the result. Accidents and deaths are frequently foretold in this way. The rise and fall of empires, the permanency of institutions and the stability of governments are seen and predicted in the same way. But when we come to the consideration of broad, deep and profound questions, embracing in their wide sweep the destiny of the race, the clear perception of truth and its adaptation to humanity; when we would grasp the ultimate of such a truth, then we must enter into harmonious relations with the principles of the universe, that sweep in golden circles around us. These principles are the instrumentalities used by a higher power and through our harmonious relations with them, we are brought into contact with the wisdom which enables us to foretell what the future of the world of humanity will be. This condition, although confined chiefly to the spiritual plane of life, has been reached by a few minds. It is simply the closing of all avenues to the outward senses, and rising into that element of light, love, harmony and wisdom, which is the soul's birth-right and enables it to realize the possibility of asserting its kingship, and to place all things beneath its feet. It is coming into *rapport* with the "Soul of things." He who can see and clearly foretell, independent of spirit control, gives you a glimpse of the *possibilities of the spirit*.

All things are writing their history. All material forms are covered over with these mystical characters;

to read these lessons of individuals, institutions and governments, and to prophecy of their future, requires only the conditions we have named. The time is coming when there will be no secrets. Knowledge will remove all mysteries, and wisdom will guide the soul to a right use of all the revelations of knowledge and the future will be an open book which every soul can read.

SPIRIT COMMUNION.

WHEN the gray eyed, dewy morning
 Comes to give the pale stars warning
 That 'tis time for them to glide
 O'er the distant mountain side ;
 When the quiet air is stirred
 By each little waking bird,
 And around the forest trees
 Floats the humming of the bees ;
 Then it is that friends of yore
 Come to visit earth once more.

Young love is here with rosy light,
 Peace with garments pure and white,
 Knowledge with lofty brow and mien,
 Wisdom, calm, self-poised, serene.
 Would you with those loved ones meet ?
 Would you with them, hold converse sweet ?
 Then hie away to the garden bowers
 Where the air is sweet with the breath of flowers.
 Have thy heart as free from care
 As the wild birds in the air,
 And thy soul as pure and bright
 As waves phosphorescent light,
 Then you soon will know the blessing
 Of the angel's sweet caressing.

THE PHANTOM FORM,

OR

Experiences in Earth and Spirit Life.



I TAKE up the thread of my earth existence and again pass over the changing scenes that marked my journey here. I do this that the reader may more readily understand the facts which I shall have to present, which bear upon the higher life. Fifty years I lived upon the earth and have been in spirit life a much longer time—so long that many of the facts I am about to relate seem more like pictures from the land of dreams, than the stern realities that shaped my earth life, and marked out the destiny of the spirit.

My name was Emma Blackburn. I was the eldest of a large family of children. My father was a stern, relentless man; rigid in the performance of what he styled his duty, the master of the house, the authority before whom we had to bow, a church member in good standing. My mother was a gentle, quiet, christian woman, whose love to her husband had been transformed to duty, whose deep affectionate nature flowed out in idolatrous love to her children and her religion. As my father possessed but little of this world's goods, industry and economy were constantly necessary to keep the family above want. The one great need of our house was harmony. I cannot remember the time when my father spoke kindly or tenderly to our mother or one of his children. An event occurred when I was fifteen years of age, which rendered our lives more gloomy and intolerable than before. I was sitting with my mother, the little ones around us, waiting for the return of him who always brought a shadow to the house; when by the dim light of the lamp, I saw the shadowy form of a

woman clad in white. She approached my mother, placed her hand upon her head, and in a voice that thrilled my entire being, said: "I have come to release you." My blood seemed to freeze in my veins, and with a cry of terror I threw myself into my mother's arms. At that moment my father entered and demanded an explanation of the scene. His angry voice and threatening words added to my terror, and it was long before I could sufficiently control myself to explain the cause of my agitation. At last I told him all. My mother sank back white and motionless. My father sprang from his chair in a paroxysm of rage, and uttering a volley of oaths, said: "The demon that has tracked me through life appears again. I command you never to look at it, speak of it, or think of it again; if you disobey, you shall be driven forth and never be permitted to enter this house again." He was restless and nervous through the evening, frequently going to the window, looking out into the darkness, then glaring upon me with a mingled look of fear and hate. I was glad when I could creep to the solitude of my room and there sobbed myself to sleep.

The next day when mother and I were alone, she told me that this spectre had frequently appeared to her. Its appearance had first soured my father. When she mentioned the subject to him, his whole nature seemed to be transformed, and from that day to the night of its appearance to me, she had never dared to speak of it, although it had frequently appeared, and upon one occasion made some startling revelations which she declined to reveal to me. She begged me to say no more about it. I need not tell you how useless was such a request. I longed to know what the spectre was, and how it was connected with my father's life; but as I dare not speak of it again, I had only my own thoughts to commune with. My father watched me suspiciously, and I watched for the return of the form that I longed for, yet dreaded

to see— My father's evident dislike for me was increasing day by day. At last I began to have an undefinable dread of some fearful event; but what hurt and wounded me the most deeply, was the sadness and silence of my mother. The whole family seemed drawing away from me, and I seemed to have no power to approach them or draw them to me. I felt that soon I must stand alone. The phantom form stood between me and all I loved. Had I at that time suspected the nature of the secret, I should not have been anxious for the revelation.

TO BE CONTINUED. p59

THE SPIRITUAL OFFERING.—For a long time we have contemplated the publication of a journal similar in character to the **OFFERING**. It was the last week of April when we decided to commence in May. Having no contributors engaged, and less than a week to prepare the first number, and at the same time attend to our public duties, we have not been able to favor our readers with the variety they will find in the future. We propose to add twelve pages, retaining the present form, and without increasing the price, the moment we have sufficient patronage to warrant it. We send a copy of our first number to many persons whose names we have, hoping they may be sufficiently interested to become subscribers before our next issue, which will be promptly on the first day of June. We also send several copies to some friends we desire to act as agents. Any person remitting the names of four annual subscribers at the regular price will be entitled to a copy free. All who receive **THE OFFERING** and do not wish to subscribe, will please return the same to 3600 North Ninth street, St. Louis, Mo. We have made the price so low that it is within the reach of all.

SPIRITUALISM IN ST. LOUIS.—Having recently located in this city, we are not able to speak as advisedly of our cause as we hope to in the future. No organization exists, but we find thousands who accept the spiritual philosophy, and other thousands, disbelievers in the popular religious teachings of the day. Notwithstanding efforts to organize have been unsuccessful, both these classes hold themselves in readiness to resist all attempts to change the character of the government in its recognition of the right of every individual to full and perfect religious freedom. We have met several of the Mediums of the city, who, in a quiet way, are using their spiritual gifts to bless humanity. Private Circles are being held, in which evidences of spirit identity and control are obtained. In our efforts to build up a congregation, we have been warmly greeted by all, and nobly aided by a few. Mahler Hall, 1007 Locust street, has been rented, where meetings are held every Sunday at 10:30 A. M. and 7:30 P. M. We shall be glad to see friends from the country who may be visiting St. Louis at the hall, as above, or at our residence, 3600 North Ninth street.

AN APPEAL.—For several years we have been before the public as Speaker and Medium. We have formed personal acquaintances and in many instances warm, friendly attachments. One pleasant thought connected with the publication of our magazine arises from the hope of being brought into communion again with those we have met in days of yore. Our appeal to them is not merely to ask aid in extending the circulation of the OFFERING, but to send contributions for its columns. Particularly we desire to know of the progress of our cause, of new phases of Mediumship, and matters of general interest to Spiritualists and Liberals. Friends give us your thoughts for publication upon any subject you please. Our columns are open for the discussion of

any and all subjects relating to human interests. We think it grand to be participant in the great conflict for truth and the right.

KANSAS CITY.—From a private letter we are glad to learn that under the ministration of Mrs. Colby the Spiritualists and Liberals are having a good time; large and deeply interested audiences, and increasing interest. Kansas City, where we have labored the past winter seems almost like a home. We formed friendly attachments that will endure with life. Our only regret while there was that poor health detracted very much from the efficiency of our public duties, and prevented a more intimate acquaintance with persons to whom we were merely introduced. Kansas City possesses the material for a large and flourishing society. We shall be glad, through the columns of the OFFERING, to commune with the friends there, and hope to meet them before the close of the year.

GOLDEN AGES.

COME tread with us the wondrous bridge
 That links the mighty past
 To the living, glowing, active age
 In which your lot is cast.

Oh! how we'd love to trace for you
 The wonders of those ages,
 But ah! they live and glow and burn
 On history's truthful pages.

We will not pause to mark the course
 Of any ancient line,
 To see it rise in strength and power,
 Or watch it's slow decline.

But in our swift and viewless flight
 Across the by-gone ages,
 We'll call out from their moss-grown tombs
 The prophets and the sages.

We'll question those immortal ones
 Who have trod the holy mountains,
 Who have gathered sparkling gems of thought,
 And bathed in truth's pure fountains.

We'll ask them for a ray of light
 That distant ages brought them,
 A glimpse of the principles of truth
 That God and nature taught them.

And when each light and starry mind
 Hath told its wondrous story,
 We'll gather up the sparkling gems
 And weave a crown of glory;

A crown to rest upon the brow
 Of this great age of wonders,
 Whose voice will reach through coming time
 Like a thousand pealing thunders.

The first who rises to our view,
 Bearing a gem of beauty,
 Is one who strove, while here on earth,
 To tread the path of duty.

He stands afar in the mighty past,
 † Away in the by-gone ages
 Among the good, the pure, the true,
 Of noble Hindoo sages.

He tells us that ere Greece or Rome
 Were known to ancient story
 A glorious principle of light
 Shone forth in golden glory.

This truth all scholars now admit,
 And reason never doubted,
 Though at it little narrow minds
 Have scorned and scoffed and scouted.

That two opposing forces move
 Through all of God's dominion,
 Yet act in perfect harmony,
 Is now the world's opinion.

The student knows that it is true,
 For he sees each organ double,
 And chemistry admits it, too,
 Without a word of trouble.

And this is one truth we have found
 Away in by-gone ages,
 When Brahma lived here on this earth
 Among the Hindoo sages.

Another gem is rising now,
 Before our startled vision,
 And brightly glows as though 'twere brought
 From yonder fair elysian.

A Persian, round whose lofty brow
 A golden light is playing,
 Is handing you this gem of truth,
 While wisely he is saying:

"I found it in the ages past,
 But 'twas not understood;
 Take it, and learn to overcome
 The evil with the good."

Oh! precious, precious gem of truth,
 That burns on history's page,
 And glows like a burning sun,
 Adown the by-gone ages.

Oh! precious, precious gem of truth,
 Whose beauty cannot perish;
 Oh! that the children of this age
 Thy golden light would cherish.

And now a noble Chinese comes,
 And calmly takes the stand,
 Holding aloft a glittering gem
 In his white and shining hand.

It is, it is Confucius,
 He speaks, he speaks to you,
 Saying, "Do thou unto others
 As you'd have them do to you."

Oh! glorious truth, the golden rule,
 Fresh from the hands of God!
 How looks beneath thy shining light
 The prison, rack, and rod?

And now the noble Socrates
 Brings forth his blazing light,
 Showing that all true happiness
 Consists in doing right.

Oh! thou most glorious truth!
 Oh! moral power sublime!
 Thy light shall reach far out
 Beyond the shore of time.

Now Plato brings a snow-white pearl,
 From out the golden ages;
 And lays it down with reverent care,
 Beside the gifts of sages.

O Plato, Plato, noble Greek!
 Upon the mountain standing,
 This bright and flaming gem of thought,
 To all the ages handing.

Now the ancient Aristotle
 Draweth near with stately tread,
 As though conscious all the ages,
 Would give heed to what he said.

Here are many other sages
 Who have sought the realm of cause,
 Who studied during earth life,
 To unravel nature's laws.

Oh! they crowd and press around me
 As I tread those ages past,
 Sages, prophets, poets, artists,
 All their treasures round me cast.

Oh! those golden, golden ages!
 Say no more that they are dead,
 'Tis their golden gleams of splendor,
 That your weary feet have led,

Far away from sign and symbols,
 Far away from man-made creeds;
 To the glorious realms of soul-life,
 Where the mind in rapture feeds.

O! the ages all are golden,
 And the ages all are blessed,
 But among the countless number,
 This the brightest, this the best.

MOVEMENTS OF MEDIUMS.—We shall be glad to note monthly the labors and addresses of our Mediums and Speakers, if they will keep us informed upon the subject. Through Mediums the great work accomplished by Modern Spiritualism has been wrought. Brother and sister Mediums, by and by your work will be appreciated, but we fear not until too many have fallen under the the burdens they have to bear.

THE SPIRITUAL OFFERING.

PUBLISHED MONTHLY.

NETTIE PEASE FOX, - - - - - EDITOR.

TERMS OF SUBSCRIPTION:

One Year, - - - - -	\$1 25
Six Months. - - - - -	75
Single Copies, sent postage paid, - - - - -	15
Five Copies to One Address One Year, - - - - -	5 00

Remit by P. O. Order or Draft.

Address the Editor. 3600 North Ninth Street.

ST. LOUIS, MO., JUNE, 1877.

SPIRITUALISM AND RELIGION.

E have long realized that the time must arrive when the subject of religion would demand the profoundest thought, and closest investigation of the most cultured minds in the ranks of Spiritualism. The consideration of the nature and use of religion, must necessarily result in the expression of a great diversity of opinion. To classify, arrange, and combine this heterogenous mass, draw the golden thread of truth out of the entanglement of error, will require the closet application, and the most profound and far-reaching thought. The language of reason and intuition should be clearly defined, and their inspiring revelations placed in opposition to educational bias and antiquated myths. To avoid the superstitions of the past

and the materialistic tendencies of the present, require a well balanced brain, a cultured mind, and a vigorous will. The work of disintegration must accomplish its great purpose before the conditions necessary for the perfect expression of the religion of the future can be obtained. Spiritualism has effected much in this direction, and is still wielding the battle-ax of truth. Although yet in its infancy, it has bravely met the ponderous blows of ecclesiastical bigotry, and dethroned many a time-honored error. All theological organizations have taught that religion originated in the realm of supernaturalism; that its manifestations were beyond the domain of natural law that it was a divine gift conferred by a supernatural power in a supernatural manner; it was essential to salvation, yet could only be obtained by compliance with certain conditions, which were supposed to render the soul susceptible to its influence.

The calm, dispassionate student of Spiritualism views religion from quite a different standpoint. No broad realm of supernaturalism stretches between his aspiring soul and the facts he would obtain, no imaginary deity has implanted in his nature a thirst for spiritual knowledge and then placed the fountain of living water on a height he could never hope to reach. To him religion is one of the integral elements of the spirit. Ecclesiastical organizations may perish, and creeds be ground to powder, but true religion is as eternal as deity. Spiritualism is endeavoring to modify the selfish propensities, to unfold the moral nature, and thus prepare the way for the more perfect expression of the religion of humanity. That grand moral religion! its glory shines through the maxims of Thales, illumines the teachings of Pythagoras, and is enamelled in imperishable beauty in the lofty thought and purity of life of Solon, Confucius, Plato, Socrates and Jesus. The age demands a religion that will shape the life after the highest model of moral excellence, dust it with the pearls of knowledge and love, and

glorify it with the light of spiritual illumination. A well regulated life, over which blossoms the white flowers of kindness and humanitarian love, is a living censor from which the fragrance of noble deeds is continually ascending. Spiritualists are now demanding a recognition of this vital principle. The religious nature has been so long fed upon the dry husks of theology, so long suffered from the limitations of creeds and forms, that in many cases it has become almost paralyzed; but to-day the soul receives the warmth and inspiration of a broader expression of religion. This is the great central thought around which are to rally, with steadiness of purpose and unity of action, the great souls who have been liberated from the thralldom of the past, and are seeking for a higher conception of God, and a more perfect knowledge of the nature of man, better evidences of the immortality of the soul, broader views of life, and more natural and philosophical revelations of the other world. Spiritualism profits by the experience of the past, utilizes all the truths it brings, realizing that they have been purchased by brain sweats and heart throbs, many of them sanctified by the blood of martyrs. It will not fail to meet the demands of the hour, nor be unmindful of the duty it owes to future generations. Its great work will have been accomplished when it has prepared the way for the prophecy made by our inspired and now ascended brother Selden J. Finney: "*A day will come to every soul when into the channels of its purified being will pour the love, the truth, the beauty of the world.*" And when as J. S. Loveland has beautifully expressed it: "*In the light of genuine Spiritual illumination no human being can be condemned.*"

“A new religion shakes the earth;
 Christ unbeknown to outward sage,
 Descends in forms of love, to birth
 And leads from heaven the golden age.
 A new religion—new, yet old—

The spirit's faith, the Eden theme,
 Descends, the weary earth to fold
 In joy transcending angel's dream."

THE OUTCOME OF SPIRITUALISM.

[Abstract Report of a Lecture—the First of a series on this subject—Delivered by the
 Editor in St. Louis, Sunday, May 6, 1877.]

THE PHENOMENA.



HE many earnest inquiries upon this important and interesting subject, have decided us to give a series of lectures upon it. We shall commence with the phenomena, and follow, step by step through its various phases, until we can look through the long vista of the thought-paved future, comprehend something of its utility and beauty, its aspirations and revelations, and in spirit inhale the fragrance of the white blossoms, and taste the golden fruit from the immortal tree of Spiritualism. We have chosen this subject for two other reasons: First—Because it presents an opportunity to investigate, and illustrate the *verities* underlying the phenomena with which we are all so familiar. Second—Because a rigid analysis will aid in removing many of the narrow and illogical views entertained upon this subject; and because the time is rapidly approaching when the most advanced Spiritualists, and the most cultured Liberalists will join hands and work in unison for the diffusion of the truths embodied in the Spiritual Philosophy. It is only by studying it in all its relations, becoming familiar with its various forms, viewing it from every standpoint where the light or shade of the surroundings may be cast upon it, that we can hope to comprehend, and trace its inevitable results. The Geologist studies the lines traced upon the

rocky ribs of mother earth, learns from them the past history of our planet, and prophesies of its future. The Astronomer by the aid of the telescope and spectroscope has familiarized himself with distant orbs; seen them as nebulous clouds; wrested from them the secrets of their birth; then triumphantly cast the horoscope of their future. We propose to follow the same course, but trust that we shall not arrive at the same conclusion in regard to Spiritualism that astronomers have in regard to the condition and future of the physical universe. In a recent article on world creations, Prof. C. C. Merriman says:

“Our solar system has already progressed far in its stage of aggregation. All the planets and satellites have become crusted over, and have ceased almost entirely to radiate heat. But the sun, the great central body, the one which should last of all become cold, is still in active combustion or chemical combination. Immense quantities of light and heat are still radiating from its surface—so immense, that the little fraction which our earth catches as it flies through space, gives us all the motion, and life and beauty which we enjoy. But the sun is not even now the glowing orb that once it was, as the rock records of our globe testify. Its bright radiance is slowly but surely fading. Those huge, black incrustations, often twice as large as the whole surface of the earth, which float awhile on its photosphere and then are suddenly broken up, were not always there. And if they have grown upon it, the uncomfortable conviction arises that they will continue to grow and darken more and more its life-giving face. Old age is certainly being written on the solar brow. It may be millions of years hence—for time is not one of the economies of Nature—but the period will surely come when light and heat will all have departed from the sun, as they once ceased to be radiated from the earth and the planets, and the numerous stars that have gone out within the records of astronomy. A pall of darkness will gradually overspread the universe as one by one the stars of the firmament shall fade and sink into gloomy, lifeless sleep. A day in the mighty calendar of creation has passed, and a night has followed, cold and dark as the tomb of expiring Nature.”

Spiritualism is the blazing sun that has illuminated earth's darkened sky; must its warmth and radiance be extinguished by the repulsive form of materialism? Will the dark shadows of the god of matter grow deeper and darker, until life becomes a dreary waste, the fires of love and ambition extinct, and the star of hope goes out in despair, faith dead, religion a myth, immortality a fable, and life a failure? No! no; it cannot be! The physical sun may cease to radiate light and heat, cold

and dark it may wander through limitless space, holding mighty forces locked in its adamant embrace; but the spiritual sun will never cease to light with matchless splendor the mighty galaxy of mind.

To fully comprehend this truth we would ask upon what well established principles does Spiritualism rest, and how does it stand adjusted to the revolutionary movements of the age? What are its effects upon art, literature and the institutions of the time? The consideration of these questions demand our broadest vision, our clearest analysis and profoundest thought; for they embrace in their far reaching sweep, the essential character and relation of every province of existence. Spiritualism is not limited to the mere fact of communion between the two world's. True, the principle underlying this fact forms the foundation upon which the superstructure rests. Disprove the existence of such a law, and the beautiful temple melts like a snow wreath; its celestial vision, its comforting messages of love, its grand philosophy, its beautiful religion, its golden promises, are no more than a mental phantasmagora. Substantiate the existence of spirit communion, demonstrate its far reaching and wonderful relations, and Spiritualism becomes the inspiration of the poet, the guide of the artist, the bride of science and the glory of the world. It follows, then, that the most important point to be established is the *reality* of spirit communion. Is it based upon demonstrative facts? Is it substantiated by experience? Can it unflinchingly meet scientific investigation? These questions may seem superfluous to those whose faith in spirit communion has long since given place to knowledge; yet they will admit that their utopian anticipations that this heaven-born truth would be readily accepted, has been sadly disappointed, even after twenty-nine years of earnest work on the part of its adherents, and all the influence that could be brought to bear from the other side of the river of life.

With all this, spirit communion has not become a living faith in the hearts of the people. By living faith I mean a faith that inspires the soul and imparts to it the moral courage to give expression by word and deed, to its highest conception of right, and so far modifies the selfish propensities as to enable charity, benevolence and humanitarian love to do their perfect work. Spiritualism has not passed the sentinel standing at the door of the proud temple of science? Profs. Tyndall and Carpenter, and other objectors, have been answered again and again, but do not recede from their position, and it is evident that the decisive battle has not yet been fought. Either Spiritualism is not clearly demonstrated, the subjective reality has not become sufficiently objective to meet the demands of materialistic investigators, or else men of science do not give to this subject the careful and thorough investigation that they bestow upon material objects and the laws that control them. If this latter position is true, time will produce the remedy. If the former, then as Spiritualists we are called upon to do all in our power to elucidate the law by which communication with the other world is made possible. Certain it is that the hypothesis that these phenomena can be explained by some latent action of electricity, or magnetism, or that the brain can project an odic force sufficient to account, for the many and various manifestations, is as unphilosophical as it is unthinkable. What rational, well organized mind would find it possible to believe that ponderous tables and pianos were moved from place to place and intelligent communications given by the reflex action of the brain! Not only has the power producing these manifestations always claimed to be the spirits of men and women once inhabitants of the earth, but in thousands of instances have proved their identity, been seen, heard, and handled, conversation intelligently conducted, sweet singing heard, drawing and painting executed and other manifestations, demonstrating to the satisfaction of thousands the immortality of the soul.

History presents a vast array of phenomena which can be rationally explained in no other way than upon the spiritual hypothesis. Theodore Parker remarked that Spiritualism had more historic evidence in its favor than any other form of religion. It is difficult to believe that the illustrious men and women who have openly expressed their knowledge of spirit communion, have all been imposed upon or self-deceived. The testimony of Confucius, Zoroaster, Homer, Socrates, Cicero, Ignatius Bishop of Antioch, Tasso, Luther, Joan of Arc, Raphael, Schiller, Mozart, Swedenborg, George Fox, John Wesley, Abraham, Moses, Lot, Joshua, Daniel, Saul, all the Disciples, and many more, together with a host of living witnesses. Must all this evidence be set aside and be considered worthless by materialistic and scientific doubters?

In a late article upon Mesmerism, Odyllism, and Spiritualism, Prof. Carpenter makes the following points:

"That an historical examination of these marvels would show that there has been a long succession of epidemic delusions; the form of which has changed from time to time, but the essential nature has remained the same. * * * Such delusions are most tyrannous, and most liable to spread when connected with religious enthusiasm as we see in the dancing and flagellant manias of the middle ages; the supposed demoniacal possession that afterwards became common in the Nunneries of France and Germany, and the ecstatic revelations of Catholic and Protestant visionaries. Second, that the conditions which underlies them all is the subjection of the mind to a dominant idea. Third, that a person of ordinary intelligence cannot investigate these subjects for himself. That a knowledge of the physiology and pathology of the human mind, of its extraordinary tendency to self-deception in regard to matters in which its feelings are interested, is an indispensable qualification for discrimination of the genuine from the false."

In Prof. Carpenter's remarks upon epidemic delusions he seems to have forgotten that the calm philosophers and dispassionate thinkers who have given their testimony in favor of spirit communion were *not* immured in Nunneries, nor brought up under the influence of fanatical revivalists; nor were their habits of life or modes of thought favorable to conditions essential to the manifestations of any form of epidemic delusions. Again,

if the testimony of hundreds of as good and great men as have ever lived, is to be rejected upon one of the most important of all subjects, when does testimony become reliable? And how can the student decide when the historian is speaking for himself, or when he is under the influence of an epidemic delusion. From his standpoint

“History becomes a lying page,
Where words and deeds at random thrown,
May or may not be your own.”

A vast array of fact might be brought to refute the assertion that the mind is controlled by a dominant idea—expectancy. Thousands, without a knowledge of spiritualism, or a desire to become Mediums, have been controlled by spirits. In many cases where expectancy and desire have been the strongest, the manifestations fail. The mediumship of little children is, of itself, enough to overthrow this theory. In the third point Prof. Carpenter makes the attempt to convince his readers that a person of ordinary intelligence is incapable of investigating these subjects. Now, while we have the greatest respect for science and philosophy, and fully appreciate the benefits of culture, we see no reason why a person of ordinary intelligence and good, common sense cannot decide this question. Surely the intelligence that comes unsought and undesired, can present as unmistakable evidence of its identity to an ordinary mind as to a man of science. These objections and explanations of Prof. Carpenter come too late to be of any value to the millions who have investigated for themselves. They complacently watch those whose persistent efforts to destroy Spiritualism, seem to mark them as being under the control of a “dominant idea.” There are millions of living witnesses who testify to the fact of spirit communion. Science cannot advance far beyond its present position until it gives this subject the thorough investigation its importance demands. It will then become a universally admitted fact, and the immortality of the

soul be demonstrated to the satisfaction of the most materialistic mind. But the phenomena will not then have accomplished its mission; materialization will become more general, until in the not far distant future, a day will come when the spirits will come and go at will, be seen and conversed with by all. The ultimate of the phenomena will not be reached until the world is sufficiently advanced to receive and understand the law of dematerialization. This knowledge will remove many of the mysteries of the past and present, and revolutionize society. This will be the "Outcome of Spiritualism" on the phenomenal plane.

NOTE.--The second lecture of the series was the "Outcome of Spiritualism on the Religious plane," and the third the Social. Possibly abstract reports may appear in future numbers of the OFFERING.

COWARDLY JOURNALISM.

 HE above is the appropriate heading to a very ably written article by Allen Pringle, of Selba, Ontario, published in a recent number of the *Truth Seeker*. Mr. Pringle after reading in the *Napanee Express* an account of the confession and execution of the Mormon, Elder Lee, addressed to the editor a communication in relation to the dying speech made by Lee. The following is the extract to which Mr. Pringle particularly alludes:

"My conscience is clear before God and man, and I am ready to meet my Redeemer. I am not an infidel, I have not denied God, or his mercy. I am a strong believer in these things. I am a true believer in the gospel of Christ," etc.

Mr. Pringle's article was declined for the following reason: "If you write to us upon any other subject we will thankfully give you a hearing through the columns

of our paper." Refused a hearing by his home paper, he sent the article to the *Truth Seeker*, from which we make the following extract:

"Now, we, as Rationalists, are charged by our Christian opponents with holding and disseminating doctrines which lead to vice, crime, and immorality. Mr. Underwood was shut out of the Napanee Town Hall two or three years ago because he held opinions which the Town Council did not hold, and which they assumed were immoral. In reply to our opponents, we have always protested that their charge was unfounded—that our doctrines, both intrinsically and in their fruits, were as good, indeed better, than their own. We assert that Bible doctrines, especially the "plan of salvation," in many cases lead directly to immorality and crime, that the latter doctrine does indirectly hold out a premium to vice, and inducement to crime, to humanity as now constituted; and this position is confirmed and well illustrated by Bishop Lee's case, as well as thousands of other cases in the history of the past, and at the present. Many of the greatest crimes ever perpetrated have been committed in the name of God and religion. No matter how bad a life the believer leads, he can finally get forgiveness and be "washed clean" in that "fountain." This dying Christian, Lee, with his hands reeking in the blood of innocent women and children, coolly tells us that "his conscience is clear before God and man," and that he is "ready to meet his Redeemer;" that he is a "strong believer in the Gospel of Jesus Christ," and then has the effrontery to add that he is *not an Infidel*, as much as to say that a *pure* life with disbelief in the "Gospel of Jesus Christ" is infinitely worse than his wretched bloodstained life *with a belief* in the Gospel! Such was his opinion and such is the opinion of many more in our midst, who regard Free Thinkers and Infidels as very bad and wicked, having no rights they are bound to respect. They do not estimate a man's worth by his *actions*, but by the belief he holds, or the creed he professes.

We say emphatically that *such* a belief is demoralizing, and tends to vice and crime, and ecclesiastical history as well as present events prove the assertion. The blackest of criminals may seek refuge in this "fountain open for all sin and all uncleanness." It is not long since one of these, who swung from the gallows in our own province; declared before taking his exit, that *now* he was certain of heaven, but if "he had not committed the murder he believed he would have never got there." In the face of such facts, which are constantly transpiring, for us to be charged with holding doctrines tending to vice and crime, is amusing were it not so serious a matter. Indeed, it is *we*, who do believe in virtue and morality, though we do not believe in faiths, creeds or confessions."

Why was the article refused? Simply because Mr. P., a prominent Liberalist, writes upon a subject which the editor fears may be distasteful to his orthodox patrons. Does he or the press generally manifest the same tender feelings toward Liberalists, Spiritualists and Free Thinkers? No! nothing is too vile if *against* either of these classes. However wanton or false the attack may be, if aimed against Infidelity or Spiritualism, the press

gladly opens its columns. Why, we ask, this difference in the treatment of citizens of equal acknowledged worth in every respect except in that of religious *belief*? The answer is easily given. The church acts as a unit. Its ministers sensitive and fully aware of the inroad free thought is making upon its old teachings, weakened in its power by the revelations of Spiritualism and science, it resorts to its old methods—proscription and persecution—for the suppression of truth and free thought, vainly hoping thereby to perpetuate its life.

This truckling spirit of the press to the popular religion of the day, ought to be opposed by every American citizen, every lover of truth and right ought to protest. *Protest!* not in words only, but in a way that is certain to be more effectual with editors and publishers. Let every Liberalist, Free Thinker, and Spiritualist manifest his earnestness by refusing to patronize by subscription, advertisement or otherwise, the paper thus proscribing them, and this spirit of subserviency to the demands of the self-constituted dictators of the press will cease. We demand a free press, subordinate to no theological organization.

We have a case in hand, brought to our knowledge as occurring in this city quite recently. Rev. Campbell, a rising and prominent Methodist preacher, having outgrown his creedal bonds, severed his connection with the church, and commenced preaching in an independent spirit to an independent congregation. The most prominent daily paper of St. Louis commenced the publication of his sermons, in common with the pulpit productions of other ministers, on the Monday morning subsequent to their delivery. The freely expressed thoughts of this newly awakened preacher were thus being spread before the public, and began to attract attention. The clergy took alarm, a church consultation was held, and several ministers and prominent laymen called upon the editor, expressed disapproval and threatened withdrawal

of support. Result—no more of Mr. Campbell's sermons published. Here we have the pure essence of intolerance manifested, the old spirit, only in a milder form, of prison, thumb-screw and faggot. This by Protestants of the nineteenth century; not one whit behind the Catholic persecutions of darker ages, taking all their environments into consideration. The time has come for unity of effort in this direction. The liberal element of the country is sufficiently strong to be respected by the press. If not, Liberalists in every community where this injustice is manifested, should express their disapprobation in the way we have indicated.

The *Truth Seeker*, from which the above extract is taken, "Devoted to Science, Morals, Free thought, and Human Happiness," is an eight page weekly, \$2 per annum. Published by D. M. Bennett, 141 Eighth street, New York City. No Liberalist should be without it.

IS IT RIGHT ?

IS IT right that so many of the early and prominent laborers in Spiritualism have been compelled to retire from active service merely for want of adequate support? We call to mind many noble men and women, successful speakers, to whose eloquent, inspirational words waiting thousands have listened with wondering admiration—almost awe—who are now engaged in the ordinary avocations of life. Some at the bar, others in medicine, and not a few in the more liberal pulpits—all driven from active service in the great army of progress, or at least from Spiritualism, its most advanced guard. Many of our brother and sister Mediums, because of non-appreciation by the world,

overtaxed by mental and physical work, anxious from fear of actual want for themselves, or families; sensitive, suffering souls have gone down to martyrs graves. Many others still linger in earth-life, broken in health and spirits they have retired, and on the charity of family friends, or otherwise, are eking out a feeble earthly existence.

Now, is there is no remedy for this state of things in the world of Spiritualism? True, here and there spasmodic efforts have been made for the relief of certain deserving ones, and quite recently a noble and partially successful one was made to provide a fund that should, in a slight degree, financially remunerate A. J. Davis, the great Spiritual Seer and Philosopher of this age, for the time devoted to this cause. To that fund, so well deserved, we would have contributed had we possessed even a small moiety of the wealth of thousands of Spiritualists within our acquaintance. Our whole system, if system it can be called, for the employment and remuneration of Mediums is wrong. Over one-half of the average amount received by our speakers is paid to railroads and for other traveling expenses. We see a gradual change for the better in this direction. Longer engagements, more permanency, and consequently a better acquaintance with the people, and a more extended usefulness will be the result. The theme we write upon is not new. Some plan to provide for our Mediums has been talked of for a long time. Among Spiritualists talk and resolutions have been most profuse. What we want is more action, more earnestness, more devotion to the principles, the cause we advocate. We have no "plan" to propose. But what we do say, is: *If our speakers and Mediums can be paid a just sum for their labors*, there will be no occasion to talk about providing for them, they will *provide* for themselves. We have listened time and again by the fireside, to the declamation of Spiritualists whom we knew to be wealthy, declaring it to be their *intention*, by

and by, to help found a home for Mediums, a place they could go to when worn out by labor, and poor in purse. A few hours after, the same persons, because the speaker was stopping at their house, would sponge their way into the lecture, the admission fee being ten cents. After the lecture of an hour, they would tell how greatly they enjoyed it, and complain because it was too short, then ask for a circle, and the poor, tired, almost totally exhausted Medium, at midnight, is permitted to retire. Is it a wonder that sister Achsa Sprague and a thousand more have fallen victims to these outrageous demands of Spiritualists upon their Mediums. Let the pay of our speakers approximate to that of Ministers, and Lecturers upon other subjects, and no necessity will exist to *provide* for them. Hundreds of experienced workers will be called from retiracy into the great fields, white for the harvest.

We are not personally complaining. Comparatively, our way has been a pleasant one, but we have been impelled to write as we do from reading letters recently received from Prof. Brittan, Dr. E. C. Dunn, and others. Prof. Brittan is now in poor health, practicing medicine in New York City—a profession highly honorable and useful—but the author of “Man and His Relations,” and other productions of world acknowledged merit, should be so provided for, that the few remaining years of his earth life may be employed in the great cause for which he was so early, and efficient an advocate. Dr. E. C. Dunn, a man in the full prime and vigor of life, developed as a Medium in Battle Creek, Michigan, when a mere boy and in a most remarkable manner; has been an efficient worker for many years. From his letter we learn that he is lecturing upon other subjects, and is well remunerated. He says when he can be as well paid for speaking upon Spiritualism as he is upon other subjects he will cheerfully and gladly return. His duty is first to his family, next to Truth and Science. These are noble words and true. We earnestly call the attention of all

friends of our cause, to a consideration of this subject, and pray the good angels to guide us into the right way.

BIBLE REVISION.



PERSONS who have placed implicit reliance upon the letter of the scriptures, confidently believing that every sentence and word of our St. James version are, in the orthodox acceptation, absolutely the word of God, will be surprised to learn that the Revision Committee have, among the many changes, struck out as undoubtedly spurious, the last seven verses of the last chapter of St. Mark. These verses read as follows:

“Afterward he appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief, and hardness of heart, because they believed not them which had seen him after he was risen.

“And he said unto them, Go ye into all the world, and preach the gospel to every creature.

“He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned:

“And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues.

“They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

“So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

“And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen.

The committee have also, yet more recently, rejected that remarkable text so often quoted by our Trinitarian friends (I. John vi, 7.) “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.” Spiritualists give to all the inspirations of the past due weight and consideration. Enlightened reason, and the revelations of science,

have long since brought to impartial investigators a knowledge of the fact that the Bible, though containing very many excellencies, probably as pure maxims and beautiful revelations as were ever embodied in any one book, yet they have also learned that it contains many errors, self contradictions, and improbable statements that cannot be accepted. The teachings of Spiritualism with reference to the Bible ought to be well understood, from the fact that it has been for many years a prominent theme of its speakers upon the rostrum, and of its best writers through publications almost innumerable. Yet we find in the public mind a wide spread misapprehension upon this subject. At every meeting where subjects for the lecture are called for, one of the questions almost invariably asked, is: Do Spiritualists reject the Bible? We intend ere long, to consider this subject more fully. In the meantime let us say: Spiritualism accepts all truths wherever found; receives nothing as true simply because it is old, or new. The inspirations and revelations of the past and the present, even though branded "Holy," must be brought to the bar of enlightened human reason, and tested in the crucible of science. From all the so-called sacred writings of the past, we may glean lessons of wisdom; may find much that in man's many stages of development has helped in his advancement. When, however, these become clogs to impede man in his upwards progress, they must be "revised," made to conform to the spirit of the age. No one book contains the all of truth. Man is being gradually emancipated from abject bondage to church, creed, and book.

"Truth mounts again the royal throne,
 And millions haste her power to own.
 With radiance science gilds the tomb,
 And man emerges from its gloom;
 Nor creeds, nor priestly rule again
 Hath power the free born soul to chain."

THE WOMAN'S MOVEMENT.—The first steps in any great reform is the most important and most difficult. The woman's movement has been no exception to this rule. Twenty-five years ago there was but little prospect of permanent success, but the broad avenues of labor ever widening before us, its extensive fields becoming more abundant, and the laborers more numerous, the harvests each year excelled that of the preceding. The success of the past is cheering, and the present rich in golden prophecies of the future. The few noble women who first stepped boldly to the front, and fearlessly proclaimed the right of woman to all the privileges enjoyed by man; whose clarion voice startled thousands of listless dreamers, and awakened them to a consciousness of the unjust limitations that chafed their spirits, and doomed them to financial, and political inferiority; those who took the initiatory step and first sounded the tocsin, can never be forgotten. They have enamelled their names on millions of human human hearts; the memory of their brave and heroic efforts for the emancipation of their sex will grow brighter and fairer so long as woman has a brain to think with grateful emotions. This is woman's hour; she is rapidly developing that decision of character, and steadiness of purpose which is one of the distinguishing characteristics of a well balanced mind. As she moves into the broad fields of usefulness opening before her, and realizes the dignity and glory of a life inspired by dedication to some noble purpose, she will contrast her position with the long, weary years of laborious and almost thankless efforts of those who took the first steps in a reform that marks one of the great epochs of history. Even now woman's power is felt through the public press. Half a score or more of our newspapers and periodicals are edited by women. A majority of the Philadelphia newspapers have upon their editorial staff female writers, who do excellent work, not only as correspondents, but in other depart-

ments that require tact and a knowledge of public affairs. The daily *Times* has over half a dozen contributors, *Forney's Press* three, and the *Item*, the *Sunday Times*, the *Evening Herald*, the *Commercial List*, the *Evening Chronicle*, and *Telegraph*, all have more or less aid from talented and accomplished women, who have adopted journalism as their profession.

QUESTIONS AND ANSWERS.—We are pleased to hear from different sources, that the questions submitted to our spirit controls have been satisfactorily answered. Our correspondents and subscribers have the privilege of proposing questions, which will be presented for consideration. Please do not ask questions of a personal character, but rather those pertaining to general principles, such as would be interesting to all our readers.

THE SPIRITUAL OFFERING.—Kind reader our second number is before you, an improvement on the first, but we intend that our next shall be yet more interesting and varied in its subjects. As our name indicates, the advocacy and elucidation of the Spiritual Philosophy is our most prominent feature; but be it understood that we by no means define Spiritualism to relate solely to spirit communion. Spiritualism pertains to all of life. Our Magazine shall be true to its motto: "Devoted to the Interests of Humanity." We thank the friends who have interested themselves to extend our circulation. Mrs. Christine Fierman was the first from Kansas City to favor us with a good list. Next comes Brother Samuel Curtis, of Cleveland, Ohio, with ten subscribers. We have made our terms favorable to subscribers and agents, and our hope of remuneration for our own labor, is in getting a large subscription list. We would suggest to a number of friends we have in

mind, possessed of this world's goods in sufficiency, to send us \$5 for five copies of the OFFERING to be sent to that number of their personal friends, or better still, to be sent to persons unable to subscribe. We shall hereafter get out the OFFERING in time to reach all our subscribers on the first day of the month. It will be published semi-monthly as soon as our resources will permit, and finally weekly in same form.

CLEVELAND, O.—We are always cheered in our own work, when we hear of efforts made within the ranks of Liberalism for the young; a work sadly neglected. The church has the control of nearly all the children, including four-fifths of the families of Liberalists and Spiritualists. This last statement we make understandingly and in sorrow. Spiritualists encouraging their children to attend the Sunday Schools of our most intolerant churches!! Oh, how inconsistent. Parents permitting the immature and unreflecting minds of their little children to be crammed with church dogmas, and prepossed in their favor. Our friends in Cleveland; under the leadership of Thomas Lees, an active worker in other directions as well, have been newly awakened to the importance of this subject, and are succeeding beyond their most sanguine expectations. One of the methods adopted to increase attendance, has been the issuing of a beautiful Circular; the contents we give for the benefit of other Lyceums and would most earnestly recommend our friends in St. Louis and every where to “go and do likewise.”

“‘As the twig is bent, so is the tree inclined.’—Children’s Progressive Lyceum.—A Sunday School for the Children of Spiritualists and Liberalists.—Mr. —: You

are respectfully invited to attend our Sunday School Services, and if in accord with your views, your children will be heartily welcomed therein, should you deem it proper to send them.

While the cardinal feature of Modern Spiritualism is the paramount idea taught, the object of the Lyceum is not to teach any special creed or dogma, but to *naturally* unfold the moral and spiritual nature of the child.

Hoping you will give this subject your most earnest consideration, I remain, yours fraternally,

THOS. LEES, Conductor C. P. L."

The above is printed and nicely displayed in varying type, on a fine sheet of note paper. On the opposite page is the order of exercises. During our stay in Cleveland last fall we formed the acquaintance of many choice friends, earnest in the advocacy of our cause from whom we hope to hear through the columns of the OFFERING.

MRS. KATE OSBORN.—We welcome to our columns the productions of this lady of culture and highly unfolded spiritual powers. The two fine articles from her pen, "Materialization in Its Various Phases," and "Mamma's Darling," will interest every reader. No. 2 on "Materialization" will appear in the July number. Mrs. Osborne is a resident of St. Louis, the author of several beautiful hymns in the *Spiritual Harp*, and we hope to favor our readers every month from her spirit guided pen.

OUR THANKS are due to several publications for kindly notices, which we may publish hereafter. We hope to make the OFFERING of sufficient intrinsic value to merit the commendation of all who love truth and progress.

TO OUR CONTRIBUTORS for this number—the Mrs. Osborn and Planck, of St. Louis, sisters fraternal, and Mr. H. Straub, of Dowagiac, Michigan, we extend a cordial welcome, and sincere thanks. To the articles of Mrs. Osborn reference has been made in another paragraph, and the sweet poem from her sister needs from us no words of commendation. Brother Straub is a clear, logical writer, our readers will be glad to know that all are to be regular contributors to the columns of the OFFERING.

GOOD PRINT.—A friend of ours remarked to us: “Insist upon good print.” By “good print” is meant good impressions in ink from good, large, clear type, on good, clean paper. Remembering that men and women have eyes as well as brains, we have tried, in the get up of the OFFERING, to conform to the above requirements. Our readers will appreciate our beautiful, large, clear type; and not be obliged to close the Magazine with reddened and strained eyes after an hour’s reading.

SPECIAL NOTICE.—The May and June numbers of the OFFERING have been sent to many parties whose address we have. They indicate the character of our work, but not fully. Friends who receive the OFFERING as above, will please remit the subscription price on or before the 15th instant, or return to our address. The perusal will certainly be worth the return postage.

TO SPEAKERS AND MEDIUMS engaged in active work, we desire to repeat the statement made in our first number: Keep us informed of your proposed routes of travel and appointments, and we will cheerfully publish.

Please inform us of new developments of special interest relating to our cause; it will be given to our readers, and all be mutually benefitted.

BACK NUMBERS.—We published enough of first numbers of the OFFERING to supply all new subscribers. The twelve, if preserved, will make a fine volume of 480 pages, containing lectures, contributions from able writers, inspirational answers to questions, poems, etc. A full table of contents will be published with the last number, making a valuable book.

REJOICE!

REJOICE! O ye people,
 For the time is at hand
 When the dark shrines of error
 No longer shall stand.
 When all of earth's idols
 Shall fall to the dust,
 And the sword of God's anger
 Be covered with rust.

Rejoice! O ye people,
 The time draweth nigh
 When the angel of right
 Shall descend from on high;
 When her power shall be felt

O'er land and o'er sea,
 And each spirit shall know
 What it is to be free.

Rejoice! O ye people;
 The darkness has fled,
 And the day-star of glory
 Shines over your head.
 The day that by prophets
 Hath been long foretold,
 Now! now is unfolding
 In purple and gold.

Rejoice! O ye people,
 For soon there'll be rest
 The white dove of peace
 Hath flown to her nest;
 Her clear voice is ringing
 From shore unto shore—
 Rejoice! O my people
 Your trials are o'er.

Rejoice! O ye people,
 For the world soon shall see
 That 'tis wiser and better
 For man to be free;
 That when he is free;
 To look out into cause,
 Most gladly he will yield
 To Nature's great laws.

Rejoice! O ye people,
 For the fetters man made
 Will soon in the tomb
 Of all errors be laid,
 And each soul looking out
 O'er life's shoreless sea,
 Shall sing with the angels—
 "We are *free!* we are *free!*"

[For the Spiritual Offering.]

MAMMA'S DARLING.

GIVEN THROUGH MRS. KATE OSBORN.

THE willows drooped, the night winds sighed and the silver moon arose like a prayer from the heart, silently. The tall grass waved to and fro like a grieving spirit that knows no rest, and a breath of sadness was over all. Where the willows drooped a slender figure knelt, more like a spirit of heaven than of earth she seemed, for she was white and motionless as the little marble cross by her side. As stars gaze into the depths of the sea, striving to catch a glance of the treasure hidden there, so did the sad gaze of those love-lit eyes rest on the little green mound at the feet of the youthful mourner, as if striving to catch one more glance of *her* treasure hidden *there*. The soft rays of the moon fell on the little cross and illumined the words "Mamma's Darling." These two words framed in a marble setting, told the young mother's history—the first nestling of the tiny infant to the mother's heart; hours of exquisite joy and fond anticipations of the future. These were the bright pictures in the casket of memory. Over these rested pictures darkly shaded by clouds of disappointment and tears of woe;—such tears as only mothers weep. Long, weary months had passed away since "Mamma's Darling" went with the angels. Earth had changed her snowy robe for one of emerald, the warm sunbeams had wooed the great forest into life again, and the wild carol of the song-birds as they fluttered amid the leafy branches echoed through the woodland like music from the spirit land. Thoughts sharp as arrows pierced the heart of her who knelt where the willows drooped, and the agony of a young soul in its first great grief, vibrated on the air, till the birds folded their wings and forgot to carol. "Oh, God!" she cried, "What sin is mine that I am isolated from thy bles-

sings? Thou hast sent back the young leaves to the forest, the green grass to the hillside, and the bright flowers to the dell. The same fragrance of a year ago encircles them with sweetest odors. Spring has come again but where, oh, where is my darling? In vain have I waited and hoped, how many long nights the stars can tell, for we have kept watch together. When the world slumbers, forgetful of my grief, these faithful stars shine on, drawing nearer and nearer, ever in a circle as night after night passes by. I love the bright stars, and there is one that seems to love me, the smallest and brightest of all, that shines in their midst like a diamond by gems of less value surrounded." As she spoke a circle of brilliant stars, with a smaller one in their center, slowly descended to earth, resting on the mound at her feet. Gradually the stars enlarged their circle till the smallest was left on the mound *alone*, floating in a halo of azure light. The little cross seemed draped with a veil of silver; the willows waved in a sea of amber hue, while tender leaves and blossoms were gemmed with the sparkling illuminations that only come from Paradise. And the little star, there it was just over the mound, sustaining a tiny angel form with golden tresses and eyes of heaven's own blue—for the *angel* was "Mamma's Darling." In her arms he rested; to her heart he nestled, and the young mother was comforted. Again the tiny fingers played with the ringlets of her hair, and once more she caressed her darling. But soon a voice came, so soft and low it seemed a whisper of the leaves, and the voice said, "the *baby* is *yours*, but its *home* is with *us*, 'mid blooming flowers and golden fruits, in the land of love, where care and suffering come not; but keep thy spirit pure, and oft thy child shall come to thee, bringing hope and comfort from the Summer Land." The young mother kept her spirit pure, and the angel never broke his word, for every night came the little star with "Mamma's Darling."

[For the Spiritual Offering.]

THE ANGEL WING.

BY MRS. E. G. PLANCK.

“There is an old superstition that when a sudden silence occurs an ANGEL is passing.”

ROOM for the angel—room!
 Room for his pinion white!
 Let him bear away no note of gloom,
 But a song of joy beyond the tomb,
 To his home of love and light.

List to the angel—list!
 List to his fluttering wing!
 Unseen by mortals he passeth by,
 With a sweep like the night winds gentle sigh,
 Or the zephyr breeze of spring.

Thus, in the ancient time,
 They sung of the “Angel guest;”
 When spirits came from the land of light,
 Unseen, in the silence and hush of night,
 To whisper of love and rest.

Now a new song we sing!
 Room for the angel band!
 Our *loved ones* come from the far off shore,
 Where hearts are happy forever more,
 In the radiant summer land!

Room for the angels—room!
 In glory and light they come!
 No fluttering pinions *our* angels bear,
 But faces and forms we love they wear,
 When they come from their shining home.

They tell us there is no death—
 They kiss away tears and gloom;
 They fold their soft arms over each weary
 heart,
 And whisper that loved ones shall never
 more part.

Room for the angels—room!

St. Louis, May, 1877.



[For the Spiritual Offering-]

MATERIALIZATION AND ITS VARIED PHASES.

[Given to the Mary Hollis Circle, St. Louis, Through Mrs. Kate Osborn.]

No. I.

IT IS impossible in a short space of time to give a full explanation of the materialization process, the great laws controlling it, and the delicate conditions on which it depends; but we will try, in a few words to give you all the information we can on this all absorbing and highly important subject. Absorbing, because it enters into the highest and purest atmosphere of our being—the atmosphere of our affections; absorbing, because it unlocks the most secret recesses of the heart, even when that heart is blighted by sorrow or hardened by crime; for the nature that does not awaken and vibrate to the music of love when gazing upon the face and listening to the voice of the loved one passed away to that home whence *they say* “no traveler ever returns”—such a nature is on so low a plane it will require hundreds of years to elevate it. This subject is highly *important* because it gives the power to open and sustain a daily communication with our loved ones, to preserve the home circle even when many

of its heart-blossoms have been wafted beyond the crystal stream; highly important because it completes the evidence already given of spirit communion, which establishes the fact of immortality beyond a doubt. Spirit materializations are rapidly becoming more tangible and perfect. There are many reasons for this, but the principal one is the spiritual unfolding of those on earth; the natural result of slow but sure progression. Spirit *aura* is a force you all possess in keeping with your spiritual unfoldment, or your connection with the spirit world, for it is drawn from the Summer Land. Very spiritual organizations constantly attract this *aura* from their birth; less spiritual organizations only attract it at times; and some draw so little it is impossible for spirits to approach them. For it is through this *aura*, drawn principally from the medium, that spirits make their connections with those on earth and enter into their atmosphere. But after this is accomplished, spirits draw more heavily upon all kinds of natural magnetism that is constantly emanating from every particle of substance in the universe, but principally from the human organization. This force you all possess in a more equal degree than spirit aura; for natural magnetism is born within you, is necessary to sustain both your spiritual and physical organization, and if you fail to perform an important part in the materializing circle, it is never from the want of this force but simply because you are not sufficiently harmonious to throw forth its emanations; or because these emanations are made so impure by your unspiritual lives that they are repelled by the spirits.

Mediums are usually held entirely responsible for all defects and failures in manifestations. This is a great error, for these failures are usually caused by the inharmonious circle that attempts to sustain the medium. Complete harmony must emanate from every member of the circle as much as from the medium in the cabinet, to produce perfect materializations. When all the in-

struments in a musical band harmoniously blend together, each one opens a different channel of sound and lends its melody to swell the musical chorus; but when one or more fail to come into harmony with the rest, discord is at once produced and the music is marred and entirely destroyed. Thus it is with the materializing circle. If all unite harmoniously with each other, each member opens a new channel of communication for different spirits, at the same time throwing forth their natural magnetism and spirit aura to perfect the manifestations; but when one or more fail to come into harmony with the rest, discord is at once produced, and like the music, the manifestations are marred or entirely destroyed.

To fully appreciate spirit materialization, you must try to have a conception of the continued effort and great labor that is required to produce them. The materialization of a single hand for one moment requires the labor of many spirits for days, weeks, and even months; to say nothing of the preparatory conditions that require years to complete. First, the medium must be made passive and harmonious, so the channels that throw off natural magnetism and spirit aura can be acted upon by the will-power of the spirit wishing to materialize. Next, the circle must be harmonious with each other, and harmonious with the medium, for this brings them into harmony with the spirit materializing, giving to that spirit the power to draw from the circle for that natural magnetism, that vitalizing influence on which they so much depend after entering earth's atmosphere through the spirit aura of the medium.

Every article of furniture, every texture of drapery in the circle room is drawn upon by the spirits for some kind of magnetism to perfect their materialization. Articles of culture and refinement attract high spirits, musical instruments attract musicians, pictures attract artists, and thus you will find in the process of materialization that

like attracts like more than in any other process in existence. The more refined and elevated the medium the higher and purer is the spirit aura they attract, and just in keeping with this aura must be the development of the spirits that approach. But it often occurs that when high spirits enter earth's atmosphere through the purity of the medium, they are compelled to retire without materializing, because the emanations of the circle are too impure to sustain them.

Spirit materialization is an art of the highest character—far beyond any known on earth—and it is as necessary for spirits to study the varied forces used in the art, with their laws of attraction and scientific combination, as it is for the artist to study the varied colors, with their lights and shadows used in producing a picture, much time and close study is required on the part of spirits to thoroughly understand materialization. Thus it is that so many of our loved ones are accused of false representations and a desire to deceive. This repels them back to their Summer Land homes in an atmosphere of tears encircled by shadows. We condemn these accusations as false, and think you accept our explanations. When a circle is formed, each member attracts his own loved ones, and it often occurs that many of these have been in the Summer Land too short a time to gain sufficient knowledge of spirit forces to materialize. Then they must return to their homes without making their presence known, or communicate through the *reflecting* process, which we will explain. This is accomplished by forming a circle of the medium, the uninitiated spirit and spirit artist who thoroughly understands materialization. After this spirit materializes, it withdraws its own image from the surface of its materialization and attracts to that surface the image of the uninitiated spirit. This connection places the materialized spirit under control of the one who is not materialized, giving to that spirit the power

to communicate with the loved ones by word, look and manner, all through the *reflecting* process. Only high spirits possess sufficient knowledge, force and harmony to endure this trying process. These spirits are called *Reflectorers*, and are almost worshipped by the spirits for whom they materialize, so great is their gratitude for this reflection before they have gathered sufficient knowledge to materialize for themselves, and while through this process it often occurs that their individuality is not so clearly defined, still we cannot class the great effort of high spirits to bring you into communication with your loved ones as a deception. For this process must take place by desire of the spirit reflected, who must always be present. When an individual writes a letter for a friend at the request of that friend, is he guilty of deception even though the individuality is not so clearly defined as if he wrote the letter himself? Still would you call it a false representation? Or, would you prefer never to hear from your friend than to communicate through another?

Do not get the *reflecting* process entangled in your minds with *spirit representation*, for this is a phase altogether different, of which we will speak in the future. We will now close for the present with a request to all, that you withhold your condemnation in regard to all phases of spirit communication, especially materialization, until you have gathered more knowledge on this subject and have come more into harmony with spirit laws

HOW TO ESTIMATE.—If you want to estimate any one's mental calibre, you cannot do it better than by observing the ratio of generalities to personalities in his talk; how far simple truths about individuals are replaced by truths abstracted from numerous experiences of men and things — [Herbert Spencer.]

INVOCATION.

OUR FATHER—As the light of the physical Sun fills the universe with warmth and beauty, so does the wisdom and love of the spiritual sun, fill and inspire the hearts of thy children. As flowers and leaves and forms of beauty, are the out growth of the baptism of the physical sun; so are beautiful thoughts, lofty aspirations, and kindly deeds called into being by the all pervading sun of spiritual life. As the physical universe is vocal with thy praise, and lifteth itself to receive thy blessing; so our hearts are filled with the melodies of thy divine harmonies, and uplifted on the wings of thy love. Soul of the universe! we are a part of thee. Hear us; keep us; bless us. We are hungry for the truth; feed us with the bread that cometh down from heaven; fold us closely to the heart of nature, and breathe into our uplifted souls the breath of eternal life.

THE VALUE OF LIFE.

UNDER THE CONTROL OF DR. R.—

No. II.

MY OBJECT in communicating is to instruct, therefore, I shall endeavor to divest my writing of all mystery, and present my thoughts in as clear and concise a manner as possible. I perceive that one point in my last communication was not fully understood. I will endeavor to elucidate it. Speaking of the benefits to be derived from a prolonged life, I alluded to the beneficent influence it

exerted upon the perfection of the spirit body. To some minds this has seemed a mystery, as it has been considered that nothing could be more perfect than the spirit of a child. It is true that the child's spiritual body has not been scarred by the hot breath of sin, its garments are unpoluted by the stain of earth-life. It is a beautiful bud, but in no way to be compared to the spirit that has met and overcome temptation, battled bravely for the right, and triumphed over the wrong. The heavy crosses, the great temptations, the hot fires of trial, have been as so many strong hands polishing and beautifying the particles which were to compose the spiritual body. Just so far as the divinity within is outwardly expressed, does one spirit excel another in the appearance, perfection of form, grace of motion, and charm of love. There are three planes upon which the spirit should be unfolded before it leaves the physical body. First, the Social, which begins in childhood, grows strong in manhood, and broadens and deepens in old age. Second, the Intellectual, which is supposed to reach its height, in what is esteemed the prime of life; and then slowly decline as the lengthening shadows of time fold their mantle around the shrinking form of the weary pilgrim of earth. But in the normal action of life, there can be no such decline. With a well preserved body, the mind will find its highest season of enjoyment, where now it only flickers like the blaze of an expiring candle. The third is Religion—the religious plane, which I shall define as an inward light which warms the cold plane of intellect, lights and guides the too often wayward, social nature, and throws a halo of imperishable beauty over the life. Now, in childhood no one of these powers have reached its completeness; and as much as they lack in development, so much does the spirit lack in perfection. A long life presents opportunities which are impossible to a limited existence. But to *exist* is one thing, and to *live* is another. To remain upon earth simply because

life is within you, to have no desire for perfection of character; to gain no victories over the inharmonies of self, is to add but little to the perfection of the spiritual body. But, to *live* in the fullest sense of the word, with the keenest susceptibility to every opportunity of improvement; to become so familiar with the laws of life, that your declining years shall in the fullest and broadest sense of the term, be your highest season of enjoyment and usefulness, and your translation as natural as your entrance into earth-life; then the spiritual form is radiant with beauty, with the life and light of wisdom and love which envelope it like a mantle. By this you perceive the difference between the early and unnatural death, and the ascension of one who is fully prepared for the change of condition, and adapted to his new surroundings.

THE PHANTOM FORM.

OR,

Experiences in Earth and Spirit Life.

CHAPTER II.



Y sister Eunice was always true and changeless in her love. My father's frowns and my mother's silence failed to intimidate her.

She was three years younger than myself, and the embodiment of beauty and affection. Her large blue eyes and bright golden curls, were a strong contrast to the black eyes and dark locks of the other children. Nature seemed to have robbed all of us to lavish its gifts upon her. In disposition there was as marked a difference as in external appearance. My brothers and sisters were all vigorous, active and energetic, with hasty, and

seemingly ungovernable will. Eunice was gentle, mild and yielding, strong in her attachments, and fearless in expression; totally unlike my father; yet his favorite, although at times he seemed to have an unaccountable aversion to her. One evening when we sat conversing, my father engaged with his paper, I was suddenly struck with the angelic beauty of my sister, and said to her, "You are so unlike the rest of us, so fair, so tender, so beautiful, I shall call you Lilly." My father dropped his paper, and glaring upon me with his wild eyes, said, "Never again give expression to such thought; never call Eunice by any other than her right name." Then taking his hat he strode from the room, leaving us in a state of bewilderment. I looked to my mother for an explanation, but she only answered by a shake of the head and seemed to draw away from Eunice. Two weeks from that evening my little brother Robert, the youngest of our family, was taken suddenly ill, in two days his sufferings were brought to an end. My mother watched and attended him with the greatest care, but never expressed a wish that he might recover, or a fear that he would die. When he was gone, she knelt by his little bed, and in a calm, quiet manner, thanked God for calling her darling home. I was surprised at her calmness, which I did not understand until after we had returned from the funeral. Then taking me to her room she threw her arms around me and kissed me as she had when I was a child. Taking my face between her hands, looking into my eyes with a long, searching gaze, said, "My daughter, you have been the idol of my heart, others I have loved; you I have worshipped. You have been the hope and comfort of my weary life. Do you love me with all the fullness and depth of your nature?" I answered her in the affirmative, and she continued, "Do not weep; be calm; I have something of importance to say to you; but first let me say that I am very thankful that God has taken our little Robbie away. He will not be left to struggle on alone and perhaps sink in the dark path of sin,

which only a mother's love could shield him from. Robbie was an unwelcome child. Your father has never manifested the least interest in him. God knew what was best; he is gone and I shall soon follow. Nay; do not interrupt me, I must talk to you now, for I may not have another opportunity. You understand something of your father's nature, but of the power he exerts over me, the wonderful influence of his anger upon me, of the thralldom in which I have been held for years; of the bitterness of the cup from which I have been compelled to drink, of the hypocritical life I have been compelled to lead; of my fear of him, and of his influence in my conduct towards you for the past few weeks, you know little; and I would that I could shield you from the knowledge of facts that will darken your future life. Let the dark revelation rest in the future, it shall not pass my lips to add to the unhappiness that has already shadowed your life. But there is one thing that you must know. You remember the Phantom form that appeared to you. It came to me the night that you called Eunice the Lily. It told me that we should lose our little boy, and that three weeks from the time of his death, it would conduct *my* freed spirit into a better world than this. Do not weep; do not interrupt me. I know that this revelation is a truthful one. I have had many conversations with the Phantom, whose real name is Lillian. The nature of these revelations you will understand when you are older and better able to bear them than now. My child, I am going to leave you; to leave you alone in a cold, selfish heartless world. There will be many snares for your young feet; be prudent and prayerful and God will protect you. But I want you to make me one promise; here, place your hand upon this bible and swear that whatever your trials and temptations may be, whatever the inducements for your ease, profit, or pleasure, you will never leave, neglect, or desert the little ones I entrust to your care. Do you promise?" I do, I an-

swered with a voice husky with emotion. "Remember your father's dislike for you, think of the sufferings you must endure, and tell me, are you strong enough?" I am strong enough to do anything that *you* desire; but, oh! dear mother, do not leave us. "My child, I thank you; you have removed a great load from my heart; but lest you should think I have forgotten your interest, and doomed you to a life of misery, I will tell you that Lillian has assured me that I should return to earth again, and watch over you, and in time break the chain whose links will seem to canker your tender flesh. Remember my words. You do not understand their full import now, but in coming years they will be a staff to lean upon. Now I hear your father's step, and I must go. Say nothing of our conversation to any one, and do not think strange of my seeming coldness to you in the presence of your father. Farewell, my darling child, farewell." Imprinting a warm kiss upon my lips, she left me.

EXPIATION.

QUESTION.

Is there expiation for wrong doing?

ANSWER.

IMAGINE that you are looking over a vast plain, through which runs a clean, straight and beautiful road. On both sides are palaces with extensive gardens attached; cottages and hovels. Some of them radiant with a dazzling light, others dark and repulsive. Beyond this seemingly endless extent of habitations, stretches this vast plain. Por-

tions of it are covered with dense, dark forests, whose shadows reach, but do not cross the path of light. Other parts are covered with a great variety of beautiful flowers, graceful trees, and murmuring water falls. Other parts, again, are covered with a dark, slimy substance, repulsive to the eye, and from which exhales a poisonous miasma. Over this broad way is passing the unnumbered millions of earth. Pausing to rest a time in magnificent palaces, the pleasant gardens and cool grottos, then moving on with the mighty army of souls. Upon this route is found all that is necessary for the wants of the traveler; food and shelter, clothing and rest, society and solitude, friendship and love, knowledge and wisdom. No want of the body, or need of the soul has been forgotten or neglected; and one would suppose that the sun of happiness and content would never cease to shine. But see the great disparity that exists among those urged on by a power they cannot avoid. There is the king and the peasant, the priest and the infidel, the scientist and the man whose thought has never risen above self. There are the lame, the blind and the weak, the sad hearted, the oppressed, the wretched. Those who have been tempted into the dark forests of which we spoke and have again emerged into the light, covered with tatters and darkened by crime; whose very presence seems pollution. Others who have been tempted by the beautiful flowers and singing birds to step aside from the highway, have been lost in the labyrinth of darkness in which they have been compelled to remain for years, aware of their fearful mistake, but unable to extricate themselves. At last, ruined in health, broken in spirit, and covered with the dark mantle which their errors had woven, they reappear upon the highway of life. All along the interminable way may be seen men and women coming up out of the slime and darkness into which misfortune, deception, or their own short sightedness had plunged them. There are some who see their

mistake in time, and happily for them, return again to the right. How are all to expiate their wrong? See them on their knees praying God to forgive them. But the spots are not removed, the blemishes not effaced, the wrongs not righted! They seek solitude and devote years to religious duties, but in vain. *Expiation can only come through earnest, ceaseless efforts for others, self-forgetfulness.* See how many thousands of souls have learned this lesson, and are extending the helping hand to the unfortunate, the degraded, the wretched. *Just in proportion as they bless and aid others will their own condition be bettered, and they enabled to regain their former position. Learn this lesson, that you can only worship God acceptably through good deeds.* It is Christ's humanity that appeals to the heart. Love and kindness are the angels that can aid you in working out your salvation and erase from the tablet of the soul the crimson stains of wrong doing.

[For the Spiritual Offering.]

SCIENCE AND RELIGION.

BY HENRY STRAUB.



SCIENCE and religion. Do they harmonize or conflict? This question has always assumed a prominent position where science and religion have existed side by side. Whenever science has taken an important step, as, for instance, in astronomy and geology, it met with a fierce attack from religion. The conflict was furious; neither party giving quarter until science triumphed and won the field. After their discomfiture, the advocates of religion always discovered that there *was* no *real* conflict,

but only a misunderstanding, and that, properly understood, there was perfect harmony between the two.

Now, the claims of science as set forth by Darwin, Huxley, Tyndall, and others, has again fiercely revived the old question of "The Conflict of Science and Religion." (By religion, I mean that phase of it which regards the Bible as infallible; and not that more liberal phase which holds nothing as *infallible* except Nature.) The very form of the question as well as the manner in which the discussion of it has been carried on, assumes two distinct provinces in the universe which are the exclusive domains of science and religion, respectively. This idea is popularly expressed by the terms: "The God of Nature, and the God of Revelation," "Natural religion and Revealed religion."

According to this theory, nature, by which is meant the physical universe, is the exclusive domain of science; and the existence and attributes of God, man's moral and spiritual nature, and his relations to God and to a future state belong exclusively to the province of religion. Our knowledge on these subjects is supposed to be derived only from divine revelation. Science may suggest, but its conclusions are not authority, save only when they agree with the teachings of religion, and then they are only received as corroborative testimony, but never as of equal value with the revealed word.

Of course, God being the author both of nature and religion, there can be no conflict between them. When there seems to be a conflict, science is only wrong in its conclusions or assumptions, while religion, being superior to nature, must be correct.

So long as we hold to two provinces—the one the domain of science, the other the domain of religion—so long will the dispute about their agreement or disagreement continue, for science being progressive, and religion complete and fixed, whenever science takes an advanced position it comes in conflict with the fixed teachings of

revelation, another war of words arises, to be succeeded by another reconciliation, which will satisfy the minds of the mass of Religionists, but will be satisfactory to no independent, thinking mind.

A solution of this vexed question can only be found by giving up the the theory of two separate provinces and viewing the universe as a whole, a complete system, every part of which bears a relation to the whole and is governed by certain fixed laws. Man's moral and spiritual nature is as much under the control of invariable laws as is his body, the vegetable or animal kingdom. If man has a future state of existence, it is the natural outgrowth of his nature here, and is subject to laws and conditions as well as any department of the physical universe. If it has phenomena, conditions, and laws, then it comes in the domain of science, for science deals with phenomena, conditions, and laws. If the efforts of science in this direction have not yet been as successful as in other department of nature, it is because man has just commenced to study this department of nature, and also because the physical universe must be studied as a stepping stone or preparation for that which is higher, more intricate and refined, just as light and electricity—the most subtle and powerful physical agents—eluded the keen eye of science for ages after man had become familiar with the grosser forms of matter.

Already is theology beginning to surrender its old ground by issuing works on mental and moral science. How eager is every thinking mind of the age to seize upon every fact that may throw light on man's future destiny. True, these facts may be rare and often unsatisfactory, but some one has said that "one fact is worth a thousand theories." So all the religious theories based solely on faith in ancient books is not worth one solitary fact ascertained by the scientific mind of to-day. Facts, phenomena, their laws and conditions are entities—truths which will stand against all assertions of faiths

and revelations ; these constitute science, and as the universe, physical and spiritual, is composed of them, *the entire universe is the legitimate domain of science.*

Science has already passed the prescribed boundaries of the physical universe, and is exploring the rich fields on the spiritual side through the channels of magnetism, psychology clairvoyance, and spiritual phenomena.

The truths in all religions will be based on their true basis by science, and the time is coming when religion will bear the same relation to science and philosophy that alchemy does to chemistry, and astrology to astronomy.

FOR THEE DESCENDS THE SPIRIT-HOST.

LOOK up, O man! behold the same
 Celestial throngs of old who came :
 For thee descends the spirit-host ;
 Thine all the tongues of Pentecost.
 This common earth by mortals trod
 Is hallowed by the present God ;
 And his great heaven is all unfurled
 In light and beauty o'er the world.
 While others see but chance and change,
 Thy soul the heavenly spheres may range,
 And there discern with spirit-sense
 The heart of God's great Providence.
 The lowly chamber of thy rest
 Shall beam with many an angel-guest,
 And nature lay her tribute sweet
 Of health and beauty at thy feet.
 No creed shall bind thy freeborn might,
 No shadow veil the heavenly height ;
 But sorrow from thy soul shall cease,
 And God's own presence give thee peace.

T. L. HARRIS.

SO NIGH.

O hearts that never cease to yearn!
 O brimming tears that ne'er are dried!
 The dead, though they depart, return,
 As if they had not died.
 The living are the only dead :
 The dead live, never more to die ;
 And often, when we mourn them fled,
 They never were so nigh.

THE ANGEL OF PATIENCE.

Beside the toilsome way,
Lowly and sad, by fruits and flowers unblest,
Which my worn feet tread sadly day by day,
Longing in vain for rest,

An angel softly walks,
With pale, sweet face, and eyes cast meekly down,
The while from withered leaves and flowerless stalks
She weaves my fitting crown.

A sweet and patient grace,
A look of firm endurance, true and tried,
Of suffering meekly borne, rests on her face,
So pure, so glorified.

And when my fainting heart
Desponds, and murmurs at its adverse fate,
Then quietly the angel's sweet lips part,
Murmuring softly, "Wait."

"Patience," she sweetly saith;
"The Father's mercies never come too late:
Gird thee with patient strength, and trusting faith,
And firm endurance. Wait."

Angel, behold, I wait,
Wearing the thorny crown through all life's hours;
Wait till thy hand shall ope the eternal gate,
And change the thorns to flowers.

MRS. L. C. TAYLOR.

WHAT SHALL I DO IN HEAVEN?

What shall I find in heaven? The faces dear
Upon whose love and smiles I feasted here?
Shall I rejoice that naught can there divide
United hearts, and so be satisfied?

What shall I do in heaven? Shall I be blest
With a long luxury and endless rest?
Conflict and labor over, shall I ride
Through seas untroubled, and be satisfied?

What shall I be in heaven? A messenger
Passing from sainted ones to those who err,
And suffer still on earth? Mid fields so wide,
Shall I, who love to work, be satisfied?

(From "HUMAN NATURE.")

AFTER ALL, IS THERE ANY SUCH THING AS
MATTER?

By "M. A. (OXON.)"

"THE WORLD AS DYNAMICAL AND IMMATERIAL."—

By R. S. WYLD, F. R. S. E., L L. D.

THE book whose title heads this paper has caused me to ask the startling question I have propounded. I have no doubt that most of my readers, unaccustomed, as they probably are, to intricacies of metaphysical thought, will experience some misgivings on reading it. Has not Dr. Forbes Winslow told us *ex cathedra*, in language which if it fail in grammatical accuracy and intelligibility, yet is intelligible enough to leave no doubt as to his meaning, that all Spiritualists are mad. Well: I am a Spiritualist, sure enough; *ergo*, I am mad. And here is a melancholy proof of it. I suggest the disestablishment of matter, in which Tyndall sees "the promise and potency" of things in general. Yes; I suggest I do not assert. My article begins with a question. It will be found to end with one. I assert nothing, except what I can prove: I do but submit the ideas of one who has elaborated his theory in a manner thoroughly admirable for its precision and lucidity of method, and presenting a very short summary of so much of his argument as bears on my point. I ask permission to state how it seems to me to throw light on some phenomena that puzzle me and others who have seen them. For, my belief in my knowledge of what matter is—and, for the matter of that, in anybody else's knowledge of what matter is—has sustained some rude shocks of late. I begin to think we do not know anything about it. Over and over again, as published in the pages of this magazine, especially in some of my "Researches," I have sat with

trusty friends in a closed room, and have found at the close of the seance that the table has been littered with solid objects not before within the room. I have traced some to their previous position in other rooms in the house and in other houses, and I ask, how came they there through locked door and material walls? In vain was it suggested to me that they might have come down the chimney or through the keyhole; they were too large for the latter hypothesis and no smell of soot gave color to the former. To settle all, however, I have witnessed more than one case in which objects have been brought out of a closed and locked cupboard, and many more of a cognate kind. What then is this condition of matter that permits the passage of a solid object through it? I thought I knew that one solid object cannot occupy the same space at the same time as another solid object. What is wrong?

Then again, I have firmly grasped the hand of a medium—of several, and at several times—and have had a solid iron welded rang passed on to my arm. How came that to pass? The iron rang true enough when tested, and my arm is a good working member, substantial enough for all ordinary purposes. What is wrong with matter there?

Furthermore, there is that portentous problem which we call materialization. I have taken every precaution to assure myself that a particular room is empty save of its ordinary furniture, and of some half-dozen friends who are going to obey the Apostolic injunction and ‘try the spirits.’ Yet I have been grasped by a substantial hand of flesh and blood which has dragged me up until as I stood on the table it melted from my grasp close to the ceiling. Whence came that hand? It was solid, as I understand solidity; warm, according to my ideas of temperature. It was in all respects a human hand, save in one material point—*it could not possibly have been attached to a human body.* Where was its fulcrum? Nay, how came it there at all?

I will not produce further problems. I will only say that a long course of pondering on such as these have led me to entertain disrespectful ideas of matter, as a vague shifty, illusory sort of thing which I could not get hold of in any way, though it is supposed to be the only

thing one *can* get hold of at all. I have even begun to question whether we are not all wrong about it, and whether, in effect, there is any such thing at all.

My perplexities were not solved by the careful perusal of a paper contributed to the Psychological Society of Great Britain by Mr. Croll, F.R.S.E., one of its distinguished honorary members. He dealt with the question—"What determines Molecular Motion?" and in the course of a profoundly able analysis, he stated his case somewhat thus:—

In Molecular Physics there are two great problems—(1) The constitution of matter, (2) What governs the motion of its molecules? A molecule is an aggregation of atoms. What then is an atom? We do not know, because our senses are not constructed to perceive them. Here, then, was my first *cruz*. We must be contented, then to deal with the group of atoms called a molecule. I cannot get at the atom. Well then, what directs molecular motion? Force causes motion. But what directs force? There is the rub. The action of a force cannot be determined by a force, nor can motion be determined by motion; so that, at last, we come to the conclusion that the directing agency must be something outside of molecular being.

Where am I then? That is precisely what I have been meaning by spirit, and, in attempting to find out all about matter, I have been landed in spirit after all. This was very perplexing, and I turned round, somewhat savagely, with the question—After all, is there any such thing as matter?

Before I attempt to go further, I will give a condensed analysis of such portions of Dr. Wyld's book as seem to me to the point. I fear I shall tax my readers' minds by condensing imperfectly what is already sufficiently closely packed when read *in extenso*. It is inevitable that I should mutilate, maim and do violence to the author's arguments; but I will endeavour to do no violence to his meaning, and to present my case in clear, if condensed, language. I beg the closest attention to the physical reasons adduced for dispensing with matter altogether. This "killing a man with his own sword" seems to me to merit strict attention.

A word or two of preliminary statement is still neces-

sary, and I will incorporate it with my analysis.

THE QUESTION AT ISSUE.

The constitution of matter is admitted to be unknown. Our senses, it is said, are not constructed to perceive any thing other than molecular motion, so that the hypothetical atom cannot be cognised by the senses. Well, then, how do we know that there is such a thing at all? or that matter has any absolute existence at all? Before we are called upon to discuss the nature of matter, we shall do well to see whether it exists, lest we be caught in the trap that the wise men fell into when they neglected to weigh their fish, and see whether the problem propounded about it had any basis in fact.

There are philosophers who are bold enough to say that the senses reveal to us no such thing as matter; that popular theory about it, moreover, does not square with the observed facts and phenomena. They tell us that all we can possibly *know* to exist is force, and that the properties of bodies are nothing whatever but force in various modes of action.

These philosophers regard the physical world as a phenomenal manifestation of Divine Power—not force with a substratum of matter, but *force* energized by a power without, called *spirit*, or, in its ultimate, God. Physical objects they regard, in conformity with their idea, as collocations of atomic centres of force.

Let us investigate these ideas a little more closely.

WHAT DO WE KNOW OF MATTER?

Kant, in his "Critique of Pure Reason," holds that neither time nor space have any real existence, but are merely *forms of thought*.

Fichte held that the external world had no existence at all, was in fact due to impressions generated in the mind.

Berkley also denied the external existence of the universe. His idea was that God communicated directly to the human mind those impressions which we refer to the perception of external nature.

Lewes, too, in his "History of Philosophy," arrives at the conclusion that as "I cannot transcend the sphere of my consciousness, I can never know things except as they act upon me."

These are the IDEALISTS.

The opposite school of thought, composed of men who have devoted themselves to research in physical science, sweep away mind, soul, spirit, and all that cannot be cognized by the senses. Mental operations are a product of the brain, and the belief in anything outside of matter a superstition unworthy of a scientific age.

But here we are reminded (as Hume laid down in his Essay on "Our Idea of Necessary Connexion") that *we never perceive a cause in any natural phenomenon*. A stone falls to the ground. That is a physical fact; but we see no physical cause for it. Yet no mind can believe that any event happens without a cause. We are driven, then, to believe in an *invisible, immaterial, or spiritual cause*.

PHYSICAL PROOFS AGAINST THE EXISTENCE OF MATTER may be thus stated:—

Two views are held—

- (1) That Matter does all.
- (2) That it is only the *occasional cause, or apparent cause*.

Deity being the *efficient or real cause*.

This last is the view of Descartes.

Against this let us see whether we do not get on better when matter, as an entity, is got rid of, and a *dynamical world—i.e., a world of force—*put in its place.

The arguments by which this may be supported are many, and may be summarized thus:—

- (1) In Chemistry the astounding phenomena met with negative the idea that matter or substance—*i.e.*, that which underlies the properties—is inherent in the atoms with which the experimenter is dealing.

The most trifling variations produce the most remarkable results, *e.g.*, Quinine is composed of seventy atoms of the four elementary substances, oxygen, hydrogen, carbon, nitrogen. So is strychnine, with this difference—that the poison has two atoms less of hydrogen than the tonic, their place being supplied by two atoms of carbon,

This suggests that the ultimate elements and their combinations act dynamically.

- (2) Again, all objects in nature act external to themselves, *e.g.*, the sun on the earth, and the earth on the

moon. Yet there is no material link.

So with chemical atoms. If they be material, they act external to themselves. In fact, no portion of matter ever touches another.

(3) A ray of light falling on colored glass is reflected without acquiring any color. It does not touch the surface, as Sir John Herschel shows in his article on light in the "Encyclopedia Metropolitana."

(4) The proven action of the magnet through certain dense bodies—copper, lead, glass, whether singly or in combination—goes to show that they are not solid.

(5) All the forces exerted on the earth's surface, incalculable in their aggregate effects, operate without the destruction of one single elementary atom: *e.g.*, a ton of coal in an engine does a certain amount of work, and we regard that work as the equivalent of the coal consumed.

So it is; but every atom of the carbon, hydrogen, and earthy matter contained in the coal is preserved. Here, then, is some thing *i.e.*, force—given off by the atoms, *which yet remain unaltered*. They have evoked force without impairing their own substance or being.

So with man. A pound of meat will send me, say twenty miles. Yet not one elementary atom is lost, only energy is utilised.

(6) As a matter of fact, we do not see matter, only the color and form, sensations of which are communicated to our vision, and so to the brain.

This theory, illustrated by the above considerations drawn from physical science, obtained the adhesion of Faraday (*Philosophical Magazine*, 1844.)

FURTHER ARGUMENTS

Leaving physical proofs, it may be asserted further—

(1) We neither see, feel, nor have we any distinct conception of matter.

(2) Physical objects are cognised only by their active properties:

(3) Matter cannot direct the complex arrangements of this world, nor can any point be suggested at which its operations, if once begun, afterward cease.

(4) *Force* is an attribute of intelligent spiritual being, rather than of an unconscious, inanimate thing, such as matter is supposed to be.

(5) If matter be an inert mass operated upon by Deity,

as has been supposed, it is superfluous, occupies space, and does nothing in it, which is contrary to the plan of creation.

(6) It is hard to conceive the creation of an entity like matter out of nothing by a being of spiritual essence, such as we suppose God to be.

These are strong arguments for the non-existence of matter.

Seeing all round us evidence of power, wisdom, design order, beauty, we regard what we see as an ever-active cause, immaterial and spiritual; a manifestation of power acting in connection with intelligence, and therefore we look upon it as an ever-present, intelligent cause in direct operation.

On this theory perception becomes simple, for we are brought everywhere in connection with external power, whereby our bodily senses are acted upon, and the necessary sensation created in the mind. In fact, we are brought into ultimate connection with Deity.

This was Berkley's idea; but with the addition of an external world, the existence of which he absurdly denied.

THE UNIVERSAL ETHER.

What then, it may be asked, is the physical agent underlying and penetrating all.

The answer is THE UNIVERSAL ETHER: an elastic medium which we can neither feel, hear nor see; one however, which permeates all space, and the pressure of which almost transcends belief. Its pressure is calculated, on a low standard, at from 96,000 to 960,000 times that of the atmosphere, which latter is 15 lbs. to the square inch. This subtle medium penetrates all substances, and is the cushion on which the ultimate atoms rest. It keeps every atom in motion, so that they can pass and repass on to their assigned places; and it is itself governed and kept in play by the great central orb of our system, the sun.

SUMMARY ARGUMENT.

So far, then, the possibility and probability of a dynamical world has been set forth: a world of force, energized by spirit.

In view of the difficulty that most will find in grasp-

ing the full meaning of the theory, and in estimating its far-reaching issues, it may be advisable to-state the following propositions :—

(1) The world is a vast system of localised forces acting under law.

(2) The efficient agent is one external to the world, is what we call *spirit*, and, in the last analysis, God.

(3) A physical substance is a cluster of atomic forces, having a mutual relation, and occupying a given space: a vacuity in respect that matter does not exist in it: a substance in respect of the energy expended from countless dynamical atoms or centres of force.

(4) These atoms act under their own laws, physical and chemical, and are held together by attractive force.

(5) They are solid or impenetrable, inasmuch as they possess repelling forces, and consequently occupy a definite space.

(6) The atomic forces of one body when approached to another body do not necessarily resist; they may combine, and from the alteration of their dynamical properties, form what to us is a new substance.

(7) Such is the visible world—a certain space occupied by forces grouped and acting according to law. These objects are real, because they exist in space, and act on other bodies existing in space, as *e.g.*, on our own bodies, which are also dynamical and immaterial. We know that they are real, because of our sensations which follow contact with them in various ways—taste smell, touch and the like.

(8) A body, as Faraday stated, may be said to extend as far as its forces extend. Hence the universe, bound together by the law of attraction and by inter-acting forces, is one body.

(9) In a higher sense, it is one body, as being interpenetrated by the universal ether.

(10) In the highest sense of all, it is one body, as being a phenomenal manifestation of God.

ADVANTAGES OF THE THEORY.

A dynamical theory such as this has the advantage of doing away with the startling and inconceivable *dictum* of Berkley that the external world has no existence. It points to a nobler Pantheism, and has some consolatory

bearing on man's state after death. For, as force does not perish but only enters into fresh combinations, we may see how, when the present combination is dissolved, another, possibly not far different, may be framed.

On the supposition that there is matter we cannot grasp spiritual existence. "But with the belief in immaterial forces as the substance of all things, what bounds need we put to the versatility of our powers? *Objects which appear to be impenetrable, rocks and walls, may yield at once before us—the forces of the spiritual body neutralizing the forces of inorganic nature so that, without let or hindrance, man, as lord of the physical world, may pass through their substance.** We see something analagous to this in chemical phenomena when one element, as by a miracle, entirely annihilates the peculiar character and energies of another element.

Nay as certain organs now subservé two uses—the brain for example, being the organ of thought, and also essential to digestion—we may even suppose that in a higher state the material functions may be obsolete, because no longer required.

OBJECTIONS MET.

But, as I begin, I seem to hear the impatient objection of some downright matter-of-fact person (as he would describe himself), "What stuff! Tell me there is no such thing as matter? Why, can't I see that table? Don't my senses tell me that it is material? You are merely juggling with words."

My good friend, I reply, don't be in a hurry. Nothing is more certain than that *you cannot see that table*. Your vision gives you sensations of form and color, and those sensation are produced by an impulse on the optic nerve; and these impulses—beats—are caused by vibrations of the elastic medium which intervenes between you and that table. Your eyesight, in which you trust, gives you no further information as to the constitution of the table. You merely have a sensation (not caused by matter) of its form, and another (again not caused by matter) of its color. I admit that your table is an existent *physical* fact; but neither you nor any else can prove to me that it is *material*.

*The writer of this remarkable passage is NOT a Spiritualist.

“But,” says my objector, unsilenced, ” it has *size*, at any rate, and *weight*; has it not?

Do you know what it was, amongst other things, that forced Faraday into a suspicion that atoms were not *material*? It was this very question of size. He found that a certain piece of potassium—assumed to contain, let us say, 700 atoms—when combined with oxygen and hydrogen, and so converted into hydrate of potassa, contained 2,800 atoms, *i. e.*, it had increased fourfold. But, so far from its size being four times as great it had collapsed to about one-third the bulk of the original metal, *i. e.*, it was only about one-twelfth of the size it would be expected to be on the hypothesis of the physical atom being *material*.

Weight, of course, an object has: for, if immaterial atoms possess that force which makes them cohere and binds them together, they may also without difficulty be conceived to have that force which draws them to the earth, or to other larger masses.

If you picture to yourself the very tiniest dynamical body at rest, and consider that it requires a certain amount of physical strength to remove it you can see at once that if the tiny body be multiplied a thousandfold, the force must be increased a thousandfold too. So you get at the *inertia* which has always been regarded as a prime property of *matter*.

No: It is no doubt necessary to familiarize oneself by repeated thought with these problems, but it is acknowledged by all who have carefully done so that *we neither see nor feel, nor in any way perceive matter, and that whether as a matter of fact, it exists or not, we have no means of proving its existence.*

This is a weighty *dictum* arrived at after close and cogent argument, for which the reader may be referred to Mr. Wyld's work above cited. I quote it for the purpose of showing that I have not been setting up objections like nine-pins for the mere purpose of bowling them over.

BEARING OF THE THEORY ON THE PHENOMENA

OF SPIRITUALISM.

It must suffice to indicate rather than to elaborate.

First of all it will be a tremendous gain to get rid of that notion of density, solidity, materiality, impenetrability which the ordinary mind associates with pondera-

ble objects.

For instance, if one relates to a person who has studied neither Spiritualism nor metaphysics, instances of what is loosely called the passage of matter through matter—the welded ring passing on, say, to my arm—this is the mental process that goes on in his mind, if he is a clear reasoner. “What does this mean? He tells me that a solid iron ring passed on to his arm. Therefore the ring went through the flesh, veins, muscles bone of his arm, or the iron of the ring opened to allow his arm to pass. What nonsense! It does not require refuting. Now, I know him. He is honest, and obviously sincere in his belief. He is either, therefore, the victim of of a trick, or is mad.” And so he goes away convinced that I am (not being a knave) either a fool or a lunatic. That is the way in which evidence gets treated when it transcends credibility. But supposing I first convert my friend to the dynamical theory, he will have infinitely less difficulty in accepting my story. It is the impenetrability of matter that stops him.

Again, it will throw much light on the *modus operandi* of the invisible agents in the phenomena which we attribute to them. When a ponderable object, which is assumed wrongly to be *material*, is moved by invisible power, the ordinary human mind finds great difficulty in understanding the process.

How can an ordinary spirit move a heavy table? If spirit answered that question it would say, By will power. But how is the knowledge of my friend advanced by that information? Unless he has experimented long and deeply he knows nothing of the powers of the human will, the only gauge he has for measuring unembodied spirit-will. And when I tell him, moreover, that when objects are moved, the clairvoyant eye sees the hand, luminous and closed, pointing down upon the object, and apparently drawing it upwards, and holding it in suspension, and unclosing and so removing the stream of force, when the object is set at rest again, my friend says “Ah! like a magnet.” It is the only analogy he can think of. But he does not understand why an invisible hand should attract and hold a table suspended as a magnet does a piece of iron. It will help him most materially if he can comprehend that all that seems to him material is only a manifestation of force; that all the forces of the world are

only modifications of the action of one force; and that the spirit, even in man the microcosm, has potentialities of will-power, to him unimagined and unknown. At any rate he will have got rid of one fallacious idea, and have started on the road to truer knowledge:

Again, what careful experimenter has not noticed the surging waves of force that seem to course through the body of a medium while physical phenomena are in process, or rather, just before each new feat is accomplished? I read a short time since an account of an experiment which seemed to me the most suggestive I had met with. The medium, Mr. Eglinton, was holding a seance at the house of Mrs. Makdougall Gregory. He was inclosed in a bag which left only his head exposed. He was placed on the floor, his head being shrouded in curtains. The bag was in view. Under these conditions, the bag was observed to be partially inflated just before any manifestations occurred. When it had been accomplished the wave ebbed, to be followed by another flow when more force was required.

This is the meaning of that shivering and contortion in mediums which accompanies the giving of psychic force. Those who hold their hands, frequently, I think usually observe that the member grows cold, and lifeless to touch at such times. The hand of an entranced medium has a peculiar feel, as if it were asleep. The hand of a physical-force medium during a seance is cold, dead, and as if energy had been withdrawn. To use the Scriptural expression, "virtue is going or has gone out of him." The expression is admirably apposite. Now this withdrawal of energy accompanied by loss of vital heat, and perhaps vital force, is very singularly in accord with the fact that *heat is physical force in rapid motion.*

Mr. Adshead, of Belper, in the course of some very remarkable letters to the *Medium and Daybreak*, descriptive of materialization phenomena through Miss Wood's mediumship, records one particular sitting at which the medium, under control of a spirit, expressed the utmost craving for food, consumed greedily all that could be furnished, and earnestly protested that if she did not at once get more she must die. No more being forthcoming she rushed at what Mr. Adshead delicately calls an article used as food in northern countries—a candle-end, in fact—and swallowed it before she could be prevented. He touched

her hand in the attempt to prevent her, and found it as cold as ice.

The attempt to produce a result which caused large demands on the vital force or psychic force of the medium, had reduced her to a state of coldness and starvation. The furnace must have fuel, or the fire of life would go out. "Virtue had gone out of her." And so, when the seance was over, she fell upon the food placed before her as a hungry animal would, covering it with her arm in order to prevent it being removed. Yet in her normal state she is another being altogether.

All this seems to me to work in admirably with the dynamical theory under notice. Indeed as I meditate upon it and trace its issues in connection with the perplexing problems that modern Spiritualism presents for solution, I am more and more struck with its applicability. If it is not true, it is any rate very *vraisemblable*; and it is only a proper sense of my own ignorance in matters of physical science that prevents me from replying to my question: After all, is there any such thing as matter? Upon my word, I believe there is *not*.

[FOR THE SPIRITUAL OFFERING.]

MATERIALIZATION AND ITS VARIED PHASES.

(Given to the Mary Hollis Circle, St. Louis, through Mrs. Kate Osborn.)

No. 2.

MATERIALIZATION, Spirit-reflection, and Spirit-representation are as different from each other as you are from your reflection or your painted picture. A fully *materialized* spirit is as individualized as yourself. A spirit *reflection* is more complete and perfect than your reflection, and is one step higher in that science, for it is only your physical that is reflected, except at times, when through a psychological organization your mind and character are reflected. Spirit *representations* are pictures painted by artists out of the form; and bear the same relation to spirits, as your picture, painted by an artist in the form, bears to you. Spirit pictures may represent faces or land-

scapes, which may have been painted in imitation of objects present or through memory. The representation of a spirit face is so taken that the spirit is, or is not, present. The manifestation is only given to show that the spirit artist is familiar with your loved ones in the higher spheres. Earth's artists produce their pictures through the media of paint and brush—spirit artists produce their pictures through the media of the laws of materialization and spirit forces they have gathered. There is no reason why spirit pictures should ever be mistaken for materialization, for spirit representations possess only a flat surface—are never filled or rounded out, have no natural motion and when they move it is plainly seen that the motion is mechanical—produced by the artist who made the picture.

Spirit *materializations* are produced by the harmonious connection of different strata of material forces and substance composed of scientific combinations drawn from the elements of the the universe by spirit bands for this purpose: Thus light must be excluded, so as to prevent the inharmony arising from the motion of so many different particles, which can only be held in tranquillity by perfect darkness. It is highly necessary that the medium should possess a certain quantity of every element contained in each stratum so as to produce a sufficient attraction to harmoniously blend the emanations of each stratum with the emanations of the medium. The *first* stratum drawn upon in the materializing process, is composed of the finest emanations of earth and atmosphere. Stratum *second* is composed of iron, lime, and moisture, or life-principle extracted from water. Stratum *third* is composed of different kinds of natural magnetism, drawn from material objects in the room, which are in harmony with the taste and attractions of the spirit materializing. Stratum *fourth* is composed of different qualities of natural magnetism, belonging to the human organization and drawn from the circle.

Stratum *fifth*—highest and last—is the highest concentration of the finest emanations drawn from the nervous fluid, life-principle, mental force, and spirit germ of each one present. These emanations can only be thrown forth when harmony is perfect. This combination in stratum fifth, gives to the spirit individuality and identity and it is because this stratum is so often incomplete, that spirits fail to give this most satisfactory evidence of their presence.

The earth emanations of stratum first, are placed beneath the feet of the medium, because of their great elastic force to open the whole organization to throw off and receive. The atmospheric emanations in stratum first, are thrown through the heart and lungs of the medium, as these organs are drawn upon the most; for in materializations the other organs have but little action and so draw lightly on the medium.

Stratum second, third, fourth and fifth are held above each other in circular form, around the medium. This labor is performed by *five spirit bands*, it requiring a separate band to combine the elements in each stratum. But as soon as this is accomplished, the strata are sustained so as to be drawn upon and held in combination by the spirit "aura," from the medium; which permeates, pervades and unites the whole.

The finest electricity that can be gathered and concentrated on earth, composes electric bands that are interlaced by sparkling magnetic forces, brought by spirits from higher spheres. This electric network falls like a spangled veil over spirit and medium, while the materializing process is taking place. Thus it is that a violent shock is produced by a touch or light, which break the network, admitting the outside atmosphere and influences, in one mingled current—for there are separate cords from this network, passing inward to each medium and outward to each member of the circle which form a magnetic, vitalizing battery for spirits to draw

from. These cords or tubes measure from one fourth to one half inch in circumference, when in perfect darkness ; but under the effect of light these becomes so fine that they can only be discerned through the power of clairvoyance. And this is why it is difficult to sustain materialization in the light, which reduces the supply to one fiftieth the portion of the force drawn in darkness. These lines are so delicate in the light, that the least inharmony makes a break somewhere, and mars or destroys the manifestations.

In brief, materialization is a scientific combination of the finest emanations drawn from the elements of the universe ; and brought into action by the attraction of harmony, and governed by spirit power.

[FOR THE SPIRITUAL OFFERING.

THE ECLIPSE.

LIGHTS AND SHADOWS OF LIFE.

BY S. B. BRITAIN, M. D.

IN A large square chamber fronting on St. John's Park, New York, I was watching by the bedside of a pale young man. The time was midnight, March 30th, 1866. The patient was not wasted by disease. He had ruptured a blood vessel and the ebb of the vital current had left the powers of life feeble and tremulous as those of infancy. In that curtained room were two persons besides the patient and the writer. The faces of the attendants wore an expression of anxious thought. Their noiseless footsteps and hushed voices evinced the deepest solicitude—all felt the solemn consciousness that the vital flame might be extinguished by a breath.

Outside the night was glorious! Not a cloud darkened the blue canopy, and the light of the full moon fell on the roofs, and spires of the great City, like a silver baptism. The living tide that flowed all day along the great thoroughfares, and through all the channels of commercial intercourse, had receded. The multitude of living beings had disappeared from the streets. The sound of many waters is scarcely more impressive than was the recent bustle of busy feet on the five hundred miles of paved ways. Viewed at night by the light of the moon, the Empire City was serene and beautiful as the surface of a silent sea. But the quickened vision discovered an ocean of more vital elements, and how profoundly the inward depths were stirred was no matter of observation. How many beneath those numberless roofs were pale, powerless and pulseless, we may not know. How many were thrilled by the first confused sensations of a life untried, and how many souls were struggling to be free from their mortal imprisonment, no tongue may tell. Only the All-seeing one could look into all the secret chambers of the great City and number the thrilling illustrations of life and death. He alone who observes the fall of a sparrow and numbers the very hairs of our heads, may count the pale watchers who keep their lonely vigils by the portals of life, and the life that is to come.

The shadows in the Park grew less as the moon approached the meridian; but the shadows in that silent chamber remained and seemed to deepen, as by degrees the sounds on the street were hushed. Drawing aside the curtain for a moment, I observed that the deep shade of our own dark orb was stealing over the bright surface of the moon. The darkness increased every moment, until the face of our fair satellite was totally concealed. The phenomenon, and the circumstances of the occasion were deeply suggestive. The queen of night veiled herself because of the darkness of this world. This opaque orb intervened between her and the sun—the common source of all terrestrial illumi-

nation. In the moral world the fact is essentially the same. We are obscured by the darkness that is around and within us. The Universe, in the most comprehensive sense is wide open and uncovered before us; but the veil is in our minds and hearts; nor can we hide the light from another without standing in the gloom of our own shadows. Thus the darkness through which we grope our way is *subjective*, and the objects of life and the world are chiefly obscured by the shadows which our un-illuminated substance casts upon the sphere of our observation.

The City slept, or seemed to sleep. The shades grew broader and deeper until the eclipse became total. And deeper still grew the shadows in the sick room. No sound broke the impressive silence save the fitful respiration of the patient, and occasionally the half audible expression of troubled dreams. Those who watched by the couch, and ever and anon moistened the voiceless lips of the patient were likewise silent, and looked at each other with an expression of solicitude and doubt; all felt that the light of life was overshadowed by a deep and solemn eclipse, which with the morrow might or might not pass away.

At length the moon emerged from the earth's shadow; but a soft haze, like a veil of mist, hung in the atmosphere. As the night wore away, the mist deepened, and the mystery of life was no less obscure. But morning brought relief to the watchers, for the thick darkness that at midnight seemed to gather over the life on earth, appeared to be slowly passing away. There was consolation in the vague promise of continued existence—the anxious heart waited for the sure prophecy of restored health. But it came not at once, a day dim with clouds succeeded the night of the *Eclipse*.

But there is a more certain promise and an unfailing source of consolation, even in the darkest hour. It is found in the reflection that when the last dread eclipse

shall come, and the lights that gladden and glorify the sphere of our social and domestic life, are darkened on earth, they may still shine out, brightly and forever, in that world where the inhabitants shall not say, "I am sick."—AND THERE SHALL BE NO NIGHT THERE.

FOOT PRINTS OF PROGRESS.

BY W. F. JAMIESON.

No. 1.

HAVING preserved records of views which I entertained ten years ago, (and which I advocated in public lecture and discussion,) I discover that, at that time, I was a good *Christian* Spiritualist. If in a single decade my mind has undergone such a radical change, surely, if Liberals were active in presenting scientific truth, the mass of minds could be emancipated. Many of the ideas which I presented ten years ago still stand. Wherein the foot-prints of progress are to be traced, I will indicate in the sequel to this series of articles written and spoken when I was a "Christian" Spiritualist. I may be deemed egotistic in saying that I have never read stronger proofs in favor of Christian Spiritualism than I publicly presented; and I have read the writings of my friends Prof. Brittan, Dr. Peebles, Bishop Watson and others since then. Hence, I might claim that I am, (or was) the John the Baptist of their movement. But that would hardly be fair, since there was T. L. Harris, who gave to early Spiritualism some of its most glorious and sublime literature interwoven with primitive Christianity like "silver threads among the gold."

What is the object in giving these steps in mental evolution? It will appear before I have done.

It is interesting to observe the changes in the material

things about us. A fossil-bone can sometimes tell us more of earthly history than all the sages of the past or present. An impression on the black rock coal, even of a fern-leaf that nodded gracefully in the breezes of the carboniferous age, millions of years ago, is full of the history of change. I trust then that the changes of a mind may not be found altogether uninteresting. I will try at the close to answer myself.

I expect to be able to present some of the prominent points showing that the religion of Jesus and his Apostles resembles modern Spiritualism.

I maintain that primitive Christianity and modern Spiritualism are identical as *systems of religion*. To show this it is necessary to know what Christianity was, and what Spiritualism is. It is not to be presumed that all that is in the New Testament is of a religious character.

What is religion? I answer: It is different from, and superior to, usages and institutions. Jesus Christ was a religious man, but was opposed to the religions of the day—still, he did not reject the good in them. So Spiritualism is opposed to the churches of the present day, but accepts the truth therein. Religion cannot be divorced from morality. This is the teachings of Spiritualism. The rites, forms, ceremonies of a religion are not the religion itself, are distinct from it, are not fundamental to it. We must also discriminate between the mere opinions of New Testament writers, and the systems of religions taught by them.

The religious system taught by Jesus Christ and his Apostles, is a *spiritual* one. They taught that "God is a *Spirit*; and they that worship him, must worship him in *spirit and in truth*. If we cannot worship God without outward ceremonies and acts of devotion, then religious rites are an essential part of a religious system; but if we can worship God without outward ceremonies of any kind, it follows that they are of no account whatever

to any religious system, but are a positive hindrance. Does the New Testament sustain this view? Does it teach that the system expounded by Jesus and his Apostles is spiritual, and that mere forms and ceremonies are non-essential in the worship of the great God of Nature? It does; and in language as clear and unequivocal as it is possible for language to affirm anything by saying that "God is a spirit; and they that worship him must worship him in spirit and in truth." That is the religious system taught by Jesus Christ. It is the same as modern Spiritualism.

Spiritualism is a system of *Electicism*. Such, too, was the system taught by Jesus and his Apostles. The great purpose in the life of Jesus on earth, was not to found a sect, but to advance the cause of truth, and to have all men exercise their own reason in regard to it. Thus, his system was planted squarely upon the rock of truth. All other religious systems, except modern Spiritualism, base their claims, not upon truth alone, but upon *authority*— a "thus saith the Lord," pope, bishop, priest, minister or man-made book.

Spiritualism teaches that *all* human beings will ultimately rise above degrading conditions; will attain a knowledge of sufficient truth to hallow the soul and save it from error. The soul is in no danger of endless hellfire, the wiles of a malignant fiend, denominated in modern theology, a personal devil, nor the terrible wrath of an incensed God. Such ideas are no part of the religious system of Jesus Christ, but were borrowed from Pagan mythology and incorporated into nearly all forms of modern Christianity. I make this point for the purpose of showing that I do not expect to prove that Spiritualism is at all like Christianity. Jesus Christ and his Apostles never taught Christianity and never called themselves Christians.

Spiritualism teaches that those who go out of this world cursing and swearing, low and animal in their

instincts, will have opportunities to reform in their next life. The New Testament, I repeat, gives the same view of human destiny. Jesus worshiped the God of Nature. Spiritualism teaches that there is no other God. Jesus taught that there is no death. Spiritualism is the only system of religion that teaches the same thing. Jesus communicated with spirits that once lived in earthly bodies, and after his crucifixion he returned and communicated with his disciples. Jesus was not only a Spiritualist, but a medium. He was an excellent healing medium, and recommended the curing of diseases by the laying on of hands, and other similar natural methods. Spiritualism teaches the same modes of curing diseases. He was, also, a Clairvoyant medium—saw Nathaniel clairvoyantly, under a fig-tree, supposed to be beyond his normal scope of vision. At one time, when he was hard pushed to pay his taxes, he clairvoyantly saw silver in a fish's mouth. He carried this same faculty with him to the spirit world; for, subsequent to his crucifixion, he told his disciples where to catch one hundred and fifty-three fishes, after they had been out all night without catching a single one. But his clairvoyance was not confined to terrestrial things. While he lived in his earthly body, he saw and conversed face to face with inhabitants of the other world—departed human spirits—just as many clairvoyants do now-a-days. He was also a Clairaudient medium—heard spirit voices—just as do thousands of Spiritualists at the present day. He was a highly inspirational and speaking medium—advised his disciples to do just what thousands of mediums do: “Take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak.” He was a fine Psychometrical medium—told the woman of Samaria “all things that ever she did,” so she said. He could read the thoughts of men with ease. All through his life. spirits were his constant companions and guardians. When

his soul was sad they came and ministered unto him.

No wonder that the Spiritualist can truly appreciate Jesus and his spiritual experiences; for he sees him a true-hearted *man*, not as God. The Spiritualist beholds him just as the new testament represents— a noble reformer—who had faith in humanity, even though it was covered with filth and rags, and steeped in crime. He knew as every true Spiritualist knows, that in every soul dwells a divinity. His Apostles, possessed in a degree, his wonderful mediumistic powers, of which particular mention will be made in some future article.

[To be continued.]

[FOR THE SPIRITUAL OFFERING.]

THE CLOSED DOOR.

BY E. L. S.

“He told me that he loved me, but every consideration of a worldly nature rendered it impossible for him to marry me, and necessary to marry my FRIEND. I consented, I saw the truth of his reasoning, and saw it was best for HIM. I felt his selfishness KEENLY but his GOOD was paramount to all ELSE in my heart” [LETTER ELLEN CLAR-
ENDON.]

WE parted to day, my lover and I, shut
the door our souls between,
That we in the future might never descry,
what we in the past have been.
Yes we parted, but we shall meet, face
to face, as we oft have done;
But *never again* will our souls sing sweet,
under love's genial sun.
We will meet, and talk in daily life,
his children will climb my knee,
I will kiss the cheek of his fair young wife,
with kisses the angels see.
I will hold her hand, and help to smooth
every rough place in life,
I will love her better than others do,
for she is my *dear one's* wife.

My love is *such* that its wings of pride,
 will shelter his treasures too,
 I'll open my hearts's great portals wide,
 and love as the angels do.
 Nothing of self shall tarnish my love,
 I've buried self out of *sight*,
 I will be brave and bear all woes if
 borne in the cause of right.
 If he sees me sad he will only say
 "this is some woman whim,"
 And I can carry a smiling face
 all all for the love of him.
 My wit and the joyous tales I tell
 will bid the laugh resound,
 Then he will sneer at woman's faith,
 or envy the peace I've found.

I will go from the revel wild, to my
 chamber lone and dim,
 And throw myself there like a tired child,
 and beat my breast for him.
 The great door barred by my own desire,
 because it was *the right*,
 Will spring apart in the hour of dreams,
 in the solemn hush of night:
 He will see the woman that wore the rose,
 and listened to flattery's tone,
 Carries within her breast such woes,
 as never a man hath known.
 All that I hope! and all that I wish,
 in the desolate yet to be,
 Is his heart's best love for his fair young
 wife, and no regrets for me.

New Orleans, June, 1877.

THE SPIRITUAL OFFERING.

PUBLISHED MONTHLY.

NETTIE PEASE FOX. - - - - - EDITOR

TERMS OF SUBSCRIPTION.

One Year,	- - - - -	\$1 25
Six Months,	- - - - -	75
Single Copies, sent postage paid	- - - - -	15
Five Copies, to One Address, One Year,-	- - - - -	\$5 00

Remit by P. O. Order or draft

Address the Editor, 3600 North Ninth Street.

ST. LOUIS, MO., JULY, 1877.

Everything appearing in this magazine is original and by the editor unless otherwise credited. The communications and answers to questions are given by the Medium in the unconscious trance.

SPIRITUALISM vs. MATERIALISM.

THE struggle between theology and science, still maintained with unabated zeal, is preparing the way for one of the greatest conflicts that has engaged the attention of the world. Humanity relinquishing preconceived opinions, must inevitably accept Materialism or Spiritualism. These two elements occupy antagonistic positions; between them there can be no compromise. Materialism assumes the self-existence and indestructibility of matter and its qualities. It says: "There is no power we know, that can destroy it; there is no power we know, that can have produced it." Force it defines as "*directed* pressure; it produces motion; motion is converted into heat, heat into light, light into electricity. A law of nature is a uniform process

or mode of action ; all laws are governed or determined by the things themselves. It is the constitution of matter that determines law." Again, the materialists say "they understand life as well as they do crystalization, and have as much evidence that one is a form of material activity as that the other is. Life and intelligence are forms of force, modes of motion. When material forms are destroyed, force is liberated. Individuality and intelligence depend for their expression upon physical organization. When man dies his mind loses its individuality and again blends with the principles of the universe." Matter is both cause and effect, the Alpha and Omega. In opposition to this soul chilling doctrine is arrayed the facts and philosophy of Spiritualism. One class of its adherents claiming that the inter-atomic spaces in the primitive substance are the theatre of the action of forces, which are neither vibrations nor any other mode of matter, but are real entities, and are as really a factor in the production of the phenomena as the atoms themselves.

This brings matter under the control of force, which is not the result of a combination of atoms, and of which it is as rational to assume self existence as of matter.

Another class of Spiritualists claim that atoms are spiritual centers, and all outward forms, but the materialization of spiritual force. If force is "*directed* pressure," who or what directs it? The materialist answers: the constitution of matter controls law and directs force. If this be true, why has matter a tendency to act in a certain way? no satisfactory reply can be given, unless we admit a *directing* force, which is the soul of matter; and is united to it as the spirit is to the body. It is the power that combines and arranges atoms, organizes and destroys forms.

It is the *origin* and not the *existence*, of force that marks the difference between Materialists and Spiritualists. Spiritualists assert that inert material atoms, and unintelligent force can give no rational explanation for

the order, harmony, consciousness and intelligence of the universe. Accepting of the evolution of matter and the correlation of force, he follows the transformation of motion into heat, heat into light, light into electricity, and electricity into magnetism, there stops; he is unable to understand, nor can the materialist explain, how force is converted into intelligence, how unconsciousness is changed into consciousness; how the physical brain secretes the intellect; how the moral attributes can be correlated with anything beneath man. Matter would have been incapable of sustaining individual existence, had it not been permeated with the principle of all pervading life. Intelligence could not have been expressed through man had it not been a part of the *universal spirit*. The existence of a power that can see without physical eyes, hear without physical ears, reason and philosophize when the body is rigid and insensible, has already been demonstrated by Professor Buchanan and other anthropologists who have devoted many years to the scientific investigation of this subject.

Is this another manifestation of the "tendency of matter to act in a certain way," or rather does it not point to typical germs, eternal entities which are not wholly dependant on physical organization? Force liberates itself from form to re-enter the realm of all pervading life.

Individualized spirit frees itself from the material body and enters a form composed of more ethereal substance. The particles are more widely separated than in the physical body, rendering it invisible to the natural eye. Thus we have in the universe an intelligence which is constantly expressing itself through diversified forms of force, and permanently individualized in man. Force, acting and reacting on matter, without increasing or diminishing its quantity, and matter entering into new combinations, as it is urged on by force. Individualized spirit composed of uncreated, indestructible forces and attributes, rendered undissoluble by their perfect equi-

poise. This truth has been established by reason and intuition; demonstrated by facts which appear directly to the senses, and which must eventually satisfy all who are searching for evidence of the immortality of the soul, and the communion of spirits.

“THE BLOOD OF HIS SON HATH MADE ME CLEAN.”

THE words we use to head our article were uttered a few weeks since by Austin Humphreys, a murderer, just before his execution on the gallows, in Windsor, Canada, opposite Detroit. According to a Detroit paper, the following were his last words :

“My Friends: I believe it is just that I should suffer the penalty of the law for the crime which I have committed, and I thank Heaven that grace has been given me to repent. I have asked God to pardon me for what I have done, and the blood of his son has made me clean. It was all owing to that terrible, terrible curse, liquor; and, oh, I beg of you, as you value your own souls, to stop drinking right where you are. Whiskey has caused more trouble, more death in the world than all other evils put together. It has been my ruin and the ruin of thousands of others. Don't touch it. May God help you to let it alone, and may we friendly meet together in Paradise.”

This article in a Detroit paper headed “Whiskeys' Work,” is quite likely appropriate to the case. No one can be more heartily opposed to the use of intoxicating beverages than ourself, for it is a sad truth ascertained from carefully prepared statistics, that four-fifths of all the crime, pauperism, and suffering of humanity, may be traced to this terrible evil. We do, however, most sincerely, and, we think, intelligently believe, that the root of this evil, and the principal cause of crime, and its increase may be justly attributed to that pernicious dogma of the Christian church, taught by all sects

(with perhaps one exception.) that the blood of Jesus Christ cleanseth from all sin. This is bible doctrine and will have its direful effects, so long as that book is accepted as infallible, of divine authority, and a *final* revelation. "He tasted death for every man: By his stripes we are healed," and many other scripture quotations could be given, which from the christian standpoint fully justify the sentiments of the poet:

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood.
Lose all their guilty stains."

This church dogma is impressed upon the child in Sunday schools, and proclaimed with great apparent earnestness to both old and young from the pulpit; particularly in times of revivals and religious excitements. Can we wonder then, that the poor wretch just about to be choked to death "by authority"; immured in prison from the time of the commission of his crime, and almost constantly attended by the clergy is psychologically impressed that he has to

"But once believe, and bow the bended knee,
And Heaven is his through all eternity,
Though steeped in sin, and dyed in human blood,
Hath made his path of life a crimson flood,
Belief in Christ will make him white as wool
And give him fellowship with God in full."

The culprit thus made "clean in the blood of Jesus, white as wool," forgiven by God for the violation of His law—just as soon as he is prepared to live, and if theology be true, be useful in this world where such men are greatly needed; he is instead, quickly made to suffer the extreme penalty of the law, (a remnant of barbarism) made by man, less willing than his God to forgive. Are we too severe in calling this a *pernicious* doctrine; believing as we do that to the prevalence of this belief, in a large measure may be attributed the increase of crime

and general corruption in the Christian church, and all who are brought under its influence? If mankind can thus easily escape the just penalty of violated law, if a scape-goat can be so readily found to bear away their sins, does it not directly tend to lower the standard of morality, by holding up before the criminal an easy mode of escape for the vilest wretch that walks the earth. The church is constantly harping upon the demoralizing effects of Spiritualism, because it rejects salvation by and through the sufferings and death of Jesus. Now, we claim that Spiritualism proclaims to the world a great truth, a higher law, in declaring that the sinner *must* suffer for wrong doing; that there is no *possible escape* from the sufferings consequent upon violated law and sure to follow the offender. If these teachings can be impressed upon the public mind, crime will decrease, and the world will be the better for it. In this respect, and many others as we propose to show hereafter, we claim that the teachings of Spiritualism are superior to those of the church, and through their benign influence humanity will be raised to the recognition of the fact, that throughout the universe runs a law of compensation.

Since writing the above the *Republican* of June 16th, published in St. Louis, has come to hand. In it we find an article headed "Gallows Tree Religion," so apropos to our subject, and of so liberal and common sense a character, we make the following extracts:

"A few days ago a man named Fletcher was hanged in Philadelphia for murder. He was arrested, tried and convicted, and during the months which elapsed from the beginning to the end of the legal proceedings, he manifested not the slightest indications of repentance or even of regret. He relied upon his political associates to save his neck; and not until he ascertained there was no chance of pardon or commutation of sentence, did he abandon his bravado and begin his preparations for eternity. Having gone through the routine in such cases made

and provided, he was "converted," and became—so far as outward observances were concerned—a perfect saint. He prayed frequently, sang MOODY and SANKEY hymns with great unction, declared himself absolutely certain of happiness hereafter, and in this frame of mind was executed.

Last Friday, in New Orleans, George Morris and Adrian Everque were hanged. Both "experienced religion" after the sentence of death was pronounced, and both died in the ecstasies of a triumphant faith.

We hardly need say that Fletcher, Morris and Everque are no exceptions to the general rule. Fully nine-tenths of the murderers who are hanged go through the same process and believe or affect to believe, that they will step from the scaffold into the Christian heaven. So thoroughly and enthusiastically pious are they that it seems as if they ought to live as shining examples for the imitation of their fellow-creatures, rather than to be hurried out of the world by the hangman's noose.

Now we do not propose to discuss the scriptural texts which are employed in this work, nor do we question the motives of the devout men and woman who are engaged in it. We simply desire to examine that work, very briefly, in the light of reason and common sense. That there are some murderers who sincerely repent of their crime, and would, if released, lead an entirely different life, we do not doubt; but we insist that there is not the slightest ground for believing that the repentance of the vast majority of murderers is anything more than a fraud or at best a self-deception. But it is not the criminals themselves who are injured by the sudden-conversion theory; it is society at large. The interests of the community demand not only the punishment of homicide, but the lessening of the number of homicides; and it is for this purpose we inflict the death penalty. Yet that penalty is deprived of much of its terror and most of its efficacy by the industriously preached doctrine that the red-handed assassin can go straight to the bosom of his God by professing belief in what is termed "the scheme of salvation," and devoting his last days to religious exercises.

When the scaffold is turned into a kind of spiritual elevator, by which the murderer is lifted at once into

everlasting blessedness, a high premium is offered for murder, and murder must inevitably increase and multiply.

The intelligent and thoughtful portion of mankind are beginning to realize that the only sort of religion worth having in this world and likely to be of benefit in the next, is the religion of principle, not of passion; the religion of reason, not of blind faith; the religion of week days, not of Sunday exclusively; the religion which finds its expression in the conduct, and not merely in church-going; the religion which is displayed in health, and not generated by the shadow of death; the religion in which belief counts for little and behavior counts for much. If the soul is immortal it must carry with it into eternity the essential features which have distinguished it here, and those features, if bad, cannot be changed into good in a few hours or a few days. Religious character is a plant of slow growth, It cannot shoot up like JONAH'S gourd by any hot-house process. It is an oak whose roots stretch deep and wide, and whose branches have been nursed by the storm and the sunshine. The creed which ignores these fundamental facts of all morality and all religion by putting faith before practice, is unworthy the respect of sensible people.

W. F. JAMIESON.—From this earnest worker in the great field of reform, we learn that his present address is Mazepa, Minn. His lectures everywhere during the winter have been well attended. In discussions, by his marked ability, the majority of the audiences are almost invariably with him; although as a religious reformer, he is generally on the unpopular side of the question. As usual he is on the "war path," and July 10th goes to Lineville, Penn., to hold a debate. Possibly we differ from each other on the religious question, but we always delight to listen to his radical utterances. We are happy to number him among our regular contributors, and his first article, "Foot Prints of Progress," in this number will interest the readers. Attention is called to the advertisement on another page of some of the valuable publications of which he is the author. Any of these works may be ordered from this office.

THE PHANTOM FORM,
OR
Experiences in Earth and Spirit Life.

CHAPTER III.

THE long hot summer, had given place to the golden days of autumn; never had the forests been more gorgeously arrayed with rich and varying tints; never was the sky brighter, nor the air purer; but the glory of the autumnal months was fast fading, the brown withered leaves now lay in heaps upon the ground, or were driven hither and thither by the chilling winds of November. The few songsters that remained seemed pining for the beauty that had perished, and the mountain stream murmured a sad and mournful requiem. Our home within was a fit representative of the world without. For weeks my mother had been slowly losing her hold upon earth and now seemed almost ready to break the last link that bound her to earth life. There was no disease, but a gradual loss of vital power; her step had become slow and tottering, her form emaciated; her face almost colorless. The large dark eye still retained its brilliancy, and the sweet spirit illumined the face with indiscribable beauty. As all that was lovely seemed to be withdrawing from the earth, so the divinity enshrined within its earthly casket was rapidly passing away. Winter would soon chain the dancing waters and spread its white mantle over the earth. Alas! I knew its snowy covering would fall upon the grave of my beloved mother. The winter of death would blast the one sweet blossom of my heart, and congeal the fountains of its affection. How cheerless and desolate life would be to me! The vivifying breath of spring would awaken external nature and remodel

myriad forms of life, in fineness of proportion, touched with tints of delicacy, and beauty, that would charm the eye, and delight the hearts of millions, but no warmth, or light, could enliven or dissipate the perpetual winter which had enfolded me in its relentless arms. I look back upon those days and marvel at my short-sightedness, and at the agony that crushed my young spirit, and seemed unbearable. But, I knew nothing of philosophy or science; a knowledge of the immortality of the soul had never reached my spirit. The religion which had brought faith, and consolation to my sweet mother, was robbed of all its beneficial effects upon me by the deceitful, and repulsive character of my father. His life had caused me to *think*, and thought had resulted in skepticism, which I had never had courage to express. The Phantom Form I had seen, and which my mother assured me had *conversed* with her, was the only evidence I had received of the power of the soul to outlive the decay of the body; and this was not entirely satisfactory, as I did not know who or what the Form was. My mother's silence upon the subject, and her wish that I should not mention it, together with the knowledge that she must soon leave us made me doubly anxious to know more of this strange visitant. One day when mother seemed weaker than usual, I drew my chair to her bed, and taking her thin hand in mine said: "Dear Mother we are alone, there are no prying eyes to watch, no ears to catch the sound of our voices; I must speak freely to you once more. I know you will soon leave us, tell me, O tell me! do you know that you will live after death? If you have proof, O give it to your distracted child! Day by day I see the lamp of life flicker fainter and fainter; how will it be re-lighted? You are calm and quiet, what is the cause of this composure? I shall soon be alone, all alone! but if you can give me a certainty of your existence, I shall not mind the darkness and trials that await me on the way of life.

My mother's face flushed, and then became pale as death, even the lips took on the ashen hue that marks the approach of a great change. I feared that my excitement had destroyed her, and was about to call for assistance, when she beckoned me to draw near and be quiet; then in a low tremulous voice she said: "My child I have done wrong in keeping you so long in darkness, but I did not know that a doubt had ever entered your mind. Faith was enough for me: in the gospel I found all the evidence that I required. With you it is different and you shall have the benefit of my experience. Lillian, or the Phantom Form, was the first angel or ministering spirit that God sent to me. It was long before I became fully satisfied as to her identity, and I am too weak now, to tell you all the means she has resorted to, to establish the strange revelation she made. Suffice it to say, that I know she once lived in mortal form. You will sometime have as good evidence of this as I have. Since the death of my baby, Lillian has often brought him to me I have seen, handled, and talked to my precious child; therefore I have not grieved for him. Every day of the past week, two or more spirits have been with me a greater part of the time. They wait to conduct my emancipated spirit to its new home. I am calm, because I have no fear; death is swallowed up in victory. My child I know that you will be faithful and I will come to you often to aid, love, and bless you; do not shed one tear, I am happy. My child, your hand! it is getting dark! a chill creeps over me, See! there is Lilian and baby, and—and—mother! Hear the music! see the bright forms! they come! My child farewell, farewell. The head fell back, and before I fully realized the import of her words, she was gone. But O, what a light flooded my soul; all doubt had been swept away, and I felt to thank God that my beautiful mother was free from the cares and troubles of earth life. I threw my arms

around her and listened to the soft music that greeted the new born spirit. So great an impression did her last words make upon me that when my father returned his first expression was: "what has occurred to make you look so happy?"

[To be continued.]

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QUESTION,

Organization. Is it Necessary?

ANSWER.

TRUTH Seeker had a vision, in which he was carried away into the past, and then raised to an altitude far above the earth and stars. In this position his spiritual eyes were opened, and he received truth from the external and internal plane. Standing upon an eminence where he seemed to overlook the boundless realm of immensity, his eye took in a limitless, unfathomable ocean of primitive matter. Each atom differing in shape and size, from every other, no two brought in direct contact, but separated by spaces in which his spiritual perception could recognize the latent force of light, heat, electricity, magnetism, motion, life, sensation, and intelligence. These forces did not exist as modes of matter, but were real entities, a part of, yet distinct from the material atom; resting in their position as the leaf, the bud, the blossom, the fragrance, the fruit, rests within the elements and manifest themselves under favorable conditions. He saw the great ocean of substance break into fragments. Law was controlling, binding atom to atom, coalescing and rounding out worlds, stars, and shining belts; each material form wheeling into line and moving in harmony with the whole. The mighty abysses of space were lit up with the glory of new formed worlds, and filled with the

music of their motion. Broad avenues were blazing with indiscribable beauty, thrown out in dazzling rays of colored light. *Organization* had commenced its mighty work, chaos had given place to order. Truth Seeker now fixed his attention upon the earth, and saw that the life of mineral, vegetable, and animal, could only become possible through organization. His spiritual vision grasped the great fact, that the elements composing the immortal spirit, could only exist, individualized, through *organization*. Without this principle, decay and death were inevitable; with it, and through it, all things attained their highest perfection. He traced the same law through the broad fields in which man was called to labor. Saw the religious element weak, and powerless without it; but as soon as man recognized the need of organization in religion, his *beliefs* gained power, wealth, position and honor. The same might be said of governments. Political life depends upon the completeness of organization. Time rolled on, he saw the failures in social, religious, and political history; the great events that had startled the world, and the organized movements that had controlled the masses, as the wind sways the forest. He saw the birth of Modern Spiritualism; the disunity and inharmony that seemed to grow and spread through its ranks. Great in numbers, but without a leader, without a creed, without organization, permeating all religious denominations, and extending through all classes of society. As the great spiritual principles permeated the primitive cosmic ether, so does Spiritualism vivify, enlighten, and move upon the dark waters of theological error; and as the silent forces broke the chaotic mass and formed it into worlds of beauty, so will Spiritualism break into detached masses, the great theological and materialistic bodies, and organize them into working order, bringing the light and truth of practical religion to sing its glad

song forever in the hearts of the people. The elements composing the spiritualistic movement, have not been prepared for organized effort. The higher spiritual law has not become the moving power. When this law rises to the supremacy among even a small class of Spiritualists, organization will be the legitimate result; spirit will be drawn to spirit, and soul united to soul, in the most perfect and most powerful organization the world has ever known.

QUESTION.

Whence The Origin Of Evil?

ANSWER.

THIS question has engaged the attention of thinkers and writers for many ages. Priests and religious authors have tried in vain to solve its mystery. Being unable to account for the presence of evil in a perfect world, made by a perfect being, and of perfect material; they have naturally supposed the existence of an opposite power, who in some mysterious manner had gained control and introduced his evil nature into the perfect universe. In their eyes the primitive man was perfect, and it was only when satanic influence had contaminated the earth, that evil sprung into existence, to spread in its diversified forms through all nations; to pollute and poison the sweet springs of goodness, purity, and truth.

All conceptions of the origin of evil may be traced to that one illogical starting point, viz: the perfection of the first man and the miraculous introduction of evil. I need not point out the deleterious results which have been the outgrowth of this error, but will simply say, had man sought for the cause where he found the effects,

in the natural world, he would have prevented a vast amount of suffering. Religion, which has monopolized this subject, has never attempted to trace it to natural causes, but left the proper solution of this and many other important questions to the discovery of science. Had it not been for unbelievers in religious dogmas, it might yet have been wrapped in impenetrable mystery. Freeing themselves from the restraints of theology, they have fearlessly traced the present effects to their cause, the present imperfections of human nature to their origin. By slow and laborious steps they have at last arrived at a clearer knowledge of man, his origin, and his relations. The fact that the material atoms which composed the forms of the finest individualized human beings, had ascended through all the lower planes of development; had composed a part of all forms, animate, and inanimate, before entering into the human organization, will soon be universally admitted. The near relation which one form bears to another is being biologically demonstrated. The distinguishing characteristics of certain forms of animal life have been traced to the human. But there is another point—beyond the evolution of matter and the evolution of states, conditions, and aptitudes of mind, which has not yet been touched upon. The bold explorer is already nearing this mystical realm; when the wonderful revelation of the evolution of spirit, will mark a revolution in mental philosophy. When this plane is reached, the answer to your question will be full and satisfactory. Already much light is thrown upon it from those nearest the point to which I have alluded. You will perceive that in spelling out the letters in the book of natural life, and as you go deeper into the mysteries of being, you will find that what the world calls evil is but a part of the conditions and forms, through which you have passed before entering upon your present existence; and in fact in the highest,

fullest sense, evil is but *undeveloped good*, a part of rudimental life that still clings to man. The only true way to overcome evil is by knowledge, growth, culture. The spirit is intrinsically good, and will eventually triumph over all imperfections.

INSPIRATIONAL POEM.

To Mrs. Josiah Anderson, member of the Mary Hollis circle of St. Louis; who left Harmony cottage "to go with the Angels."

BY MRS. KATE OSBORN.

TELL me not that our circle is broken,
 That the dear one is lost to us now;
 For the love-chain that binds us together,
 Still rests on that fair, angel brow.
 Soon again we shall hear her sweet voice,
 While we feel the warm clasp of her hand;
 For she still will remember our circle,
 Though her home is the bright Summer Land.
 When on Earth it was never forgotten—
 Though the storm-clouds were frowning above.
 She was ever the first one to greet us,
 With a spirit illumined by love:
 When we heard her light step in the circle—
 We knew that the angels were there,
 Who had come in their angelic glory,
 To sweep back the shadows of care.
 Freshest roses of truth ever blossomed
 With the fragrance of harmony sweet
 In her presence, like purest of incense
 Rising up 'neath the tread of her feet.
 All her life was a beautiful streamlet,
 That reflected her bright thoughts afar;
 Ever bright with the heavenly glory—
 That illumines each soft shining star.

She has left us—our own darling sister:

In her paradise home she will rest;
 With the angels of love to caress her,
 On the beautiful shores of the blest.
 But we soon shall all meet in the circle,
 Mortal death cannot sever our band;
 Our love-chain can only be lengthened,
 Till it reaches the sweet Summer Land.

There its links will grow stronger and brighter,
 As they rest 'neath the evergreen shade
 Where the flowers of hope cannot wither—
 Where the roses of love cannot fade.
 Then link after link will pass over,
 To that home where all grief shall be o'er;
 But this change cannot sever our circle—
 We shall meet on the love-lighted shore.

THE OFFERING FOR JULY—Kind readers our *third* number is before you. Of the two preceding numbers we have but one expression, that of praise and commendation. Several pages could have been filled with extracts of this kind from private letters and from the press. We are truly thankful for them, and are encouraged in our work, but will not occupy valuable space to publish. Reader, decide as to our merits for yourself. To one point only will we allude. Very few letters have been received, which have not expressed surprise and almost regret that the price is put so very low. Prof. Brittan editor of the first Spiritualist paper ever published, in a letter accompanying his contribution for this number, says: "Can you keep up to the measure of your second number at your present subscription price? It seems to me the price should have been

two dollars; but as most of our people believe in cheap literature, and small compensation for Spiritual teachers you will no doubt secure a larger circulation at the present subscription price."

Prof. Brittan, in the last sentence, expresses our *idea*, and *aim*. The Spiritual publications are kept at too high a price for the changed and terribly depressed times, financially. We are making an effort to inaugurate a new system. We want to reach ten thousands subscribers the first year. *We are getting our work done cheap, we can, and will, with the help promised from friends of earth and spirit world; continue our terms as at present, until we make it a weekly, and then it shall be correspondingly low in price. Will every reader and subscriber help?*

THE SPIRITUAL OFFERING, *free*. A gentleman of this city, whose name we withhold by request, was the first to respond to our suggestion of last month to send THE SPIRITUAL OFFERING to persons unable to pay for it. His donation was \$5. Next comes \$1 from a lady of St. Louis whom we have long known; possessed of none of this worlds goods, only as she obtains them by the labor of her hands, yet from the fulness of her heart she desired to send the OFFERING one year to some one less able than herself to pay. Possibly, it may be said of her as of one of olden time: "Of a truth I say unto you, that this woman hath cast in more than they all." We have now a small fund from which to draw, to send the OFFERING to persons in adverse circumstances. Friends send us names of worthy persons who want the OFFERING but cannot take it for the reason given, We shall be glad to receive further aid in this direction. We will send to each donor, quarterly a report of amount received with names of contributors, and the names and post office of all to whom the OFFERING is thus sent.

LIBERAL HYMNS.—Just before going to press and not in time for an extended notice in this issue, *The Truth Seeker*, "Collection of Forms, Hymns and Recitations" was received. We have barely had time to glance through its varied and apparently carefully prepared contents, original and selected. It is a nicely bound book of nearly 600 pages; containing forms of organization, Marriage and Funeral services, Recitations, and Liberal and *Spiritualistic* Hymns, well adapted to every phase of liberal thought. We shall probably favor our readers with selections from its pages. It should be scattered broadcast through every liberal community. Some of the old favorite hymns of the church have been changed to a Naturalistic version, making them not only beautiful but sensible. Take for instance two stanzas of

"I WOULD NOT LIVE ALWAY."

"I would not live alway; I ask not to stay,"
Where mists of old errors can darken our way,
The gleams of true soul-light which dawn on us here,
Invite us all onward to life's higher sphere.

* * * * *

"I would not live alway, no, welcome the tomb;"
My flesh, worn and weary shall find there no gloom;
Each atom, at Nature's new call shall arise,
To build up new forms for the earth and the skies."

This work is published by D. M. Bennett, 141 Eighth St., New York city; sent postage paid for seventy-five cents. Orders recieved at this office.

SPECIAL NOTICE.—The present number of THE SPIRITUAL OFFERING is sent to several persons with whose names we have been favored. *Please read and remit the subscription price, or return to our address on or before the 15th of July.* The reading is certainly worth the return postage. New subscribers will be furnished with May and June numbers. If returned please place your name on the margin of cover.

“AFTER ALL IS THERE ANY SUCH THING AS MATTER.— The readers of the OFFERING will have a rich intellectual treat in the perusal of the first article of this number. We do not as a rule, publish anything so lengthy in one number; but the excellence of this article caused the exception. After its careful perusal we think the candid reader will realise that things *seen* are temporal and illusive; but *the things unseen are eternal*. The author is one the ablest if not the very best spiritualistic writer of England, and *Human Nature*, one of the best monthly liberal publications in the world. We commend it to our readers, and will cheerfully forward subscriptions.

THE SPIRITUAL OFFERING.—Of the permanency of this publication there cannot now be a doubt. Our subscription list at the end of the second month is double the number anticipated. But, the greatest encouragement we have in the stability of the enterprise, comes from the many warm expressions of approval, and in commendation of the magazine, and the fact that our Controls, who have never deceived us, promise success. Now, friends please aid us in extending the influence of the OFFERING by increasing its circulation. Will every subscriber send us at least one more.

THE ONLY OBJECTION. A correspondent says: “In my work of soliciting subscribers for you, the only objection made is, its being a *monthly* they cannot wait so long.” Well kind friends, *you* can remove that objection. We hope to make it semi monthly in September, and weekly in same form, as soon thereafter as possible. *Will you volunteer as co-workers to accomplish the desired object.*

CORRESPONDENCE.

—
W. F. JAMIESON.
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SISTER FOX: —You are giving the public a very handsome Magazine, the "SPIRITUAL OFFERING." Like the May flower it has burst upon us almost before we realized that the icy bonds of winter were broken. I have read every word; it is a credit to you and the cause it advocates.

Its typographical errors are but few and unimportant, and its excellencies many. The quality and tint of paper, even to the color of the covers, just right. On the whole, your Magazine is a marvel of neatness. Several persons in Glenwood have read it, and "they say" what God is said to have said when the world was 'finished'—Good! You ought to receive five thousand subscribers within two months, which in my opinion could be obtained, if "offered" to the inspection of the people of one thousand villages and cities. Place them on the counters of all the newsdealers in the United States and Canadas.

That was an admirably written article in the June number on "Science, and Religion," by Mr. Henry Straub. It is refreshing to read such clear, logical thought, after wandering through the wilderness of sermons by ministers of various faiths who have attempted to reconcile the irreconcilable.

Your thought on Children's Lyceums ought to be imprinted on every Liberalists's heart. For many years I have presented this matter from the public rostrum. The reason why Liberal thought has not better support is because the church controls nearly all the children. Success ought to crown the practical work of all such as Thomas Lee's. I know you will make room for the children.

It is not to flatter, but to honestly express the plain truth, that I say your article, "Is it Right?" is worth a whole year's subscription. It ought to be copied entire in every Liberal paper in the Union. But I cannot quite agree with my friend Dunn. "He says when he can be as well paid for speaking upon Spiritualism as he is upon other subjects he will cheerfully and gladly return." I think he had in mind the meagre support which Spiritualists give their lecturers, although there are exceptional cases where they do as much, or more than Christians do for the heathen. There are some of us who for fifteen to twenty-five years have worked right on, knowing all the time, that, so far as money is concerned, we could have received far more in other fields of labor. I would rather work for truth, stand by principles, than enjoy the fat office of a bishop in the Christian church. I have a right to say this, because for eighteen years I have sacrificed the hope of wealth, of position, of ease. I spent three years in mastering the details of a lucrative business. At eighteen years of age I had offers from my employer, who

stood high in the Methodist church, that would have set me on the road to competency. "Wilfully discarded," as my friends said, "to follow the delusion of Spiritualism." Do Spiritualists appreciate the spirit which prompts their mediums and lecturers to make such sacrifice for the "noble cause"? Generally they do not. There are a few Spiritualists who have souls, and who can admire the nobility in a live American as much as if it had inspired an ancient Roman. Lecturers are not alone in sacrificing worldly comfort for the sake of an unpopular cause. Men have starved and died rather than yield a jot of devotion to an IDEA! Patriotism, for instance. They have left family, home, comfort; courted disease and death for the sake of principle. It is not for the pay that soldiers VOLUNTARILY fought in the Revolution and Rebellion. Had I studied my own temporal interests I never would have publicly professed the unpopular views which I hold. Shall we wince because bigots frown?

Science has a history which reveals to us the glorious side of human nature. Let us learn from those who lived and labored in the world of Observation and Experiment, that, though our own generation may neglect us, a well-stored mind is a continual feast.

I hope to see the OFFERING OFFERED ONCE A WEEK.

TO CORRESPONDENTS.—Several communications from esteemed friends, should and would, only for lack of room, have appeared in this number. The omission of one from J. E. B. Melvern, Kan., we particularly regret. We have letters with words of friendship and encouragement, from persons living in eight different states, which we would be glad to publish. Many of them contain valuable suggestions of interest to all. Next month and hereafter we shall make brief mention of contents of all letters of general interest.

GIVE me the liberty to know, to utter, and to argue freely according to conscience, above all liberties.—*John Milton.*

EVERY violation of truth is not only a sort of suicide in the liar; but is a stab at the health of human society.—*Emerson.*

FOOT PRINTS OF PROGRESS.

BY W. F. JAMIESON.

No II.

IT devolves upon me to prove that the central idea of both systems of religion is the same; because if I should prove the religions alike in everything except the central idea, I would fail to sustain the proposition. So it is necessary, in order to prove that they are alike, to show that their fundamental, or essential principles are the same. This I have done thus far.

It has been denied by modern Christians that Jesus taught "there is no death." If he did not teach it, I confess I have fallen into a great error, and cannot hope to prove that the religion of Jesus and the apostles is the same as modern Spiritualism in this fundamental doctrine, believed in by Spiritualists as a body.

Now did Jesus teach it?—that there is no death. Let us see: From the fact that he conversed with the Spirits of "dead folks," as many Christians are pleased to term them, he *positively knew* that what is erroneously called death is but the "flower-encircled gateway to show us those we love"—a glorious, beautiful change. Physical death seems like a total extinction of being; and so strong a hold has this "seeming" upon thousands of minds that they believe to "die" means to *perish!* Judgment founded on mere appearances is deceptive, yet this is the only way which thousands have to judge of death. But I ask, do those who believe in the

immortality of the soul—Catholics, Pagans, Protestants, Spiritualists and others, do they believe any man is *really dead*? No! They believe that the *real* man—his spirit—is alive, always, before and after its departure from the earthly tabernacle. The science of chemistry proves that even the body does not die; in fact, that death, in the strict sense, does not exist anywhere! The universe teems with life! If the spirit *could die* it would not be *immortal*. Jesus Christ is represented as having “*abolished* death and hath brought life and immortality to light.” He recognized immortality as a sublime triumph over death when he declared to a woman, “Whosoever liveth and believeth in me, shall *never die*.” Yet, who will pretend to say that when he uttered this language that he believed that those who believed in him would escape the physical change called death! He must have known as well as any Spiritualist now knows, that believers and unbelievers would experience a change from this world to the next, leaving their old earthly bodies to moulder in the ground. The term “death” has been used in much the same sense that we say, “The sun rises.” Science has proved that the sun does not rise. Primitive Spiritualism, taught by Jesus and his apostles proved that man does not die.

Such was the repugnance that Jesus entertained against the idea of death that he frequently used the word “sleep” instead, as contra-distinguished from death. I am well aware, however, that Christians of all denominations, claim that Jesus raised people from the dead. Take, for instance, the case of the raising of Jairus’ daughter. Never knew one who believing in a literal resurrection, did not claim this as a *bona fide* case of raising from the dead; for she was reported to Jesus by her father’s servant as being dead. When Jesus went to see her, there was a tumult—

“great weeping and wailing,” (which is now nearly out of fashion.) Jesus said, (Mark v : 39,) “The damsel *is not dead*, but sleepeth.” Luke reports him as saying the same thing, and adds, “They laughed him to scorn, *knowing that she was dead.*” Of course like many Christians they believed in “dead folks.” Jesus did not; hence, he was a Spiritualist. Luke says that when Jesus told the damsel to arise, “her spirit came again.” Seems it had been away; it could not have been dead. The spirit is the *real* person, so Jesus was justified, as any modern Spiritualist is, in saying, “She is not dead.”

The case of Lazarus, as related in the eleventh chapter of John, may be considered an exception to the rule, by some; but I candidly admit that if there is an exception to this rule, such is its nature, that it would be the death of the rule. It can be shown that whenever Jesus expressed an opinion of the state of person supposed to be dead, he always said he, or she, *slept*. He said the same thing of Lazarus. When John represents him as saying plainly, “Lazarus is dead,” he makes him utter a sentiment contrary to his universal practice; and not only that, but involves him in a self-contradiction. It is easier for me to think that John made a mistake in his report, than to believe that Jesus contradicted himself. I do not mean to say that Jesus never used the word “death,” but he did not believe in the idea that it was used to represent. We Spiritualists employ the word sometimes, (though seldom as possible consistent with being understood.) but do not believe in the meaning generally attached to it. Further evidence to show that “Jesus taught there is no death,” appears almost supererogatory; but I will call attention to Matt. xxii : 32. “I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is *not* the God of the *dead*, but of the *living* !,” Matthew informs us that “when the multitude heard this, they were *astonished* at his

doctrine." It was new to them. Even now-a-days many, who have not outgrown the Jewish superstition concerning death, are astonished at the same doctrine. But the question may arise, Is not God the God of all things? I answer, Yes. Orthodox Christians believe so too. And as there is really no death, God cannot really be the God of what is not. Luke represents Jesus as saying, "He is not the God of the dead," and then explained why, "For *all live* unto him." Our Universalist friends have always been successful in proving that "a-l-l" does not spell "part." That there is no death is a cardinal teaching of Spiritualism, and a glorious truth, from which there is no escape.

[To be continued.]

(From the Spiritual Scientist)

BEECHER ON MIRACLES.

BY S. B. BRITTAN, M. D.

IN ONE of his recent discourses, the Plymouth Church Pastor, while speaking of Christ and the proofs of the divine authority of his mission, is reported, in the New York Herald, to have used the following language:

"To look upon the evidence of His divinity mainly in the performance of miracles was short-sighted. The preacher said that he regarded miracles only as the feebler parts. Christ himself taught that miracles were but intended for unreasoning men. They were a thing very useful to begin with, but absolutely worthless after that."

Formely the church depended entirely upon its so-called miracles for the proofs of the divine authority of the Christian religion. The exhibitions of power that were presumed to be in opposition to the normal operation of the Universe, or otherwise to transcend

the limits of natural law were accepted as the demonstrative proofs of the Divine presence and volition. But now the great preacher whom neither the church nor the courts could silence—who still preaches with the old force and fire, in spite of “the world, the flesh and the devil”—comes to assure us that such proofs have no weight whatever with rational men. Stories of the miraculous interposition of the Divine Will and abrupt suspension of the laws of Nature—to bring about some particular event, or merely to show the people that God is able to block the wheels of his own government—may do to amuse children; they may possibly serve some purpose in the beginning of the religious training of the race, but are rendered “absolutely worthless” by a limited advancement in knowledge. This is far more truthful in fact than it is complimentary to the religious world, not excepting a somewhat numerous and very conspicuous class of Spiritualists. Our views on this subject are so much more rational than those of the evangelical churches that we are quite willing Mr. Beecher should preach the same to his congregation—with or without license—and he is doing this work in a way that merits our cordial recognition.

Let us follow his lead for a moment. The truth is, there is nothing essentially divine in the capacity to produce phenomena that excite popular curiosity and fill the superstitious crowd with emotions of wonder. It is not the simple exhibition of power, or the element of force, that marks the presence of the divine in the natural. On the contrary, we especially recognize the God-nature in the beneficent uses for which power is employed or exercised. The presence that diffuses light and blessing everywhere is most essentially divine, though its manifestations are as familiar as the daily sunshine, and as silent as the nightly dews.

But the juvenile mind is so limited in its scope that it can neither perceive essential principles nor comprehend a rational philosophy. It rests its convictions on some arbitrary authority. It must have the *verbatim*, “thus saith the Lord:” the bull from the Vatican; the decree of an ecclesiastical council; the *ipsissima verba* of some prophet or apostle; a revelation from a departed spirit, or the arbitrary *dictum* of some other

master. Never self-centered, it naturally enough is always searching for something to lean against or rest on. It feeds a sickly faith on miracles, real or imaginary, and goes out daily for new confirmation. It is always on the look-out for an exhibition. It runs after some juggler or a mere showman, with the same enthusiasm that the average boy of ten years "puts a feather in his cap" and follows a bass drum.

Of this childish type are those simple-minded people who are always seeking for wonders or narrating them before gaping crowds. Their interest in what they see seems to be measured by their inability to either comprehend the subject illustrated, or to turn their discoveries to any practical account. It would never do to thus vulgarize spiritual things. Beside, the attempt to be useful would greatly limit their opportunities for observation. If we may interpret the spirit of their prayer and the import of the cry that comes up from this people, it is—"stop your spiritual go-cart! give us a seance and unload your great arcana; extinguish the lights, and let us behold the last materialized semblance of some saint or sinner!" There are several such people who solemnly claim the dignity of being *investigators of Spiritualism!* They are ready to go to any place and pay their own expenses, if they must—go somewhere to see something; go at once—well, no matter where. They would hardly hesitate to accept a free pass to perdition in the vain hope of discovering some new and more startling phase of the phenomena peculiar to that region.

I wish I had already reached the *ne-plus ultra* of this weakness and folly; but I have not. Perhaps I had better go for it while the subject is fresh in my mind. We have some very clever people (I use the adjective in the English sense) who seem disposed to run away from the realms of reason and this matter-of-fact world, even to the "Ghost Land" of the Chevalier de B——. And, by the way, that mysterious country seems to be far less attractive and desirable than the old-fashioned Calvinistic hell, where Milton's majestic devil damns people in a way to command respect. The Lord save us from believing in a hell peopled by the sly, slippery, and slimy devils of the elementary denomination of

“Art Magic.” If we are to have a hell let it be an institution of some character, and under the management of a responsible proprietor. The ancient *Diabolus* and his principal angels—ambitious in spirit and sublime even in their fall—always inspire a measure of respect. But these elementary spirits without souls; these “grotesque lineaments of goblins:” these forms of sylphs” from “cold, unearthly realms” of malformation and spiritual abortion; and all “the horrible rudiments of imperfect being” all the long catalogue of infernal elements and hideous forms of fragmentary deviltry revealed in the nightmare vision of the new “Ghost Land,” only awaken an irrepressible feeling of disgust in the natural mind.

It is sad, indeed, to think that so many human forms are so poorly tenanted that all frightful spectres, and every silly spook may take instant possession, bind the tenant at will, and then turn the house upside down. This is the painful experience of those feeble souls who are wanting in inward resources, and have no settled principles to regulate the outward life. If it be true that Nature abhors a vacuum, we may rest assured that the unoccupied soul will become the dwelling-place of grotesque and dismal phantoms, of every wandering sprite and elementary goblin that can be conjured up by the disordered imagination, or evoked from the land of shadows. It is the vacant house that is suspected of being haunted. When the spirits have gone out from such a man he feels an oppressive loneliness and his very soul is empty. The void must be filled, and so he wanders about after other spirits, without much regard either to their earthly antecedents, their specific moral and other qualities, or their probable destination. A venerable Spiritualist by the name of Matthew describes such a man in significant language as follows:

“When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come he findeth it empty, swept and garnished. Then goeth he and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last

state of that man is worse than the first."—Matt. 12: 43-45.

We by no means undervalue mediumship, though we have grave doubts both as to the value and the propriety of some of the forcing processes employed for its development. We respect all genuine mediums; we cordially approve of a candid examination of every important fact, and of a rational inquiry into the philosophy of its causes. What we earnestly protest against and deeply deplore, is the stupid imbecility and unreasoning fanaticism that is satisfied in witnessing the same phenomena from day to day for years, without so much as attempting to learn anything respecting the subtle principles and invisible laws that determine the essential facts and the many forms of their occurrence. It is said that wonders will never cease, and, surely, we shall never cease to wonder at the way and manner in which so many people spend their time, professedly in seeking knowledge, without one united and earnest attempt to turn the information already acquired to any practical purpose. The people who exhaust their energies in running night and day after shows, have no strength to labor in the field of actual reform; they have no time to visit the temple of science; no means to build a school-house and no heart for any good work. Mere professions are hollow and worthless. To use the Poet's idea in another form: they are but sapless leaves from the tree of knowledge, often blasted by disputes, while *by its fruits* every tree shall be known and its value determined.

It is not the honest mediums alone that are sought after and encouraged. These may be fairly entitled to more consideration and assistance than they are likely to receive. But every low trickster and unprincipled mountebank is supported in his unclean work of caricaturing a great truth and degrading human nature. When a Bishop comes to New York to offer his juggling tricks as an *expose* of Spiritualism, the Rev. Dr. Deems and other popular clergymen who should be in better business, patronize his labors, and even Spiritualists (?) crowd into his hall, paying an admission fee they would never think of offering for a lecture from any one of the oldest, ablest, and most faithful defenders of the truth.

Thus ignorance and deception are made to pay better than knowledge and fair dealing. Naturally enough the magicians of the vulgar class are increasing in number, and, perhaps, becoming more abandoned in character; at the same time sight-seers are indefinitely multiplied. The wonder-mongers look wildly from and into vacancy. With folded hands they cry lo here, and lo there! and the herd of elementary spirits in the flesh—dazed by the last prestidigitator—neglecting their legitimate business, go up and down in the earth, restless and dissatisfied until they have found the lost wonder-worker and witnessed his show.

“Who will show us any good?” Who in the name and for the honor of Spiritualism will endow some noble charity, or lead in some great enterprise for surpressing the gigantic evils that threaten the Republic? Shall not Spiritualism do something to enlighten the ignorant? Shall it not improve the spirit of the criminal code, and temper the administration of justice? Shall not the judgment of the tribunal be softened by our knowledge of the inherited weakness of men; the neglected education of the poor, and the consequent irresponsibility of thousands? Oh, who among our boasted millions will show us an ample purse and a strong arm for the uplifting of the common humanity?

[FOR THE SPIRITUAL OFFERING.]

SUICIDE, THE CAUSE.

BY F. M. D.

IF WE are to judge from daily accounts in the newspapers, suicide is alarmingly on the increase. There may be many causes assigned for this. Unquestionably, sudden reverses of fortune, disappointments in business, want of employment, and actual suffering from want; all caused by the protracted financial depression in business, has much to do with it. But we have instances of self-

destruction, under circumstances that preclude this idea altogether, and indicate that the *real* cause lies deeper. Take the case of Miss Louise Hawley, a young lady of Hornellsville N. Y. who committed suicide last month by throwing herself into the river. Miss Hawley was a young lady of prepossessing appearance and good attainments, with a love for literature and art, she read works far above the average standing of books generally selected by young ladies, such as of the different schools of metaphysics. Such books sharpened her faculties for investigation and theorizing, and finding in one of the newspapers an article written by Oakey Hall, entitled "The Suicide Crop," which made a burlesque of this awful crime, Miss Hawley set about the task of treating the subject from a different standpoint, and wrote an essay, entitled "The Philosophy of Suicide," which she submitted to her friends—simply as a literary effort, as she would have them believe. This essay, together with a letter explaining her motive for taking her life, both of which were left pinned together on the bureau in her room. The following is the letter.

"WHY I COMMIT SUICIDE."

"The cause is not mortification or disappointment, dread of the future or ill health or lack of friends or want. I am young—twenty—healthy. I have had always friends, never enemies. I never have known lack of food or clothing or love. The cause arises from a deep seated conviction that this life is not worth living, for the prospect of a life beyond the world, which this is but a preparation for, is too vague and chimerical to make the aspirations unfilled—the struggles undeserved which the best of mankind must needs experience (and the best most) worth the repetition by each individual. I hold that the life of every person belong to them to keep or destroy, as they deem best, and it is my will to destroy mine."

The attention of the writer has been called to this subject, not only by the late frequent instances of self-destruction in this city, and throughout the country; but from the fact that quite recently at the meeting of Superintendents of Insane Asylums, convened in St. Louis, one day was devoted to its consideration as related to insanity. I listened to the discussions of these men of experience with the insane, but obtained little light upon the subject. We were told by Dr. Gray that suicide was advocated by ancient philosophers, and occasionally justified in the king, statesman, soldier and poet. He mentioned Cato, Brutus, Demosthenes, and quoted the saying of Seneca, "Does life please you? Live on. Does it not? Go back to whence you came." The old Roman law allowed suicide, and a man was held to be justified in killing himself, either from weariness of life, impatience under pain, or ill health, for a load of private debt, or for any reason not affecting the State or public treasury. Coming down to modern times, reference was made to Hume, Montesquieu, Rousseau, Gibbon, Sir Thomas More, and Madame de Stael.

After listening to the well written and learned essay of Dr. Gray, I hoped that he would present some satisfactory solution, and suggest a remedy, but at the close he only gave us the following conclusions.

1. Suicide was always an unnatural act, and necessarily an insane act.

2. Suicide is not the result of impulse, but always of premeditation and reflection for a longer or shorter time.

3. Suicide in sane people is often and generally the result of misinterpretation of real facts, in magnitude and consequence, or of defective reasoning from real premises, the act of simple cowardice, or the fruit of vicious education.

4. Suicide by the insane is generally committed under the same motives, and resting on a false belief as to premises, or what we term delusion.

From some of these conclusions I differ, but my ob-

ject at the present time is not specially to discuss the subject, but rather to suggest, and if possible call out those who are able to do so from a spiritualistic standpoint.

I left the convention with no relief from anxious thoughts, and deep sympathy. I know that many a person reads with indifference if not with a kind of contempt, the details of suicide, or dismisses it from the mind most carelessly, as if to say, 'Oh! he was crazy; its a good riddance; and better dead than alive.' Such expressions shock the philanthropist, and but deepen his anxiety and lead to the inquiry, is there no help? Must poor humanity thus continue to suffer? In the teachings of Spiritualism, may we not hope to find a balm? I have read with deep interest two articles in the SPIRITUAL OFFERING entitled "The value of Life," given under the control of "Dr. R." In the thoughts he presented I caught a gleam of light, faith to believe that if the true value of earth life could be impressed upon all we should have less suicide. May we not hope for some valuable suggestions from "Dr. R.," as to the cause of suicide and a remedy. Perhaps no man in earth life, is better qualified to give to the world valuable thought upon this subject than Dr. S. B. Brittan, may we not hope to hear from him?

In the case of Miss Hawley, there is no question about the cause; she says: "The cause arises from a deep seated conviction that this life is not worth living for." The communications of "Dr. R.," were timely, because it has been charged that Spiritualism tended to lower our estimate of this life and to increase suicide. My investigations and experiences as a Spiritualist have led me to opposite conclusions. If Dr. Crowell, who has recently made such an elaborate and timely report upon the causes of insanity, could be induced to carefully investigate the causes of suicide, (a more difficult

task I admit;) his report would undoubtedly be as justly favorable to Spiritualism as the former. To Spiritualism I look for power to ameliorate the condition of mankind. In no direction do I hope for more favorable results than in the treatment and cure of the insane, and the prevention of suicide, by teaching the true value of this life, and its relation to the "life beyond," of which, but for the revelations of Spiritualism we have very little, if any knowledge. Hundreds of cases of suicide can be traced directly to the *dark influence of theological teachings*. Thanks to Spiritualism a brighter day has arrived for humanity. Under the inspirational teachings of spirits, man is taught to think more highly of *himself*, and as he rises in his own estimation, insanity, suicide and crime will decrease. I cannot better close my article than by quoting as appropo to my theme, the words of the inspired poet, which expresses the *Spiritualistic* view of life.

"Oh, tis better to weave in the web of life,
 The most beautiful golden filling,
 To do all life's work with a cheerful heart,
 And with hands that are swift and willing,
 Than to snap the frail, tender, minute threads,
 Of our curious lives asunder;
 And then blame heaven for the tangled ends,
 And still sit and grieve and wonder."

EDWIN FORREST.—If the reader has ever witnessed the appearance of this great actor as "Richelieu" he will fully appreciate the following extract from Alger's Life of Forrest. The occasion alluded to being his last appearance in Boston, and as it proved his last on earth.

On the Monday and Tuesday evenings of the second week (Boston engagement, spring of 1872,) he appeared as "Richelieu." He had taken a severe cold, and was

suffering so badly from congestion and hoarseness that Oakes tried to persuade him not to act. He could not be induced, he said, to disappoint the audience by failing to keep his appointment. Oakes accompanied him to his dressing-room, helped him on with his costume, and, when the bell rang, led his tottering steps to the stage entrance. The instant the foot of the veteran touched the stage and his eye caught the footlights and the circling expanse of expectant faces, he straightened up as if from an electric shock and was all himself. At the end of each scene Oakes was waiting at the wing to receive him and almost carry him to a chair. Besought to take some stimulant, he replied, "No; if I die to-night they shall find no liquor in me. My mind shall be clear." And so he struggled on, playing by sheer dint of will, with fully his wonted spirit and energy, but the moment he left the eyes of the audience seeming almost in a state of collapse. The play was drawing near its end. And this, though no one thought of it, was to be the last appearance of Edwin Forrest on the stage. Debut, "Rosalia de Borgia," interval of fifty-five years with slow illumination of the continent by his fame—exit "Richelieu!", Oakes stood at the wing, all anxiety, peering in and listening intently. The characters were grouped in the final tableau. He stood central, resting on his left foot, his right slightly advanced and at ease, his right arm lifted and his venerable face upturned. Then his massive and solemn voice, breaking clear from any impediment, was heard articulating with a mournful beauty the last words of the play:

"There is one above
 Sways the harmonious mystery of the world
 Even better than prime ministers. Alas!
 Our glories float between the earth and heaven
 Like clouds that seem pavilions of the sun
 And are the playthings of the casual wind.
 Still, like the cloud which drops on unseen crags,
 The dews the wild flower feed on, our ambition
 May from its airy height drop gladness down
 On unsuspected virtue; and the flower
 May bless the cloud when it hath passed away."

Then instead of inclining for the rise of the audience

and the fall of the curtain, he gazed for an instant musingly into vacancy, and as if some strange intuition or prophetic spirit had raised the veil of fate, uttered from his own mind the significant words, "*And so it ends.*"

[FOR THE SPIRITUAL OFFERING.]

TO MARY HOLLIS, CHILD OF THE ANGELS.

(THROUGH MRS. KATE OSBORN.)

AS THE dew drops gem the leaves,
 When they droop at close of day;
 Kissing back the tide of life,
 That was fading swift away—
 As the dawning light of hope,
 Weaves a rainbow sparkling bright,
 Mid the shadows dark and drear
 On the brow of sorrow's night—
 So we feel thy presence sweet,
 When we clasp thy gentle hand;
 As we catch the glowing tide,
 From the far off summer land.

Like a perfume on the air,
 From the fragrance of the rose—
 Like an odor-laden breeze,
 From an Eastern clime that flows—
 Like the music waves that float,
 On the atmosphere afar;
 Weaving close a mystic spell,
 O'er each gliding, shimmering star—
 So thy loving, angel voice,
 Softly echoes through the heart;
 With a music, ling'ring tone
 That can never more depart.

When the sky of life grows dark,
 And the tears of anguish fall—
 When the soul is robed in gloom,
 Like a dismal funeral pall—
 When the bird of hope, no more
 Carols forth its glad some lay;

Folding close its quivering wings,
 'Through the dreary sunless day—
 Then thy presence thrills the soul,
 With a glory from on high ;
 Wafting back the starry veil,
 As an angel glideth by !

When the diamonds that are set,
 In the casket of the heart,
 With a sparkling lustre bright,
 That love only can impart—
 When these diamonds pass away,
 On the crystal river's tide ;
 Leaving all in darkness here—
 Gleaming on the other side—
 Then we turn to thee, in hope
 Of one glance from those we love ;
 For thy hand is ever clasped,
 By the angel hands above.

When the chambers of the heart,
 Turn to dark and silent caves ;
 With our treasures pictured there,
 'Neath the murmuring, moaning waves—
 From the ocean of our grief,
 Made of bitter burning tears,
 Wept o'er joys now passed away,
 That we gathered through long years—
 Then the crushed heart turns to thee,
 With its silent broken strings ;
 For the music of the past,
 That thy presence only brings.

When a garland-barque shall glide,
 With thy spirit bright and pure ;
 To the angels that await,
 On the far off emerald shore—
 Then thy faithful spirit friends,
 Loving "Nolan," and dear "Ski,"
 Guiding swift thy weary feet,
 To the Summer Land on high—
 Shall unclasp the pearly gate,
 And throw back the golden bars—
 To thy home of love and rest—
 In the world beyond the stars !

[FOR THE SPIRITUAL OFFERING.]

SPIRITUALISM—*Cui Bono?*

BY WILLIAM EMMETTE COLEMAN.

[Fort Leavenworth Kansas.]

NO I

IN this utilitarian age, whenever any new idea, thought, or principle is presented for consideration, among the first interrogatories propounded in regard to its claims or merits is *cui bono?*—what good is it—of what value or benefit can it be fairly considered to be to mankind, either individually or as a whole—in financial phrase, does it pay? For twenty-nine years this question has met the Spiritualist at every turn—is now proposed by many, and in reply to this ever-recurring query, I desire to submit some reflections relative to a few of the many priceless blessings and benefits conferred upon the world by this greatly misunderstood, much despised, yet irrepressible Spiritualism.

1.—Spiritualism proves beyond doubt the fact of the existence of the spiritual universe and a future life for man, thus being the death-blow to Materialism, as popularly understood. The vast utility of this demonstration cannot well be over estimated. The tide of Materialism has been for years past, swelling higher and yet higher, gaining new impetus at each successive wave, threatening ere long to o'erleap the crumbling banks of spiritual faith and insight, reared upon the sandy and unstable foundation of traditional supernaturalism and pseudo-historical miracles, submerging the verdant plains and flower-covered landscapes of human hope and heavenly aspiration in the dark, drear waters of dread annihilation.

Physical science, in its resistless encroachments upon the sphere of mythical theology, probative of the uni-

versal supremacy of law in the wide domain of nature's infinite sweep, has crushed beneath its iron heel of demonstrated fact and self-evident truth, the spectral phantasms of an effete ecclesiasticism that have so long held dominant sway in the hearts and heads of credulous humanity, such as personal triune deities; universal creation from preexisting vacuity and nothingness; the hebdomadary formation of the earth but six millennia ago; miraculous endowment of primitive senseless clay with human immortality; magical metamorphosis of an intercostal rib into a living, loving entity; introduction of decomposition and dissolution into nature's realm through the mastication and deglutition of a Paradisian pippin; relegation of all humanity to the doom of interminable darkness or fiery flames eternal as participants in the suppositive guilt of a suppositional remote ancestor, to be escaped only by a select coterie, by making vauntful professions of unreasoning credence in a substitutional atoner; with many another dogma of like ilk, all of which have popularly been supposed to be inseparably connected with the world's faith in supramundane existence or superterrestrial spheres of thought and activity.

These being demolished, one and all, beyond hope of revivification or rehabilitation, the eternity of matter and the persistence of force, alike uncreated and uncreatable, have been posited in their stead as actual verities and well established truths, while neither in anatomical dissection nor in physiologic research have any traces been discovered of the spiritual entity inhabiting man's earthly encasement of flesh and blood; nor has astronomic discovery or telescopic vision given faintest glimpse of the vivid, beaming actualities of the Universe of Spirit, ablaze with the auroral effulgence and scintillant coruscations of transplendent Summer-Land zones, spiritual suns, and celestial galaxies, swarming the illimitable fields of boundless space

Such being the case, it is but natural and inevitable that grave doubts of the existence of the soul, apart from the physical body, should arise in thinking minds and pulsing hearts, throbbing with devotion to the true, the good, the beautiful.

To stem the rising tide of blank and cheerless Materialism, we behold the angel hosts descending from their blest abodes, bringing indeed, life and immortality to light as they have ne'er been brought before, demonstrative beyond question of supernal being and transmundane corporiety; revealing to men's enraptured gaze a *second* universe, eclipsing far the bright and radiant one encircling them on every side, aglow with sublimest beauteousness and pulchritude perennial,—a universe of natural grandeur and of rhythmic splendor, its beatitudes felicitous and glories empyrean surpassing measureless our loftiest imaginings, our most transcendental conceptions.

How opportunely then did this living demonstration of immaterial substantialities dawn upon the globe, checking the fast extending growth of earnest conviction of spiritual nonentity—immateriate inexistence. “If a man die, shall he live again?” has been the anxious questioning of the sons and daughters of men from immemorial time, but never before answered, with proof positive in affirmation: it remaining for this era of true enlightenment and rationalized systematic knowledge to peer even into the unseen realm with clairvoyant introspection and psychometric illumination.

Had Spiritualism accomplished naught else, its irrefragable establishment of the absolute, irrefutable actuality of being, of man's immortal soul and the extra-terrene spheres of pneumatoscopic substance forming that immortal souls abiding place after bodily disintegration, that work would be the crowning glory of this wondrous nineteenth century, exceeding far all acquire-

ments and achievements in material science and physical discovery, of which this teeming age is so prolific. The mighty incalculable good conferred upon mankind, in this regard, by Spiritualism, none I trow, will venture to dispute.

2.—The fear of death has been sedulously fostered among men by a corrupt and corrupting theology, thereby fastening, with tenfold tenacity, its tyrannic gripe upon the souls *and pockets* of creed—cursed humanity until this fear has verily become, what in popular parlance it is called, the king of terrors. Spiritualism, however, dethrones this monster grim that has for ages held depotic sway o'er heart and mind of man, and lo! instead of the hideous visage and fiendish glare of the relentless demon, erst clamoring ever for the best and brightest of earth's children to glut his insatiate maw, we now behold a fair and loving maiden, wooing, with gladdening smile and sweetest song, to soft repose and ever-blissful dreams.

Death is shown by Spiritualists to be an inestimable blessing in the economy of nature; the pathway to the brighter glories and purer felicities of the "sweet by-and-by," than which no richer boon can be vouchsafed mankind. By and through it, we rejoin those so long considered as our "loved and lost," but now, thanks to the glorious evangel of Spiritualistic truth, "not lost, but gone before!" ever watching, ever waiting for the gladsome time, when loving friends and kindred souls, still dwellers upon mundane shores, will by angelic zephyrs be wafted along the meandrous magnetic streams, circulating for aye in spacial depths, in an unending rhythmic ebb and flow, between subastral polar circles and shimmering Summer-Lands: within which latter joyful reunions incessantly are seen of child and parent, wife and husband, friend and friend, never to be severed more.

What a heavy load of fearful dread and dire expectancy, at thought of sure-coming death, has been lifted from the minds of hosts of true-hearted loving souls, through the deep-seated joy and lasting peace, blissful beatific, sweet, imparted to them, one and all, by the full realization of the blessed truths of the Spiritual Philosophy! Relief from fear of death will constitute a gleaming jewel in the diademic circle crowning the laurel-entwined brow of Modern Spiritualism.

3.—Eternal punishment, another monster ghastly and gaunt, has fallen to the earth, transfixed by the piercing dart of Spiritual revelation. Long has he reared his haughty crest, traversing far and wide our planets broad area, scattering, on every side, despair and gloom, bitterness and woe; Spiritualism with its ministering angels from the Better Land is following in his wake dispelling all the doubts and fears, the torturing sorrows, and hopelessness forlorn, engendered by this fiend malevolent. Who can depict the woe immeasurable, the agonizing martyrdoms, undergone from age to age, consequent upon the confident acceptance of this diabolic dogma! How many sensitive hearts and warm affectionate souls have mourned and moaned over the irremediable loss, in Satan's malefic clutch, of loving kinsmen and of dearest friends,—mothers for their offspring, wives for their husbands, sisters for their brothers; but since the light of Spiritualism has flashed athwart their darkened minds, irradiating their beclouded understandings with its heavenly teachings and "good tidings of great joy to all people," every eye is dried, every tear is checked, every sob is hushed, every sigh is smothered, and happiness reigns supreme where wretchedness and heartache were ere now paramount; delight now fills each buoyant soul erewhile sore burdened with misery and care, affliction, desolation.

Progress eternal is, we know, the primal birthright

of the human race ; though scarred with sins innumerable, tho' scarred with imperfections manifold, the scars will disappear, the imperfections vanish, through patient effort and persistent struggle to reach the purer state. No heart so black with hate and fierce malignity, but what, in time, will be attuned to sweetest harmony and sweetest love ; no soul so blood-enstained, so thickly crusted o'er with vice and crime, depravity and villainy, but is destined, as the ages roll, to be redeemed therefrom—to walk arrayed in robes of purest white, symbolic of abiding virtue, purity, and truth. No child of Father God, no scion of Mother Nature, can e'er be situate beyond their all-embracing arms,—the arms of Infinite Beneficence engirding every universe.

The same exalted destiny inevitably awaits all men and women, whether on this or on the myriads of other earths and globes infilling space,—progress in wisdom, love, and truth, through sempiternal ages ; all evil, viciousness, and pain being transient and fleeting ; all good, all truth, all love, imperishable—eternal. Realizing this, what a wellspring of joy perpetual springs up within our hearts and souls, making life e'en here below a heaven, the prelude to those deeper joys, those purer raptures, of the Second Sphere. Welcome thrice welcome, thou beloved Spiritualism ! revealing, as thou dost, a life in store for all, rational, free, and natural, yet such that tongue nor pen can e'er portray to our undeveloped, embryonic minds and consciousness, unable in their present immaturity, to comprehend, e'en but faintly, the unimaginable, yet absolutely veritable realities awaiting each and all.

4.—Fell and fabled satan, that whilom “roaring lion,” coursing up and down the earth, devouring the old and young, the pauper and the affluent, we find fast tithered, where' e'er the light of Spiritual science illumines the pathway, from whose refulgent dazzlement he swift retreats.

in dark and noisome corners in cloistered cells or in cathedral's sacred haunts, presided o'er by cowled and shaven priests, white-chokered, black-coated clergymen, sleek-faced churchmen, canting ministers, smooth-tongued prelates, and hypocritical ecclesiastics,—all fervent friends of His Horned and Hoofed Majesty, he constituting their principal stock in trade in the merchize of human souls, by them monopolized from prehistoric time.

The non-existence of this arch-demon, with all his imps and fiends attendant, Beelzebub, Apollyon, Belial, Lucifer, and Co., so signally established by Spiritualistic truth, is indubitably of untold value to the world, so long groaning under the oppressive weight of satanic infestation and demonic ownership, now being fast removed and rapidly overthrown. The everlasting destruction of the "Devil and his imps" is far from being the least of the many heaven-sent blessings bestowed upon the race by the Spiritual dispensation.

DRIFTING LEAVES.

BY S. B. BRITTAN, M. D.

MUSIC AS A FINE ART.

WITHOUT an inward perception of the spirit of harmony one can only be a mere mechanic of more or less skill in vocal or instrumental execution. He may be competent to explain the science of music, but he can neither become an accomplished artist nor infuse the soul of music into the understanding of his pupils. The capacity to read the notes at sight does not qualify one to do justice to the composition. He must catch the essential spirit of the theme, and so identify himself with the author as to clearly comprehend his purpose, and at the same time be able to define the strong lines and delicate shades of

feeling, sentiment and passion, of which the music is at once the embodiment and expression.

The accurate punctuation of the music—the proper groupings, or exquisite phrasing of the notes, so as to give a clear expression of the several parts of a composite conception, are important elements in a musical performance, that are only appreciated by those who have a keen perception of the higher requirements of art. In the absence of this power one may learn the science of music, but he can never be a reliable interpreter of the sublime harmonies of the great composers. Indeed, the simplest melody falls powerless on the ear and the soul when it ceases to be the vehicle of the feeling which gave it birth.

MUSICAL EDUCATION.

The proper foundation of a musical education is of course a thorough comprehension of the principles of harmony as applied to sounds. But one may acquire all this and neither master any musical instrument, nor be able to sing. Having the foundation properly laid in a knowledge of the laws of harmony, or a clear comprehension of the precise relations, specific qualities, and reciprocal dependencies of harmonic sounds, it is still necessary to complete one's education in this profession to acquire the method of the trained performer, and those facile graces which enables the accomplished musician to charm the sense and the imagination of the cultivated hearer. These especially belong to the department of musical art, and they are the elements that insure the greatest professional success. While science presents us with something more than the bare anatomy of the whole subject, it still requires the art of the master to drape a comely figure, and to breathe a living spirit into the author's creation.

THE MYSTERIES OF THE NEEDLE.

The slender steel bar that rests on a vertical pivot in the mariner's compass, always points to the chief source of the earth's attraction by virtue of its magnetic polarity. This wonderful power is so perfect a guide, that

one cannot lose his way, though darkness like a garment be round him, and a pathless wilderness of waters on every side.

But the little instrument with an eye that is ever open—that sees no less in darkness than in the light—that is more pointed and penetrating than the average wit and logic of clowns and schoolmen is, after all, the needle that most excites the admiration of the fairer creation. This little instrument has become the polished symbol of our delicate industries. With an automatic attachment it plays its wonderful part in the economy of our domestic life, under the manipulation of gentle hands, and at the very *foci* of the light of the bright eyes which no man may number. It requires no post-boy with whip and spurs to run it through the most intricate and devious ways. No reckless young Jehu is behind it, but a blushing damsel, the elastic sole of whose number three puts it in motion; and then, at her own sweet will, it rests under the weight of her delicate fingers.

MODERN HOROLOGY.

In this department of mathematical science and constructive art the ancients appear to have made little progress compared with the moderns. From creeping shadows on a rude dial and the falling sands of the hour-glass—no longer useful save as suggestions of poetic images and ideas—we have advanced into the light of a more exact science and art, and have fashioned superior instruments that toll the hours from the belfry of the church, or silently measure the time in every man's pocket. Most beautiful and useful of all these articles of personal property is the *watch*—the golden time-keeper, that every lady and gentleman, of even limited means, may now possess; and which, day and night—like a moving sympathetic presence—keeps pace with the pulsations of the heart.

MUSIC OF THE WATERS.

These words seem to have a natural relation. The sounds produced by moving waters are all, singularly

melodious. The pattering rain, and the silvery chimes of mountain rills, are full of music; the solos of the brooks "on bubbling keys are played;" the grand organ pipes of Niagara, and the voices of the ocean—"deep calling unto deep"—discourses sublimest music; while every empty shell the wild waves bear to the shore, breathes in audible numbers the chorus of the sea forever.

SILENT MUSIC.

The Poet whose spirit was alive and awake to the grand organ music of the Spheres, heard the stars

—"Nightly to the listening earth
Repeat the story of their birth;"

and every one whose soul is attuned to the sublime harmonies of Nature may possibly feel and have some inward comprehension of this music of the Solar Harp. But most of us are quite too near the common plane of life to have a very vivid conception of this silent music. To all ordinary souls the spirit of harmony must come in the vehicle of sweet accordant sounds. The subject comprehends a profound science; a fine art that quickens the esthetic sense, and inspires every pure sentiment and lofty emotion; and withal, a great moral force in human nature.

HOW TO IMPROVE THE TIMES.

While many are mourning over the financial and commercial vicissitudes of the times, and their damaging influence on our general prosperity, we are happy in knowing, that Plod, Pluck and Perseverance' are the grand trinity in whose name all idlers are rebuked, and the dismal spirit of hard times is "cast out." In the light of such an example we learn how at once to improve the times and mend our fortunes.—The way may be thus briefly explained: *Stop grumbling and go to work!*

MORAL POWER OF CLOTHES.

The influence of clothes on the minds, manners, and

morals of children is of the greatest importance. The common mind is so slow to recognize the subtile and silent forces of the world, that it has formed no proper sentiment of the measure of this influence. The poor neglected boy,

Whose poverty speaks out at his elbows,
 And from ev'ry rent in his tattered clothes,
 looks upon himself as degraded by his poverty. He sees how tenderly other and more fortunate children are protected from fierce storms and wintry weather, while the rude winds play through his thin garments and chill the young blood in his veins. If by chance he finds temporary shelter in some happy family,

“Where the good-night kiss goes round,
 But there is no kiss for him;”

it only awakens a more painful sense of his own misfortunes. His life is clouded and full of sadness. What if the snows fall on his path in Spring-time; he more keenly feels the chilling influence of indifference and neglect, and a something colder than December frosts about his young heart. Oh, that is sad, indeed, and yet it is in substance the history of many a young life, of whose coming and going the careless world takes no interest.

WHO ARE SPIRITUALISTS?

—
 BY MRS KATE OSBORN.
 —



OPINIONS are frequently mistaken for knowledge; but even a slight analysis will plainly show a marked difference between the two, both in cause and effect. Opinions are shades of light, produced in different degrees, according to the sunlight of intelligence which shines upon the intellect, and the mental power to receive. Opinions change much with surroundings, for if conditions are pure and elevated, the beams of intelligence find easy access to

the intellect; but if the surroundings are impure and of a low character, these beams will fail to penetrate the mental darkness produced by these surroundings; and as the spirit progresses in knowledge, each class of opinions must in turn give place to that which is higher.

How different is knowledge—positive, immovable, and unchangeable; once gained it can never be lost and no power can destroy it. Your stores of knowledge can be increased but never decreased, for unlike opinions, the most precious and brilliant gems of knowledge that can be gathered from the highest development, will never detract from the first little jewel of knowledge that sent its bright ray sparkling through your soul.

Knowledge proves that *all* are spiritualists (to use a term of the first sphere,) but many minds are not sufficiently developed to seek knowledge on this subject, and allow themselves to be controlled by opinions arising from their surroundings which leave with them the false impression that a marked distinction exists between God's children—that it is an unpardonable crime to think that all will be saved, and they only call those Spiritualists who *believe* that all have a spiritual birth and a spiritual inheritance.

But the belief of an individual in regard to his own or another's condition cannot make or change that condition, and knowledge teaches us that all who have a spiritual birth and a spiritual inheritance (whether they *believe* they have them or not) are spiritualists; and as all possess these spiritual gifts all come under the same class, and the only reason why a portion of you should be called by a different name than your companions, is because you have sought that knowledge which has enabled you to establish a connection with spirits of higher spheres—spirits who return to those they love to share with them the balm of peace

and fruits of knowledge they have gathered.

Then let those who stand on the mountain top, those who catch the first dawning of the day, lose no time and spare no effort in shedding this glorious light on those who dwell in the dark valleys beneath.

The word spiritualist, when in connection with any individual, implies the same as the different names of religions or nations, indicating that which is the most prominent and which predominates in the individual—as the name of a creed or denomination to which he may be attached expresses his most predominant opinions.

We call an individual an Italian. This name implies that his birth-place is beneath the sunny skies of Italy, that by inheritance and through custom, Italian character and Italian influences prevail throughout all his organization; and on this ground (which is a true one, for it is founded on knowledge) *all* are spiritualists. For in every human organization, through all spheres, the spirit is most prominent and predominates. It may at times be clouded by its surroundings; but it is still the predominating power, or else you would all cease to exist; for no human organization can exist until an immortal spirit dwells within it—and every immortal spirit is constantly throwing out in a greater or less degree according to its development a spiritual atmosphere—therefore every human organization dwells to some degree in a spiritual atmosphere. So away with these distinctions for you are all God's children; and let not the prejudice of false education and impure surroundings, build for you a bright temple of gems in the angel world, while this prejudice is digging a deep grave of dark despair for your companions. No! for all this prejudice, this dark deception, must cease to exist before the light of eternal justice as quickly as the snow melts beneath the sun. Yes, though widely different in your organizations and surroundings, you

are every one God's children just as much as all the growth of the earth is the production of nature. The brilliant rose, that has by the most watchful care and studied cultivation, surpassed all its companions in its perfection, is one of nature's gems. The colorless snowdrop that springs forth without care or culture, is also one of nature's gems. The many varied and gorgeous blossoms that can only attract their brilliant hues from the most dazzling rays of the sparkling sun—the mournful ivy that like a broken heart shrinks from the pleasant sunlight and dwells amid the ruins of the past—the rare exotics that can only exist in the intense heat of the tropical climes—the rich evergreen that shrinks not from the northern blast, but increases in strength and beauty, like flowers of truth amid the storms of life—all these are nature's gems, and one is no more hers than another—all are her productions. It is her sustaining power that has brought each one thus far on its way of progression, and if clouds of darkness arise over their paths or over yours, it is because nature's laws are violated—and the highest of all her laws (that which exists in all her productions, through all spheres) is the one that is the most frequently broken—the law of love—pure, priceless, precious love! What language can express its power, strong, unchanging, holy, love? It is this law of love that shall gather *all* of God's children within the gates of Paradise, where weary spirits and broken hearts shall find eternal rest!

The perfectly just man is he who loves justice for its own sake, not for the honors and advantages that attend; and is willing to pass for unjust, while he practices the most exact justice; who will not suffer himself to be moved by disgrace or distress, but will continue steadfast in the love of justice, not because it is pleasant, but because it is right:—*Plato*.

THE SPIRITUAL OFFERING.

PUBLISHED MONTHLY.

NETTIE PEASE FOX, - - - - - EDITOR

TERMS OF SUBSCRIPTION.

One Year,	- - - - -	\$1 25
Six Months,	- - - - -	75
Single Copies, sent postage paid	- - - - -	15
Five Copies, to One Address, One Year,-	- - - - -	\$5 00

Remit by P. O. Order or draft

Address the Editor, 3600 North Ninth Street.

ST. LOUIS, MO., AUGUST, 1877.

Everything appearing in this magazine is original and by the editor unless otherwise credited. The communications and answers to questions are given by the Medium in the unconscious trance.

SPIRITUALISM vs. MATERIALISM.

No II.

POPULAR theology has robbed thinking minds of trust in God, faith in the immortality of the soul, and belief in the truth of religion. Its false and revolting idea of God has driven thousands of humanitarians into atheism; its horrible pictures of everlasting life has caused multitudes to repudiate the doctrine of the immortality of the soul. Its assumed authority and meaningless rituals, have awakened contempt, and effectually concealed the beauty of true religion. To theology can be traced the cause of daily increasing scepticism upon some of the most vital questions of life. The soul has, at last, cast off its

allegiance to this narrow, illogical and tyrannical power, which, at first, was only an abstract idea in the minds of priests, but eventually appeared in the laws, ceremonies, sacraments, schools, charities, and all the social relations of life.

Emancipated from the paralyzing dogmas of theology, without correct, well established modes of thought, or an intelligent appreciation of the verities underlying physical forms, the mind becomes confused in attempting to solve the mysteries of life. In the contemplation of forms and atoms, it loses sight of the realities they represent, and arrives at the conclusion of the materialist, that there is no conscious power which is the cause of life, no mind which arranged the world and grouped the faculties of man in order and beauty; no intelligence which set in motion the laws controlling the solar system with such precise and uniform action; no cause, no mind, a fortuitous concourse of atoms, originated motion, produced living creatures and evolved mind. Here, superficial observers formed their erroneous conclusions, that matter lives feels and thinks; unconsciousness blossoms into consciousness; the distinction between mind and matter vanishes, and man suddenly finds himself in the presence of an all pervading intelligence, which if he does not call God, is as unintelligible, as matter. Thus the cardinal truth of all religions, the existence of an incomprehensible power is unexpectedly arrived at through the materialistic theory. Philosophy makes the same assumption as religion, the existence of a First Cause. Science, though endeavoring to keep within the range of the material world, is constantly expressing the same reality in its attempts to prove the proposition it advances.

Herbert Spencer writes: "By the persistence of force, we really mean the persistence of some power which

transcends our knowledge and conception. The manifestations as occurring in ourselves or outside of us, do not persist; *but that which persists is the unknown cause of these manifestations.* In other words, asserting the persistence of force is but another mode of asserting the unconditional reality, without beginning or end." Upon this point Viscount Amberley, in his admirable work, entitled "Analysis of Religious Belief," says: "Science in a variety of ways admits an unknown power or origin. It does so, first, in a belief in the past and future in the history of the solar system, far transcending the past and future of humanity, or indeed of any form of life whatever, Passing at a glance over our brief abode on the face of the earth, Geology pushes its researches back into the time, preceding by innumerable ages, the existence of mankind; while her elder sister, Astronomy, carries her vision to a still remoter age, when even the planet we now inhabit, was but a fragment in one indistinguishable mass. But it is not only these two sciences that assume the continuance of nature quite independantly of our presence or absence, every other science does the like. The botanist, the chemist, the pyschists, all believe that the facts they assert are facts in an external nature. The relations of which as now discovered by their several sciences held good before man existed, and will hold good after he has ceased to exist. That is to say, there is something more than mere phenomena disclosed by investigation; viz: an external reality, persisting through all time, in which the varied series of phenomena take their rise."

Prof. Huxley admits the existence of an unknown power whose manifestations can be traced through all the evolutions of matter. Thus we are forced to the irresistible conclusion that the ultimate element of all religions is in harmony with the truths revealed through

philosophy and science; for the physical world and the world of mind, the manifestations of nature and the spirit that perceives them, require an origin beyond themselves. The more free the mind from theological bondage, the more familiar with natural law, the higher and broader will be its conception of the great First Cause, of which it is much more reasonable to think of as a conscious power, the objective side of the physical universe, than as matter or substance existing as a connecting link between apparent qualities. If the former conception cannot be received by the understanding, neither can the latter. It is as difficult to comprehend what this supposed matter is, as to comprehend what God is.

[FOR THE SPIRITUAL OFFERING.]

CHILDREN'S PROGRESSIVE LYCEUM,

BY MRS. E. G. PLANCK.

AND a voice was heard saying, "*Gather in the children! Gather in the children!*" And the voice was the voice of a spirit, and the words fell upon the ear and heart of the great Seer of this great century—and his illuminated spirit arose at the call of the angel, and his spiritual vision (piercing the shadows that lie between the two worlds) beheld wondrous and beautiful scenes. There were many groups of children in the Summer-Land, marching with banners, crowned with flowers, and wearing gay badges of various colors; each color bearing a spiritual significance and representing a musical tone. And the faces of these children were angelic, and the singing of their sweet young voices was like music of which we sometime dream, but which we never hear on this earth. The great Seer gazed and listened entranced, his soul

uplifted and glorified, as he received the "*Lyceum idea*" which he has given to the world. What are we doing with this precious "talent?" are we cherishing and improving it, or is it "laid away in a napkin" to rust or perish?

"A child is the repository of infinite possibilities." If this be true, the happiness of the world depends upon the harmonious unfoldment of the children; and the inauguration of the Lyceum system is the first step in that direction. Its floating banners—its gay colored ribbons—its marching and silver-chain recitations—its music and graceful exercises—all combine to harmonize and interest the children (as well as their leaders) and make the necessary conditions to receive the angel influences, that like a cloud of perfume over a bed of flowers, ever hover over the groups of little ones. It is difficult to reach children (even of a larger growth) except through the medium of the senses, and all nature teaches us this lesson. Birds and flowers and murmuring streams—the lofty trees and cloud-clapped mountains—the mossy rocks and glittering caves—all are suggestive, and awaken the inner being to something beyond the mere tangible materialities of life. And looking upward on the calm tranquility of a star-gemmed sky, what eye can gaze unmoved—the spirit's depths unstirred by a mute and wordless worship? Nature speaks too in *music* to the hushed soul till the nerves of beauty thrill—every natural sound is musical, representing some emotion and quickening into life some mental vibration that answers to its calls. Let us have Lyceums then, all over the land, attracting spirit influences in holy benediction—where golden inspirations may fill our souls, a divine incense rising heavenward from the altar of our hearts. Let us "gather in the children" with everything beautiful to attract them. God has made even the insect's wing

a living enamel, and gilded all things with breathing gems—in everything is a beauty as well as use, appealing to our finer senses and awaking the soul to tender and loving aspirations. Let us gather in the little ones with music too, as we guide the little feet in the march of progress. All nature is an instrument, vibrating to the infinite touch of Deity and filling the universe with eternal melodies. Let us have music then where the angels come—and with eye and ear attracted upward, we may catch the gleam of the golden shore or hear from afar the angel songs of the Summer-Land. Give us the national banner too for the children—freed from the myths of past ages, and growing out of the superstitious yet clinging to the present, let us joyfully sing the song of *freedom* in the Lyceum, developing in the minds of these young soldiers of life, that natural and God-given birthright of every human soul—the *liberty to think!* Grown up people (however progressive and intelligent) can never wholly outgrow the prejudices of early education—it is only by unfolding the minds of children naturally and harmoniously that each generation will gradually rise above false teaching and ante natal error. Said our eloquent and distinguished lecturer, J. M. Peebles: “When I was a boy, my grandmother used to say—*never look at the new moon over your left shoulder first—its bad luck James.*”

“I am an old man now,” continued he, “and have outgrown a belief in all such superstitious, but even to this day I would a *little rather* see the new moon first over my *right* shoulder.”

All honor to the noble few who have established and sustained the Children's Lyceums, against opposing influences, and depressing conditions. Let us follow their high example, beginning in our own city of St. Louis, and “*Gather in the children.*”

St. Louis, July 1877.

THE PHANTOM FORM,
OR
Experiences in Earth and Spirit Life.

CHAPTER IV.

THE golden years of girlhood! how fair their dreams, how bright their hopes, how inspiring their prophecies! Their enchanted palaces may fall, their dreams prove meaningless, their hopes turn to dust and ashes; yet they are sweet, the dawn of a new era; happy the heart that is permitted to linger long in this rosy period of existence. I was not imaginative, nature had not endowed me with beauty of face, or perfection of form, nor that quick intuitive perception, which adds a charm to existence. My life had been common place, I had not dreamed of anything out of the ordinary course of events. I wanted to prepare myself for teaching, to attain this object, I bent all my energies. My father's limited means prevented my having the advantages I desired, and alone I poured over the books which were to pave the way for the future independence I craved. The sickness and death of my mother, and the sacred promise I had made to her destroyed my hopes for the future, and compelled me to accept a position, and to perform duties which were very distasteful; nevertheless, I resolved to be faithful, and if necessary, sacrifice myself for the good of those entrusted to my care. My father did not seem to understand the heavy burden that had fallen upon my shoulders; he did not offer to procure assistance, nor did he seem to realize that there was more required of me than I could possibly accomplish. I assumed the entire control of the house; its many arduous duties and the charge of the children, kept me constantly em-

ployed, leaving no time for thought or culture. Sister Eunice kindly offered to assist, but I insisted upon her remaining at school, hoping that some day I might see her occupy the position I had so earnestly desired. My duties almost entirely secluded me from society; I left our home but twice a week, Saturday afternoon to visit our mother's grave and Sunday morning to attend church with my father. I dreaded the approach of the hour when I was to go to the Chapel. It had been no trial to go with mother; I could sit and look into her sweet, patient face, and know that it reflected the purity, and sweetness of a holy life. The earnest words of the Pastor were joyfully received by her spirit, her faith in their truthfulness and power illumined her face and inspired me with something akin to awe. With my father it was different, to me his face was like a mask, which strove in vain to hide the deformity beneath. To my young mind, he seemed while in church, to be acting a part, a character not his own; I think my mother's gentle spirit must have ever held me in check, for after her death I found it difficult to control the impulsive nature, which longed to speak out and assert its freedom. It was only the memory of my sacred promise that prevented.

There was another cause of trouble, my dislike and disbelief in religion was increasing day by day. There was no one to whom I could express my feelings and I shuddered as I thought of my growing sinfulness; and as the weeks rolled on without bringing any tidings from my mother, I began to fear that my sinful thoughts prevented her approach. Thus weary and bodily overtaxed, tortured by contending emotions, my life was becoming intolerable. I felt the need of human sympathy, longed to open my heart to some friend. I had never mentioned the last conversation with my mother. Finally, I resolved to take Eunice into my confidence,

and that night told her of the Phantom Form, of my hope and desire to see mother, and lastly of the religious doubts that were troubling me. Eunice listened with great interest, and putting her arms around me said: "Sweet sister I am glad you told me all, I believe in the Phantom Form, there is in my heart something that tells me it is a reality and that we shall know more of it it by-and-by. I am sure our mother will come, she was so good, her first thought would be to bless and care for us; yes, yes, I know she will come; but with your doubts, I can have no sympathy; our father's faults should not lessen our respect for the religion that our mother accepted as true, and taught us to rely upon as essential to salvation. Your doubts must have been caused by your disappointment. Let *me* stay at home and take your place, I will do the best I can and will get the widow Brown to help. You can pursue your studies and will soon be able to earn something; please do, I shall be happier if you consent." In this way the dear girl continued to talk for sometime, it was sweet to receive her caresses and see her face brighten as she spoke of the future, when I should be independent. I reminded her of my promise, and said: "My darling sister, I have your love, it will give me strength to endure the trials that await me. I feel a vague impression of a coming storm, cling to me Eunice; you are to me an angel of beauty and goodness; I shall not be entirely shut out from the influence of our mother while you are near." As I finished these words a sound near the window attracted our attention. Looking in that direction we saw the stern, dark form of our father, who had evidently overheard our conversation. Frowning upon me, his voice husky and tremulous with anger he said: "So I have a *heretic* in the house, a scoffer at the truths of religion, a believer in ghosts and spectres, a child who reviles and slanders a loving parent, a sister who is pouring the poison of her vile heart over the pure

white life of a child; I have heard all, I know all, Eunice go to your room, to morrow I will see that you are removed from the baneful influence that surrounds you." Then turning to me he continued: "I once had high hopes for you, you have blasted them, you are unfit for any position of trust or responsibility, I shall keep you under my eye, and see that you have enough to employ your hands and brain, and if possible dislodge the demon that has evidently obsessed you; go, go, no more idle moments for you!"

Trembling with fear and dread I crept away, glad to get beyond the glare of his angry eyes, and filled with horror, and a gloomy foreboding at the full meaning of those words. 197

QUESTION.

[From Mrs. Christine Fierman, Kansas City, Mo.]

Does The Doctrine of Spiritualism Make People Better?

ANSWER.

SPIRITUALISM recognizes the existence of an Omnipresent, Intelligent Spirit, operating through force and resulting in the myriad forms of the physical universe. Man's body is the highest result, the perfection of form. His soul, or spirit body is the individualization of force; his spirit the directing intelligence. His material life corresponds to the life of the organic and inorganic world, and the activities of his physical body are carried on by force, independent to a certain degree of the spirit, which is controlled by laws which have only a secondary relation to the material. While the outer body has but one purpose to serve, force has a double duty to perform. After it has finished its work with the material, it forms the spiritual body. So long as earth life continues, spirit must express itself through the double existence;

and its thoughts and acts, will necessarily partake of the imperfections of the instrument. The more perfect the physical body, the finer and better will be the expression of the forces which control it, and the more perfect will be the life of the individual; hence the manifestation of what is termed good or evil may be traced to physical laws. Yet the spirit being perfect, must eventually perfect the instrument through which it acts. From this you will perceive that no theory of life, no system of ethics, can save the individual from the results which flow from the combination of the elements of which he is composed. It is the *body* that you must save. It is a knowledge of the physical basis of life that enables man to perfect flowers, fruit, and animals. Apply this knowledge to man and through his well balanced brain, symmetrical form, harmonious organization, you will have the golden fruits of a broad, noble, useful life. It is only by presenting and impressing upon man the knowledge of the power, and the capacity of the spirit to draw to itself the elements which will enable it to give to the world a manifestation of its divinity; this, and *only this*, will be of value, in bettering the condition of humanity. The mere fact of spirit communion, is as powerless to accomplish this great object. as are the creeds of the church. A *belief* in a dogma, or the acceptance of a fact will not accomplish the desired result. The higher spiritual truths, when they have entered the soul and freed it from the slavery of fear and superstition, and thus becomes a part of the ruling power of life; when the bejewelled crown of love has been placed upon the brow, its power and potency will be felt through the channels of the soul, and its glory brighten the broad universe of life. When *love* becomes the law, the *rule* of action, and does away with the selfishness which exists upon all other planes, and which in Spiritualism

as well as elsewhere, prompts man to seek for pleasure instead of duty, for the good of self, instead of the uplifting of humanity, then indeed will the doctrine of Spiritualism make men better. Yes, Spiritualism in its highest, broadest sense, opens wide the door of progress, mellows the heart, enlightens the reason, strengthens the understanding, and makes men better by showing them how to help themselves, how to gain a victory over the passions, appetites, and imperfections that pertain to the soul. Let our questioner study the *philosophy* of Spiritualism; enter the temple of its *religion*, bathe in the fountain of its *truth* and grow strong by partaking of the spiritual facts and truths it brings. Then it will become to her an angel guide, a staff to lean upon in hours of sorrow; a light to dissipate the darkness that surrounds her, and a humanitarian love that will transform her into an angel of mercy.

QUESTION.

[From A. Buesing, Jacksonville, Florida.]

Is every individual on this earth entitled to a portion sufficient for his support, without buying or renting?

ANSWER.

PERHAPS there is no greater fallacy, than that which teaches the equality of the race, which would obliterate the dividing line, and would recognize no high, no low, no great, no small. It is an admitted fact that a cultured mind will overbalance a score of uneducated men; but the line is drawn before external education is begun. At man's introduction into life, there comes with him a tendency, an inherent capacity for growth; this marks the disparity in children and may be traced to causes resting in the material basis of life. I will not pause to

elucidate this point at present, but pass to the consideration of the question. Men are equal in their demand for supplies to sustain physical life, and in their needs of social, intellectual, and spiritual means of culture. The resources which supply these demands may be divided into what we will term the redundant and the adequate. The air, the water, the land, are *redundant*—*i.e.*, there is an abundance. Food, clothing and culture are the *adequate* resources. The first are man's by right, and should be bestowed on all alike, they constitute a dispensation of benevolence. The second are obtained as rewards, they require effort. They constitute a system of compensation. The first is naturally democratic, the second, in its tendencies aristocratic. Here the first step is taken which constitutes *mine* and *thine*; ownership. Now, remember the selfish and undeveloped condition of man, the authority vested in physical force, the rule of the law of hate, instead of the law of love, and you will readily understand why many are deprived of their inalienable rights. Intellect is rapidly gaining power, gilded by the golden sun of spirituality. When the Divinity within, shall have become sufficiently unfolded to light, warm, and glorify the intellectual life, then each individual will be secured in the possession of a home. But the time will never come when the adequate resources will be supplied without exertion, and the law of compensation done away with. There *will be* a more universal distribution of the necessaries and luxuries of life. Education will become more general, but the difference in the quality of soul essence and of inherited tendencies will always exist.

IMPERFECT COPIES. After mailing our July number we found that by a mistake made by the binder, there

were some imperfect copies—made so by wrong folding. If subscribers who have received imperfect copies will notify us we will immediately make all right by sending others.

SPIRITUALISM, *Cui Bono*. We welcome to our columns the contributions of Wm. Emmette Coleman, a gentleman of scientific and literary attainments, well qualified to elucidate the subject chosen. He is an able exponent of the Spiritual Philosophy, and competent to warn of dangers without and within our ranks, and as a writer is widely and favorably known. The article commenced this month will occupy about the same space in several numbers and will interest every reader. Contributors for the OFFERING are as free to express their thoughts, as ourself, and are alone responsible for them. We may in some things differ in opinion from correspondents; probably no one expects the OFFERING to reflect only the ideas of the editor. Let us have if need be “the storm and the tempest of thought and action.”

SPIRITUALISTS AND LIBERALISTS! It is for you to answer the question: Shall *our* publications be offered to the people at as low a price as others? We have made a beginning, will you sustain us? The July OFFERING contained *forty six* pages of reading matter, and from many of our best minds, come words of commendation. The August number is before you, fully equal to any that have preceeded it. For variety of subjects and scintillations of thought from our very best writers, it will compare favorably with any publication extant. The effort we are making, is to present to the public all this for \$1 25 per year. Will you, by calling the attention of all Liberalists to it, and solicting subscriptions, make our effort a success? The question is: Shall *our* literature be made as available to the public as any other? kind reader, the response must come from you. The conflict between the old and the new; the barbarisms, political and religious, of the past, and the dawning light of the new dispensation is upon us! We rejoice to bear a part in that conflict, and shall be thankful to all who aid us financially, by pen, and by kind words.

CORRESPONDENCE

DEAR OFFERING:—I have just laid aside the July number after a careful perusal, I feel a strong inclination to help you on in your arduous undertaking. I enclose my OWN, and the subscription for one other, send it to whoever needs it most. Brother Jamieson is a staunch radical, and as I incline to radical ideas, I freely indorse his sentiments. It makes one sad to see the coldness and indifference of many Spiritualists, in the good cause, but we can “possess our souls in patience.” The ideas of one generation are by the next considered, or perhaps adopted.

The world has donned its “seven league boots” and is stepping on far, and fast. We live in a glorious time, this closing nineteenth century, even if we do see a Bradlaugh and Besant imprisoned in England, for publishing what Malthus long ago published; and the only sin is, it is giving cheap information to the poor.

Ah, it is glorious to realize that martyr’s blood flows in modern veins, for it is just as much martyrdom to endure the jibe and sneer of social ostracism, for years, as to mount the funeral pyre and die in one grand flame.

I fancy that few people like Col. Ingersoll less for his honest radical sentiment; and the human heart always rings responsive to true courage. But when one recalls the fact that Train was imprisoned for publishing Bible extracts alone, and the whole was denounced as “Obscene Matter” one feels as if things were mighty mixed somewhere.

I was sorely disheartened when Cook first came here professing to expose Spiritualism, but I now think he did us much good. I have had notes of inquiry from several parties asking me for books, and information on the subject of our soul-cheering cause since he left here. It is sapping and mining the churches and so common is it now becoming to find Spiritualism among the members there is a tacit ignoring of the fact. Much capital was made off R. D. Owens brief derangement; but when a famous minister is crazy as a loon, and declares he must beat his wife to appease an angry God, they are as silent as death. Crowell’s statement concerning insanity is an unanswerable argument, and tabulated statements give three per cent to the clergy alone.

Your correspondent’s comment upon the “hanging of those men here, in the Parish Prison, is not half severe enough. The times in its comments devoted three or four columns, and for weeks kept the public posted with all the nonsense of the religious efforts in behalf of these men. Each was a hero for the time, and the moral effect was almost equal to an inhalation of morphitic vapour from some foul pit. As soon as I can do so I will give you an account of some singular suicides that have taken place in the station adjoining the Parish Prison, where these men were hung.

I do not believe that we begin to comprehend the vast number of people who do believe in spirit communion. I find them as thick as leaves in vallambrosa. A friend of mine passed over a few days ago and in full possession of his faculties, talked to his wife on one side of his bed, and to his spirit friends on the other, saying that his mother and sister were comforting and sustaining him in his dying hour, just as his earth friends cheered and loved him on this side. The christian stands with folded arms and his argand "Thus saith the Lord," while the materialist is weighing the "sacred book," in a test scale more crucial than it has ever endured, and shouts defiantly, "away with your myths and fables, we'll none of it, give us facts."

Science wearing over her grand, cold whiteness, the single garment woven in the loom of the real—a veritable Iconoclast, smites down images however sacred, and despite the tears of faith, or prayers of love, weighs and tests, denounces and condemns all, save matter that she can handle and weigh, or figures she can count. The Spiritualist bears the sole banner on which the words "Immortal Life" are blazoned, and he stands battling like a giant for the truths of immortality their sacred book contains; parallels so called miracles with fact, and says: "the law is immutable and changeless, the same yesterday to-day and forever," and on the testimony of men now living, that book stands or falls. Divest it of its Spiritual truths and it falls to the ground a mass of confused and contradictory history.

Yours,

NEW ORLEANS, July, 1877.

E. L. S.

JAMIESON'S EIGHT DAYS DISCUSSION. The questions to be discussed were as follows: Are the phenomena of modern Spiritualism produced by the spirits of departed human beings? Jamieson, affirms. Are the doctrines of modern Spiritualism immoral in their tendency? Craft affirms. Are the doctrines of modern Spiritualism moral and ennobling in their tendency? Jamieson affirms. Are the teachings of the Bible and Christianity, moral and ennobling in their tendency? Craft affirms. This debate is in progress at Linesville, Pa. As we go to press. A. N. Craft of Ohio, with whom our friend Jamieson has come in contact is said to be one of the ablest speakers of the country, if so, the discussion will be interesting, for it is seldom that the enemy can be induced to come out from behind their entrenchment (the pulpit) into the open field; and it is seldom indeed, that Jamieson can find a foeman worthy of his steel,

[Written for THE SPIRITUAL OFFERING.]

SPIRITUALISM—*CUI-BONO?*

BY WILLIAM EMMETTE COLEMAN.

[Fort Leavenworth, Kansas.]

NO II.

SPIRITUALISM likewise annihilates all ideas of an angry, jealous God—a personal Deity enthroned in solemn awe in heaven's palatial courts, surrounded by serried cohorts of winged angel ministrants, creatures of his sovereign will, the messengers of his capricious mandates to Cosmos' remotest bounds; exacting servile submission and slavish adoration from all in earth and heaven, sea and sky; controlling, by his arbitrary, fitful fiat, the thunder's startling peal and lightning's fiery glare, the shifting, whirling tornado and burning sirocco blast; dispensing or withholding, *Ad-arbitrium*, the cooling, refreshing rain, the drifting, "beautiful snow," or the pelting, devastating hail; through whose elective pleasure, famine and pestilence stalk through the land, and loathsome plagues desolate sin-cursed humanity; a savage monster, creating, for endless woe and deep damnation's urid depths, millions of undying souls, mockingly termed his children; a ruthless, malignant fiend, incomparably exceeding in villany atrocious, and meanness base and hellish, his chosen fellow-sportsman in the game of pitch-and-toss for human souls, vulgarly ycleped "Old Nick!"

This imaginary divinity, ruling with iron hand o'er saint and sinner, pope and thief, Spiritualism dethrones, substituting therefor the Great Positive Mind—the Infinite Spirit of the Universe—the totality

of all laws, all principles, all forces—the unitization of all intelligence, the focalization of all power, into one distinctive whole; matter being his (or its) body, spirit his soul, and intelligence his inmost essence, thus comprising all that is—the universe of universes; the laws of nature being the expression of his mode of existence, never created, never destroyed; he being devoid of arbitrary caprice or vacillating volition, fixed, unchangeable, eternal!

This rational conception of Universal Being, in consonance with the plain teachings of Reason, Common Sense, Intuition, Nature, and at one with scientific induction and philosophic deduction, is gradually permeating the world of mind and thought, and largely through Spiritualism's demonstrated verities. Once more may the world's thanks be well extended to Spiritualism and its celestial advocates and teachers.

6.—Heaven—what is it? A place in some obscure part of God's universe, where a few sanctified and sanctimonious pietists will wear golden crowns, play golden harps, wave palm branches, and chant interminable psalms around the throne of the Great I Am forever and for aye? Such is the popular conception of Heaven, but such a place Spiritualism knows naught of, but instead a rational, natural, human existence, a solid, substantial world, a purified and beautiful earth (so to speak), with undulating hills and verdant valleys purling streams and fragrant flowers, meandering rivulets and glassy lakes; with wealth of field and forest, grotto and bower; with sportive lambkins and paradisiacal birds; with towns and cities, hamlets and villages, brotherhoods and associations, schools and sanatoria, colleges and laboratories, museums and observatories, newspapers and libraries, theatres and art-galleries, temples and towers, *chateaux* and palaces, rural cottages and stately mansions. A sphere where

each and all have homes real, substantial, true, unencumbered with deed or mortgage, but held in fee-simple by each occupant; where every soul has all things requisite for its use and benefit, according to its desire and needs; where no one owns, or is allowed to possess, more than can be utilized for his or others benefit; where hoarding and the miser's occupation are unknown; where the only poverty seen is poverty of soul, of mind, of virtue, of intelligence,—the only riches, wealth of purity, wealth of wisdom, wealth of love, wealth of right thoughts and right deeds.

Contrast this reasonable Heaven, where every legitimate desire finds, in time, its full fruition; where all the ties of affection and consanguinity are doubly cemented; where all true-mated souls—husbands and wives—are joined in union Heavenly, eternal; where children and parents meet in glad harmonious families; where kindred souls and bosom friends each finds his *fidus Achates*, heart to heart and soul to soul, in one vast brotherhood of love!—contrast this with the aristocratic, seven-by-nine, psalm-singing, golden-streeted Elysium held up for our attainment—offered as a reward for self-debasement and groveling lick-spittleism,—a royal bounty vouchsafed to those feeble-minded, tremulous souls who, conscious of their own paucity of virtuous endeavor and poverty of worth and righteousness, hope, by confessing reliance upon the vicarious merits of a holy scapegoat, to thereby secure for themselves a front seat in the select Jehovistic choral band,—“that tuneful quire” making the Judean Olympian Hights resonant with the twang of thousand-stringed Jewsharps, the doleful caroling of the Lamb's redeemed, and the melodious warblings of the four great beasts encompassing the throne. singing both day and night unceasing and indesinent.

The Heaven of the Spiritualist is, also, very largely

devoted to intellectual and moral culture—development of the soul in all possible directions. All the powers and faculties of the mind will be fostered and cultivated—trained into full exercise and vigor. The Arts and Sciences, Poetry, Oratory, Music, and every accomplishment mental and spiritual, inherent, in greater or less degree, in every human soul, in due time will be thoroughly nurtured and cultured by all; and, keeping pace with the intellectual, the moral nature will be fully expanded in all directions, the whole character thus being rounded out into perfect proportions,—charity, purity aspiration, truth, fraternity, adorning every soul, and Heaven an Eden of joy and peace, unity and love.

For the better elucidation of the point in hand, it has been deemed fitting, in the foregoing, to use the term Heaven in its generally received acceptation as expressive of a locality—a place, rather than in its true Spiritual signification as indicative of a mental condition—harmony of mind, as usually employed in Spiritual literature.

7.—Among the many prolific causes of vice and crime so rampant in the earth, probably none have exceeded; in their dread effects in that direction, the dogmas of the forgiveness of sin and the vicarious atonement. As incentives to evil doings they stand unrivaled—unapproachable. More pernicious theories of human responsibility and of the Divine Economy can scarcely be inculcated. Both of these sin-engendering, crime-producing theological tenets are overthrown by Spiritualism, which affirms, in thunder tones, that no such thing as forgiveness of sin exists anywhere in universal nature; that the penalty invariably follows every infraction (so called) of natural law, whether in the physical or the moral realm. It is apparent that all violations of physical law (as they are termed) inevitably carry the penalty with them, but with spiritual—mental—moral in-

fringements of established law, it has been held the opposite—that, through faith in, or mere assent to, certain “mysteries of godliness,” certain incomprehensible hypotheses, all moral penalties can be avoided, all soul-disfigurements be removed *instanter*; that the full penalty for all moral imperfections was paid over eighteen centuries ago; that by the simple consent to the fact of such vicarious atonement having been made for our sins and crimes, with request that the merits thereof be placed to our credit, behold! we, though “as scarlet” in sin, become “as white as snow.” Merely believe that—

Jesus died and paid it all,
All the debt I owe,

and that there is nothing left for us to do, and no matter how deep-seated our offences, how deep-dyed in criminality, or steeped in selfishness and blood from head to foot we may be, we are at once transformed into shining saints, worthy of companionship with such kindred spirits as Abraham, Isaac, and Jacob, Lot and Moses, David and Solomon, all washed clean in the blood of the Lamb.

In negation of all this, the trumpet-tongued angels from the spirit-clime proclaim, that as you sow, so shall you reap; that be sure your sin will find you out; that for each single violation, neglect, or omission, of any moral law, the full penalty inevitably ensues, and no power in earth or heaven can prevent it; that all atonement for wrong-doing must be made by the offender in person, and no one else; that each individual soul must shoulder his own errors, his own mistakes, his own crimes, his own villainies, every one of which must be outworked, outgrown, by continuous effort and protracted exertion; that the last farthing must be paid ere you be released from the dungeon-house created around you by your own misdeeds; that neither calls for help from, or reliance upon the merits of, Christ or

Jehovah, Peter or Paul, will avail you aught; that there is no escape from wrong-doing save in its abandonment and strenuous endeavor to rise superior thereto, which, in the end, will undoubtedly be crowned with success. ample, full, complete.

The destruction of the execrable and trebly-baleful doctrines of vicarious atonement and sin-forgiveness entitles Spiritualism to the boundless, fervid, and fervent gratitude of every denizen of earth.

8.—Spiritualism cultivates our self-reliance, our manliness and womanliness, bidding us stand upon our feet, erect, Godlike, free,—affirming—to use a homely but expressive phrase—that “every tub must stand upon its own bottom;” that by our deeds are we justified or condemned; that each one is compelled to work out his or her own salvation, not, however, “with fear and trembling,” but with courage and hope, prompting us to every good endeavor, inciting us to purity of life, uprightness of character, nobleness of soul,—these qualities alone being of value in the spiritual state. It teaches us, likewise, to call no man Master, but to cultivate our own individuality; thinking, reasoning, and acting for ourselves, regardless of what the Bible or priest, Christ or clergy, may say. Be true, it says, to your own God-given powers of mind and soul!

“To thine own self be true;

And it must follow, as the night the day,
Thou canst not then be false to any man.”

If you have a thought, express it,—it may be false, it may be true: if false, the error will be shown; if true, its soundness be demonstrated. Be ever open, however, to relinquish any thought or opinion, how deeply cherished soever it may be, if shown to be untrue, and judge the truth of all opinions, precepts, ideas, in the light of pure reason, unbiased by personal predilections or partisan prejudice. Seek ever one thing only:

TRUTH, and this for its own sake alone, because it is truth ; when found, cherish it as the apple of your eye,— uphold, defend it at all hazards, on all occasions ; yet regard not that as truth that is not based upon calm research, patient discrimination, and purest reasoning, being in strict accord with Nature and her immutable teachings.

These are the paramount injunctions of the Spiritual Philosophy, calling men to a higher, purer life, to a nobler, sweeter existence, to manly self-reliant individuality of character, freed from the restrictions of musty sacred creeds and mouldering holy books ; freed from the baneful influence of mitred prelates and pompous bishops ; regarding all good books as guides and helps ; all good men and women as inspirers, teachers ; all codes of thought, assistants, monitors ; the human reason and the human conscience the only arbiters between their respective claims and merits, decisive of the good, the pure, the true, the right.

9.—The world is fearfully cursed with creedal sectarianism ; where'er we look, whether among Christians, Moslems, Buddhists, or what not, we find jarring and conflicting schisms, sects, and sectaries, each opposing, denouncing vehemently all others save its own. Discord and strife incessant fill the earth, produced by clamorous propagandists of adverse, clashing dogmas, alike unreasonable, alike inimical to man's highest welfare. To still the troubled waters, to calm the raging tumult, Spiritualism, heaven-descended, appears on earth, refusing ever to be considered as a sect, defying cramping organizations, ambitious leaderships, and creed-bound limits ; its principles leavening all sects, all creeds, liberalizing, rationalizing them, bringing their adherents closer and still closer together in friendship, amity, and love : without church, priest, or minister, with scarcely any organized effort to that end,

we yet perceive how vast has been its growth, how mighty its evolution—progress. Its beneficent influence is seen in literature and in theology, is felt in the political arena and in governmental statute, in the halls of finance and the busy marts of trade; its irresistible power reaching e'en the *penetralia* of church and state, school and family, gradually breaking down the barriers of creed and caste, uprearing, on firm-cemented base, the nobler structure of Universal Fraternity, Brotherhood, and Love. Its mission, in this respect, is onward, conquering and to conquer, ultimately subduing all forms and phases of sectional and sectarian antagonisms, merging them all into one grand consolidated phalanx—a United Humanity. Heaven speed the day!

[Written for THE SPIRITUAL OFFERING.]

STRAY THOUGHTS ON SPIRITUALISM.

By JOSEPH E. LUDLAM.

CHAPTER I.

ONE of the most striking features of this new Dispensation is the doctrine, that the eternal duration of our conscious personality is part and parcel of the Uniformity of Nature; in other words, that it is the result of the working of the unchangeable Laws of the Universe, and not a prize purchased for us from a Gracious Father by the mysterious atonement of a still more mysterious "Son." The self-evident contradiction between the old theology and the new, should not be lost sight of. It is not a fact of which we need be ashamed or desire to keep in the background. It is owing to the non-recognition of this cardinal distinction between the two systems, that some of the most gifted and cultured Spirit-

ualists have been led to make laborious efforts at reconciling Spiritualism with "Primitive Christianity." Similar attempts at "reconciliation" were made in the case of the more physical Sciences, as they severally emerged into public recognition. The most strenuous efforts were put forth to wed them to the old theology, but the result has been a total failure. And so it will prove with this crowning Science of all—the Science of immortality. It is to Nature, and to her alone, that we must look if we wish to build on the impregnable basis of facts. As Wordsworth truly remarks:

"On the solid ground of Nature
Builds the mind which builds for aye."

But it necessarily follows that if our future life be a "natural" continuation of the present, and not a miraculous transformation, then some indications of the fact must be involved in that bodily and mental constitution we now possess. Judging from the analogy of Nature, and from the history of scientific progress these "indications" would not be apt to lie on the surface—rather the reverse. Again and again has Science flatly contradicted those deductions which are drawn by the unaided senses. To the latter, the earth is immovable; the stars but little sparkling dots densely crowded; the air is devoid of weight, and all things appear to speak of a miraculous origin. Science has forever routed these conceptions, and may we not safely prophesy that, although to all appearance, man's existence terminates with bodily death, this illusion, based on a superficial view of Nature, will be as thoroughly dissipated as those just mentioned.

Hence an important duty is thrown upon us to probe as far as possible into that Nature wherein "we live, and move and have our being," to see if we cannot discover some solid basis for our knowledge, irrespective of all supra-mundane manifestations. Such a proposi-

tion will probably displease, or at least be distasteful to many Spiritualists. It is to be deplored that with too many, these manifestations from the departed are regarded as the Alpha and Omega of Spiritualism. The broadest distinction is drawn by this class between the work of spirits clothed in visible bodies, and those whose forms are invisible. All the grand utterances of ancient and modern Seers, all the sublime masterpieces of Music, Painting, Oratory or Literature, all the gigantic efforts of master minds to penetrate the secrets of Nature, are treated with contemptuous indifference. And why? They emanated from mere men. But let trival, unimportant "messages" come to us from the other side," and they will be eagerly sought for and prized as the one thing needful. And why? They emanated from spirits: Can we blame Professor Tyndal for stigmatising such "Spiritualism" as "intellectual whoredom," and a "degrading superstition." We may justly regard these manifestations by and communications from the invisibles, as one of the crowning glories of our age. But it is but one out of many. Spirit is manifest everywhere, and its manifestations should be prized, not according to the quarter from whence they emanate, but according to their intrinsic value.

Further, the class of Spiritualists we are now criticising run directly contrary to the teachings of our greatest ancient and modern Mediums. "For knowledge which is intrinsically elevating and eternal," says A. J. Davis, "we must consult only the everlasting and unchangeable principles of Nature." And if we go back eighteen centuries to the time of the greatest spiritual teacher the world has ever had, we shall find that a slight change only is needed to render his utterances in exact accord with the truth just quoted. For Christ's "Our Father which art in Heaven," we have but to substitute

that infinite Father-Mother Presence which men term Nature, and we shall find his sayings replete with the highest wisdom. Let Spiritualists ponder the words, "ask and ye shall receive; seek and ye shall find; knock and the door shall be opened unto you." For fourteen long centuries this command was obeyed to the letter by the Christian Church. With what result?

The epithet, "Dark Ages" so justly applied to this period of human history is a sufficient answer. When however, men arose, spirits in visible forms—who directed all their "asking," "seeking" and "knocking" to the enlargement of a knowledge of this infinite universe, how richly have the words of Christ been fulfilled, and are daily being fulfilled with ever increasing results. These patient hard-working flesh covered spirits termed Men of Science, have brought to us a far deeper, wider, grander, "Divine Revelation" than was ever dreamt of by Jewish, Prophet or Christian Apostle. Still it is but the morning dawn compared with the mid-day glory which is yet to be revealed. Hitherto this Revelation has ministered more to man's physical wants and comforts, and to gratifying his intellectual curiosity, but this is owing solely to its recent advent and immature condition. What Nature has to tell us of our immortality must be gathered in precisely the same mode, with the same patience and perseverance, as we have accumulated our knowledge of her physical domain. Had the "Dark Ages" been ages of investigation, the knowledge would have been acquired long ere this. But it will be attained at last, and Spiritualism, brought within the "Circle of the Sciences," will be the crown and glory of them all. Meanwhile let us see how far the great mass of knowledge so laboriously gathered on this side affirms the teachings coming from "the other side the River."

[Written for THE SPIRITUAL OFFERING.]

DRIFTING LEAVES.

BY S. B. BRITTAN, M. D.

RELATIONS OF GENIUS AND ART.

THE great musician not less than the true poet must be born. He can neither be made by wise masters nor by severe studies, unless Nature has furnished the requisite materials. Genius may, and it often does, exhibit itself without the discipline of education; but in such cases it is liable to run wild in its luxuriance or become delirious in its revelry. It is only when genius and applications are properly combined that we witness their legitimate triumph in a profound comprehension of scientific principles, and in the development of the most accomplished art. It is especially when observing the career of persons who thus unite these great elements of power, that we are made to recognize the force of the Latin proverb:

“Palma non sine pulvere.”

The truth is confirmed by our observation of men, that no one gains the palm who idly rests the chances of his success upon the possessions he has inherited. Many a young man, endowed with rare natural gifts, has made the fatal mistake of presuming that nothing more was necessary to secure the highest eminence. Such men, by neglecting the proper discipline of their faculties, forfeit their right to the powers conferred upon them, and, in the end, having disappointed the hopes their early promise had inspired, they sink into merited oblivion.

THE ARGUMENT OF THE BELLES,

There are certain gentlemen who complain of the extravagance of ladies, as displayed in their wardrobes and the little arts they employ to augment their personal attractions. The manner in which our fair friends meet these charges is ingenious and unanswerable.

They say that a lady who disregards the fashions, in matters of dress, receives no attention if she goes into society. Miss Viola is marriageable and might be pleased to consider a proposal, but she insists that a young lady has no fair chance of getting a husband unless she is well dressed and moves in fashionable society. The prejudice of the old folks against gay colors and Madame Demorest depreciates her stock in the matrimonial market. The very men who talk the loudest about the extravagance of ladies' wardrobes and toilets, pass by a plainly dressed woman without noticing her, while they are dazzled and entranced by an elegantly draped figure. Even the gray beards—in spite of failing vision and the rheumatism—are on the *quivive* in the presence of the gayest belles, and will quicken the movement of their gouty limbs in the chase after butterflies.

A VITAL AND REMEDIAL AGENT.

That Electricity is disengaged by all the chemical processes and organic movements of living bodies, and that it is the agent of all sensations as well as of the vital voluntary motion, there can be little doubt. The brain and nervous system constitute a powerful vital battery with innumerable lines of telegraphic communication, connecting the spirit with every part of the body and the external world.

In his work entitled "Instinct and Reason" Alfred Smee, F. R. S., furnishes illustrations of instruments representing certain organs of special sensations, and by which odors or flavors were conveyed along suitable conductors to a given point—precisely as they are transmitted through the nerves to the sensorium—and in a manner similar to the recent transmission of sounds by the telephone. It is true Smee's artificial organs of taste and smell were but a poor representation of Nature's perfect work. They, however, served to illustrate the fact, that the aromatic properties of different substances may be transmitted by means of voltaic currents, and hence they are both curious and important as experimental illustrations of the science of sensation.

As Electricity plays so important a part in the

phenomena of life, sensation, motion and thought, it will readily be inferred, that whoever knows how to regulate the distribution of this subtile principle in the human body, must possess a mysterious power over all its conditions. He may influence the circulation of the fluids; increase or diminish the organic movement; allay inflammation or prevent a paralysis; subdue pain, nervous irritability and mental excitement—all by the most speedy and certain methods.

FLATULENCE OF THE MIND.

The world is full of pretenders to a knowledge of science and art, and the sphere of the learned professions is crowded and infested by a multitude of sciolists whose immeasurable self-estimation constitutes their principal hold on public confidence. Shallow water, when in motion, makes the most noise, and the people who know the least are the loudest in the assertion of their claims. They may prosper so long as the public is pleased to take them at their own valuation of themselves, but their success does not indicate the measure of their merits. What is reputation with such hollow pretenders but a mere bubble, that floats on the current of the popular impulse? The first breath of fearless criticism is like the trumpet that summons them to judgment. They may have been airy, conspicuous and aspiring; but once prick the balloon that upholds the heavy ballast of their claims and they suddenly collapse and disappear.

THE LADIES ON THE LAWN.

In the inspiring Spring and the glowing Summer time, many radiant forms and charming scenes invite attention. The fresh verdure and the fragrant flowers; the matins of early birds; merry maids in muslin, with mallets in their fair hands—what charming figures and *striking* attitudes!—clear skies and blue eyes; light footsteps tripping among the violets, the dandelions and the daisies; zephyrs at “hide and seek” among frills and flounces; and airy, invisible hands parting and lifting the amber-hued and golden clouds from youthful brows, fair and radiant as the “Queen of the May.”

Such are the objects of grace and beauty that sport upon the lawn; that tempt us from the *sanctum*; that might even win an anchorite from his solitude; creatures that haunt the imagination by an omnipresent life and mysterious impersonations.

“And now the violets grow more bright,
In loving eyes that seldom weep,
While fairies throng the earth at night
And sing to maidens in the sleep.”

I heard a voice at early dawn,
It lisped my name and softly said,
Wake up, my dear, for well you may,
Since I am here to play *Croquet*!

THE MINISTRY OF MUSIC.

Music is the one universal language that gives expression to the purest and deepest emotions, and to the most ennobling sentiments and ideas. There is something like a divine gospel in the laws of harmony, and he is a worthy minister who best succeeds in comprehending that gospel, and in giving expression to those laws. We need music to soothe the trembling nerves when the daily conflict is over. It is the holy fire that tempers our wayward passions, and lifts the soul into communion with divine realities.

“And when the spirits mild and genial ray
Around the frozen heart begins to play,
Music’s soft breath falls on the quivering light;
The fire is kindled, and the flame is bright.”

HISTORIES IN THE STONES.

We lack the space and perhaps the science to translate the natural history of the precious gems, and do not propose to write a treatise. The subject however embraces many elements of curious interest. This is especially true of the largest and most valuable diamonds in the world, each of which has an individual history, may be identified by experts and shown to involve relations to distinguished persons and events. The process of the formation of the diamond would furnish a theme for a profound chapter. How Nature

converts black charcoal, or simple carbon, into the primitive crystalline form of the pure and dazzling octahedrons that sparkle on delicate fingers, on the bosoms of princes and in the crowns of royalty! How the brightest things come up from "the blackness of darkness" as stars flash out of the depths of midnight.

The oriental rubies and sapphires; the treasures the poor pearl diver brings up in the bivalve mollusks on the coast of Ceylon; emeralds from Peru and opals from the Indies---in all these Nature records, in ever varying degrees of light and shade, the fine but enduring lines of a mysterious and brilliant history. Samples of all these and many others, polished by the skill of the lapidary, may be seen flashing their iridescent light from the show cases in the shops, and from many forms of grace and beauty in the streets.

INVOCATION.

OUR FATHER! thou eternal one,
 Who formed the earth and shining sun;
 Thou who hast made the deep blue sky,
 And placed the golden lamp on high;
 And hast hung the clouds, a tinted screen,
 This earth and yon fair world between;
 Thus, thy wonders man can see,
 On rock, and wave, and forest tree.
 Down in the deep and dismal mine,
 We see thy sparkling treasures shine;
 Far down beneath the rolling waves,
 Where mermaids tread the coral caves,
 Deep down on ocean's jewelled floor,
 And in the veins of glittering ore,
 As on rock and shining strand,
 We trace the impress of thy hand.
 Spirit of power! at thy command
 The giant mountains took their stand;
 The water from the dry land broke,
 And bowed obedient to thy yoke.
 The darkness from the cold earth fled,

And sun, and moon shone over head ;
 Thus, in obedience to thy perfect law,
 The world was formed without a flaw.
 O thou ! whose perfect laws we find
 A guide to man's aspiring mind,
 We seek now as in days of yore,
 For light from thy exhaustless store ;
 And as the darkness of this world,
 In the tartarean pit was hurled,
 So may the shadows that we find
 Clinging around the human mind,
 Be scattered by thy flaming sun,
 Whose beams to every clime shall run ;
 Until each child of earth shall be
 From doubt and superstition free ;
 And by all it's clearly understood ;
 THAT TRUE WORSHIP IS THE DOING GOOD.

[Written for THE SPIRITUAL OFFERING.]

FOOT PRINTS OF PROGRESS.

BY W. F. JAMIESON.

No III.


 WILL now proceed to introduce a mass of evidence from the New Testament that the religion taught by Jesus Christ and his apostles is a system of true worship, calculated to make men and women better, wiser, freer and happier, in both this life and the life to come. What can be of greater consequence to the race than a religion which has for its aim the improvement of the condition of mankind in *every respect*? Is not this the grandest object any religion can have? After I have brought forward the voluminous and overwhelming proofs from the New Testament that the religion of the Nazarene and his apostles is just such a pure system, then the next point for me to prove, will be that modern

Spiritualism is an equally pure system. Is it designed to make people better, wiser, freer, happier? If it is who will have the temerity to say that it is not the same? Who will have the presumption to assert that two systems, or, more properly speaking, the *one system in two different ages*, (for Spiritualism of to-day is the religion which was taught by Jesus and his apostles in Judea eighteen hundred years ago, fundamentally the same,) who can affirm that the religion they taught is in any essential point different from that which we call modern Spiritualism? They are both spiritual; both from the same source—the Spirit land—both inculcating the same leading principles; both teaching that worship of God is inseparably connected with doing good to man; both accepting truth from any source; both teaching that “the truth shall make you free;” both proclaiming that the grand destiny for mankind is to grow in the knowledge of truth forever; both instructing us that man’s condition in the next world is according to his life on earth; both recognizing an intercommunion between spiritual beings from the other life and people on earth; both demonstrating, or “bringing to light,” immortality and spirit communications by the same “spiritual gifts;” both given over by superstitious, bigoted sectarians to the tender mercies of a mythological devil. If all these points of resemblance, without a single essential difference, do not constitute the two systems the same, what would be necessary to make them alike? Who can prove that any system, which like modern Christianity “is separate and distinct from morality,” has any likeness *whatever* to the religion taught by Jesus and his apostles, so far as it pertains to humanity? *Their* religion was *not* “separate and distinct from morality,” a mere “system of belief about man’s Spiritual existence.” That would make of religion but a mere *opinion*, a *theory* having

nothing to do with virtue, goodness, or any of the relations of human life. Roman Catholicism is better than such a religion. I am glad that Spiritualism is not such a system as that. I believe that Protestant orthodox people hold that religion is far more than a "belief about Spiritual existence." Indeed, I know they do.

Jesus taught that a good moral life is a truly religious one; that true living is the best religion; that any system that has for its aim the *improvement and happiness of the human family*, here and hereafter is what man needs. This too, is what the New Testament represents. The religion of Jesus Christ and the apostles consisted in *good works*! I say this notwithstanding some declare, in a sneering manner, that no man will ever obtain Heaven on his own merits. The New Testament religion teaches that no man will ever obtain Heaven in any other way than by *earning* it—working out his own salvation from error and evil, and when that is done heaven will be won, and hell will be shunned. Hell is discord, Heaven is harmony.

There are many other points of resemblance of a purely spiritual character, to give the details of which would be equivalent to quoting a large portion of the New Testament. Spiritual beings sang in mid-air at the birth of Jesus. The orthodox theory that those spiritual beings were not the spirits of the departed, is purely a negative theory without a single fact to support it. On the other hand, it is completely refuted by the fact that some of those spiritual beings are identified in the New Testament as *men who once lived on earth*, and are even called by name! "And there appeared unto them Elias with Moses: and they were talking with Jesus."—Mark ix: 3. Could anything be more plain? Jesus himself, after his crucifixion, communicated with his disciples, frequently appearing and

vanishing. He told them he was always with them. He did not, so far as we know, go to the world at large and show himself. Nor, for some reason, do spirits to-day converse with everybody. In this fact the systems resemble each other. There are psychic laws which quite fully explain this peculiarity of both systems.

Paul was converted by a spiritual manifestation and eloquently advocated Spiritualism afterwards. Acts ix: xxvi. Paul, like modern Spiritualists was always ready to discuss, and for the sake of discussion, met with his opponents in daily disputation. There is nothing the modern Christian Church so much fears as agitation of thought; it pronounces debate unprofitable. Peter, Paul, James and John were all mediums. They had pentecostal seances, visions, tongues, healing. Spiritual gifts were much prized. Men and women of no learning were inspired, and the wise confounded. The "spirits of the prophets" were "subject to the prophets."—1. Cor. xiv: 32. And how is it to-day? Boys and girls impart to the listening multitudes knowledge which they themselves never learned. Knowledge of historic lore expressed in classical language, and for the accumulation of which more years would have been required than the mediums had lived.

Primitive Christianity throbbed with the vitality of the *spiritual* idea, the loss of which the modern church bemoans. In the fourth century ecclesiastical despotism, a union of Church and State, was built upon the ruins of Spiritualism, and a large portion of the race slumbered through the dark night of a thousand years. The dawn is breaking!

Jesus never liked the Jewish religion; it had the form but not the substance of godliness. He never had an exalted opinion of people who were constantly bab-

bling about their own piety, who were full of doctrine, tradition, mere belief, strict observers of the ordinances of religion, but considered it no part of religious worship to relieve the suffering and wretchedness at their own doors. In plain scathing language he condemned their God-worshiping and man-despising religion. They might pray; keep the Sabbath-day holy; pay "tithe of mint, anise and cummin," and so on to the end of the chapter of their religious "tom-fooleries," but unless they helped the poor, rescued the fallen, visited the sick, and fatherless, their religion was but a hollow mockery. See Matt. xxv: 42-45. On the other hand, those who will have performed deeds of kindness to their fellow-beings are represented as saying, "Lord, when saw we thee an hungered, and fed *thee*? or thirsty and gave *thee* drink? When saw we thee a stranger, and took *thee* in? or naked and clothed *thee*? Or when saw we thee sick, or in prison, and came unto thee?" Jesus' answer is a beautiful illustration of the brotherhood of man. No matter if human beings had descended to the lowest depths of degradation, he still had faith in their ultimate redemption from sin, still saw them as members of one great human family, still called them *brethren*. Think of that! Criminals, spending a miserable existence in prison-dungeons; vile, loathsome creatures, huddled together in hovels, covered with filth and sores, surrounded by squalidness; starving beggars, poor wretches, often rendering night hideous with their cursings—these he called *brethren*! "Inasmuch," said Jesus, "as ye have done it unto one of the *least* of these *my brethren*, ye have done it unto *me*."—Matt. xxv: 40. His religion meant something. It was calculated to bless humanity. He abominated the *cant* and hypocrisy that passed current in the name of religion in his day. Because he opposed religious sham, the proud church people hated him, he said, without a cause.

He talked against some of the teachings of Moses which he considered erroneous. That was enough to condemn him. In their estimation anybody that would say a word against their great law-giver, and his teachings, could not be good. Suppose he did help the poor, and cure diseases, and do good in every other conceivable way! That was all nothing to them. Did'nt he oppose the church? Did'nt he say they talked too much, and prayed too long, and did too little. Why should'nt they hate him for it? The consequence was they despised him, and applied to him the most contemptible epithets. In their opinion he was a heretic, an infidel, a blasphemer, kept bad company, and was a notoriously bad character; for they were always worsted in controversy with him—and it is noticeable that when a person is unable to meet the arguments of an opponent, he attacks *character*. Jesus met with this kind of treatment; but he showed them they were nothing but “whited sepulchres,” “hypocrites,” etc. So he beat them at their own game, turn whichever way they would. On the subject of religion I am willing to admit everything, every fact, every truth, all teachings of the system taught by Jesus and his apostles, calculated to improve the condition of the race, as religious in character.

The New Testament defines religion to be the relief of suffering and distress, as well as worship of God in spirit and in truth. The religion of Jesus Christ consisted in doing good; in loving and benefiting humanity; raising the oppressed and fallen whenever and wherever he could. He beheld the wrongs of society and wept over them. He saw how a proud, overbearing priesthood crushed out the liberties of the people. He saw how the orthodox of his day. (the scribes and pharisees) made a mere belief the test of religion; how they outraged justice, purity, mercy, truth, brotherly love through their blind devotion to a thing they called

religion; how they revered *institutions*, and despised *man*; how they superstitiously bowed down at the shrine of a sacred name—the name of *Moses* and him buried by God. In opposition to all their intricate religious machinery, the religion of Jesus was simple, beautiful, natural, spiritual—so plain that a little child could understand it, but which theologians since his time have mystified, so that no one can comprehend it. Love to God and love to man was the sum and substance of his system. The writer of Acts says he “went about doing good.” Luke says he went “through the cities and villages teaching.” The New Testament represents that the religion of Jesus Christ and his apostles consisted in *good works*. The religion of Jesus is not a mere belief. It concerns man and his relations here and in the world to come. This being the case morality cannot be divorced from religion. Spiritualism teaches that they are inseparable.

Modern Spiritualism is the true revival of religion, the re-inauguration of the Spiritualism of Jesus and his apostles.

[NOTE. The next articles will indicate mental changes ten years later.—W. F. J.]

So long as men believed in special providences, there was a premium on poor sanitary and social regulations. Why dig a drain to hinder typhus, when a prayer, which costs nothing will keep it off? Why clean the streets if prayer can fence a city against cholera?—*Chadwick*.

THE perfectly just man is he who loves justice for its own sake, not for the honors and advantages that attend; and is willing to pass for unjust, while he practices the most exact justice; who will not suffer himself to be moved by disgrace or distress, but will continue steadfast in the love of justice, not because it is pleasant, but because it is right.—*Plato*.

[Written for THE SPIRITUAL OFFERING.]

LAND AND FINANCIAL REFORM, OR
 "Plod, Pluck and Perseverance."

BY A. W. ST. JOHN.

THE more I study the beautiful philosophy of Spiritualism, the more satisfied I am that it is broad, deep, and high enough to include every subject and reform calculated to benefit humanity.

The pleasing manner in which the OFFERING elucidated—in the August number—the idea that in the "good time coming" when the law of love instead of hate shall rule, every person on earth shall be secured in their inalienable right to a portion of land—according to their needs—free as the air and water, all gifts from the same beneficent source, shows that its head and heart are right upon the great "foundation question" of reform, which must ere long come before the people for solution.

Joseph Waldron—in spirit-life—writes us through his medium, that "the cause of the depressed condition of the people of this country, financially and otherwise, is their ignorance of laws passed, and the *effect* of those laws."

No truer statement could be uttered, not one person in one hundred knew of the passage of laws giving our vast public domain to R. R. corporations and others, or the effect these laws would have, until now we find there is no good land accessible to the poor man, while

"A billion of acres of unsold land,
 Are lying in grievous dearth,
 And millions of men in the image of God,
 Are starving, all over the earth."

This brings me to the consideration of a subject spoken of briefly by S. B. Brittan in his "Drifting Leaves" viz: "How to improve the times." He says: "Plod, Pluck, and Perseverance, are the grand trinity in whose name all idlers are rebuked," and *stop grumbling and go to work*, "the great panacea; to improve the times and mend our fortunes." This may do for individuals who have opportunities to work, or land to work upon, but in the light of the fact that millions are landless

and unable to procure work at any price, such advice is of little use to them, and why should they be "rebuked?"

"Plod" was the condition of the African slave a few years ago, occasionally one had "Pluck" and took to the swamps, or an "underground railroad" for freedom. If he had "Perseverance" enough to keep out of the way of his blood hound pursuers, he succeeded.

"Plod" is the condition of most of the people to-day, and it is not a very desirable or spiritual condition, and "ignorance of laws and effects thereof is the cause." Not one in one thousand knew of the passage of laws by Congress in 1865 and 1866, contracting the currency, "the life blood of the nation," and that the effect would be the panic which commenced in 1873, bankrupting thousands of enterprising business men, and the throwing of other tens of thousands out of employment, reducing the value of all real property, labor, and labor's productions.

Less knew of the law changing the payment of our 5-20 bonds from currency to coin, and that the effect was to add over 500 millions to the peoples debt. Less still, knew of the law which practically demonetized our silver dollar, making all coin debts—over \$5.00—payable in *gold* coin *only*, or that the effects of these laws would be to perpetuate our national debts, for under present conditions we cannot produce gold enough to any more than pay the interest. Our children, and children's children being bound to toil and pay interest upon a debt our law makers have managed to perpetuate.

Very few knew of the law issuing bonds payable—interest and principal—in *gold* to buy 50 millions of *silver* to be coined and take the place of our paper fractional currency—which in many respects was far superior to silver, and cost the people no interest—and that the effect of this law was to compel the people to pay two million *gold* dollars *each year* for *thirty* years, or sixty millions as interest and then—if able—pay fifty millions in *gold* for the *silver* their fathers bought, which will be nearly all lost or worn out by the time the bonds come due.

While these unjust laws and conditions exist, some will *grumble*, and cry as did Garrison, "I will be

heard," until the people who now "Plod" have "Pluck" enough to strike for the freedom of themselves and their posterity, and "Perseverence" to hold till freedom is secured, and the "law of love instead of hate shall rule".

Carthage, Mo., Aug. 9th, 1877.

[Written for THE SPIRITUAL OFFERING]

"BE TRUE TO YOURSELF."

BY A. ROBBINS.

I AM not aware at present what mind gave birth to the sentiment expressed in the above, but so fully do I adopt it, that but for the unfairness of plagiarism I should claim it as my own progeny. Yes! It is my religious platform. Platforms are fashionable, nearly every important movement has one. Social clubs have them, political parties have them, each theological sect has one, and Jesus gave one to his disciples; viz: "he that believeth and is baptised shall be saved," and all the blessings enumerated in the context shall follow. Even the great Jehovah, Israel's God, wrote one with his own finger on a page of stone and handed it over to Moses his law-giver. Surely with these precedents it will be excusable in me to give my platform. When I say *religious* I do not wish to be understood as limiting this prefix to any sect, or creed, but use it in its broadest sense. The great and good Thomas Paine said: "To do good is my Religion." The wise and good Confucius said: "Do unto others as you would have them do unto you." And I, as one born out of due time perhaps, repeat: "Be true to yourself." There is in the breast of every man and woman a monitor that teaches of right, a still small voice that whispers to us on all occasions: "this is the way walk ye in it." It matters little what this great preacher, or that great politician, or the other great moral teacher says upon this, that or the other subject, but what says my own soul, or if you please, the Divinity within *me*!

See all, hear all, and gather light and knowledge from every source practicable, like the bee that gathers sweet from every open flower. Fill up your store house to repletion with the grain of every locality within your reach, but before dispensing it, let it be ground in your own mill, bolted through your own bolt, and then from your soul centre let it go out with your own trade mark. In other words, let your words and actions bespeak your own conscience, your own individuality.

[Written for THE SPIRITUAL OFFERING.]

INVOCATION,

By BELLE BUSH.

G
 OD of the brook and ocean,
 Lord of the star and bee,
 In humble, pure devotion,
 This boon I ask of thee ;

Oh ! let new light and wisdom
 Fill all our hearts to-day,
 That, seeking for thy kingdom,
 We may *work* as well as pray.

Let that choice compassion,
 Which deeds alone express,
 Give to each thought and passion
 A loving tenderness.

Help us to rise in feeling
 Above earth's cumbrous clod,
 Through faith in thy revealings
 Oh ! God, our fathers God.

Help us to feel our weakness
 And thy sustaining power,
 That we in love and meekness,
 May praise thee every hour.

We ask thee not to alter
 One fraction of thy will,
 But when our footsteps falter
 We crave thy guidance still.

We ask thee not for pardon
 For wrongs we may have done,
 For we know the sinful burden
 Must be borne by us alone ;

But we pray for light to guide us,
 Henceforth in wisdom's way,
 For pure desires to lead us
 And love to bless each day

And oh! if there be any
 Who with hate our steps pursue,
 Father divine, forgive them—
 "They know not what they do."

Not the pure and righteous only
 Did our elder brother call ;
 But the poor, the weak, the lonely--
 His love embraced them all.

Let us follow his example
 More closely, year by year,
 And strive through his ensample
 To make our Eden here.

Love is the light of Reason,
 "The fulfilment of the *Law*,"
 While Hatred, working treason,
 Finds everywhere some flaw.

Seeking no earthly treasure,
 We will kiss the crown or rod,
 Work with us thy loving pleasure,
 Oh! God, our father's God

THE SPIRITUAL OFFERING.

PUBLISHED MONTHLY.

NETTIE PEASE FOX, - - - - - EDITOR.

TERMS OF SUBSCRIPTION.

One Year,	- - - - -	\$1 25
Six Months,	- - - - -	75
Single Copies, sent postage paid	- - - - -	15

Remit by P. O. Order or draft

Address, Editor SPIRITUAL OFFERING, St. Louis, Mo.

ST. LOUIS, MO., SEPTEMBER, 1877.

The communications and answers to questions are given by the Editor in the unconscious trance.

THE GREAT RAILROAD STRIKE.

Bread and Water Diet,

CONVULSIONS in the world of mind, are as natural, and perhaps as necessary to evolve higher and better conditions, as they were in the evolution and formation of the physical world. The present comparative elevated state of man and existing human governments, have been attained through great suffering. The great tragedies in nature assure us that in the progress to higher conditions, *individual* suffering, and even life, are of no account. Our thoughts have been led in this direction in view of the exciting occurrences of the past month. With the thoughtful, the close observer of human action, and human needs, nothing has happened not foreseen and prophesied of by Sensitives, who see and feel the coming

storm, long before it breaks upon an astonished world. Hence we must learn to look upon these occasional convulsions in human society and the sufferings consequent upon them, as but another verification of the Law of Compensation, and an illustration of the fact that: "Whatsoever a man soweth, that shall he also reap." The crisis in the affairs of labor and capital, which is apparently approaching, is deeply interesting to every patriot and philanthropist. It is useless to shut our eyes to the fact, or to the dangers that threaten. Some are so blind as to think that because order has been partially restored, that because by military power, the baser elements of society, the *destructives*, have been suppressed, the storm is over; that *capital* is triumphant, and Labor in the dust. It may *appear* so for the present, but it is only apparent, not real. But, by right action on the part of those who were really responsible for the recent great strike, a partial adjustment may be effected. We charge, not upon the laborers, but upon the railroad companies, the largest share of blame for the recent conflict. What *has* happened is but a slight prelude to what *will* happen unless *justice be accorded to labor*. Let it be remembered that the working class of this country is largely in the majority, and that it *will* find a way to express itself; peaceably, through the ballot box, if not *goaded* into revolutionary movements, the last resort for oppressed humanity. Now let the wealthy, and what may be termed the governing classes, (but really the weakest) take in the real situation, rise above the love of sordid gain, no longer seek to control the legislation of the country in their own interest, in contradistinction to the *lower* classes, as they are pleased to call the laborer, and all may yet be well.

Where stands the Church with its great influence and power to-day? Is it, as in all times past in conflicts of this kind, to array itself with the strong and against the

weak? So it would seem from passing events. When we see the most advanced and liberal of all the clergy throw himself into the ranks of the oppressor, what have we to hope from others? Hitherto, we have entertained a high respect for Henry Ward Beecher; we have regarded him as a man of marked ability, with good natural impulse, and whose philanthropy was beyond question. Further, in view of the fact, that he has been leading a large body of the more liberal, in the Christian Church, and with this advanced guard, having done much to overthrow some of the pernicious dogmas of Christianity as proclaimed by John Calvin, he has commanded our admiration. But, with sorrow we admit, that our respect and admiration has received a sudden shock, and fallen below par. Sunday evening, July 29th, Mr. Beecher in a sermon delivered to his Plymouth Church congregation, is reported to have used the following language:

“It was said that \$1 a day was not enough to support a wife and six children. It was not enough if the man smoked, if he drank beer, and if he and his family wanted superior clothing, food and shelter. *‘But,’ said Mr. Beecher, vehemently, ‘is not \$1 a day enough to buy bread? and water costs nothing; and a man that cannot live on bread is not fit to live.* What is the benefit of a civilization that simply makes a man incompetent to live under existing conditions?—Education and civilization are designed to make a man a universal instrument of improvement, and to make it possible for him to live under any conditions. The man whose culture has lifted him away from the power of self-denial is falsely cultured. And if men are cultured and live in comfort, the very culture that brought them into that comfort ought to teach them to live under any conditions.”

We at first doubted the correctness of this report;

we could not believe it possible that a man with the least humanitarian feelings, could utter these terrible words. Alas! we found the report all too true. Other remarks made in the same sermon against the laboring men of the country, show where Mr. B. may be found in the great conflict, and indicates that his influence will be with the money interests as represented by the great corporate monopolies, and against the industrial. More, and more clearly are the lines being drawn between capital and labor. All the legislation of the last fifteen years has been against the interests of the working classes, and, if continued will bring them into as abject servitude as was ever Russian serf or Southern slave. Henry Ward Beecher has been esteemed a Philanthropist, but, if ever worthy of that high appellation, he has now forfeited all claim to it. We had hoped that Mr. B. to whom had been awarded great credit for earnest labor in favor of the freedom of the Southern slave, for whom he expressed great sympathy, would be equally earnest for the oppressed of his own race, and that *his* voice would be on the side of justice in the struggle for the freedom of the laboring classes from their galling bondage to the moneyed institutions, and capital of the country. Never was the suffering of southern slave, nor their deprivations greater, than have been endured by hundreds of thousands of the poor working men and women, of the northern cities during the past few years. When Mr. Beecher placed himself on the side of right in the anti-slavery movement, he could *afford* to be philanthropic, the wrong was at a distance, he was in the popular current, and at home, his rich parishioners were with him. It cost nothing to be philanthropic then; but lo! the times have changed, now, the oppressed are at his own door, and the oppressors constitute a large part (in wealth) of his own church; men who pay his immense salary, men who

quite recently made up a purse of \$100,000 to get H. W. B. out of a very bad predicament, to say the least of it. What a grand opportunity he has lost to manifest to the world his sincerity as a professed friend to humanity, and forever put to silence all doubts as to his motives, which, as is well known, have oft times been questioned. Alas! he was not equal to the occasion, he has fallen from his high position, and can only be regarded henceforth as a time-serving politician. Now, we suggest that Mr. Beecher be requested to personally try the bread and water diet for one year, then to report to a committee of laboring men. It will add greatly to the value of his experiment, if he should offer his services to some of our Railroad Companies, stipulating that the wages shall be one dollar per day. Should he be faithful in his work of fourteen to sixteen hours of every twenty-four, and have maintained his family from this resource only, and himself retain his present fat, sleek appearance, the world will be compelled to admit the value of his counsel, and he will be justly recognized as the great economical exemplar of the age. We have no idea that our humble suggestion will be adopted, but expect Mr. B. will as in the past, pocket his salary and continue to preach to his wealthy friends of the love of Jesus as manifested to man eighteen hundred years ago. We do not expect to hear, that, like Jesus, his Divine Master, whom he professes to follow, he will "overthrow the tables of the money changers" nor, that he will lay special stress on the sayings of Confucius, repeated by Jesus, "as ye would that others should do unto you, do ye so unto them." Mr Beecher will not follow his example and cry, "woe unto him who oppresseth the hireling;" he will receive his salary of twenty, or twenty-five thousand dollars for half a years preaching, and pass the rest of the time in his summer retreat, or traveling through the country lecturing, and receiving therefor

\$500 per night for expatiating on the "uses and abuses of wealth," or some other subject, of "glittering generalities;" and the unthinking masses will rush to hear him. The time if ever, to talk thus of poor laboring men, was most unfortunate for Mr. B. and it comes with bad grace from a man receiving at least \$40,000 per year. The strike had virtually come to an end, he knew the capitalists were victors, and it was then he should have spoken in behalf of the poor and weak; then he should have impressed upon the listening capitalist the necessity of at once adopting measures to satisfy the just demands of labor.

No reader of the OFFERING will understand us as favoring the mob-spirit, as manifested by a low motley crowd, vagabonds, who took advantage of the time to plunder and burn—for the control of such, we need the armed soldiers, but never should the government with its armed forces interfere, except to preserve the peace, not to overawe the laborer and specially shield the rich monopolies. Bayonets and cannons should be used only to protect alike the interests of both parties until disinterested men can arbitrate between them. Let arbitration and not force settle all difficulties, individual, corporate, and national. The OFFERING is "Dedicated to the Interests of Humanity," and as we verily believe the railroad employes had sufficient reason to justify them in seeking redress, our voice shall be for them. Reduction has followed reduction, until the last ten per cent, with double work could not be endured. Ten cents a day is a small matter, but the spirit of some hardened corporations, so anti-American and so undemocratic, has proclaimed to the world that the workmen have no rights which capitalists are bound to respect. It is this spirit which has brought about the present state of affairs.

Is it not well for us to pause and consider what has

brought about this state and apply the remedy. The misfortune of our day is too much capital in the hands of ignorance, controlled by avarice and pride. Capital in the hands of intelligence, sustained by generous consideration for the welfare of all men, is to be encouraged; but when used to pamper indolence, etc., must not only be frowned on, but met by organized combinations of intellectual, enlightened labor. Thus combination of labor may give capital better direction, and both become mutually mindful of each other. What are the facts, managers known as presidents, first, second, third and fourth vice-presidents, general managers and assistant general managers have taken advantage of their official and controlling positions to divert means justly belonging to the employers (the stockholders) in their pockets. Let them refund to the various railroad corporations these diverted revenues, and there will be no necessity for taking 10 and 20 per cent, off poor employes to pay interest on railway bonds in foreign countries to keep them out of the sheriff's hands. As before stated, cases arising between officials and employes should be referred to a committee of arbitration composed of three disinterested men, one to be chosen by each party and these to unite on a third and their decision to be final. Our opinion is that this is the only fair way of settling disputes and a sure prevention of strikes. Our influence is limited, we can at most reach but a few thousand readers. Enlightened public opinion, and the ballot box, are the proper remedies to be applied. In trying to enlighten public opinion, in our humble way we can aid; the ballot box is denied us, because brute force yet rules the world. An illiterate foreigner, and the stupid negro, scarce knowing his name, can go to the polls and use the power of the ballot, but being a woman, *we* cannot. But, our voice shall be heard, in praise of the right, in blame of the wrong.

“They are slaves who fear to speak
 For the fallen and the weak ;
 They are slaves who will not choose
 Hatred, scoffing and abuse,
 Rather than in silence shrink
 From the truth they needs must think ;
 They are slaves who dare not be
 In the right with two or three.”

AUTHOR OF “MAN AND HIS RELATIONS.”

WE HAVE been fortunate in securing contributors for the columns of the OFFERING, whose literary productions would add to the value and intrinsic worth of any periodical in the world. Of some we shall make particular mention, and possibly before the close of the year favor our readers with their portraits. This will depend somewhat upon the patronage we receive. We are proud to number as one of our most valuable contributors the Author of “Man and his Relations.” There are few writers of eminent ability who have given their best thought and noblest efforts to Spiritualism. For thirty years the name of Prof. S. B. Brittan has been conspicuously written upon its best literature ; and yet we have the means of knowing, that, so far as his writings have been devoted to the illustration and defense of this subject, they have not been remunerative. Fortunately for himself and his family, in spite of the vulgar prejudice engendered by the church, and the consequent opposition to a great but unpopular truth, he has been able to command recognition outside of the cause and the people in the interest of which and for whom he has labored so long and faithfully. For many years he has contributed extensively to the journalism

of this country, and to a great extent in quarters, where his name has seldom or never appeared. His contributions to the press cover a wide range of subjects, and in some sense embrace almost every field of human inquiry. A partial enumeration would include the Physical Sciences, the Useful and Elegant Arts, the Laws of Life, Polite Literature, Political Economy, the Principles of Government, Moral Philosophy, Theology and Metaphysics, together with the more important phases of Practical Reform. In some of these labors his ability has been duly recognized by the proper compensation for his services; and thus he has been enabled to live while devoting many years and his more important efforts to a movement which has done little or nothing for him, but to limit his means and augment his responsibilities.

Some men are indebted to the Spiritual Movement for all the consideration they have ever received. It literally took them from utter obscurity and the harder forms of labor; it made them what they are and gave them all they possess. On the contrary, long ago S. B. Brittan won distinction, a host of friends, and brilliant prospects in another field, all of which he sacrificed by his early championship of a despised cause. Many other clergymen who undertook to follow his lead, becoming disheartened by the loss of friends, the violence of the opposition and the circumstances of poverty that met them in the way, turned back and sought shelter again in the church. Brittan, alone, of all the early clerical converts whose names occur to us now, has all the while remained self-poised and unshaken for thirty years and to the present hour.

An eminent critic has said of Dr. Brittan that "he approaches every subject with a certain mastery of its principles and details; that "he breathes Promethean fire into his conception," and "makes his page to glow

with the light of his mind." Indeed, that "whatever may be the nature of his theme, his easy and masterly handling touches every point in its proper order, at once with becoming dignity, and with equal grace and force of expression."

If any of our readers are not already familiar with the writings of Professor Brittan, they will be able to form some idea of his versatility by the paragraphs we have selected on many different themes, from sources not otherwise accessible by our readers. Though mere fragments, drifting out from the clear current of his thought, each is complete in itself. Not one of these items has ever before appeared in any spiritual publication. We have arranged and published these paragraphs in the August and September numbers of the OFFERING, under one general head of "Drifting Leaves." In their perusal we are confident our readers have been interested. In the August number the subjects were: Musical Education, Music as a Fine Art, The Mysteries of the Needle, Modern Horology, Music of the Waters, Silent Music, How to Improve the Times, Moral Power of Clothes. In our present issue we give: Histories in the Stones, A Vital and Remedial Agent, Flatulence of the Mind, The Ladies on the Lawn, The Ministry of Music, Relations of Genius and Art, The Argument of the Belles. As a profound writer Prof. Brittan has long been highly esteemed, and the selections we have made show a wide range of subjects treated with masterly power, and that as a paragraphic writer he has few equals.

ENVY, the attendant of the empty mind.—*Pindar.*

THE faith that does not throw a warmth as of summer around the sympathies and charities of the heart, drop invigorations like showers upon the conscience and the will, is as false as it is unsatisfying.—*Paul Potter.*

THE PHANTOM FORM,
OR
Experiences in Earth and Spirit Life.

CHAPTER. V.

THE night following the events recorded in the last chapter was a terrible one for me. I retired to my room at an early hour, and tried in vain to quiet my fears, and dispel the fearful forebodings that haunted me. I understood my father too well, to hope for any change in the determination he had formed of sending Eunice from home. I thought of my desolate and wretched condition and of Eunice; what did he intend to do with her? I knew he was not able to place her in school, and that he had no friends to whom he could intrust her, and I trembled to think of the fate that awaited her. My agony of spirit found vent in tears; at last I grew calm, and sweet slumber shut me out from the world of sorrow. I seemed to have rested but a few moments when awaked by a light step; I opened my eyes, and saw Eunice standing in the moonlight, she advanced saying: "Sweet sister, I knew you would be wretched to-night, and I could not remain away from you; do not make yourself unhappy because of father's threats; I will not leave you, I do not fear him, he cannot separate us, unless he does it by force, and I hardly think he will resort to that. Together we can endure all things." I knew the words came from her heart, and I also knew how powerless they would be to change the iron will of our father. Her sweet words soothed me as the murmur of a stream, as the gentle pattering of rain soothes the disturbed spirit. I held her in my arms and felt a consciousness that it was the last time. The hours glided by, the

bright moonlight flooded every part of the room, finally Eunice slept and I too soon lost all consciousness of my surroundings. I was aroused by a rustling sound, and the pressure of a little hand upon my arm. I opened my eyes and saw two shining forms standing in the moonlight, the one nearest the bed was Lillian or the Phantom Form. She was radiantly beautiful, there was a look of unutterable tenderness in her large blue eyes, and an indescrivable richness in the long wavy hair that fell around her like a veil of gold. Her eyes were fixed upon Eunice, and in a low, almost inaudible whisper she said: "Lilly, my darling, a terrible experience awaits you, a terrible blow will fell you to the earth, the voice, is the voice of a serpent, the words contain the poison of the asp, be strong, I will help you, I will guard you; do not oppose the will that is able to crush you; darling, I will not leave you, trust me, love me." She seemed losing power, her form grew faint and shadowy; as she receded the spirit accompanying her drew near, placed her soft hand upon my head, and bent over as if to caress me, the moonlight flashed upon her face and I saw that it was my mother. With a cry of delight I started up and extended my arms to embrace her, but she was gone! I rushed to the open window and gazed out into the starry night; no living form was visible, all was silent as the grave. I opened the door and went into the dark entry; the house was very quiet; I could hear the ticking of the clock in the room below, and the soft breathing of the children in their quiet slumbers. As I stood peering into the darkness, I heard a loud noise in my father's room, it seemed like the fall of a heavy object; trembling with excitement I drew near his door, and heard him addressing some one in angry tones. I could not distinguish his words, but they were soon followed by a whizzing sound like some heavy substance passing through the air, the

next moment it fell with a crash that could have been heard all over the house. I heard my father spring from his bed, and saw my mother and the Phantom Form leave his room, float through the hall, and pass out of the open window. With noiseless tread I returned to my room, too much excited to wonder why Eunice had not accompanied me. I commenced to relate to her what I had heard and seen. As she did not move, or speak, I became alarmed; putting my hand upon her I found her body cold and rigid. In an agony of fear and terror, I rubbed her cold hands, forced brandy between her lips and tried every method of which I knew to restore her, all was in vain, she remained cold and apparently lifeless. I was afraid to call for assistance, and continued working over the inanimate form until the first beams of day brought the welcome fact that the night of sorrow had passed. With the approach of light, and the awakening and singing of birds, Eunice drifted back to conscious life, and before the hour for me to begin the duties of the day, she was fully restored to her normal condition. I then supposed that the sinking spell, or fit, was caused by fright; the last she remembered was seeing my mother approach the bed. The words spoken by the Phantom Form, were entirely obliterated from her memory, and I could not bring myself to repeat the prophecy of evil. My father appeared at breakfast, pale and haggard, with sunken eyes and those hard drawn lines around the mouth which told plainly of a settled purpose that would be carried out, at all hazards. After breakfast he said to me: "Get the clothing, books and all that belongs to Eunice, place them in the trunk standing in my room; have her ready to leave at eleven; I shall call for her, see that there is no delay," with these words he left the house, leaving me overwhelmed with sorrow. Eunice was defiant—she declared that she would not leave me. With aching heart and tearful

eyes I obeyed my father's command, and at the time designated all was in readiness. Eunice wondered at my willingness to prepare for her departure, saying "Your labor will be in vain, I will not go." Father was as usual prompt, he ordered the trunk placed in the light wagon at the door, then addressing Eunice, said; "I am ready, get your hat and shawl." She drew up her slight form to its full height, folded her arms and looking him defiantly in the face, replied: "You order me to follow you, as though I were a dog instead of your child, you would tear me from my home, from my sister whom I worship, I will not obey you! I will not leave this house unless taken by force!" Throwing her arms around me, she clasped her little hands as though no power could unclasp those small fingers. My father smiled bitterly, and bending down whispered a few words in her ear. The bright color left her face—her arms relaxed their hold and she sank at my feet in a death like swoon. My father moved me aside, lifted Eunice from the floor, applied restoratives, and at the first signs of returning consciousness wrapped her shawl around her, placed her in the carriage and bore her away. To me it seemed that she had gone to her death. I should have been less unhappy, could I have known that her spirit was free and with the angels who had visited us the previous night.

(To be continued.)

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PREFER truth before the maintaining of an opinion.—
Sir Philip Sidney.

THE Holy Inquisitor selected with extreme great care the freest and boldest men in order to burn or imprison them. In Spain alone some of the best men—those who doubted and questioned, and without doubting there can be no progress—were eliminated during three centuries at the rate of a thousand a year.—*Darwin.*

QUESTIONS.

(From T. J. Stayner, Ogden, Utah.)

Has a Spirit (not materialized) ever been seen?

(From A. M. Attaway, Marlin, Texas.)

After the crucifixion of Jesus he appeared to Mary; subsequently he appeared to his disciples at different times. Were those appearances materialized forms, and did he appear by virtue of the same law that materializations are now produced?

(From T. J. Stayner, Ogden, Utah.)

Are materializations always the same individuals they announce themselves to be, or can spirits assume to be some one besides themselves, and if so what dependence can be placed on one that says he is your father though he may resemble, talk, and act like he used to on earth and yet may be simply some one acquainted with you both?

Can the spirit of a living person leave the body and materialize in some distant place, return and live on in the body again?

ANSWERS.

FIRST QUESTION.

OUR questioner lives in a world governed by unseen forces; he is surrounded by forms which are symbols of the verities beneath them. *He* is a spirit concealed behind a curtain of flesh, his friends and companions see only the house he lives in, the *man* is invisible. There is another form through which the spirit expresses itself, known to seers and prophets as the nerve spirit; it is substance, yet so attenuated as to be invisible to the material eye. When projected and seen in the form of the double, it always retains enough of the materialty

of the outer form, to render it visible. When entirely separated from the body by death, it is only visible to the clear sight of the clairvoyant. When seen by those who do not possess this gift, it always attracts to itself something from the cruder elements of matter, and therefore does not appear in its perfection. This nerve spirit, or soul, (the spirits body, the intermediate), is frequently mistaken for the *reality*, which it conceals, when, in fact, it is only a silver veil thrown over the golden image, the immortal spirit, and which has never been seen. Understand then, that in speaking of seeing spirits, it is always the spirits body that is alluded to.

SECOND QUESTION.

The laws controlling all forms of materialization, are as exact and unvarying, as those which mark the geological formations of the earth. Varied and wide spread as the manifestations have been in the past, they are nevertheless all brought under the undeviating power of law. All that you have to-day is but a repetition of what has been, or what might have been; true, the changes going on in the earth, atmosphere, and man, make possible and natural what once seemed impossible or miraculous. Jesus, evidently had a clearer knowledge of many of the higher spiritual truths than the majority around him; through this knowledge he performed seeming miracles, and through it, was able to materialize, be seen, handled, and also converse with his disciples, they being in affectional, and spiritual rapport with him. It is through the same law, that spirits materialize to-day. Hitherto, very little has been known of this broad, and variously acting law. A deeper knowledge is dawning upon the awakening soul of man, the latent powers of his spiritual nature are being quickened into action; the result will be not only the annihilation of death, as at present understood, but the annihilation of space.

Broad avenues are being opened for the incarnate spirit, through its newly developed powers a vast store-house of knowledge will be made accessible. The time is coming when man will realize that what is possible for a spirit *out* of the form, is possible while in the form. He will gather about him the shining folds of that luminiferous ether, which composes the garment of his spirit, and project himself with the rapidity of light from place to place, gathering up the golden grains of knowledge of which he is at present deprived; mingling with kindred spirits in the brilliant galaxy of mind and thus in a measure doing away with the necessity of moving his cumbrous body from place to place; free himself from the pain, labor, and privations, which his present undeveloped condition imposes.

All this and much more will follow as the legitimate result of a clearer knowledge of the law of materialization. Startling and revolutionizing effects will flow from the *seemingly* insignificant beginning, which at first attracted only the credulous and wonder lovers, but the little point of light is destined to increase in size and brilliancy, until its effulgent glory wraps the world in a flood of splendor. Study materialization, for in it is great hope for the world.

The following answers were given through the mediumship of Mrs. Kate Osborn of St. Louis :

THIRD QUESTION.

No, yes. In this life we attract around us, persons whose habits, tastes, and feelings are similar to our own. The same law holds in spirit life. Persons with pure thoughts and high aspirations attract only the highest and purest spirits, whose statements can always be relied upon.

FOURTH QUESTION.

Yes. Like light, spirit is capable of indefinite exten-

sion, to illustrate: A ray of light starting from the sun might be projected millions of miles without having its connection with the sun severed. In like manner a spirit can project itself from the body. So long as the connection with the body remains unbroken the spirit has the power to return and live on as before.

CRAFT AND JAMIESON DEBATE, at Linesville, Tenn, closed 27th *Ultimo*. The *Gazette*, says: "Both men are shrewd, eloquent, and well posted on all matters pertaining to the question in dispute." We take the following pleasant notice from the *Leader*: "The Cornet Band of this place on Saturday evening, (following close of debate), repaired to the residence of Dr. W. P. Brooks and gave Mr. Jamieson a very pretty serenade. Mr. J. returned thanks to the boys; the doctor invited them in and served a repast. Mr. Jamieson has by his gentlemanly conduct gained friends in Linesville."

A. W. ST. JOHN of Carthage, Mo., writes, that "a few weeks ago the spiritualists of this place met and reorganized the society of "Friends of Progress," (which was started here in 1867,) by electing I. C. Hodson, President, Mary J. Budlong, Vice President, J. E. Niccolls, Treasurer, and A. W. St. John, Clerk. We hold "Grove Meetings" every Sunday, where we utilize home talent by reading original or selected essays and lectures. Much interest is being manifested, "new ones" coming to our meetings and joining our society every Sunday. We have one good writing, and one trance or test medium; others are being developed. So the good work goes on, and light is breaking in upon this church-ridden community. \$50 raised for books for Library.

GO THOU AND DO LIKEWISE. A gentleman of Kansas, whose name we are not permitted to give has sent us \$6,25 in payment for the OFFERING to be sent one year to five persons whom he had ascertained wanted it, but were unable to pay. He says: "I have read your August number with delight, and think it cannot fail

to suit all Spiritualists and other reformers. I send this amount cheerfully, I want to encourage you in the effort you are making to publish a Liberal Magazine at a very low price; and I pray to the angels for aid that you may be abundantly successful in your undertaking."

This earnest brother believes in the sentiment expressed in the beautiful poetical Invocation from Miss Belle Bush found on another page of this number, "*work as well as pray.*"

THE BALLOT THE LEGITIMATE REMEDY. Since writing the article on the Great Strike; an election has been held in Louisville, Ky. and we rejoice to learn that the working men appealed to the ballot box for a redress of grievances, which resulted in the election of *five*, of the seven members to which that city is entitled in the state legislature. That is *striking* in the right place; and now we recommend to the workingmen of the country everywhere, to *strike* in the same way, and "*strike while the iron is hot.*" Too long have they allowed themselves to be duped by the promises of *party*, and permitted Lawyers, Bankers and Ministers to enact laws, invariably in favor of the money power, and monopoly interests, and antagonistic to theirs. We do not seek to array these classes against each other, but we do claim that efforts in the right direction (political) should now begin and cease not, until the labor interests of the country have at least an equal number of representatives in every branch of state and national government. Take no promises from the candidates of either of the dominant parties, they will betray you; nominate your own men.

SPECIAL NOTICE.

The present number of the SPIRITUAL OFFERING is sent to several persons with whose names we have been favored. *Please read and remit the subscription price, or return to our address on or before the 15th of September.* The reading is certainly worth the return postage. New subscribers will be furnished with copies from commencement of volume. If returned please place your name on the margin of cover.

THE SPIRITUAL OFFERING AND TRUTH SEEKER.

A WEEKLY AND MONTHLY PUBLICATION, BOTH FOR \$2.50.

OUR patrons and friends of liberal thought generally, will be glad to learn that by arrangement with the Publisher, we can furnish the *Truth Seeker*, an eight page weekly paper, "devoted to Science, Morals, Free Thought and Human Happiness," and THE SPIRITUAL OFFERING, both, postage paid, for \$2.50 *per annum*. Six months \$1.50. The regular price for the two, if subscribed for separately, would be \$3.25, even at the unusually low price, at which these publications have been placed before the liberal public, and which marks a new era in the cost of liberal papers. If clubs of *ten* can be formed at one office, we will send both publications for \$2.25. That our present subscribers may profit by this arrangement, we offer to send the *Truth Seeker* to all who will remit with the amount already sent enough to make the \$2.50.

In view of these liberal offers, and that the season approaches when all will have more leisure for reading, we appeal to our friends and all liberals to extend the circulation of the OFFERING and *Truth Seeker*. Our October issue will excel in interest any previous number, and as all our six months subscriptions expire at that time, that there may be no "missing link", all should renew at once. Specimen copies of the *Truth Seeker* will be sent on application to D. M. Bennett, 141 Eighth Street, New York City.

No effort will be spared to make the OFFERING interesting and instructive, a welcome guest in every household, a publication worthy the cause it advocates. Firmly maintaining the teachings of the Spiritual Philosophy, yet tolerant and charitable to all who differ, particularly in our own ranks as to the mode of reconstructive work, now so apparently necessary.

[Written for THE SPIRITUAL OFFERING.]

SPIRITUALISM—*CUI-BONO?*

BY WILLIAM EMMETTE COLEMAN.

[Fort Leavenworth, Kansas.]

NO III.

SUPERSTITION dire and malign fills the earth,—we find it everywhere, in every clime, among all people; we behold it in Paganism with its fetichism and idolatry; we see it in Islam with its Koran and Mohammed-worship and its Meccan pilgrimages; we perceive it in Brahmanism and Buddhism in their trivial ceremonials and metempsychoses; we observe it in Catholicism with its infallible church and pope, its transubstantiated eucharist, Mariolatry, and holy water; in Protestantism with its Bible, Trinity, baptism, and revivals; in Swedenborgianism with its God-selected Swedenborg, its incarnate Jehovah, and its Heavenly “Word;” in Universalism with its Bibliolatry and Redeeming Savior; in Unitarianism with its Master and Leader Christ, its sabbath days, its lengthy prayers and hymns of adoration to the Israelitish Jah; in all mankind through its silly belief in foolish signs and omens without number: death watches, unlucky days (Friday’s), unlucky numbers (13 at table), new moon wishes, etc., etc.

In Spiritualism, too, we see certain of its followers deeply plunged into superstition’s miry depths. From remotest ages, the whole world has been one vast mass of superstition, — all prevalent religions are filled with

it and have cherished it continually. For nearly two thousand years, Christianity, with all its deep-seated, ingrained superstitions, has been ingrafted upon the people's minds and hearts; and the anti-superstitional truths of Spiritualism, coming to a people surcharged and saturated with its sinister and noxious influence, must, when received by them, be largely colored therewith; and so we find it.

Christian sectarists embracing Spiritualism, though parting largely with their former superstitious notions, yet have, sometimes, the virus still lingering in their veins and cropping out in word and deed. The glamour surrounding the Bible and Jesus oftentimes measurably lingers in their minds, and superstitious reverence therefor still clings to them, with ready acceptance of all the miraculous and impossible narratives of supernatural power found in the Hebrew Scriptures,—they being deemed as analogous to, and confirmatory of, modern Spiritual phenomena; but, in most cases, let us be thankful, these ideas are gradually worn away and eventually dissipated. Thus we have superstitious Christian Spiritualists,—not so superstitious, by far, as previous to their Spiritual unfolding, yet, in a degree, superstitious still.

This inbred superstition, the product of centuries, growth in progenitorial veins, we, again, see revealing itself with other Spiritualists in their unreasoning reception of all "the spirits" say; ridding themselves of one master, the Bible or church, to take up another; the opinions and directions of indiscriminate spirits; following their real or supposed instructions in insane hunts after concealed treasures, in will o'-the-wisp speculations, and wild-goose-chase exploits. Others consult spirits habitually on all the affairs of life, business, personal, domestic, thereby evidently betokening their weak minds and feeble self-reliance.

This superstitious element we also see directed into credulous receival as infallible truth of everything purporting to emanate from the spirit-world, no matter how absurd or irrational the doctrines or dogmas asserted, or how opposed to the plain teachings of common sense; gulping down the utterances of (real or pseudo-) entranced speakers; full of historical and scientific blunders, foolish rhapsodies, and transcendental rubbish,—a notable instance of which appears in the engagement for a year, in one of the most prominent Spiritual centers in America, of the princess of all such blundering rhapsodizers, whose Sunday lectures and question-answerings are remarkable chiefly for two things: unmitigated bosh and sciento-historical error!!

Another phase of Spiritualistic superstition vents itself in the receival of suspicious physical phenomena, including many cases of materialization, as undoubtedly *bona fide* spiritual manifestations. Beyond question, there are many genuine instances of physical phenomena and of materialization, but very much that is so called is purely fraudulent,—trickery and jugglery palmed off upon the credulous as the work of “the spirits.”

This phase is also evidenced by the fact, that whenever any mediums (real or pretended) are discovered in the practice of imposition or fraud, “veteran vindicators” are soon found, who, declaring that, in twenty or twenty-five years experience with, and investigation of, mediumship, they have never met with even one case of imposture, are *hazardous* enough to constitute themselves committees of one to interview said demonstrated cheats, publishing the results of said interviewing as proofs of their veritable, unadulterated mediumship, free from all taint of fraud, either past or present.

We see this superstition in Spiritualism again exemplified in the avidity with which some of its adherents

swallow down, and ably and forcibly advocate, such evident puerilities and sophistical twaddle as Re-incarnation, Pre-existence as individualized entities, Occultism, Elementary Spirits; Sylphs, Gnomes, Undines, Salamanders, Kobolds, Ghouls, Elves, Mermaids, and other "gorgons, hydras, and chimeras dire,"—non-human, non-immortal intelligences, with wisdom and skill greatly surpassing the human, infesting the bodies and souls of our media.

All these various phases of superstition among Spiritualists are in direct antagonism with the plainest teachings of Spiritualism itself,—they forming no part of pure, unadulterated Spiritualism, but are excrescences, fungus-growths, relics of ancient superstitions and theological vagaries still permeating the mental atmosphere, but which Spiritualism, despite these fungosities and *exostoses*, is fast purging therefrom. A herculean task, truly, has it undertaken,—the vanquishment of superstition, root and branch, whether found within or without the pale of its own professed followers.

Spiritualism is, in reality, the death-blow to superstition, its fundamental principles being in deadly opposition thereto. Spiritualism demonstrates law to be absolute, supreme, in all the universe, as much in spirit-land as on earth; that all laws are eternally inherent in matter and spirit, were never created, can never be annihilated, neither can they be set aside, overturned, or contravened, in the slightest particular, God being Law and Law being God; that no such thing as supernaturalism or the miraculous has ever existed or can ever exist, it being absolutely impossible to transcend or modify the most trivial or insignificant (so to speak) of the eternal principles indwelling in matter and mind; that all Spiritual phenomena occur through laws as old as the universe itself; that evolution, progress, development, inhere and adhere to every atom of matter, every

equivalent of force, every ideation of feeling, mentality; that magical charms, amulets, signs, omens, wizard spells, incantations, fumigations, and all such mummery and nonsense, possess, in themselves, no value, their assumed powers and efficacies being all derived from the minds of those simple enough to have credence in them; that the *dicta* of spirits should never be received, no matter from whom purported to come, unless in accordance with the most enlightened reason and the evident teachings of nature; that spirits out of the flesh are no more infallible than when in the flesh, there being all manner of intelligences inhabiting the spirit-world, good, bad, indifferent, wise, foolish, truthful, deceptive; that we should always "try the spirits,"—test their presumed revelations in the crucible of common sense and the retort of natural intuition, rejecting at once all absurdities, inanities, trivialities, claiming a *post-mortem* origin.

Were these sublime principles actualized by all receiving them, hydra-headed superstition would one by one lose its many heads, dying of pure exhaustion and utter helplessness; such, indeed, will be its ultimate fate, but hard and fierce will be the struggle ere its annihilation will leave the world redeemed, disenthralled; and when accomplished, the victory will be due to Spiritualism, in concert with the other schools of rationalistic thought effectually working therefor, largely assisted by demonstrated Science and sound Philosophy.

11.—Nowadays, we hear much of a conflict between Religion and Science; books are published affirmative and demonstrative of such conflict, while other works appear in denial thereof, attempting reconciliation of the two. Certain it is that a conflict irrepressible subsists between the scientific revealments of our time and all extant theological systems, impossible of harmonization or assimilation; yet no doubt can exist

that between religion correctly comprehended and the teachings of scientific truth, there can be no antagonism, no inharmony,—they must be perfectly at one. The age, therefore, is loudly demanding a religion—or rather *the* religion—that shall be in perfect consonance with science in its any and every aspect,—fully in accord with nature's infallible revelations in earth and sky, in rock and star. To fill this crying demand, Modern Spiritualism, a blazing sun, flashes athwart the mental firmament, illumining earth with the long-sought reconciliation,—welcoming thankfully every advance in scientific knowledge and attainment; declaring persistently that whatever fails to harmonize therewith is necessarily false,—to be rejected summarily. Discarding the mythological fables of Judea and Greece, upon which are founded prevalent views of cosmogony, astronomy, and anthropology, it, with its revelations from the angel-spheres confirmatory of the latest discoveries and deductions of modern science, affirms, through its mediums and seers, the eternity and indestructibility of matter and force; the evolutionary and nebular systems of creation or formation; the derivation by natural sequence of higher species from lower on earths and planets; the evolution of man from lower nature; the total absence of miracle and supernaturalism from the universe; and the perfect operation of natural law as accounting for all phenomena.

These fundamental principles, immanent in material nature, and cardinal tenets in rationalistic science, Spiritualism, supplementing physical science, extends to the spiritual universe, giving us, through spiritual science, glimpses—nay, not glimpses, but striking, vivid visions—of the higher realms of nature; the same general principles being, however, exemplified in spiritual spheres of life as in material. Material science comes to a stop with the evolution of the physical uni-

verse, including its crowning work, the evolution of man, the highest physical form, which, being taken up by Spiritualism, is carried forward into the evolution of the spiritual universe coetaneous with the physical,—man's spiritual body being evolved coincident with the material body, while worlds and systems of worlds, comprising the domain of spiritual existence, are developed coevous with their material counterparts.

In this connection, it may be well to note the significant fact, that the evolution of higher species from lower—Darwinism so-called—was anticipated by Andrew Jackson Davis in his spiritual revelations in 1847, besides being taught by numerous mediums and seers years before the publication of Darwin's famous work in 1859. Tyndall's All-potency of Matter was, likewise, forestalled by Davis, as will appear upon reference to page 342 of his erudite "Thinker," issued fifteen years prior to Tyndall's noted Belfast Address. Many another scientific truth may be found hinted at or boldly presented in mediumistic communications from unseen intelligences, previous to their discovery through strict induction or logical deduction.

We thus perceive a harmony, entire, thorough, complete, between Spiritualism and Science, the one being supplemental to the other. Spiritualism is the only system of thought yet presented to the world in which an interblending occurs of Science, Philosophy, and Religion; it being at once a Philosophical and Religious Science, a Scientific and Religious Philosophy, and a Philosophic and Scientific Religion! Clearly, then, in this respect, Spiritualism is of superlative value to the world.

[To be continued.]

WE gain nothing by being with such as ourselves. We encourage one another in mediocrity. I am always longing to be with men more excellent than myself.—*Lamb.*

FOOT PRINTS OF PROGRESS.

BY W. F. JAMIESON.

No. IV.

IN THE three articles already published on this subject it has been seen that I conceived, of Spiritualism, (as nearly all Spiritualists still think, as a Religion. My definitions of religion ten years ago were of that liberal type which excluded all sorts of superstition, rites, and ceremonies form being any part of the religion *per se*. By further inquiry I was led to the conclusion that, after excluding all these things which characterize nearly all of the religions of our day, as well as those of ancient times the valuable portion, of what I once saw proper to designate religion, is morality. In my judgment it is a mistake to suppose religion and morality are one. True, the great Washington thought they were; but I am not sure that he understood theology or ethics as well as he did military tactics.

My conviction now is that morality is no more religion than it is politics, although it may be a part of both politics and religion. Just in so far as it is a part of them it purifies them. The world has had a deluge of religion—an abundance of the worship of Gods, adoration of saints, lispng prayers; while morality—doing good to man—has been remarkable for its rarity. It is easy to conceive how people could have been very religious, and, at the same time, very immoral. This is not an assertion, merely; it is the solemn voice of history. Hence, to say, as I once did, and as many now do, that religion and morality are one and the same thing, is to confound things that are wholly unlike. When the James of the New Testament says, “Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their afflic-

tion, and to keep himself unspotted from the world," besides being vague, it is far from constituting a correct definition of religion, and is too meagre to be a description of morality, but as far as it goes it is morality, and not religion. The writers of the New Testament, for the most part, held this world in contempt. The future life, they supposed, was the only one worth seeking. Naturally enough they viewed life on earth as a failure; and the only passport to that future life, they imagined, religion. This fact throws much light on some of their dark utterances.

Notwithstanding Jesus has been popularly considered the friend of the poor, and the promulgator of the best morality the world ever knew, yet to my way of thinking he was neither. Carefully scanned, his teachings prove that he desired the perpetuation of poverty on earth as a cardinal means of securing bliss in heaven. While he is accredited with teaching moral maxims, he insisted upon "belief" in speculative dogmas as the prime requisite to future felicity—Believe, or be damned! were almost his last words.

It does not follow because Jesus was a Spiritualist and a medium that he was more than man; nor that his system of ethics was better than mankind had ever before known. It was not as good. So far as he labored for man; against caste, monopolies, and priestly orders, I honor him. He was therein an iconoclast, as every friend of the race has been, and is. I say I honor him for the good he did; but not one whit more than I do Peter McGuire for the same qualities. Jesus did and said many noble things, and some foolish ones—like the rest of us,

That old saw, "The truth as it is in Jesus," (which some of his professed followers have so long employed to cut down every thing that was not according to his gospel.) has made millions mourn. Science is teaching

us a nobler doctrine. To look for truth anywhere. The truth as it is in oozy slime, or crawling reptile, is just as sacred as in shining seraph—if there is any such creature.

Suppose, now, we calmly consider some of the things which the New Testament represents that Jesus taught and did; but which we think are not wise nor good. He taught hatred to kindred: “If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple,” That is a very bad doctrine no matter who taught it. It is unnatural. The mother loves her boy, even though he be a vile criminal awaiting execution. Her heart yearns for him; her arms would clasp him, sunken, debased though he is, coarse, brutal he may be, the mother-eye sees the angel back in his cradle; sees goodness where others can no redeeming feature find. She is bidden by the God of Christendom to hate him: more, to hate the good kind, thoughtful, affectionate son who loves her, his mother, so well that he would proudly die to save her. But Jesus insists that that loving son must hate that beautiful mother, else he cannot be his disciple. The man must hate his children! must hate his wife even, or “he cannot be my disciple,” says Jesus. We search ancient records in vain to find a more repulsive doctrine. I have listened to every sort of ingenious explanation, I think; have read many commentaries on the passage; but there it stands in all its hideousness. As it reads it is admitted to be against nature. The explanation that in the original Greek the word hate means a “less degree of love,” or “love less,” is a despairing effort to settle it by a standard that itself needs settling, viz;—the language in which the doctrine was first taught. The opinion of some of the best theological scholars is that it was not pure, classical Greek. But there are

several parallel passages which prove that his teachings were against the family relation, waged against domestic ties. "Think not," said this mild reformer, "that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, And a man's foes shall be they of his own household."

It is confessed, sadly, that these texts of "Holy Writ" do not sound good. They are in the Bible which is read by millions, and which the rising generation are taught to revere as of divine origin. They are copied out of the book preached from every Sunday. To change all such texts as these, and others that human reason pronounces against, would necessitate a change of nearly the entire book.

Hear again the sweet voice of Jesus ringing out over the hills, and echoing through the valleys, of Judea; "Suppose ye that I am come to give peace on earth?" [There was a report to that effect. It is said the angels sang that song, but it appears he did not approve of it.] "I tell you, Nay; but rather division: For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law." If "hate" in the first texts be changed to "less degree of love," then all these texts must also be changed to agree with it.

Those among Spiritualists who would make Jesus our model! we may admire their zeal, but what are we to think of their judgment?

[To be continued.]

[Written for THE SPIRITUAL OFFERING.]

ARE SPIRITS EVER EVIL?

BY MRS. KATE OSBORN.

POSITIVE evil never has, and never can exist. What is termed evil, is only the absence of good; a state of ignorance, a condition of mental darkness that enshrouds the spirit like the gloom of night, which can only be broken by light from the spirit world. That light can and will dispel all the black clouds of ignorance called evil. How soon this will be accomplished, can only be told by the individual efforts and aspirations of each one to arise above all worldly interests and ambition, for this enables the spirit to form a connection with that class of intelligences that develop the purity and love-principle that exists in the upper spheres. For even while dwelling in the physical which is of the earth and contains in its composition all the passions and desires belonging only to the earth, even amid these gross surroundings, these degrading and promiscuous influences, let the sunlight of Spirituality pierce the material, shining upon the immortal germ, and as the sun in the early Spring-time brings forth the pure snow-drops from the bosom of the earth, so will Spirituality bring forth purity wherever its golden ray lingers like a thought of love around the immortal spirit. If the spirit can and will rise in its aspirations until the sparkling emanations meet and mingle with those of higher worlds; if it can and will labor with mighty efforts to secure good and receive its rewards in the strength and growth of its purity; if all this can be accomplished in the dark valleys of the first sphere, which can only catch the *distant* beams of the far off Summer-Land, that comes to gild the mirrors of life that reflect so many bitter tears,

so many broken hearts, come like diamonds to carve the pathway of progression over the rough and rocky ways of weakness and temptation; if the spirit can grow and develop when it has so much to contend with, where every flower has its thorn, where every pleasure has its shade, where every hope feels its blight and every heart grows faint and heavy with its own dark sorrows; if the spirit can struggle through the heavy shadows of earth-life and develop enough of the God principle within it, which like a rainbow resting on the brow of night, illumines the atmosphere of gloom by which it is surrounded; if a spirit can progress thus far (and it most undoubtedly can, for the proof rests within the reach of all, and the power within every one of you) a fearful responsibility is yours, if when you leave the earth-life, you fail to stand forth in the full development of the first sphere. We say if the spirit can progress thus far amid earth's surroundings, how much greater must be its power to expand and mature when it has thrown off the material, and the spirit reigns supreme. For all that is spiritual, is purely without a stain, and that which seems to the unprogressed, impure in the spirit, is only the reflection and influences of the physical left on the spirit. As a picture taken by the action of light, it is the reflection and influences of the individual himself. Yet something *more* than a reflection, for no form containing an immortal spirit can cast its reflection without leaving its own particular influence.

When the separation between the spiritual and material takes place, all power at once ceases that belonged to those physical passions that existed in the combined spiritual and material organization. But the reflections and influences still rest on the spirit, even after it has found a home of never fading sunlight and flowers. These reflections are dark traces of ignorance,

weakness and inharmony which are soon removed by the light of truth, which quickly erases *all* dark traces of ignorance, strengthens the weak, and brings harmony out of confusion. The influences of the physical life on the spirit are principally attractions and habit, which are usually serious in their results, requiring mighty efforts in the work of progression to destroy them, because of their impure character. Thus it is of the greatest importance that attractions and habits should be pure while the spirit dwells in the earth sphere, for it is through these influences that spirits return to earth; and when the unprogressed spirit enters the lower atmosphere, before it has formed higher attractions or habits, it at once renews its connection with the plane on which it formely existed, using the undeveloped power of that plane as its only mode of communication in its great anxiety to make itself known in its old home. But it only forms a connection with that plane and uses its undeveloped power through necessity, shrinking from any desire to accomplish wrong; for it could not inhale one breath from the Summer-Land without drinking in enough purity to destroy all desire for wrong. But, ignorant and inharmonious in its unprogressed condition, working through its low order of attractions, it is not strange that it should create great confusion and sometimes produce the most injurious effects on those whom it holds in communication. A *desire* to accomplish *wrong* can only arise from the darkest state of ignorance that can exist even in the earth-life, which only requires a *single* step beyond the first sphere, one ray of spirit-light to destroy it forever. If such a desire *could* exist, even on the lowest plane of the next sphere, it would be *impossible* for the spirit to *accomplish* what the desire would call for, if the spirit had not progressed out of that state of ignorance that is necessary to sustain such a desire,

it could not possess enough intelligence to communicate with the first sphere, for if it was sufficiently intelligent to establish a communication, it would be progressed far beyond that gross state of ignorance that is required to *sustain* a desire to accomplish wrong. So condemn not the weary spirit that is *ignorant* but not *evil*.

[Written for THE SPIRITUAL OFFERING.]

SUICIDE.

BY C. H. MERRY.

WHAT emotions thrill the soul, what shrinking to the obscure caves of existence, at the mere mention of the name. What is life, that it should cast itself out of the temple, into the boundless ocean of Eternity? What moves poor suffering humanity to take this step which, of all others, it is least able to retrace? Scientists and Physicians say—*Insanity*. If they had said *Society*, they would have been much nearer the truth.

The coy maiden who has loved “not wisely but too well” trembling with an intensity of feeling beyond conception, contemplates the time when a father’s hand will force her from her home; when a once loving mother will spurn her as a thing most vile; when sister and brother will refuse to recognize her, when a Christian world will loath and shun her as if she were some pestilential disease. Think you, that *she* commits suicide because of insanity?

The laborless laborer, to-day making a meal on scraps gathered from the hand of charity, to-morrow living on the false promises of some patronizing member of *society*. Whose brawny arms from long disuse, hangs listlessly by his side—Whose sinews of steel like a bow

unstrung, have been shorn of their power. Whose hard exterior is never chafed, whose slumbering brain is never thrilled by his struggle for existence, with this underbrush of humanity—*society*. He still retains enough of reason and philosophy, to discover that further efforts on his past must go for naught. Does insanity cause *him* to flee from the perils of *society*?

The wretched and wrecked of earth, forced to eke out an existence by making a commodity of virtue. The frail sisters of the street, like spall from the sculptor's chisel have been thrown off from the home-circle, the workshop, the factory, the store, and in some instances from beneath the very droppings of the sanctuary. Like queens, beginning life in gilded palaces, ending it, in hovels of wretchedness. Taking the only course, leading the only life left open for them by *society*. They have drained the cup to its bitter dregs. Refill it they cannot. One thing only remains to be done. Break the pitcher at the fountain, and let the waters of life flow back to the source from whence they came. Like an experienced pilot, the conscientious business man from the observatory of knowledge views his commercial and social downfall. He sees clearly the shadows and quicksands, the sunken rocks and angry waves, that finally wrecked and swallowed up his hopes of prosperity. Estimating, with the wisdom of a seer and stoicism of a philosopher, the *society* surrounding him, he too, reasons that for him, all of life has been lived.

When from the beginning the end is seen, shall none but the insane, be permitted to drop the curtain at the close of the play?

—◆●◆—

God has made no one absolute. The rich depend on the poor, as well as the poor on the rich. The world is but a mere magnificent building; all the stones are gradually cemented together. There is no one subsists by himself alone.—*Feltham*.

[Written for THE SPIRITUAL OFFERING.]

DRIFTING LEAVES.

BY S. B. BRITTAN, M.D.

THE WORLD MOVES.

THE revival of letters brought a restless spirit of inquiry that solved many problems; that unveiled the mysteries of ages, and removed the mask from great frauds and saintly depravity. Like an unquenchable fire it consumed the rubbish of centuries. The light shining in darkness illuminated many nations. It produced amazing results in the overthrow of hoary despotisms and the modification of all systems of material and moral philosophy. The crimson lights and lurid phantoms went out silently as a conquered enemy folds his tents and disappears. There was a pause in the old stage business, and melodramatic thunders died away. Then those who watched "the signs of the times" saw through

"The fretted clouds, the messengers of day."

And then the scenes were shifted for the new drama of Modern Civilization and Progress. *Tempus omnia revelat*; and we may add, *Time changes* all things. It was Lord Bacon who said, "Time is the greatest innovator;" and all along the ages—in bold and startling characters—we trace the confirmation of his words. The primitive conceptions of the world; the divine right of kings and cardinals to enslave the people; the old modes of life and ideas of law and religion; the antiquated homiletics and the nasal psalmody, and that sanguinary phlebotomizing faculty, with a practice so closely allied to manslaughter—oh where are these? Dead! Dead! Buried in dishonored graves, beyond the hope of a resurrection. And where are their authors? Gone to the *Limbus fatuorum*! Time, the great iconoclast, has been here.

Out upon Time! it will leave thee no more
 "Of the things that are than the things before."

THE OLD TIME.

The common mind was veiled in ignorance, and its

faculties inactive, except on a low and sensuous plane. The shadows of the Dark Ages still lingered on the loftiest summits of the moral world. The people were chilled by an unnatural and frigid piety. Men were slaves to mitred masters. By fearful denunciations and anathemas; by the penance of fasting, flagellation and chains; by fiery demons barking at their heels, the motley crowd was driven into heaven. There was no independence of thought and freedom of choice involving the higher prerogatives and functions of reason and moral responsibility. Superstition held a cruel scourge of scorpions, to lash the millions made criminals by slavish fear and too much conscientiousness. And so the pious bigot learned to scowl, and hate his fellow-man,

“ And pile fresh fagots round the burning stake.”

LET DOWN THE BARS.

No unnatural restraints should be imposed upon any one; the bars that obstruct the path of the humblest student should be let down; all dead weights in the forms of ancient traditions, unequal laws, and unrighteous customs, should be taken out of the way; and no antiquated authority be left to check the aspirations of the living soul. But instead of these, there should be a strict equality of rights, universal freedom of thought and expression, and an open highway to the goal of every honorable ambition.

THE WAY TO BE SAFE.

And when ignorance was bliss, how much of science was there in medicine; and how did men's bodies fare in the hands of the doctors? The constant blistering, bleeding, burning the quick flesh in actual cautery, vomiting, purging and stupefying until sensation, voluntary motion and consciousness were suspended, was dignified by the title of the “*Healing Art!*” True, there was little art and less science in that crude and semi-savage method; and still less of healing as the result of its practice. Thus the masses resigned their souls to the keeping of the priesthood, and gave their bodies unreservedly into the hands of the doctors; and then they

imagined that they were strongly fortified against the causes of disease and the wiles of the devil.

USEFUL AND ORNAMENTAL.

The first thing Adam and Eve did, according to the record, was to look for something to eat. Having finished their first repast, the next thing that seemed necessary to both comfort and convenience was to go and *dress* themselves, which they certainly did with a due regard to economy. It is generally conceded that they were unwise in selecting a diet that did not agree with them; but from that day to this none but savages have doubted that clothes are a modest convenience and altogether necessary in our variable climate. Since both individual comfort and the conventionalisms of society requires that human nature should measurably conceal its own peculiar charms and imperfections, it is important that the disguise should be graceful, and in these times, that it be obtained at the least possible expense.

THE IDEA IN THE INSTITUTION.

It is a strange infatuation that leads men to prostrate themselves before the popular idols while they vainly boast of their independence. And shall *we* longer sacrifice to the gods that smite us, that we may please their worshippers? Must we suppress the truth, and dishonor our manhood, to conciliate the powers that violate the spirit of the national constitution, while they treat with supreme indifference or bitter scorn the demands of reciprocal justice and the principles of religious liberty? No; never! It is high time for us to have done, at once and forever, with this unmanly servility. By continuing to uphold such institutions we practically falsify the record of our own professions. Thus the light that is in us, is lost in a desolate eclipse, and "how great is the darkness! Let us at once proceed to put our new ideas and improved philosophy of human nature into public institutions adapted to the age in which we live.

QUAIL TRACKS.

We dislike to see fine thoughts and pure sentiments

incarnated in broken and scraggy lines, that violate all just ideas of method and propriety. It seems like an attempt to conceal the symmetrical outlines and elegant proportions of a beautiful figure in ragged and disgusting habiliments. We have sometimes heard careless observers liken the pen and ink lines of some slovenly correspondent to quail tracks; but we protest against the injustice of this comparison. It is not, however, in behalf of the scrawlers that we protest, but as a simple act of justice to quails, since it is well known that those birds move in regular order, and with measured steps, leaving impressions that are precise and uniform.

TRUE LIBERTY.

Man is not free when he is given up to base desires and vicious pleasures, Ignorance is slavery; every vile habit is a chain; and the bosom heaving with the wild tumult of the passions, is the dungeon of the soul. How many dwell in the darkness, and hobble through the world with these shadows! If it be an outrage against nature to fetter a horse, why will man endure a bondage that is more degrading? O Man, thou art a child of God! If even the brutes spurn their chains, be admonished to rise, in the dignity and consciousness of the divinity that is in you, and be free.

“Come forth as the lion springs out from his lair,
In the strength of thy Manhood, be free!”

THIRTY YEARS RECORD.

Since we assumed the high responsibility of a teacher of Spiritualism, the recording Angel—by the process of his noiseless stylography—has completed the record of *thirty years*—years signalized by imposing discoveries in science, amazing developments in the arts of civilized life, and important changes in every department of human affairs. In the archives of the Ages, and on the tablets of men's souls, will the history be found. It is full of severe reproof, of valuable instruction, and precious consolation. It is rendered the more impressive by the vacant places I see, and the vanished forms which I do not see. To-day memory is busy with

images of the Past and the names of the departed. They are now "heralds of Eternity," and are here to admonish and inspire;

"While other days come back to us
With recollected music, though the tone
Is changed and solemn."

[Written for THE SPIRITUAL OFFERING.]

STRAY THOUGHTS ON SPIRITUALISM

BY JOSEPH E. LUDLAM.

CHAPTER II.

BEFORE entering on a review of the scientific evidences of our immortality, let us first take a cursory glance at those facts on which the Materialist so confidently relies for his disbelief in the existence of spirit and eternal life. Confining ourselves exclusively to what is pertinent to the point in issue, and to what is conceded by both the contending parties, we find the four following groups of fact:

First. All the varied phenomena of Nature subdivide themselves into two great classes or kingdoms, the physical or material, and the psychical or mental, which two classes have positively nothing in common.

Second. Mental phenomena so far transcend those constituting the physical domain of nature, that there is no point of comparison between the two. So stupendous is the contrast, that it no doubt gave rise to the old superstition of the "immateriality of the soul," which still survives in religious circles.

Third. Mental phenomena are invariably manifested through a physical organism, with which they are so intimately associated, that they apparently take their origin from it, and to all appearance, terminate with its death.

Fourth. The purely physical framework of the Universe is, so far as we can learn infinite in extent, and eternal in duration, whereas the manifestations of mind are restricted to this petty globe, and have arisen within the most recent geological epoch, probably within the last 20,000 years.

It is upon the two first groups of fact that the Spiritualists are apt to rely, while the Materialists prefer to confine themselves to the two latter. As impartial Truth-seekers let us see what is the legitimate deduction to be drawn from the four taken together.

Apart from all mentality, the merely physical domain of nature is a system of applied Thought of the profoundest character, which Thought is manifested in every department, and every item of every department. In other words, the extremely complex structure and delicate adjustment of all the living things on the world represents something far more than mere juxtaposition of part to part, or atom to atom. Given a universe of atoms and forces, and an eternity to work in, and many of these atoms might from purest accident assume definite and even symmetrical figures. That, however, is the very utmost that would, or possibly could, happen. The form and symmetry would result from mere order of arrangement, and nothing more. A slight examination of the things around us reveals a far different and superior system to anything of this sort. We see everywhere endless complexity of structure, and diversity of form, function, and use, not originating from any "fortuitous concourse of atoms," but from a formative power working according to a unity of plan, so that each department of Nature is in exact and beautiful correlation with every other, thus rendering Science possible and Religion scientific. Every purely physical phenomenon is the result of a combination of causes, co-operating with exquisite precision in certain definite lines, and

the fall of a stone to the ground is a manifestation of mind, if we will only take the trouble to correlate it with other facts with which it is indissolubly connected, instead of regarding it in its isolation. It is owing to the superficial and isolated way in which the Materialist looks at Nature that he finds such strong grounds for his faith. The bewilderment into which this unscientific mode of thought leads its votaries is most comical and amusing. Listen to poor Professor Tindall bewailing his utter inability to explain the relation of the mind to the brain. "The passage from the physics of the brain to the phenomena of consciousness is unthinkable. Granted that a definite thought and a definite molecular action in the brain occur simultaneously, we do not possess the organ, nor any rudiment of an organ, which enables us to pass by a process of reasoning from one to the other." Perfectly true, but what attempt could be more absurdly Quixotic than to pass from an extremely complex organ in a state of maturity to another equally complex and matured. Such folly is like the attempt to discover perpetual motion. The real difficulty for the Materialist is not to "pass" *from Brain to Mind*, but to answer the question, how came the brain to be a brain at all? How came those countless millions of molecules to assume such definite and symmetrical forms? How came each one to travel in the right direction, stopping at the right time and at the right spot, so as to contribute its tiny part with myriads of others in building up such a wondrous organ? Furthermore, how came these molecules to place themselves in such delicate and perfect relationship with the molecules of the bones, the blood, the muscles, the nerves and the viscera throughout the body, as to build up the most perfect telegraphic system in the world? Surely it is the reverse of "unthinkable" to suppose that the intelligent force, (or spirit,)

which originated and framed this marvellous structure, should in the course of twenty years after birth, bring it to such a pitch of refinement as to manifest mentality. Spiritualism fills up the yawning chasm which apparently exists between mental and physical forces, by going to the fountain head of causation, and there finding spirit moulding atoms into molecules and molecules into masses as imperiously as a Lord and Master. True indeed, its work is restricted by conditions, but within the circle of these conditions, its power over matter is absolute. The fact that so many years elapse after birth, before mentality is fully displayed, is utterly immaterial. The building of the brain and body is as much the work of mind as the composition of a Paradise Lost, or the erection of a Capitol. Thus in the light of our philosophy the meanest aspects of Nature are full of wonder and beauty, and the "music of the spheres," no longer confined to the heavens, becomes a perpetual omnipresent concert, in which each province of Nature performs its appropriate part.

[To be continued.]

SPIRITUALISM, THE GOSPEL OF LIFE,

BY D. HIGBIE M. D.

IN THE churches the husk is retained while the ripened grain, the golden corn, the element of sustenance for the maintenance of vigorous Spiritual life is ignored and cast aside as worthless. Forms, ceremonies, confessions, rituals, parade, grand cathedrals, expensive churches, built as rivals to others less imposing, encumbered with mortgages too heavy for the over-taxed people to lift. Mortgages on churches in N. Y. city alone accumulated since 1869 to the amount of nearly three millions, rang-

ing from ten to four hundred and fifty thousand dollars on each edifice. The old Faith is losing its hold upon the people and to maintain a short lived power over them a resort is had to grand churches grand organs and "crack" preachers at the expense of the enslaved membership. All this is elaborating new and better material for the New Faith gradually gaining power and prestige. The heavier the church-pressure the sooner will the members stand from under and their Hegira result in the acceptance of this new Faith—viz, that the young hebrew Jesus was but a man and not a God, that he was a healing medium, clairvoyant, and clairaudient; that his death was in no sense an atonement for sin; that he died as a martyr *only*, to truths he taught and cherished, that he is nothing to us only as we imitate his virtues and live true to the monitor within, that the Bible is simply the work of men, and not authority to bind the consciences of men under penalty of eternal damnation, that there are many valuable truths in it with much that is false, cruel barbarous, and obscene; that we should read it as we would any other ancient work and with keen discrimination select the good and cast the bad away. That man was not created perfect nearly six thousand years ago, and lapsed into sin and lost all favor with God and all hope of happiness according to that old myth in Genesis. That man in his primeval state was an ignorant savage only one step in advance of the chimpanzee and through the struggle and contests of years he has progressed to where we find him in this nineteenth century and that he now is the prophecy of what he doubtless will be in the on-coming ages. This New Faith maintains from rational premises that man is surely progressing toward a higher, happier, and more exalted state of society, not as the result of Christianity merely but as the product of many factors, such as

climate, race, education, soil and formation of country, together with the morally elevating influences of the various religions. That there is *demonstrated* open communion between this and the spirit world, that death of the body produces no change in the moral character of any one, that each individual must outgrow his defects, his errors, his sins, his moral obliquities, and that there is no recognition of substitution as taught by the church, *i. e.*, that no person ever has been saved or ever will be through the mediation sacrifice, or agency of the man Jesus as a reconciler between man and God. That each person is his own savior, and that just in proportion to purity, culture, goodness, refinement and personal development in every department of his nature, mental, moral, social, psychical and organic, will his happiness, peace, and lasting joy be secured.

On this platform we may securely build the philosophy of life. The harvest is certain, we must reap as we sow, and with positive certainty predict results. In the great work before us, the SPIRITUAL OFFERING is heartily welcomed, it has the right ring, and its low price tally's better with the stringency of the times financially, than most of the Spiritual publications. Then fling to the breeze your banner of the New Faith and shout the battle cry of Freedom.

Mungerville, Mich.

So much as one holds woman in esteem,
 Purely or basely as he deals with love,
 So much is his regard for honor, or
 So little; such the honor he receives,
 Who not himself respects, honors not woman,
 Who does not honor woman knows he love?
 Who knows not love, can he know honor then?
 Who knows not honor, what has he beside?

—*L. Schefer.*

THE SPIRITUAL OFFERING.

PUBLISHED MONTHLY.

NETTIE PEASE FOX, - - - - - EDITOR.

TERMS OF SUBSCRIPTION.

One Year,	- - - - -	\$1 25
Six Months,	- - - - -	75
Single Copies, sent postage paid	- - - - -	15

Remit by P. O. Order or draft

Address, Editor SPIRITUAL OFFERING, St. Louis, Mo.

ST. LOUIS, MO., OCTOBER, 1877.

Everything appearing in this Magazine is by the editor unless otherwise credited. The Spiritual Communications and Answers to Questions are dictated to an amanuensis by the editor while in the unconscious trance.

W. F. JAMIESON'S CHALLENGE TO THE CLERGY.

SPIRITUALISM has from its advent been an aggressive power. Its inspired speakers have assailed error wherever found, and however strongly fortified in public opinion in Church or in State. In consequence of this it could expect only the hatred of each and all of these powers combined, and all the influences they could control. The Church, the controlling power in the land, true to its past history, has been most bitter in its opposition to the new movement. Spiritualism in its teachings, struck at the very foundation of its superstitious dogmas of creation, man's fall, total depravity, and eternal punishment, unless he accepted the nicely concocted, priestly prepared plan of salvation through faith in a dying savior; provided for man before he had an earthly

existence. Says Wesley: "The doctrine that we are saved by faith alone, is a wholesome doctrine and very full of comfort." The clergy, however, with very few exceptions have maintained their very unequal warfare against the right, sheltered behind the pulpit, whence they have hurled their anathemas against Spiritualism, refusing as a rule, though often challenged to come out in open discussion. Occasionally we have been favored by their presence at our lectures and in a few instances when we have called for questions from the audience they have with a half frightened look, proposed some interrogatories to our controls. Six months ago we came to St. Louis, and have since that time preached to a congregation the word of life as we understand it. Desirous of awakening greater interest upon this subject, we wrote Prof. Jamieson inviting him to St. Louis to lecture to our congregation, and requesting him to invite the clergy of this city to meet him in debate. In response we received the following letter. In view of the fact that our Magazine is published only monthly, and that we could better reach the clergy and many readers through the daily papers, we addressed the following letter to the editor of the *St. Louis Republican*, enclosing Prof. Jamieson's letter, and requesting its publication. The request was granted and both appeared in the *Republican's* Sunday morning issue of August 26th. But, a conservative cowardly press, bowing the knee to the church and popular opinion, whether right or wrong, must half apologize for permitting the letter to appear, and make its publication an excuse for a vile but very weak editorial article against Spiritualism. On Monday we addressed a brief, respectful note to the editor of *Republican*, asking half a column space to reply to his lengthy article. This request was not granted, and the Sunday evening following, according to previous announcement by advertisement in the

Republican and other daily papers, we reviewed its article before our congregation. In this connection perhaps we ought to say, that many of our friends knowing the *Republican* in its past history, better than ourself, have expressed surprise at our semi-complimentary notice of it, in the opening sentence of our letter. Our answer is, that we generally give to the daily papers but a cursory glance, and further, we had seen several articles from the pen of Emily R. Steinestel, of a truly liberal character and designed as, we think, to do good. Of course she did not allude to so unpopular a subject as Spiritualism; and the editor did not have so favorable an opportunity to make a little capital, by pandering to the church and popular prejudice. In fact we were not then aware, as now, that the *Republican* belonged to that class of newspapers whose editors and reporters are only acceptable in the degree they are able to combine falsehood and low wit in denouncing every thing unpopular; but more of this anon. We now give our letter to the *Republican* and also that of Prof. Jamieson, as they appeared in that paper.

EDITOR REPUBLICAN—I have been a resident of your city since March last, and have been pleased to notice from time to time many valuable articles in your excellent and enterprising journal, directly tending, as I think, to liberalize public sentiment upon religious subjects. This is to be particularly noticed of your Sunday edition. I am aware that Spiritualism comes in for its full share of opposition through ridicule and sarcasm, but this is to be expected, and perhaps it gets no more than it deserves; for every new movement must necessarily pass through several phases in its progress to general acceptance. That Spiritualism will by and by be accepted in its cardinal principles by the religious world I have no doubt. The press is beginning to treat the subject with more respect than heretofore; its publications are sought after and read with more avidity; its teachings enter more or less into all our literature and even scientists are investigating its phenomena.

Why do our religious teachers still refuse to inquire into its phenomena and only oppose its philosophy and teachings from the pulpit? In vain we seek to draw them upon the public rostrum where their people can hear both sides of the question. Since April last I have been in this city ministering to a congregation composed mostly of Spiritualists, some Materialists and a few of the more liberal believers in Christianity. We invite questions and discussions. Generally the objection made by clergymen to discuss with us is merely "they will not debate with a woman." Well, I must submit and content myself with preaching to my congregation as heretofore, but, to open a way for a public discussion of the claims of Spiritualism, I have received from Prof. W. F. Jamieson the following communication for which I ask an insertion in your paper. Mr. Jamieson is held in high esteem by all Spiritualists and by his opponents in debate. He has just closed a debate in Linesville, Penn., and from an opposing paper I made the following extract to show that Mr. Jamieson is worthy the steel of any opponent, as will be seen by the following from the *Meadville Republican*.*

It would certainly be gratifying to a great many in St. Louis to listen to such a discussion, and I hope some of the clergy of this city or vicinity may accept the gentlemanly invitation offered them by Prof. Jamieson.

Respectfully yours,

NETTIE PEASE FOX.

ST. LOUIS, Aug. 24, 1877.

DEBATE.

Bishop Watson, Methodist, said: "Whoever is afraid of submitting any question, civil or religious, to the test of free discussion, seems to me to be more in love with his own opinion than with the truth."

We modern Spiritualists believe that is sound doctrine, and are therefore ready, always ready to meet our opponents in discussion. Are there no clergymen who will meet our advocates in public debate? There are a few; wish there were more. The Cambellites (Christians), claim to be a debating people, as can be seen from the following:

*We omit the extract from the *Meadville Republican*, very complimentary to our friend Jamieson,

"I do not believe a single debate has ever been held when there was anything like equal talent engaged on each side, that did not result in good. It is our only hope as a people in the great conflict, and whenever we cease to be an aggressive, agitating, investigating and debating people, our mission is ended. Narrow must be the conception of the man who would stop the boiling of the pot because it sometimes boils over. The man who can only uphold the right and advocate the truth, and cannot or will not denounce the wrong and expose error is only half a man."—[D. R. Lucas in Christian (Campbellite) paper, *Record and Evangelist*, March. 29, 1877.

On that issue, so clearly stated by Mr. Lucas, Christianity must fall or flourish. Any system that shuns investigation or debate openly manifests its own error.

I accepted the gauntlet thrown down by the Campbellites, but thus far have found but two of the disciple persuasion who have moral courage enough to stand by their principles, Elder J. H. Dungan of Oskaloosa, Iowa, and Elder J. H. Painter of Nichols, Iowa. With the first named gentleman I commence a debate of eight sessions in Eddyville, Iowa, September 25, and with the second in Nichols, October 2nd. I also am to debate with Elder Kelly in Glenwood, Iowa, October 15, 16, 17, 18, 19, and 20. I love debate. So far at least I am like Stephen and Paul. Probably one reason why I enjoy the conflict of thought in the arena of debate, is that for 18 years of my public life I have invited criticism and discussed with kind feeling toward my opponent. I never think I should feel bitter toward persons because they entertain opinions different from my own. But that does not mean that I shall show what I conceive to be errors the least mercy; it does not mean that I shall not employ the weapons of ridicule, sarcasm and every other power of speech in attacking the strongholds of error.

Few Christians, despite their boasting, can be found to engage in oral discussion—one of the best means of presenting thought before the public. To discover truth is the aim of the discussion. When some flippantly say that discussion is unprofitable, they forget, or never knew, that it cannot be unprofitable to the truth,

only to error. Paul admitted, "We can do nothing against the truth, but for the truth." As Macaulay declares, "The liberty of discussion is the great safeguard of all other liberties." Says J. D. Morrell, author of "History of Modern Philosophy." "Discussions are the very bulwark of truth." No Christian, believing his own Bible, has any valid reason for objecting to debate. The reputed founder of Christianity, at a very early age was engaged in disputation, and most of his teaching was in the form of controversy with his religious opponents; questions and answers with his disciples. Paul held daily disputes. Certainly, no Christian, with such examples as Isaiah, Jesus Christ, Stephen, Peter and Paul, has the least excuse for not debating. In addition to which there stands the injunction in Jude, "Contend for the faith which was once delivered unto the saints." Solomon, the so called wisest man, renders his testimony in favor of discussion, "Debate thy cause with thy neighbor." As John Milton says, "Let truth and error grapple, whoever knew truth put to the worse in a free and open encounter." Sure enough! And our Thomas Jefferson has nobly said, "Error of opinion may be safely tolerated where truth is left free to combat it."

As science advances it becomes more difficult to propagate and defend Christianity, which may explain why the clergy so generally shun debate, content to recount their imaginary victories over Voltaire, Gibbon, Hume, Paine. If it is true, as they assert, that discussion has helped their cause, why do they not now encourage discussion? Let them remember, as John Stuart Mill says, that "all silencing of discussions is an assumption of infallibility."

Permit me to extend a courteous invitation to the clergy of St. Louis to meet me in joint oral debate. There are subjects of controversy in abundance: Spiritualism, Is the Bible of human origin? Is the Bible of divine origin? Are the teachings of the Bible and Christianity moral and ennobling in their tendency? Are religion and science in conflict? Does the Bible agree with geology? Come, gentlemen, "let us reason together" as becomes brothers. May I hear from you? Please address me at 923 Benton Street, St. Louis, Mo., care of *Spiritual Offering*. Yours respectfully,

W. F. JAMIESON.

THE REPUBLICAN vs. SPIRITUALISM. We now proceed to notice very briefly, the only points made by the editor of the *Republican* against Spiritualism.

The "*Republican* would regret nothing more than that anything appearing in its columns should so liberalize public sentiment as to incline people to Spiritualism, or strenghten the belief of any who have already been touched with its errors. The *Republican* would regard the growth of Spiritualism with real concern, satisfied that, while it can work no good to the world it can be the direct occasion of infinite harm."

The pulpit, the press, and the rostrum, are three great educators; they do much toward moulding public opinion. The people expect them to be in full sympathy with the most advanced thought of the age, to harmonize with its endeavor, aiding the best elements of its growth. The people demand that those who occupy these positions shall familiarize themselves with the questions of the hour, and be prepared to present facts which shall substantiate or destroy faith in any theory, system, or religion which may be presented for consideration. This is all that an enlightened public demands; give it the facts which more favorable circumstances have placed within the reach of the press and it will do its own thinking, draw its own conclusions. Does the *Republican* realize this? are *its* opinions drawn from a basis of well established facts? has it always been the champion of right? always frowned upon those sentiments and measures which it claims to believe, might be the means of infinite harm? If it has, it is worthy the respect and patronage of all good citizens. Free speech is one of the blessings of this free land; suppress it, and intolerance would soon put her relentless grip on the throat of liberty, and the voice of Science would no longer uplift the world by its truthful revelations. The profound depths of philoso-

phy would remain unilluminated by the lightning flash of mind. The dark pall of death would soon fall over the decaying corpse of political and religious liberty.

A few years ago, there came to this city an ex-clergyman, his object was to give a course of lectures which should enlighten the people upon the teachings of a certain religious book. At that time, the *Republican* was *not* in favor of free speech, if we may be allowed to judge from the following epithets applied to the lecturer: "Mr.— is an itinerating scamp, a common mischief-maker, an enemy to the good of society, a follower of the devil wearing the livery of Heaven." All because this gentleman claimed the right of free speech. His lectures were denounced in the most bitter language as being "disgusting, senseless vulgarity." Yet the book from which the objectionable quotations were taken, was endorsed by the best clerical authority in the city, as genuine, and authoritatively prepared for the use of the clergy. The language that was too disgusting to be listened to in public, was none too obscene to be heard by sisters, daughters and mothers in private. Subsequently, when Father Hecker visited this city for the purpose of lecturing in *favor* of old superstitious dogmas, and of marshaling all the forms of bigotry to crush out free thought, no such bitter language was used. He was working in favor of a powerful organization, and not against, as in the former case, hence no attempt to prevent the free expression of opinion. From these and other facts in our possession, we conclude that the *Republican* is not so much influenced by the fear of strengthening a belief in the errors of superstition as it is from the fear of seeming to favor an unpopular cause. As the editor would "regard the growth of Spiritualism with real concern," the poor man must just now be suffering greatly from "concern of mind;" for never in the history of modern Spiritualism, has it had a deeper

hold upon the public mind than now. True, our meetings are not as largely attended, nor the excitement so great as in the early days of its manifestations; but its teachings have sunk deep into the hearts of the people. Half of the church attendants are Spiritualists in belief, in fact, in the history of the world's religious movements, for rapidity of growth, it is unparalleled. The editor not having specified as to the "infinite harm" wrought by Spiritualism, we pass it by.

"Spiritualism is essentially material, let its believers explain the manifestations in whatever way they please, and it is idle waste of time to talk about it. By material investigation alone can it be approached, and if there is anything in it, the truth can only be demonstrated in that way."

Materialism, looks upon the earth as self-existing, its beauty, harmony and order; its motion, life and intelligence, are but the result of the "tendency of matter." Matter is its God; it is both cause and effect, to it there is no spirit, no heaven, no immortality. Spiritualism teaches that material forms are but the thoughts of God externalized. It leads the investigator from the contemplation of starry worlds and material atoms, up to the thought paved heights of interior realities; causing him to recognize the presence of an overruling intelligence. Spiritualism presents the physical universe as but the shadow of an invisible reality—which is God, the body as the covering of an intelligent entity, called spirit. It invariably leads away *from* the material *toward* the spiritual.

Jesus performed miracles, fed the multitude with five loaves and a few small fishes, transformed water into wine, told Simon where to cast his net, and blighted the fig tree; yet no one pretends to say that Christianity can only be approached by miracles. It is understood that they were performed to attract the attention of

those who were not sufficiently advanced to receive the higher and more spiritual truths. The materialistic multitude could not comprehend that God was a spirit, that the kingdom of heaven was within, that there is a spiritual as well as a material body. Thousands who enter the vestibule of the spiritual temple are not sufficiently spiritualized to appreciate its grand philosophy, and its high moral teachings. To them the phenomena, (which is to Spiritualism what miracles were to the church) is the only avenue through which they can receive a consciousness of the existence of higher truths. When time and culture have rounded and harmonized the discordant elements of character, intensified the intellectual and spiritual powers, it will be understood that investigation upon a material plane is but a stepping stone for those who can investigate in no other way.

Want of space compels us to defer further comments until our next issue. (Editor.)

THE PHANTOM FORM,

OR

Experiences in Earth and Spirit Life.

CHAPTER VI.

NINE LONG, dreary months had passed since Eunice left us; months of toil, loneliness and sorrow. My father had told us that he had placed Eunice at school and that was all we heard, although I had hoped and prayed for a letter, or one word from or of her. Disheartened, and weary of the toil and monotony of my life, I felt at times that I must at all hazards break away from its narrow limits, and seek for the one dear object that made life worth living. The promise I had made to remain and care for the little ones entrusted to my charge, was all that restrained me. No angelic form had appeared

since Eunice's departure, no spirit voice guided, or cheered my lonely life. It was just six months from the night that my mother appeared to us, when I found myself sitting alone, weary and disheartened. Father was from home, the children sleeping the sound sleep of childhood, and the house silent as the tomb. The injustice and wretchedness of my condition seemed to crowd upon me, and sting almost to madness. I dropped my head upon my hand and wept. Suddenly I felt the presence of something, and looking up saw Eunice standing in the dimly lighted room. She was pale and thin; her bright locks had been removed, and her eyes were intensely brilliant, almost wild in their eager, dazzling light. I sprang forward to clasp her in my arms, she put out her hands as if to ward me off, and in solemn measured tone, said: "Search my father's pocket!" then, slowly receded and finally faded from my sight. Astonished, bewildered, and pained by her sudden appearance and changed looks, I sat as motionless as stone, gazing at the spot where she had stood, and wondering if sorrow had driven me mad. How long I remained in that dazed condition I know not; the first thing that aroused my attention was a light, cloud like appearance which gradually took form. I watched it unmoved, and with no feeling of excitement and little interest, until the vapory substance rolled back and revealed the radiant face and beautiful form of my mother. O, what a contrast between the indescribable loveliness, peace, and brightness that seemed a part of her being, and the pallor, wretchedness and shadows that made the apparition that first appeared; and what a contrast between her brightness and rest, and my wretched, lonely and darkened life. I realized this, and a feeling of bitterness pervaded my entire being. The calm, searching eyes of my mother read my heart; drawing near and speaking in a low, musical voice she said: "My child, do not judge of life until you have read more than one page; do not grow impatient at the heavy and grievous burden you have so nobly borne; I have never ceased to watch over and care for you, but have been unable to change or brighten your life; now I have a revelation to make. It is not given me to read the full record of your future years, but I can look along your life path and see

some of the changes that will mark your eventful career. The monotony of your life is about to be broken, a stranger will enter the family to take the place I once occupied, you will be indignant and protest against what to you will seem an injustice to me; you will be wrong in that, but right in your estimate of the stranger's character. The woman will be no friend to you, and your father will grow more bitter and selfish. This will hasten the change which is inevitable. The time will come when you will be compelled to go forth a stranger, houseless, homeless, friendless. So far you have kept your promise nobly, from this hour you are free; when the trial comes I will guide you. Think not that this change will bring unhappiness to me; my children will be well cared for until they can care for themselves. The only shadow that falls upon me, is the sadness of your life, and I know that eventually you will pass into the sunlight of happiness, for God is good, and the fingers of time are polishing a crown of happiness for every soul; be hopeful, and trust the Good Father. I shall come again when the storm which I see in the future shall beat upon your head, and the sharp agony of misplaced confidence will wring your heart." At these words I looked up; could it be that she spoke of Eunice? I cried out, mother! Oh tell me of my sister! Eunice, oh Eunice, where is she? The sweet face was shadowed, and the clear voice tremulous, as she replied: "Ask me not to reveal the depths of infamy and crime, connected with one who was so intimately related to me, let the truth come to you from another source, you will soon know all. He has placed her in a position that will darken all her earth life; Lillian is constantly with her. Oh, my child! I must tell you part of the secret that made my life wretched, Eunice is not my child, not your sister! Love her, protect her, and yet, Oh God! she will blast your happiness and cause you to hate the life that should be beautiful to you. I cannot tell you more, Eunice is guiltless, fate binds you to her; you to bless, she to curse; I cannot change it. My poor darling bear up, after the storm there will come a season of rest, and out of the ashes of disappointed hopes and buried love, will spring that peace which the world cannot give or take away." She placed her hands upon my

head and murmuring a blessing, slowly faded from my sight. I seemed incapable of thought or movement, and remained almost paralyzed until a late hour when my father returned. His sharp reproof fell unheeded, mechanically I arose and retired to my room, and it was not until the next day that I could think calmly of all that had transpired, and even then much of it remained a mystery. At times I was half inclined to believe that all was the work of an overwrought brain; at last the words of Eunice came to my mind and I thought this will test the reality of the vision. The next evening after my father had retired, with trembling hands I searched as directed, but the search was fruitless. I had spread the various papers and letters on the hall table and looked over them with nervous haste. Satisfied that there was nothing that could give any light about my sister, I was about to return them to their place when the sound of a step attracted my attention. Looking up I saw my father's cold, sneering face bending over me. I tried to stammer an apology, but my tongue failed. I will not repeat his angry words; suffice it to say, I sought my room deeply humiliated, feeling that I had been the victim of my own imagination, and resolved to be more guarded in the future. Oh! how my very life sank back into the darkness, as the beautiful vision of my mother faded away.

[To be continued.]

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THE LABOR MOVEMENT.

SINCE the issue of our last number, progress has been made in the right direction. Workingmen are organizing in many of the states for political action. They need no better evidence that they are right than is found in the changed tone of the party press; instead of anathemas and infamous falsehoods, it is beginning to reason and treat the movement with more respectful consideration. As a matter of course the blind adherents of party, are urging, that all the working classes ask, can better be secured inside of existing parties. As we advised last month, we repeat, do not trust them, their promises

made just before an election are valueless. The question must finally be carried to the ballot box; begin now, action has been too long delayed. Workingmen if united have the numerical strength of the country; at the ballot box they are the strongest, but, because of neglect to rightly use their power, in the legislature, and in congress they have little influence; money freely used by monopolists has purchased votes enough to secure all they have asked; the result we have, labor is prostrate at the feet of capital, government lands are nearly all in the hands of corporations, now wielding their immense power to still further enrich themselves and degrade labor; in fact, the country is rapidly approaching the condition of England, where a very few men own three fourths of all the land. All this is antagonistic to the true American idea, to the perpetuity of a republic, and to the interests of humanity. It is not too late by heroic treatment to save the country from impending ruin. Let the masses rise in their power, compel the great monopolies to disgorge the lands they have obtained by bribery and fraud; and by legislation limit the ownership of land hereafter, to the wants of individual cultivation. Do this, and we may yet see this country with which nature has dealt so lavishly, enriched and beautified by millions of farms, possessed by hundreds of millions of people, constituting in reality as well as in name, the happiest, freest people, and noblest government on the face of the earth.

Let the workingmen become a political power and they can control capital, now they are its slaves. Again we say, nominate your own men, see that they are earnest, true to the cause you advocate, incorruptible; then vote for them, though for the time being you may be in the minority, it is the only way to final success. We have somewhere seen the statement that, to the laboring man the right to vote was financially worth if wisely used fifty cents per day, increased wages in consequence of his increased power. It is no doubt true, if, as a man, and an American citizen, he would rightly exercise that power. That is one of the many reasons which, as a woman, we urge in favor of woman suffrage of which she has hitherto been deprived. Give woman the right to vote and it will raise her wages at

once equal to man's for the same service. Now, subject to the powers that be; with no voice in the government, in the language of Col. Ingersoll, "she is the slave of slaves." Our last word for this month to the working-men is, organize! You have had no organization; capital has long profited from this power; hence the present condition of labor and capital, and the disparity in the remuneration of each.

CHILDREN IN SPIRIT LIFE.

SPIRITUALISM in its teachings, if in any respect *especially* beautiful, it is in its revelations of the condition of children called early from their earthly existence to the higher life. Of the thousands going daily to spirit life, none fail to find loving friends to care for them. Very many go, who have no loving parent, to greet them as did little Eddie, whose birth into spirit life is given below; but all are kindly received by those who love them, and who from choice devote themselves to this work. How comforting is this revelation to the bereaved parents, and how grand and beautiful the spiritual philosophy, contrasted with the old theological dogmas of the past. The beautiful spiritual manifestation in Springfield, Mo., which we publish on another page, (250) and the incident herein related by the spirit-mother, giving account of her return with little Eddie to his home immediately after his death, show very clearly that but a very thin veil separates us from the loved ones gone, and that their visits to earth are not infrequent. We cheerfully grant the request to publish the following from our valued contributor, A. W. St. John of Carthage, Mo., and extend to the parents our sincere sympathy.

Passed to spirit life, Friday, August 31st, at 2 P. M., little Eddie, son of A. W. and E. P. St. John, aged six years, five months and 22 days.

· SISTER FOX.—We recognize the fact that when all the laws of nature are complied with, children are born to be developed to maturity upon this plane. Our boy had a large brain and frail body, too frail to withstand the storms of this life, but as he had not been sick, the summons came very sudden and unexpected—a congestive chill taking him from us in a very short time. Music, the reading of two of Lizzie Doten's poems, "Guardian Angels" and "Rest in Peace," and a short burial service, constituted the funeral services.

A few years ago my first companion (Nellie) passed to the Summer-Land leaving two children who have been cared for by my present companion, (Emma) and at different times since Eddie was born to Emma, Nellie has told us through media—that he was her boy, and now we have the happy assurance that she will be a good mother to Eddie in spirit life, as Emma has been and is, to *her* children in earth life.

The following copy of a written message, was received from Nellie through the mediumship of Mr. J. E. Nicolls of this place the evening after the funeral. While it is of more importance to us than to any one else, yet we think it throws some light upon our beautiful philosophy, and may be a comfort to other parents who have had children taken from their sight.

A. W. S.

COMMUNICATION.

It is your Nellie that will talk to you of our Eddie, he is at rest and will be happy as soon as he is brought to understand where he is. He did not leave you when you thought he did, we were in the room late into the night before he was so released that he could be taken to that home where he is now at rest. I do not feel that it is necessary for me to say that I will be with him and care for him, I see it in your hearts, you know that I will be to him all that love can be. I will bring him back to you and teach him of his new life and why it is that you do not look at him and talk to him as you once did, and he will be happy with all the little ones he will know here.

I see you do not know why it is that he was taken away from you in the way he was, and I do not know

that I can tell you or make you understand, but we have seen since Eddie entered into the earth life that he could not stay with you. His physical strength was not enough to support him to manhood so we knew that he would come to our plane to be developed, but we did not see until a very short time ago that he would come so soon, and we tried to care for him and leave him to you, but on yesterday we all saw that it was necessary that the change should take place, so we drew our influence away and allowed him to come out of the body, and as soon as he did we formed a circle around him and then set in the work of releasing the spirit from the body, which in this case was a long task, for the reason that there had been so little preparation.

But you must not think it was a time of suffering for Eddie, for during it all we had him in a magnetic sleep, and not until his spirit body was fully formed and he was placed in a beautiful place of rest, was he awakened, and then we told him that he had come to this beautiful land to live, and that we would make him happy, but he wanted to see his ma. I told him that he could go and see her with me, and this morning as you were in the side room with Roy on your lap, Eddie and I came in the room; he went to you and looked in your face and then to his papa. I told him that you did not know he was there just now, but you would soon know when he came to see you, and then he was content to allow me to carry him away to the beautiful land where he will rest, and when he comes to you again he will be strong and happy, and now I will say to you both, do not allow your hearts to be sad, for in the Summer-Land you have a beautiful flower that will grow to be one of bright and beautiful usefulness; and now I must go, and as I do I will leave the blessing of the angel world with you.

Your loving Nellie.

How so many absurd rules of conduct, as well as so many absurd religious beliefs have originated, we do not know; nor how it is that they have become, in all quarters of the world, so deeply impressed on the mind of man; but it is worthy of remark that a belief constantly inculcated during the early years of life whilst the brain is impressible appears to acquire almost the nature of an instinct and the very essence of an instinct is that it is followed independently of reason.—*Darwin*.

SPIRITUAL PHENOMENA, BEAUTIFUL INCIDENT. Our home at present is with Mr. Wm. and Mrs. Julia Burden, St. Louis, old residents of the city, highly respected by all. They have a married son, John K. Burden living in Springfield, Mo. From this son, not a Spiritualist, but a gentleman liberal in his views and an investigator, the mother recently received a letter dated Springfield, Mo., July 27th, from which we are permitted to quote as follows: "We had a strange sight at our house last winter, which we could not understand. Nellie and I went out one evening for a little while and left the children home, with the lamp turned up so that it gave a very good light, and told them not to touch the lamp. It was sitting on the bureau in the front room, which has two front windows and a side one. Now here is where the strange part comes in; as we neared the house on our return we saw twelve or fifteen children in the front room, playing as merry as could be. Nellie said to me, the children have lots of company, yes, I replied, and they will ruin the carpet. I told Nellie to stop at the gate until I went in right easy and caught them at any mischief they were in. We kept our eyes on the windows all the time watching the children; but, imagine if you can, my surprise and how I felt after creeping up to the door noiselessly and found Willie, Julia, and Lulu fast asleep, no one with them and the lamp burning brightly as when I left it. Now, dear mother, what is your opinion of it, for we are, and have been greatly puzzled about it. We have told two or three about it, but they can give us no light."

The above is certainly a very beautiful and interesting manifestation of spirit power. One of two things is evidently true, either the parents were both clairvoyant, and saw the spirit forms, or the children are mediums and in their presence these children of the other life could materialize sufficiently for Mr. and Mrs. Burden to see them, for *both* saw them distinctly, and entered into conversation about it, as did the disciples, about Moses and Elias who appeared at the time Jesus was

transfigured before them. In our own clairvoyant views of scenes in the other life we have often seen groups of happy children at play, but have never seen them as in this instance, in this life. We would say to the parents, of these children, encourage and cultivate their mediumistic powers; give all attention to their harmonious development, physical and intellectual; keep far from them the dark shadows of old theological teaching, and they may in the future be made the happy instruments of greatly blessing humanity. Let the inspiring teachings of Spiritualism find a lodgment in their young minds, instruct them that Heaven and angels are not far, far away

In measureless voids of ethereal space,
 For dear cherub children are near them each day,
 To soothe and to bless them with gentlest embrace.

INVOCATION,

OUR Father! We praise thee for the bright sunshine of this glorious morning; for the green earth with its myriad forms of life and beauty; for the pure air laden with sweet odors, and voiceful with melody. We praise thee for the truths that have broadened and deepened our views of life; for the spiritual light that has illumined the dark chambers of the soul; for friendship that has polished and linked the flying hours, and for the love that has glorified, ennobled, and exalted human life. We praise thee for the great minds of the past who have enriched the world with their wealth of thought; for angel ministration, for the divine inspirations of the present, and for the prophetic promises of the future; for a knowledge of the soul's immortality, and for a glimpse of the celestial home that shines beyond the galaxy of starry worlds.

QUESTION.

(From Mary E. Preston, Anamosa, Iowa.)

Spirits, I believe, invariably teach that every material thing has its spiritual counterpart; and that with the individual, the spirit, until the change called death, remains in and about the material body. Now is the spiritual counterpart of our earth still in and about the material, waiting for its physical dissolution, as the spirit does for the death of the body, or has it already a separate existence to which disembodied spirits go?

ANSWER.

ALL FORMS are expressions of force, therefore, matter is but the veil behind which force accomplishes its grand results. Force is the spirit of the tree. Clairvoyants see the emanations surrounding and flowing off from its leaves and branches, and suppose they have seen the real, when in truth they have witnessed the result or manifestation. These emanations are the finer particles of matter which are always being eliminated by the ever active, invisible forces. While the tree lives, the emanations continue to surround it. The human form is built up and strengthened in youth and manhood, and the forces which compose the spirit-body, constantly increase; if this were not the case, the adult would possess only the forces adequate to produce a spirit body, adapted to an infant. When the physical form has reached its perfection, the spirit body has also reached its full size and perfect proportion. During the remainder of earth life, the spirit is active in eliminating imperfect particles and adding the more perfect as the life and habits of the individual permit; I mean to say that the latter part of earth life is spent in polishing and perfecting the elements, which enter into the spirit body. This form is never separated from the material until death, excepting in rare instances, as in the appearance of the double and in certain dreams. The earth is eliminating the finer substance, which go to make up its spirit counterpart. These elements are within and

around it, as they are in and around trees, flowers and human forms ; and as emanations are seen passing off from human bodies while the spirit is invisible, so are the emanations which pass from the earth visible, while the mighty forces which are carrying forward this wonderful work are screened from mortal eye, and are beyond the reach of the finest instrument that the human mind has invented. Emanations thrown off from individuals reciprocally attracted, form rainbow bridges of indescribable beauty, over which are passing and repassing the angels of love and friendship ; thus forming a bond of perfect union, an avenue for kindly deeds, and yet so material as at times, to be visible, appearing like golden cords binding heart to heart and soul to soul. Over these wondrous, pulsing, thrilling cords of sympathy, mediums receive from mortals many strange revelations, and are enabled to read their past, and map out their future. The emanations flow off from the earth by the same grand law. Onward and upward, past starry worlds of light, until they blend and become a part of the spiritual sphere, a counterpart of the earth. As the earth becomes more perfected so the particles that ascend from it will be finer, *but the connection between the two worlds is intact*. Each world distinct and separate and yet bound together by the same law that caused the one to blossom from the other. This connection will continue until the last soul has ascended from earth, the last individualized spirit passed over the bright magnetic current, until the earth like the human body becomes cold, inert and dead ; all life, animation, and beauty locked in the adamantine embrace of death ; until that time, the counterpart of the physical world, will be in rapport with the outer body or shell.

“CEASE THY WEEPING, SADDENED HEART.”—Such is the title of a new, pleasing, popular and very beautiful ballad by M. C. Vandercook, of Allegan, Mich., who will send it post-paid for 35 cents per copy. It is published by one of the leading music firms of New York, and is one of the sweetest things in the ballad line written or published for years. We advise those who wish something new and beautiful to send for it at once. It will be sent from this office on receipt of price.

EDITORIAL NOTES.

MR. J. E. NICCOLLS. We were gratified a few days since to receive a pleasant call from this gentleman, a fine medium, resident of Carthage, Mo. We anticipate great good to humanity from the work we see for him in the future.

KINDLY REMEMBERED. The express agent called at our door a few days since, and agreeably surprised us by the announcement that he had a box of fruit directed to us. After making *sure* there was no mistake, we opened it and found some of the finest specimens of peaches and pears we ever tasted; large, ripe, and delicious. A modest little card informed us that for this act of kindness we were indebted to Mr. and Mrs. St. John, of Carthage, Mo., the growers. Surely the country producing such fruit must be a goodly land, and the hearts that prompted the sending the well appreciated gift, are full of human kindness—May kind angels bless the donors.

A SLIGHT CHANGE. We find the cost of publishing the OFFERING, including the postage, greater than at first anticipated, and withdraw the offer of "*Five Copies for \$5;*" it costs us more to say nothing of our own hard work. We shall continue the price at \$1.25 per year, for the present, but shall be compelled another year to increase the price, unless we can considerably increase our present circulation. We still hope to continue permanently at present price. The arrangement we have made with the *Truth Seeker*, a most excellent eight page *weekly*, sending it and the OFFERING for \$2.50 per year, ought to give us at least one thousand subscribers. We shall be thankful to all who aid us in the effort we are making to publish a magazine at as low a price as any of the Church literature.

THE present number of the SPIRITUAL OFFERING is sent to several persons with whose names we have been favored. *Please read and remit the subscription price, or return to our address at as early a date as convenient.* The reading is certainly worth the return postage. New subscribers will be furnished with copies from commencement of volume. If returned please place your name on the margin of cover.

THE SPIRITUAL OFFERING.

A MONTHLY MAGAZINE.

DEVOTED TO THE INTERESTS OF HUMANITY.

FROM A SPIRITUALISTIC AND SCIENTIFIC STANDPOINT.

VOL. I.

NOVEMBER, 1877.

No. 7.

[Written for THE SPIRITUAL OFFERING.]

SALVATION IN A WARDROBE.

BY S. B. BRITTAN, M.D.

FROM THE allegorical account of the creation, taken in its literal sense, it would really seem that our first parents required no clothing until they transgressed. Then, for the first time, they perceived the necessity for covering the body, and they forthwith proceeded to dress themselves. The primitive costume was neither elaborately wrought nor made of very durable materials; but fortunately the climate was mild and it answered the demands of the time. Many very pious people imagine that, but for Eve's mistake, man would have remained, in all respects, in the uncorrupted state of Nature. Hence it is logical to infer, that all our ideas of decency were originally derived from "the fall;" and it required the temptation of the devil to develop any sense of modesty in human nature. Thus we learned to distinguish good and evil, from which it would also appear that Satan was a great moral educator of mankind. If this theological conception was the true one; and if the race had preserved the paradisaical state, silk-worms would have been as useless as ordinary caterpillars; no one on earth would have been found "wool gathering;" and there would have been no place for drapers and tailors in this mundane sphere. It is true that common savages, by going quite naked, have in a great degree preserved the primitive simplicity of human nature. The style, however, could only have attracted attention in a fashionable

community and commercial age by its novelty and economy. If man should, in other respects, be finally restored from the consequences of the great disaster, it is not to be presumed that the Eden costume—even among the aristocracy of the redeemed—would again become fashionable. The interests of a commercial people; the inventive genius of women, and the testimony of the thermometer are forever opposed to the complete restoration of the paradisaical state.

There is an intimate relation of cleanliness and clothes to the essential elements and graces of our moral condition and spiritual life. The man who wears his old clothes, year after year, (ladies never do that) is really carrying about with him more or less effete matter, that has escaped in insensible emanations from his body ever since those old clothes were new. It is wise to crawl out of the garments, already saturated with decomposed organic substances, if one has any proper regard for either health or holiness. There are some people who really appear to have a preference for whatever is filthy and unbecoming in dress; whose old clothes more resemble a last year's crow's nest than the wardrobe of any real Christian or baptized Infidel. If this is a mere eccentricity of common people, or an idiosyncrasy of genius, it is a pity it does not assume a more agreeable form. Swift doubtless had just such a frowzy old fellow in his mind's eye while writing the following couplet:

“The owl, the raven and the bat,
Clubbed for a feather in his hat.”

While poverty is not ordinarily a crime, and poor clothes should not necessarily lessen our respect for those who wear them, it is impossible to disguise the fact, that we are all more or less influenced by superficial appearances. Nor are our inevitable impressions, and this disposition of the mind, mainly derived from profane sources. On the contrary, they seem to depend upon our religious education. The ancient saints were accustomed to commence the work of personal purification by *rending their garments*, and the work terminated in their being “clothed upon” by something like the glory of transfiguration. When the man in the gospel was cured, who had been infested by a legion of

evil spirits, the evidences of his restoration were summed up in the brief statement, that he was "*clothed and in his right mind.*" The man who "had not on a wedding garment" was cast out of the company of welcome guests at the marriage supper. While others were feasting in the banqueting hall of a palace, he alone was left with an empty stomach to gnash his teeth in the outer darkness. When one of the elder prophets inspired a spirit medium by the name of John, who had been banished by Domitian to the Isle of Patmos, he gave a most emphatic characterization of certain foul and groveling mortals who would not be freely washed and fitly clothed, and he then pronounced their doom in this brief but impressive sentence: "*Let him that is filthy be filthy still.*"

Among the Eastern nations one's reception very much depended on his respect for the usages of courtly society, manifested in his attention to the proprieties of dress. So strong was this feeling that it determined the form and phraseology of the scriptural illustrations already cited; and even the intimate relation of suitable clothes to a state of complete sanity was distinctly recognized. This presents the subject in the strongest possible light. When such consequences are made to depend on a respectable seeming, of course any one, and especially a woman, is liable to be regarded as a lunatic if she pays no attention to dress. We need not be surprised then that Miss Flora—— of whose frightful destitution a modern poet sings in startling terms and mournful numbers——was nearly crazy because she had "nothing to wear."

In one way or another the consequences of that amazing "fall" have fallen to the lot of all, more especially upon the fairer creation. Hence the clothes question with the ladies is one of immense magnitude and kaleidoscopic in its numerous and brilliant aspects. Women are more religious than men, and they feel the full force of the scriptures already quoted to illustrate the importance of clothes. They are at once too delicate and pious to disregard the perfection of any modest convenience; much less are they inclined to take the bold risk of being viewed as demoniacs and lunatics by neglecting the smallest details in dress. On this all absorbing question they are as sensitive to the slightest

current of popular feeling as the thermometer is to the changes of atmospheric temperature. The announcement of a new motive power, or the great astronomical discovery of the satellites of Mars—the dimensions and distances of which may be mathematically determined, may engage their attention for a moment, but the immeasurable object they have in view is nearer home than astral lamps and planetary spheres. The paramount discovery is *what to wear and how to wear it*.

These observations are not intended for universal application, but chiefly for ladies of fashion, whose enterprise in pursuit of their own great discovery is quite astonishing. They go for it daily, singly and in companies, large and small; they thread their way along the avenues devoted to the exhibition and sale of light fabrics, with a perseverance that never tires; and in this fact we find the crowning evidence of their industry. The other day while looking at the beautiful show, in the Park and along the boulevards, the writer suddenly felt inspired. A wandering Spirit, not much materialized, probably from the Indian heaven of Hiawatha hit the scribe's right elbow. and in spite of his habit of prose sent him off after this fashion:

Now the women, almost always,
Follow after one another,
Up and down with smiling faces,
First a maid and then a matron,
When the shops are all wide open;
Now a few and then a dozen,
Thus they follow thicker, faster,
Out to get the dress they wanted;
Well they know what they are after,
Where to get and how to wear it,
Till they change it for another—
On the morrow.

In all the relations of life the people are liable to be treated coldly who present a beggarly appearance. Real merit is often neglected; genius and learning are denied a hearing; even a church certificate is discounted at a rate that is ruinous to the bearer; at the same time many a fellow whose character and habits are positively pestilential, is mercifully saved from the consequences of his moral bankruptcy by his fine clothes. The man

who goes out to air his dingy and faded wardrobe will come back empty and sorrowful. His clothes are a far greater obstacle to his success than manifest ignorance and questionable morals. By some means the impression has gone abroad, and is very widely entertained, that virtue and wisdom have done going in cheap calico and corduroy. Religious instruction is a good thing to have, but all the preaching of the clergy does not appear to counteract this impression. A Christian merchant will not employ a seedy and ragged scarecrow to stand behind his counter. The man whose poverty speaks from as many dumb mouths as opened in the rent mantle of imperial Cæsar, has about as little chance of success in any human enterprise as an ordinary dead man. Lazarus is left outside the gate to fraternize with dogs. He would never get a call to preach the gospel to a fashionable congregation, nor so much as an invitation to rest himself this side Abraham's bosom. Even Dives, or any other man—in hell or out—if “arrayed in purple and fine linen,” would readily discount the greatest saint in the calendar, if the latter had nothing to recommend him but poor clothes and eminent virtues.

No. 232 West 11th Street, New York, Sept. 1877.

STRAY THOUGHTS ON SPIRITUALISM.

BY JOSEPH E. LUDLAM.

CHAPTER III.

WE COME now to the important and interesting question: Does science furnish us with any positive evidence of our immortality, or does she teach us to hope for nothing better than,—to use the senseless jargon of Professor Tindall—“to float away into the infinite azure of the past.”

In dealing with this obscure problem we must carefully distinguish between science on the one hand, and scientific Professors however eminent on the other, a distinction that many lose sight of. In its broad sense, science means a classified knowledge of Nature, the classification being based upon universal principles, and not upon superficial appearances as with the ancients. This knowledge however, is composed of such an

immense multitude of facts and details, having such an endless variety and diversity of character, that Scientists are compelled, from sheer necessity, to subdivide nature into a series of departments, each having its own peculiar method of investigation, and presenting, as it were, a different facial expression from the others. Such great progress has been made in each of these subdivisions within the last fifty years, that to attain a pre-eminent position in any one of them requires not only first class^m intellect, but the almost exclusive study of a lifetime.

Two evils, both unavoidable, result from this splitting of Nature into a series of subdivisions. In the first place the Scientist, by concentrating his faculties upon some special branch of scientific study, trains his mind to an acute perception of those facts and principles constituting that department of nature to which he has devoted himself; and he becomes qualified to speak with more authority than others, upon all questions belonging to that department. It necessarily follows, however, that this gain is attended with a corresponding loss, for he is thereby rendered all the more unfit and incompetent to grapple intelligently with difficulties presented by other fields of enquiry. It is perhaps not going too far to say, that the more acute his perception is in some respects, the more dimmed and blurred it becomes in others. It is no disrespect to Professors Tindall and Huxley, but simply the naked truth, to say of them, that upon all questions of a metaphysical nature, or relating to a future stage of existence, they are as incompetent to give a trustworthy opinion as a judge would be to diagnose an obscure disease, or a physician to discuss a knotty point of law.

Another, and far more mischievous evil, resulting from this necessary subdivision of Nature, arises from our overlooking the fact that we are all the time subdividing and classifying that which, in its essence, is a unit and indivisible.

“All are but parts of one stupendous whole,
Whose body Nature is, and God the soul,”

is a doctrine found scattered through the best “Scriptures” of the Christian and the Heathen. The above sentiment so neatly put by Pope appears in the litera-

ture of the Hindoos, the Greeks and the Jews, and lies at the basis of the best German Philosophy. Independently of all "scriptural" authority, however, the truth of the doctrine becomes more and more firmly established the deeper science penetrates into the constitution of Nature. This striking unity of nature was clearly perceived by the old Greek Philosophers, whose minds were not encumbered by that multitudinous mass of detail which oppresses the modern Philosopher. The remarkable analogy they drew between man as a microcosm, (or little universe,) and Nature as a macrocosm, (or great universe) shows what a profound insight into the constitution of Nature they possessed. We approach the study of "Man", for instance, and find that he is apparently divisible into Body and Soul. Going a little deeper we discover that each of these two divisions can be subdivided into quite a number of component parts. What a variety of tissues and organs is presented in his physical framework! What a contrast between the solid ponderous bone, and the delicate semi-fluid nerve! and between these two extremes are a number of other tissues, each having its distinctive features, and its special functions to perform in the somatic economy. Passing from Body to Mind, we find in the latter the same diversity and complexity of organization. Some of his mental acts are as instinctive as those of an insect. Others manifest intelligence merely, that is, the discrimination of difference in sensation and feeling, while yet others display pure intellect, or abstract reasoning. Amalgamated with these faculties in the closest alliance are the emotions, offering to the spirit a thousand diversified shades of mental experience from the violence of a whirlwind to the gentle movement of a zephyr. Yet the striking marvel of Man is not the complexity and diversity appearing in his physical and mental organization, nor in their intricate workmanship and delicate adjustment, but in that incomprehensible unity, that undecomposable individuality resulting from all this remarkable dissimilarity of parts and complexity of structure.

It necessarily follows from the foregoing, that in seeking to obtain an answer to our question from scientific sources, we must not adopt the method, by which the Theologian attempts to answer the question: Is there

a God? . The plan adopted by Paley in his "Natural Theology," and by the authors of the Bridgewater Treatises, is to travel through the various departments of Nature selecting from each a vast number of isolated facts, all tending to prove the existence of a Deity of infinite Power, Wisdom, and Love. The evidence is apparently overwhelming, but in reality is not worth the paper on which, nor the ink with which, it is written. The Atheist could pass over the same ground and just as readily gather as large a number of isolated facts to establish the existence of a God of infinite weakness, folly and cruelty. Both classes of reasoners would be transparent fools, overlooking that Truth of Truths, the Unity of Nature.

Is it not sufficient that we gather evidence from the different Sciences to show that a belief in immortality is quite compatible with the most advanced research and the most liberal thought. A collection of disconnected facts, however great, would not repay the trouble of selection. Our answer, if there be one, must be drawn from those universal principles underlying each one of the sciences, and displayed more or less, in all the phenomena of Nature from the fall of a stone to the ground, up to the highest manifestations of the human mind. These principles may be summed up as follows:

First. The phenomena of nature though infinite in number and diversity constitute one organic whole.

Second. All phenomena, without exception, are the result of the "incessant distribution of matter and motion"—(Herbert Spencer.) The cause of motion being Force, there are in the Universe two omnipresent factors---Matter and Force. An abortive attempt has been made of late years to eliminate matter by resolving its atoms into "points of force." We cannot however, even in thought, rid ourselves of that ever present something which possesses extension, and cannot therefore be force.

Third. Matter, and Force are absolutely indestructible and inseparable.

Fourth. They are controlled by some power compelling motion to run in certain fixed, definite lines of direction, moulding matter into an endless variety of forms, but all manifesting purpose and design.

Fifth. This controlling power is Spirit.

The Materialist would demur to this last proposition, and for "Spirit" would substitute "Laws of Nature." This phrase, however, means nothing more than the uniformity of nature as understood by us at any given period, and its meaning varies from time to time with our ever increasing knowledge. "Spirit" on the other hand is not a mere abstract idea like "Laws of Nature," but an intelligent power, exercising dominion over matter, and maintaining a constant personal identity amid the incessant molecular changes of the body with which it is incorporated. Furthermore, the phrase "Laws of Nature" explains nothing whatever, but leaves all Nature teeming with the profoundest mysteries and insoluble enigmas, but grant the existence of Infinite Spirit, having a relation to the universe analogous to that of the human spirit to its tenement, and there remains but one inexplicable problem—the unfathomable mystery of existence, which must ever surpass the powers of any infinite mind to comprehend.

PRO AND CON.

BRETHREN, LET US ORGANIZE.

Behold! the heavens are organized;
 Worlds are notes in the stellar bars;
 God's harmonies are improvised,
 In the grand rhythm of the stars.

Brittan.

NO, DON'T YOU DO IT!

Man is as stubborn as a mule;
 He will not live the heavenly rule,
 And those who can may see it;
 Now let him of himself take care,
 And you who organize beware!
 The day will come you'll rue it!

Old Story.

THE woman who is resolved to be respected, can make herself to be so even amidst an army of soldiers.—
 [*Cervantes.*]

GEORGE SAND.

ONE YEAR and a little more has passed since this woman of grand thoughts, left the earth sphere for a higher and better life. Forty-five years she had by her writings filled Europe with her name, and it had also become familiar in every cultured community in America. We are not unaware that in some respects her life is open to criticism, and some of her teachings far from popular; but, we believe much of the condemnation and unfavorable criticism of this wonderfully brilliant woman, comes from misapprehension, and the prejudice of those who would oppose, because of her search of some more free and wide conceptions of human life than were entertained by the unthinking mass around her. George Sand, will by and by, be better understood. As her sister woman, we inscribe a few words to her memory and purpose, from time to time, to give brief extracts from her voluminous writings. Possibly many who condemn, would cease their half revilings could they look *beyond* the external, and enter the sanctuary of the suffering soul who could write in her "*Lettres d'un voyageur*" as follows: "Ah no, I was not born to be a poet, I was born to love. It is the misfortune of my destiny, it is the enmity of others, which has made me a wanderer and an artist. What I wanted was to live a human life; I had a heart, it has been torn violently from my breast. All that has been left me is a head, a head full of noise and pain, of horrible memories, of images of woe, of scenes of outrage. And because in writing stories to earn my bread I could not help remembering my sorrows, because I had the audacity to say that in married life there were to be found miserable beings, by reason of the weakness which is enjoined upon the woman, by reason of the brutality which is permitted to the man, by reason of the turpitudes which society covers and protects with a veil, I am pronounced immoral, I am treated as if I were the enemy of the human race."

Alas! how often has the weary worker for reform, the earnest advocate of Spiritualism, yet an unpopular belief, felt like crying out as did George Sand, when reflecting upon her sad condition as viewed by the world:

“My poor children, my own flesh and blood, will perhaps turn on me and say; You are leading us wrong, you mean to ruin us as well as yourself. Are you not unhappy, reprobated, evil spoken of? What have you gained by these unequal struggles, by these much trumpeted duels of yours with Custom and Belief? Let us do as others do; let us get what is to be got from this easy and tolerant world.”

Educated in the Catholic religion, yet she rapidly outgrew its narrow conceptions, its heaven and hell, its God made in our image etc. In her study of Nature and its revealings, she lost sight of and grasped the more grand and beautiful as expressed in the following:

“Communion with such a God is impossible to me, I confess it. He is wiped out from my memory; there is no corner where I can find him any more. Nor do I find him out of doors either; he is not in the fields and waters, he is not in the starry sky. No, nor yet in the churches where men bow themselves; it is an extinct message, a dead letter, a thought that has had its day. Nothing of this belief, nothing of this God, subsists in me any longer.”

“That she did not regard these new views as tending to a lower estimate of God, or of true religion, but otherwise, is evidenced by the following beautiful sentiments in which she expresses herself more clearly, and in harmony with the teachings of the Spiritual Philosophy.

It is an addition to our stock of light, this detachment from the idolatrous conception of religion. It is no loss of the religious sense, as the persists in idolatry maintain. It is quite the contrary, it is a restitution of allegiance to the true Divinity. It is a step made in the direction of this Divinity, it is an abjuration of the dogmas which did him dishonor. Everything is divine even matter; everything is superhuman, even man. God is everywhere; he is in me in a measure proportioned to

the little that I am. My present life separates me from him just in the degree determined by the actual state of the childhood of our race. Let me content myself, in all my seeking to feel after him and to possess of him as much as this imperfect soul can take in, with the intellectual sense I have. The day will come when we shall no more talk about God idly, nay, when we shall talk about him as little as possible. We shall cease to set him forth dogmatically, to dispute about his nature. We shall put compulsion on no one to pray to him, we shall leave the whole business of worship within the sanctuary of each man's conscience. And this will happen when we are *really* religious."

[Written for THE SPIRITUAL OFFERING.]

SPIRITUAL COMFORT.

BY MRS. A. C. PIERCE.

IN the hour of my distress,
 When temptations me oppress,
 And when I my sins confess,
 Sweet Spirits, comfort me.

When I lie upon my bed,
 Sick in heart, and sick in head;
 And with doubts disquieted,
 Sweet Spirits, comfort me.

When the house doth sigh and weep,
 And the world is drowned in sleep,
 Yet mine eyes the watch doth keep,
 Sweet Spirits, comfort me.

When God knows I'm tossed about,
 Either in despair or doubt,
 Yet before the gas is out,
 Sweet Spirits, comfort me.

When the judgment is revealed,
 And that opened which was sealed,
 When to God I have appealed,
 Sweet Spirits, comfort me.

Mexia, Texas, August, 1877.

FOOT PRINTS OF PROGRESS.

BY W. F. JAMIESON.

No. V.

HAD THE reputed founder of Christianity taught fully the doctrine of individual sovereignty, which makes every man and woman a self ruler, there would have been less harm to the race from the spread of Christianity. There is one passage of the New Testament which does seem to recognize the doctrine, "Why even of yourselves judge ye not what is right?" But as the people he addressed were sneered at by him for their ignorance, it is doubtful whether he considered them good judges of anything except weather. Furthermore, the general tenor of his teachings is against leaving people to themselves, taking care of themselves, ruling themselves, saving themselves. "Why even of yourselves judge ye not what is right?" is an interrogation sentence, and, when taken in connection with the epithets which he hurled at "the people," (just previously recorded,) it is an ironical speech flung at them—the climax of an absurdity.

Orthodox Sunday schools are poor places to obtain correct ideas of Bible texts. Sturdy discussion is frowned upon as a satanic intruder. There is a pretense of favoring freedom of expression in the Sunday school, and that is all there is to it. The form of debate on the lesson exists; but the life is strangled out of it. So long as the debating on *both* sides is all on the Orthodox side, harmony prevails; but a single shot from a stalwart Infidel makes the class scatter and the school flutter like a flock of partridges disturbed by the discharge of a fowling piece among them. In such cut-and-dried-answer schools, with their stereotyped lessons, many of us began our Bible lessons. It is not surprising that those early impressions should still cling to many of the reformers of to-day. Hence, you will find such still protesting vigorously against the heresies and iconoclasm of their brethren, who after mature deliberation, and with full sanction of reason, have outgrown the "fond fables of childhood." We, who were coaxed into such schools in our infant days when imagination was aglow,

and the ears were open to believe all we heard, we were told of demons damned; of fiery lakes; of Samson and his tame foxes; of Noah and his boat; of Jonah and his fish; of David the best king; of Moses the meekest man; of Solomon the wisest; of Joshua the greatest general; and of Jesus the best, meekest, wisest, greatest of all—the only perfect ONE. No wonder that an important part of life is consumed in unlearning what never should have been imposed upon the innocence of unsuspecting childhood.

No, Jesus never told people to follow truth for its own sake. They were *commanded* by him to keep his commandments, as a master commands his slave to obey him. Indeed the thousands of Christian clergymen are agreed upon this point: they call him their master. An American citizen in the true sense of the word, can be no man's or woman's master; and no man's slave. Jesus is represented as saying, "He that hath my commandments, and *keepeth* them, he it is that loveth me." "He that loveth me not keepeth not my sayings." I doubt whether there ever was a man born on this planet whose sayings ought to be kept. The principle of selection will triumph over all the so-called saviors ever sayings. Mankind must be left free to choose; to select that which is excellent; to refuse that which is hurtful, according to the light they can get. Doubtless we can keep *some* of the sayings, or teachings, of the worst character ever known, and receive benefit therefrom; but to keep *all* of the sayings of the best man that ever lived can only result in harm to the individual. Let us now apply this principle to the perfect man of the Christian world.

Said Jesus, "I say unto you, that ye resist not evil." In the face of that declaration the Christian world claims credit for putting away evil; for resisting the evil of intemperance; for resisting the evil of slavery (a false claim in fact and theory.) Slavery, intemperance, political tyranny, religious despotism never could have been resisted if the saying of Jesus had been obeyed. Our Revolutionary heroes never could have secured Independence if they had followed Jesus. They believed that the rule of King George III. was tyranny, and that resistance to tyranny was their duty. Jesus, nor the Bible, was on their side, Justice was. Probably out of

sheer gratitude our forefathers enshrined a pagan goddess as our symbol of justice; and another goddess for liberty. It would have been a beautiful trinity if a third goddess had been assigned to Reason. But we are thankful for a pair of such sensible women, especially when we remember how insipid, when not ferocious, all male trinities have been. "Resist not evil," said the Judean itinerant. On that plan not a blow could have been struck for freedom. Said Jesus, "Whosoever shall smite thee on thy right cheek, turn to him the other also." The Southern Rebellion would have triumphed under such a "let alone" policy. The teachings of Jesus may be well enough for some other world, but they are not adapted to this. Said Jesus, "Give to him that asketh thee." Highway robbers could prosper by that command, and the Tramp's paradise be found until provisions would become exhausted. Unresisting millions would become the easy prey of human vultures. Society could have no protection. In the nature of things the aggressors would increase until anarchy would reign. "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also." Where is the professed followers of Jesus that believe that is sound sense? The law and lawyers, that Jesus did not seem to like, have done incalculable service for the race; while religion, and the priesthood with their impracticable schemes, have hindered progress.

We have heard much about Jesus being the "Prince of Peace," so mild, gentle, and unresisting! "And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables." The "gentle Nazarene" did that. Christians used to take delight in comparing their prince of peace with the Mohammedan's prophet of the sword. But since free thinkers in discussion showed them that their Lord was as much in favor of the sword as Mohammed, and the followers of both vied with each other in the use of it, we have not heard so much about Jesus being the prince of peace, especially in debate. Said Jesus, "Think not that I am come to send peace on earth: I came not to send peace, but a sword." It is really amusing to witness the frantic efforts of the clergy to "explain." "It means," say they, "the sword

of the spirit." Just so. Said Jesus, "He that hath no sword let him sell his garment, and buy one." Think of a man selling his coat to buy a sword of the spirit! Such an individual would be incarcerated as a lunatic.

The laws of our country are, in the main, contrary to the laws of the Bible, and far superior. Superior even to the improved laws which Jesus undertook to lay down. As an instance, refer to his law on the marriage question; or, divorce of the married. Such a crude and unsatisfactory law would have covered any secular law-maker with opprobrium. The Christian world professes to believe it, of course. It is popular to do that, practically, he laughs at and repudiates Jesus' emphatic commands about divorce. According to the teaching of Jesus, if a divorced woman marries she is guilty of adultery, be she ever so pure. Said Jesus, "If a woman shall put away her husband, and be married to another, she committeth adultery." Even the man who marries the divorced woman commits adultery! No allowance is made if he should be ignorant of the fact that she had been divorced! Every marriageable man might justly exclaim with the inspired Watts,

"Save me from my foes,
Shield me, Lord, from harm!"

* * * * *

"He lets his patience long endure,
Suffering vile rebels to go on,
And seal their own destruction sure."

No eligible man would be safe from widows by brevet.

"Dangers of every shape and name,
O Lord, the pilot's part perform
And guide and guard me through the storm."

There is but one implication which favors even the husband divorced from a fornicator. Jesus says, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." This language implies that if a wife commits the crime, the husband of that wife is at liberty to re-marry. But both Mark and Luke, in their reports of what Jesus said on this question, are against Matthew's implication. Mark reports that Jesus said, "Whosoever shall put away his wife, and marry another, committeth adultery

against her. And if a women shall put away her husband, and be married to another, she committeth adultery." Not a word said about any extenuating circumstance. The law is here laid down without proviso or qualification. Luke is equally emphatic: "Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband committeth adultery." Matthew, Mark and Luke are united in reporting that Jesus Christ taught the unreasonable doctrine that *whosoever marrieth a divorced woman committeth adultery!* How few Christians believe such a doctrine is wholesome? If such a law governed in this nation injustice in social life would exist without the least hope of redress. Better divorce laws are in force in many states of this union; and some of the more feeble-minded clergy moan because of their existence. Nearly a score of causes for divorce are now allowed in the United States any one of which is sufficient for the procurement of a bill. "This is just as it should be," say the law-makers of our law, and so say progressive Christians themselves.

Matthew is the only one who reports that Jesus said that there should be *any* cause for divorce, and, as usual, the blame is upon the woman. A husband and wife can be divorced for the fornication of a wife. Not a word about the fornication of a husband! No matter what the crime of the husband, Jesus will not permit the wife to put him away and marry another. She must suffer the balance of her life in consequence of his act. There are cases where unavoidable suffering exists because of the acts of others, but this is not such a case; for a woman can marry again unless prevented by some man's mandate. Jesus' law against divorce compels a man and woman to live together and hate on to the bitter end. The only release is for the wife to become a criminal. The teachings of Jesus about divorce—which some clergymen are so anxious to have carried out to the very letter—would compel a woman to suffer any amount of brutal treatment from a husband. He may make a slave of her, physically and mentally, and there is no redress, according to the law of Jesus. No release for her; no hope, save when her body is laid away in the quiet grave, and her spirit is freed from her merciless tormentor. A man and woman make a mistake in

matrimony. No matter. Jesus dooms them to abide by it as long as they both shall live. The divorce law of Moses was better than that of Jesus, but both the law of Moses and that of Jesus were unjust to the woman.

Freeman has the ring of Nature's nobility. Free woman! what has that the sound of? All that is ignoble, coarse, vulgar, sinful. O Christian! why is this? why should a principle which ennobles manhood degrade womanhood? Trace it to the beginning of the dark ages, back still to the Jewish inspiration by masculine gods, and you find the answer: The subjection of woman to man is her "proper sphere."(?) The sublime sentence of our Declaration of Independence is, *Equality!* It is theirs. Let them grasp it.

[Written for THE SPIRITUAL OFFERING.]

MESSAGE FROM MARGARET TO HER FATHER,

BY FANNY GREEN McDOUGALL.

OPEN now the golden portals,
 And behold the high Immortals,
 Crowned Humanity;
 Freed from all its woes and pains,
 Washed from all its earthly stains,
 Spotless, fair and free.

 Far from reach of worldly strife
 Our forms fed with unwasting life,
 And warm with heavenly fire,
 Laved with soft airs and light serene;
 Throughout this glad and glorious scene,
 All must to good aspire.

 Oft around you, Father mine,
 These fair Spirit arms entwine;
 When the day light dies,
 And night puts on her starry vest,
 We gather roud to bless your rest
 With loving ministries.

High, and beautiful, and grand,
Full-grown Angels, hand in hand,
 Lead us through bright bowers ;
Pausing oft our minds to teach,
With a loving Angel's speech,
 Sweet as whispering flowers.
But the thoughts that come and go,
With a silent interflow,
 Reach the listening ear
Through the spirit, soft and fine,
Voiceless music, yet divine,
 Sonorous, rich, and clear.
Lovingly my arms enfold you ;
Would that I might ever hold you
 By some potent charm,
Which might banish every care,
Make your life all free and fair,
 And all foes disarm—
But I may not ; Angels know
That the brightest gems that glow
 In their radiant crown,
Purged with the refining fire,
Have been wrought with struggles dire,
 Not on beds of down.
And thy human tears that flow,
Concrete, into pearls shall grow,
 For thy coronet,
Which, in all this loving life,
Free from bitterness and strife,
 No more tears shall wet.
O, my Father, Father mine !
This is rapture all divine
 Thus to come and greet thee ;
When at last, "the golden bowl,"
Broken, liberates the soul,
 We shall fly to meet thee.

[Written for THE SPIRITUAL OFFERING]

SPIRITUALISM—*CUI-BONO?*

BY WILLIAM EMMETTE COLEMAN.
[Fort Leavenworth, Kansas.]

NO. IV.

FOR countless ages has the earth been deluged with opinions speculative regarding the nature of Deity and the Universe, all necessitating devotional and religious exercises as essential for propitiation of the gods, and for the higher cultivation and development of the soul. Beliefs and creeds, ceremonies and formulæ, prayers and praises, psalms and hymns in adoration of the gods, have constituted nine-tenths of the essentials of every religious faith from Fetichism to Unitarianism. For thousands of years it has been nothing but prayer, prayer, prayer, hymns, hymns, hymns, *ad infinitum, ad nauseam!!* But in time's fullness, heaven itself has favored us with a religion free from all veneration of sacred books, sacred persons, sacred days, sacred sacraments, sacred churches, sacred sermons, sacred prayers, and sacred hymns; Spiritualism unqualifiedly asserting that the only true religion is that of the life and character,—morality, virtue, integrity, purity of heart and soul; that no special virtue inheres in prayers and praises, in devotional chanting or idolatrous book and church worship; that all things are alike sacred, being the expression of the divine principles resident therein; all days holy, sacred, Sunday having no special sanctity above other days; all good books similarly divine; that the religious duties of man consist in the culture of the intellect in the domains of science, philosophy and art, and in the cultivation of the moral nature through the continuous aspiration for, and persistent practice of, all the excellencies and virtues of human character: charity,

kindness, sympathy, truthfulness, uprightness, manliness and womanliness, purity, chastity, temperance,—exact justice at all times, to all persons, tempered with boundless love for all mankind; and this without respect to, and independent of, churches, creeds, bibles, Christs, hymns, prayers, preachers, sacraments, and all the other paraphernalia and flummery of religious worship, none of which are of practical value to pure religion and the best interests of the human family, but rather clogs and hindrances, impeding the diffusion among the people of the Way, the Truth, the Life. The ethics of Spiritualism may be summed up in this brief sentence: Morality the only Religion, Aspiration the only Prayer! How blessed would be the world if its inhabitants could only realize this in all its plenitude, embodying it in their lives from day to day!

All religions predicate belief as a sovereign virtue for the soul, a panacea for all moral ill, but this pernicious dogma Spiritualism uproots completely, assevrating the entire non-efficacy of faith or belief, unless that faith exert a reforming influence upon the daily walk and character. Heaven—happiness, whether in this world or any other, is based solely upon the moral *status*, irrespective of all opinions—beliefs, which latter avail nothing. An upright, sterling Pagan is much superior to, and will rank higher in the Beyond, than an immoral or bigoted Christian, be his professions never so loud; so, a charitable, conscientious Roman Catholic (in religion antipodal to Spiritualism) is nearer heaven by far than a depraved, sensual Spiritualist, no matter how ardent his advocacy of Spiritualism and its higher moral phases; the interior life alone being the criterion,—worth, standard, character, being all in all, aside from all opinions and professions. Surely, the inauguration in the world of a religion such as is contained in the Harmonial Philosophy is one of the most inestimable and transcendent blessings that our planet could receive.

13.—It is apparent to all thinking minds that the tendencies of this age are strongly rationalistic; the teachings of rational science and the inculcations of sound philosophy are influencing very visibly all spheres of thought, all branches of society, theological, social, political, and all systems of thinking and of action must be brought in harmony with this tendency or die the death. Reason—Human Reason—Enlightened Human Reason, so long repressed by theological mysticisms and metaphysical subtleties, is now asserting its sway, is now becoming paramount, and ere long will be supreme in all departments of being.

In no religious faith is pure rationalism so evident as in Spiritualism; indeed, it may truly be affirmed that the only religion under heaven (excluding Free Religion, which includes Spiritualism and Spiritualists) that thoroughly accepts pure rationalism, is the Spiritual, which, thrusting aside all other standards, declare Reason the only infallible guide, were not this principle permeative of Spiritualism, it would certainly be short-lived, but even respecting *its own claims* upon our attention as truth, it, on every occasion, counsels all to reject them, if not found in accord with reason and nature. The enthronement of Pure Reason as the sovereign arbiter upon all points and questions, all theories and hypotheses, including its own most deeply cherished principles, constitutes another very substantial reason for the world's gratitude and thanksgiving being cordially extended to Spiritualism.

14.—Spiritualism proclaims, with greater emphasis than has e'er been done before, the Brotherhood of Man, not as a mere sentiment, but as a living actuality. It affirms the equality of all human beings according to inherent capacity; that all are entitled to, and should be protected in, the full and free exercise of every faculty and power with which they are endowed by nature; that the stronger should protect and elevate the weaker,

thereby, at the same time, elevating themselves; that it is the bounden duty of the more highly gifted ones of earth to advance, by all means in their power, the condition and prospects of those inferior to themselves mentally and morally.

Recognizing the great central truth, that every human soul, whether Caucasian or African, European or Papuan, will inevitably attain, through a course of eternal progress, the same exalted destiny in spirit-life, all human souls being in essence the same,—rays of light, so to speak, from the Deific Central Sun of Being, and drops from the Deific Ocean of Spirit; all being brothers sisters in one grand human family of spiritual intelligences, children of the Most High, “heirs of God” as the churchmen say, not one before the other, but it being with all “share and share alike;”—recognizing this great basic truth, Spiritualism imperatively demands from all humanity the reverent acceptance of that truth, and its practical utilization and exemplification in daily life; that pure philanthropy should characterize the aims and efforts of all souls; that sympathy, charity, kindness, generosity, the raising of the humble and the downtrodden, and the uplifting of the fallen and the erring, the cheering of the heavy-hearted and the comforting of the sorrowful and afflicted, be constantly engaged in and sedulously fostered.

Everything savoring of oppression, despotism, inhumanity, intolerance, cruelty, slavery, and all kindred vices, are loathsome and despicable in the light of Spiritualism, whose watchword is Liberty, Equality, Fraternity, in all worlds, now and forever. The institution of human slavery, therefore, must be doubly repugnant, and accordingly we find Spiritualism a universal opponent and denouncer of that “sum of all villainies,” and it is largely owing to the influence of Spiritualism that its actual abolition was secured. We note the striking fact, that, as Spiritualism increased in influence and numbers,

the anti-slavery element in the country grew stronger, and that the final election of an anti-slavery Chief Magistrate was due to Spiritualistic votes. Spiritualism early in the war of the rebellion took a strong stand for emancipation, and the spirits, through its mediums, incessantly urged the President to manumit the slaves. Their influence at length prevailed, the crowning stroke being given by Robert Dale Owen in a letter to the President pressing him to that step, which letter removed all of Mr. Lincoln's lingering doubts, and determined him to issue his famous proclamation.

It is also reported that Spiritual communications received by the Czar of Russia through Mr. Home the medium led to his ukase proclaiming the emancipation of the serfs of that country; the two greatest philanthropic movements of the century, bringing freedom to millions of slaves both white and black, thus being consummated through the benign and humanitarian influences of Modern Spiritualism.

"Let no man call God his father that calls not man his brother", it promulgates far and wide, and this the keystone of its ethics, the pivotal centre of its religion; humanitarianism, brotherly love, beneficence, philanthropy, loving-kindness, in opposition to all caste, aristocracy, exclusiveness, proscription, these its mission to establish on earth in the hearts and minds of men and women. The immense practical good done by Spiritualism, in this particular, will be, no doubt, conceded by all.

15.—Spiritualism, proclaiming the brotherhood of man in its widest sense necessarily asserts the equality of the sexes, affirms the possession of no privilege or right by one sex to the exclusion of the other. Ever since its inauguration in 1848, woman has participated in all its public ministries side by side with man; its media and public lecturers have been largely of the gentler sex, and no movement or institution in America has

done as much toward the introduction and establishment of sexual equality as Spiritualism: all Spiritual conventions, national, state, county, and city, with scarcely any exception, proclaim their sympathy with, and advocacy of this great reformatory principle, while in all conventions and other workings of the "Woman's Rights" Movement, we find Spiritualists in large numbers foremost in the good cause.

In those states where Spiritualism is strongest, Woman's Rights is strongest; Massachusetts and Michigan as states are generally considered the strongholds of Spiritualism, and we perceive them foremost in the Woman Question; in Massachusetts its triumph is almost secured, and in Michigan, being lately submitted to popular vote, it received some 50,000 votes in its favor. In Kansas, likewise, where Spiritualism and Free Thought are largely represented, Woman's Rights has made rapid progress, while in the South where Spiritualism is weak, the Woman's Movement is correspondingly weak. The growth of the two, like that of Spiritualism and Abolitionism, is and will be largely parallel.

The great good as regards the advancement of woman's condition, intellectually, morally, socially, and politically, that has been, is, and will be, done by Spiritualism, will receive its due meed of thankfulness and praise as the years roll by, and higher thoughts and actions supersede those now prevalent.

WE should remember that Nature in her operation aims at the universal, and never spares individuals, but uses them for the accomplishment of her ends. It is, therefore, for us to submit to Destiny, cultivating as the things necessary to virtue, knowledge, temperance, fortitude, justice. We must remember that everything around us is in mutation; decay follows reproduction and reproduction decay and that it is useless to repine at death in a world where everything is dying.—[*Prof. Draper.*]

[Written for THE SPIRITUAL OFFERING.]

A METHODIST CAMP MEETING.

BY HENRY STRAUB.



ATTENDED the Methodist camp meeting at Crystal Springs, Mich, on Aug. 19th. This is an annual institution and affords a gala day for thousands of people. The masses visit these meetings from the same motives that attract similar crowds at all public gatherings; opportunity to show fine clothes, to see friends, to behold the crowd and to have a good time generally, while some gather there "to worship God according to the dictates of their conscience." I confess that neither of these motives influenced me; fine clothes I had none to display, for a gay, listless crowd I never had much attraction and my conscience did not approve that particular kind of worship; my principal motive was to see what progress in this progressive age the Methodists were making.

Arriving at the ground I saw at once that the church has made considerable progress in worldly wisdom; for the encampment is surrounded by a high fence, and all have to go to a ticket stand and purchase a ticket to gain admission. The saying of Jesus: "The poor have the gospel preached to them" seems also to be liable to the progressive spirit of the age. But if you take no interest in the religious services you can get the worth of your money in viewing the pleasant grounds and the State Fish Hatchery which is established here. The ravine, at the head of which the spring rises, is laid out in fine fish ponds and commodious walks. The fish men have also constructed a beautiful lake on the banks of the Dowagiac, in the centre of which is a small island containing a mineral spring. The church has christened this lake the "Sea of Galilee" and at sundown held an imposing Vesper Service on the island.

By enclosing the ground, providing hitching places and feed for teams, a baggage room and boarding hall, for all which accommodations the visitor must pay, and controlling the whole by an efficient police force, the church has not only secured quiet and good order in so large an assembly, and thus taken away the principal objections to campmeetings, but has also hit upon a successful method of inducing the world's people to help support the church. This is all systematic and

business-like, but it has a tendency to secularize religion and take away the sacredness with which, from time immemorial, the church has been invested.

Now let us see if there is any mental progress. Matins and vespers seems to be a retrograde movement toward Catholicism. Praise service is an innovation but indicates no progress. A woman preached in the morning with as much ability as any of her brother ministers that I heard. The discourse of a Mr. Joy in the evening on the following text, Matt. 16, 18, deserves the most consideration.

The speaker began by saying that this verse had been the cause of more acrimonious discussion than probably any other verse in the bible. This is doubtless true and the thought occurred to me that if the talent engaged in this discussion had been employed in the investigation of science how much better it had been for humanity. Upon this text is founded the claim of the Pope of Rome, the Infallible successor of St. Peter. The speaker said that the words "Upon this rock I will build my church," could not refer to Peter, because Peter was a very improper person for Christ to choose to found his church upon. That he was impetuous, that Christ rebuked and called him Satan, and that even after the day of Pentecost he had brought difficulties into the church and was to blame. This shows that the speaker has made some progress. He admits that one of the inspired apostles was not infallible, and that, even after he had been inspired by the Holy Ghost, and had been commissioned to open the church to the Gentiles, he lacked moral courage and was denounced by Paul as a hypocrite. See Gal. 1: 11, 14.

We Spiritualists, Infidels, Rationalists, Materialists, agree with you, Mr. Joy, that, when a man shows the imperfections of human nature, notwithstanding he claims to be inspired by the Spirit of God, he is not a safe guide for us in any religion. Will you, with us draw the legitimate conclusion that the epistles and speeches of Peter recorded in the New Testament are not infallible truth, because their author was a policy man, of impetuous temper and a dissembler?

We think you are right in denying the claims of a church resting on such an imperfect foundation; but if your text is infallible the Roman Church has the bet-

ter side of the argument. Jesus said to Simon "Thou shalt be called Cephas, (Syriac, a rock,) which is by interpretation, a stone." The Greek translated stone here is, *petros*, the same word that in the text is rendered Peter. It would be just as proper to call St. Peter St. Stone, or St. Rock. The Greek word rendered rock in the text, is *petra*, having the same meaning, namely ; a stone, a rock. The text might with equal propriety be rendered, "thou art Peter, and upon this Peter I will build my church," or, "thou art Rock, and upon this rock I will build my church,

The speaker's interpretation that the rock referred to here, means the confession that Jesus is the Christ. is opposed, I think by the following verse:—"And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." This certainly confers a power on Peter which the Church of Rome did not exceed in the palmiest days of her bloody glory. The speaker's reply that the same power was also conferred on the other apostles (Matt. 18: 18) will not remove the difficulty; for this only shows that, fortunately for mankind, this sovereign power was exercised only by the followers of St. Peter.

Protestant ministers claim to be the successors of the apostles in general, and are often imbued, more or less, with the spirit of deciding the final destiny of mankind; while the Pope claims to be the successor of Peter in particular, and obliges the civil arm, when he has the power, to carry out his decrees. Protestant ministers have attempted the same thing several times, but the growing spirit of liberalism in protestant countries, caused them to abandon it.

Now, what good has this disputed text ever subserved mankind? Clearly none. While the evil it has done, let the history of a thousand years of ignorance, superstition, persecution, and opposition to science, testify. It would be a God-send to Protestantism if, by some biblical criticism or discovery of ancient manuscripts, this text should be shown to be spurious, but authentic and divine as it is still held to be it must be made to do duty for the Church.

The speaker said the gates of hell meant the devil,

and that the meaning of the text was, that the the devil would never succeed in his efforts to put down Christianity. Among the most notorious of these efforts he mentioned Spiritualism, the geologists and scientific men. If by Christianity he means the church, then the question is fairly stated;—Spiritualism and Science *versus* the church.

So far the spread of Spiritualism is without a parallel in the history of religions. It is still in its infancy, and has had to contend with crudities and fanaticism in its own ranks, as well as from enemies without—the common lot of all new isms—but it is gradually outgrowing these, and is beginning to show its influence on the church as well as on the general thought and philosophy of the age. In evidence of this we need go no farther than the Methodist pulpit at this camp meeting.—

It was occupied by a woman. For a quarter of a century half of the public advocates of Spiritualism have been women. It has been the boast of the church that Christianity elevates woman more than any other religion, and this is considered evidence of its divine origin. But now the devil has clearly got ahead of Christianity, for his religion—Spiritualism—is the only religion that carries this elevation to its full height, namely; *the equality of woman with man.*

Early Christianity claimed to have brought immortality to light. This was probably true then when the church held intercourse with the spirit world; but the evidence of being true believers has long since left her ranks, (MARK 16:17, 18,) and here the devil is clearly prevailing against the church also, for Spiritualism now alone produces demonstrative evidence of immortality, (except the Catholic church; she claims never to have lost the gift,) and thousands of skeptics; to whom the church has preached in vain, have been converted to the gospel (good news) of immortality through Spiritualism.

After reading Dr. Draper's "History of the Conflict between Religion and Science," and his "History of the Intellectual Development of Europe," Mr. Joy's denunciations of scientific men reminds one of the terrible conflict of science with the Church of Rome centuries ago. The Bible was quoted from Genesis to Revelations against Astronomy and Geography; but who does not know thesethese scences have long since triumphed over

all opposition. The speaker had much to say about the geologists; but every well informed person knows that the leading facts of geology are now generally admitted by all scientific men. Mr. Joy said scientific men made themselves "high-priests of the devil." This is progress with a vengeance; it carries us back in imagination to the scene enacted at Rome, on the 16th of Feb., 1600. Giordano Bruno, for daring to make himself "high-priest of the devil," by teaching the doctrine of a plurality of worlds contrary to scripture was burned alive. Copernicus and Galileo came near suffering the same fate. How is it with these "high priests of the devil" to-day? Their science is universally accepted and their names are indelibly written on the scroll of imperishable fame, while their persecutors are remembered only with horror.

This cry of the devil being the instigator of all new truths that come in conflict with the stereotyped ideas of the church, is so old and puerile that the cultured mind of this age regards it only as the relic of an age of superstition that is fast passing away. In the blazing light of the science of to day, let us ask, what success has this cry of "the devil" ever had? What truth has it defended; what science has it destroyed? It succeeded in retarding, for a while, the spread of certain sciences or ideas and imprisoning or burning their discoverers or advocates. This crown of glory she is entitled to wear; but that is all.

Mr. Joy said the great success of Moody was a complete refutation of Tindall's challenge on prayer. I think Tindall will hardly see the philosophy of surrendering on Moody's terms. If Moody's success is in answer to prayer it proves only the *moral* power which Tindall did not deny. Tindall denies the *physical* effect of prayer; such as the production of rain or abundant crops, the prevention of famine or any other physical calamity. Jesus said: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove, and nothing shall be impossible unto you." (MATT. 17:20.) Here is a simple test, requiring but little faith, of the physical effect of prayer; why does not Moody or some other zealous believer exercise it and utterly vanquish this (Tindall) "high-priest of the devil?"

owagiac, Mich., Sept., 1877.

THE SPIRITUAL OFFERING.

PUBLISHED MONTHLY.

D. M. FOX & NETTIE PEASE FOX, . . . EDITORS.

TERMS OF SUBSCRIPTION.

One Year,	\$1 25
Six Months,	75
Single Copies, sent postage paid	15

Remit by P. O. Order or draft

Address, SPIRITUAL OFFERING, St. Louis, Mo.

ST. LOUIS, MO., NOVEMBER, 1877.

↳ Everything appearing in this Magazine is original unless otherwise credited. The Spiritual Communications and Answers to Questions are dictated to an amanuensis by a spirit, through the mediumship of Mrs. Fox.

THE ST. LOUIS REPUBLICAN vs. SPIRITUALISM.

Has Spiritualism Accomplished Any Good?

WE RESUME our answer to the tirade of the *St. Louis Republican* against Spiritualism. The reader will call to mind the circumstances that occasioned the assault. In our last issue we spoke of the power of the press, its duties and responsibilities. After noticing something of its past history, we answered its charge that Spiritualism was essentially material, and that by material investigation alone could it be approached. We now proceed to notice two or three other points made by our opponent, which want of space prevented last month.

“An unfettered inquiry is rarely permitted and where it is has without exception always resulted in a complete exposure of the frauds and tricks that make up the stock in trade of the Spiritualistic necromancer, provided the investigation is made by those who are reasonably fitted for such work.”

This assertion is utterly false, and proves the writers ignorance of the subject. Thousands of Spiritualists of liberal education and broad culture are ready to testify that they have had the most ample and satisfactory opportunity for thorough investigation, which has resulted in absolute, positive knowledge of the fact of Spirit Communion. Among the thousands whose "unfettered inquiry has not led to a complete exposure" may be found the names of many Scientists, Metaphysicians, Philanthropists, Authors, Artists, eminent Jurists and Counsellors at Law; men and women whom we have every reason to believe are "reasonably fitted for such work." Such men as Alfred R. Wallace, C. F. Farley, Flammarion; Professors Wagner, Mapes, Hare, Gunning and Buchanan do not give the prestige of their names to a subject they have not had full and fair opportunity to investigate, and which they have ample reason to know rests upon a foundation of demonstrable facts.

"If Spiritualism is to be put to a thorough and conclusive test, the work must be done by experts, trained scientists, who are familiar with the chemical and mechanical powers of nature, and therefore able to decide whether there is an ordinary means to accomplish what is attributed to an extraordinary cause. The professional stage magician and the scientist are the ones to test the verity of the manifestation, and if they confess the phenomena inexplicable it will be time enough to talk of supernatural influences. * * * As an actual fact there is nothing within the wide range of Spiritualistic phenomena which is sufficiently well authenticated to be admitted as a fact that is not susceptible of a simple explanation and cannot be produced without the aid of Spirits."

It is well known that jugglers and stage magicians have always failed even to simulate spiritual manifestations when subjected to the conditions imposed upon mediums. The "actual facts" presented in the investigations of Prof's. Hare, Varley and Cook and other eminent men have never been reproduced without the aid of spirits."

Scientific committees and theological organizations have exhausted their power to furnish the "simple explanation." Spiritualism has been declared Fraud, Hallucination, Electricity, Muscular Action, Unconscious Cerebration, *Media-mania*, Evil Spirits, Ode Force, and finally, the Carpentarian "Dominant Idea." That these "simple explanations" have failed to stay the onward march of this irresistible power, is evident from the fact that thirty years ago there was not a Spiritualist; now they number millions. The *Republican* rejoices that "Dr. Carpenter accounts in so simple and intelligible a manner for the wonderful manifestations of Spiritualism." We call the *Republican's* attention to the admirable reviews of Prof. Carpenter by Alfred R. Wallace, Prof. J. R. Buchanan and others. M. A. (Oxon) one of the best writers of England, declares the review of Mr. Wallace to be the most complete and crushing rebuke that he (Carpenter) has ever received for his mis-statements and unscientific method of treatment, and for himself, says:

"I have never had occasion to deal with assertions and arguments of his without finding so many blunders as to fact that I have been led to acquit him of any graver sins than carelessness and ignorance. I know that the ignorance is shared by the majority of those who read him; and I know too that the mantle of scientific infallibility will cover a multitude of sins of carelessness. So it is; but there is all the more reason, therefore, to reiterate again and again that Dr. Carpenter is not a safe guide in these matters, that he is the most conspicuous instance of the baleful effects of "prepossession" and "dominant ideas," and that his blunders on plain matters of fact prove him to be a dangerous leader in matter requiring careful and logical handling."

To further impress the *Republican* with the unreliability of its favorite author against Spiritualism, and upon other subjects as well, we quote from the review. Mr. Wallace, referring to the Carpentarian method of treating the subject of clairvoyance says:

"He offers no proof of this statement, and we venture

to say he can offer none, and it is only another example of that complete misrepresentation of the opinions of his opponents with which this book abounds."

Coming to table turning and Spiritualism Dr. Carpenter is even more unfair. There is hardly any attempt to deal with the evidence. He is so audacious as to state: "No one, so far as I am aware(!) has ever ventured to affirm that he has thus (by an indicator) demonstrated the absence of muscular pressure. Being, as we must assume, ignorant that motion without contact is an ordinary phenomena now observed by all who take any pains to acquaint themselves with facts. Ignorant of this, what sort of guide is he? Knowing it and yet supressing it, (the only other alternative, which is not in any way suggested, the ignorance being too manifest) he would be a worse guide still."

The October *Popular Science Monthly*, contains a review of Carpenter's publication (to which the *Republican* appeals with so much confidence) By Prof. J. R. Buchanan, from which we make the following extracts:

"A recent publication from Dr. Carpenter, embodying two lectures on psychic subjects (mesmerism, spiritualism, etc.), presents, in the most offensively exaggerated form, the pragmatic pretensions of certain *physical* scientists to take charge of *psychic* investigations with an air of more than papal infallibility, and an emphatic notice to all the rest of mankind, not only that they are incapable of such investigations but that their opinions, their testimony, and even their oaths are not entitled to claim a feather's weight before the self-created tribunal of which Dr. Carpenter is the authoritative mouth piece.

The magniloquent insolence of such a proclamation would be amusing enough even if Dr. Carpenter were, as he fancies himself, an expert of great skill; but when he is dealing with a subject of which he knows far less than thousands of the most enlightened people, far less than many men of science who are his peers in intelligence and his superiors in candor and in philosophic habits of thought, his insolent assumptions of superiority and denial of their claims to veracity and intelligence, whenever in conflict with his own theories, are all that his most unfriendly opponent could desire in

order to demonstrate his utter unfitness for the task which he has assumed."

* * *

"Men of scientific culture, who have spent a considerable portion of their lives in practical investigation and familiarity with the facts of mesmerism, spiritualism, and other psycho-physiological sciences, are experts in the highest sense of that term, and can but smile at the insolence of those who, never having made a successful experiment on those joint operations of the soul and body which constitute mesmeric, spiritual, and other sciences, nevertheless claim, as Dr. Carpenter does, to be recognized as the *oracle* in matters of which his ignorance is both pitiable and ludicrous, having never, by his own confession, witnessed any of the innumerable facts demonstrating an extra-material agency, which, during the whole of the present century have been accumulated and diffused in all civilized countries, and among their foremost thinkers. His position is precisely that of the principal Professor of Philosophy at Padua, who refused to look through Galileo's telescope, and continued to teach the old theories. Nay, far worse: he not only refuses to see what is open to all men, but, as Horkey wrote against Galileo, while refusing all fair investigation, and thus furnishing an example to "point a moral" for posterity—an example of the power of "dominant ideas" in a bigot—Dr. Carpenter repeats the same performance amid the higher enlightenment of the present age, with a perversity and hostility of purpose which were never surpassed by the blind votaries of Aristotle. And as Horkey detected the trick in Galileo's telescope which made stars by reflected light, Dr. Carpenter too detects fallacies in the experiments of Prof. Crooks, whose temperate and candid reply places him in even a worse position than that of Martin Horkey."

* * *

"The truth is, Dr. Carpenter and men of his character care mainly for their own personal infallibility; they seek only the vindication of their own theories, *per fas et nefas*, they do not approach an experimental test unless they are permitted to interfere and dictate some method of conducting experiments to hinder or delay their progress. But when a simple experiment is pro

posed which cannot be intermeddled with, and which is completely and forever decisive, such as the levitation of a table or a man to the ceiling, no one being in contact with the lifted object, or the production of writing upon the interior of two clean slates which the inquirer brings himself, firmly secured together, the pretentious dogmatist is very careful to keep out of reach, no matter how he may be importuned or challenged. He generally fortifies himself with a few contemptuous phrases and a determination to see nothing of the marvelous."

"Spiritualism;" says the *Republican*, "has never yet worked any practical good to the world."

Is it possible that the editor of the *Republican* can be thus ignorant, or has he wilfully misrepresented? Can he be ignorant of the fact that Spiritualism has accomplished more for the elevation of woman in the last quarter of a century, and in other directions for humanity as we shall show, than by the church in all time. Spiritualists, prompted by the inspiring influence of the teachings of their philosophy are found in the foremost ranks and identified with all the reformatory movements of the times. Liberty, Equality, Fraternity, are terms that Spiritualists understand to mean something in practical life; hence their efforts, since the day star of Spiritualism arose in behalf of human liberty. "No practical good!" What of the abolition of American Slavery? By the influence of spirits in the other life and Spiritualists in this, Abraham Lincoln, a Spiritualist was elected to the Presidency. Since the close of the war we have visited a Medium in Springfield, Ill. with whom Mr. Lincoln had many sittings, before and subsequent to his election, but previous to his Inauguration. During the first three years of his administration, amid the darkness and sometimes, almost hopelessness of victory, he had a well known medium at the White House, through whom he often held communion with the early patriots and philanthropists of this country, now in higher life; and finally, through their influence and that of promi-

ment Spiritualists in earth life, Mr. Lincoln issued his proclamation of Emancipation.

It is well known that the Czar, and most of the royal family of Russia, through the mediumship of Mr. Home and others became deeply interested in Spiritualism, and it is claimed upon good authority, that by spirit direction the great ruler proclaimed the emancipation of the serfs of his empire. We cannot dwell longer on this point; suffice it to say that in many other directions we could direct attention to the "practical good" wrought by Spiritualism; its grand work for humanity is however, but just begun.

If Spiritualism had done nothing more than to demonstrate the immortality of the soul, it would be more than theology has accomplished. The dark clouds of doubt that hung over the soul, have been rolled back by the strong, bright angel of knowledge, and from his shining hand has been secured evidences of the inspiring and uplifting truth of the indestructibility of Spirit. The materialistic tendencies of the age are gradually giving place to a deep and earnest conviction of the existence, power, and potency of spirit. Is there no "practical good" in abolishing the fear of death and presenting a knowledge of the loving angels who unlock the flower encircled door, and conduct the emancipated soul up the constellated stairway to one of the many mansions in our Fathers house. "No good!" in bringing bereaved parents face to face with the little children whose death has left their hearts and homes desolate. "No good!" to hear the well remembered voice whisper of its deathless affection and give assurance of happiness and growth. "No good!" to flood the soul with tokens of God's love, to cheer the dying, and transform the mourners grief into unspeakable joy. Spiritualism has done this and much more. It has swept away broken dreams withered hopes, and antiquated faith; spanned the heaven of human life with the radiant bow of knowl-

edge, sparkling with the immortal gems of justice, liberty, love and truth. Spiritualism has not limited its good work to the religious sphere; it embraces every practical reform, reaching down to the bedrock, it furnishes a physical bases for sin and corruption, sympathising with every effort to better the condition of the masses, to elevate the degraded, educate the ignorant, heal the sick, cure the insane, liberate woman from social and political bondage, and elevate her to an equality with man. This is but a moiety of what Spiritualism is doing. It has already accomplished more than the church after eighteen hundred years of persistent effort.

“Ring out the old, ring in the new,
 Ring, happy bells, across the snow;
 The old is going, let him go;
 Ring out the false, ring in the true.
 Ring out the grief that saps the mind,
 For those that here we see no more:
 Ring out the feud of rich and poor,
 Ring in redress to all mankind.”

INVOCATION.



OUR FATHER!

Thou unseen, all pervading essence,
 Of which each being is a part,
 Draw us by thy love supernal,
 Closer, closer to thy heart.

Ope for us the golden portal,
 Where the white robed angels stand,
 Pour the rays of truth eternal,
 Over all this darkened land.

Spirit power! pure, high, and holy
 Is thy home, enthroned in light,
 Clouds of earthly care and sorrow,
 Veil its brightness from our sight,

Yet we know we are ascending,
 Step by step the steeps of time,
 And our souls now veiled by darkness.
 Soon shall bask in light divine.

Spirit power! Oh give us wisdom,
 To see and know thee as thou art!
 Dwelling in each orb of beauty,
 Pulsing in each human heart.

We would hear thy voice in nature,
 Then no more thou'lt seem afar,
 For the golden gates of heaven,
 For each soul will stand ajar;

And thy love and truth and wisdom,
 On our hearts like dew shall fall,
 Then no more we'll worship blindly,
 But will see thee ALL in ALL.

THE PHANTOM FORM,

OR

Experiences in Earth and Spirit Life.

CHAPTER VII.

NOTWITHSTANDING my determination to think no more of the revelations so mysteriously given to me, I could not entirely banish them from my thoughts. Every day brought something to remind me of my mother's words and in less than six months from the events recorded in the last chapter her prophetic communication was fulfilled. A stranger sat in her place, assumed the management of the children, and the control of the household. To me she seemed a coarse, repulsive, selfish woman, and my whole nature rebelled against the authority she attempted to exercise over me. To my father and the younger children she was kind, yielding and affectionate; to me harsh, exacting and cruel. I

need not enter into the details of the six months I remained with her. Suffice it to say, that my life became unbearable and finally, at the suggestion of my father, I left the shelter of home; moneyless, and almost friendless, went out to fight the battle of life. Through the kindness of a neighbor I obtained a situation in a country school and entered upon my duties. To the reader whose life may have glided on like a sun kissed stream, fragrant with love, radiant with beauty, joyful with the bright pictures of hope, it will be impossible to comprehend the rapture with which I greeted the change that was to bear me forever away from old scenes and familiar faces. The arduous duties of school-life were brightened with the anticipations of independence, and surrounded by a soft halo of peace. The change was like passing from darkness into light, and gradually as I became accustomed to my new duties, the repulsive scenes of my early life receded, and I settled down into a perfect calmness of spirit, deeply refreshing after the struggles and trials through which I had passed. By the closest economy I was able to lay by a portion of my hard earned wages, thinking each time that I looked at my hoarded treasure, I shall need it by and by to aid me in seeking for Eunice. I had received no word from her, nor had my mother or the Phantom Form appeared to me since the memorable evening to which I have alluded.

Three years glided by and found me still occupying the same position; no event had occurred to disturb my smooth and monotonous life. It was the time of the summer vacation, I look back to it as one would recall a pleasant dream. The family with whom I made my home had received a boarder, a gentleman who had grown weary of the heat and dust of the city, had come to spend the summer months in the pleasant village where I was teaching. Mr. Lawson was young, talented, and to my inexperienced eyes, one of the handsomest, as well as the noblest of men. Fate threw us much into each other's society; my soul rejoiced and grew strong as I listened to his brilliant conversation and what to me appeared his profound and far reaching thought; how well he understood the human heart, how broad and grand his views of life, how inspiring his conception of religion. From admiration of his intel-

lect I learned to love him, or rather my *ideal* of him. When first I made the discovery that he had become the idol of my life, I was startled at my audacity for daring to lift my heart to one so far above me. I was a plain, uneducated girl and could be no attraction for him into whose brilliant and fascinating society fate had thrown me; I might taste the sweets of love, but only to feel its most bitter disappointments. After my heart had to itself confessed its secret, I determined to shun the man who could only dazzle for a time, and then leave my heart in desolation. Accordingly I made arrangements to retire to a distant village and spend the remainder of vacation with a favorite pupil. But love is stronger than all other emotions of the soul, and the more earnest the endeavor to conceal or destroy it, the more surely will it assert its supremacy. I can now understand that my shyness and reserve, served to reveal the secret they were intended to guard. The result was a declaration, the exchange of vows, pledges of deathless love, and an engagement of marriage, which was deferred until the following spring. Now for the first time in my existence I tasted unalloyed happiness. Love's young dream was never brighter or more promising. Time flew on, and the day arrived when I was once more to be left alone. The separation was hard for me and tears dimmed the large eyes of my betrothed, as he tenderly bade me farewell. "It is only for a short time," he said, "next month I will come and spend a few days with you; be hopeful; when you are mine, this drudgery and wear of body and brain shall cease forever, farewell, darling farewell!" He was gone, and the world suddenly assumed its old dark hues with only one light to cheer its gloom; the sweet, perfect happiness of the past few weeks and the bright prospects of the future.

I endeavored to put my lover out of my thoughts and devote myself to the duties of the hour. A week after his departure, sitting alone trying to master the thoughts of an author which he had recommended me to read; the startling and revolutionizing ideas presented, so excited and disturbed my mind, I was compelled to close the book and turn my thoughts into another channel. An unaccountable sensation as of the presence of some one near, greatly disturbed me. My mind went out in

thought of Eunice; poor child, I said, the savings I have put by to aid in seeking you, will be used to procure my bridal outfit; but, after I am married I will find you, and you shall share my happiness! With this thought uppermost in my mind I retired, and soon fell into that peculiar state in which I was neither awake or asleep. I seemed to see a woman approaching, her drooping form was wrapped in a worn and faded shawl, her pale and emaciated face almost concealed beneath the coarse hat pressed down over her eyes; as she drew near she extended her thin hand as though about to beg for assistance; fixing her eyes upon me with a long wondering stare, she suddenly threw her arms around me, exclaiming: "I have found you! save me! save me!" There was something familiar in the agony of her voice, something that carried me back to the days when golden haired Eunice was the only light of my dark life. This aroused me, and by the clear light I had left burning, I saw the shadowy figure of my vision. Her arms were extended to me and her pale lips repeated the words of my dream; one moment she looked upon me and then vanished. It was impossible to compose myself to sleep, and morning found me restless and feverish. I commenced in a mechanical way the duties of the school. About the middle of the forenoon I heard steps approaching the open door, and looking in that direction, saw the tottering form of the previous night; my brain reeled so that I was unable to leave the chair, and not until the large mournful eyes were fixed upon me, and the trembling voice called out in agony "I have found you! save me! save me!" could I break the spell of horror that seemed to freeze the blood in my veins, and fly to my poor Eunice, take her in my arms and assure her of my protection. As soon as I could realize that she was veritable flesh and blood I dismissed the school and with Eunice went to my quiet home

[To be continued.] 332

I AM for frank explanations with friends, in case of affronts. They sometimes save a perishing friendship and even place it on a firmer basis than at first; but secret discontent always ends badly.—*Smith.*

QUESTION.

(From Mrs. G. E. Childs, Santa Barbara, Cal.)

Can a Medium for spiritual manifestations by rapping, control in any way the communications?

ANSWER.

MEDIUMS generate and sustain a psychic force which flows like a beautiful, undisturbed stream, and when the medium is *completely* negative and conditions favorable, higher intelligences use this force and give free expression to word, and thought; giving satisfactory proofs of their identity, and the entire independence of the communication from any connection or relation with the mind of the medium; the silent flow of this force is easily disturbed; the opening of a door, the sound of a voice will set its light particles in motion; suspicion, lack of confidence, or inharmony of those who are present; will so disturb the mind of the medium as to cause this river of force to be broken into waves, corresponding to the waves of a stream when the wind sweeps over its once placid surface. When such is the condition of this subtle fluid, no spirit can succeed in giving his thoughts untainted by the mind of the medium. The thoughts that are uppermost in the mind of the medium will be shadowed forth in all that is received. The most advanced minds seldom attempt to give a communication under such circumstances. When the laws of mediumship are more fully understood and favorable conditions secured, revelations of a higher tone, and deeper significance will be the rule, instead of the exception as now. Until that time, disappointment, trifling communications, and much that is seemingly unreliable, will come as a natural result of the present condition of mediums and those who seek their services. Never accept anything emanating from a spirit as infallible, unless it is in harmony with reason. Make this a rule and you will avoid much error and disappointment. *Seek calmly and reverently for truth*, and the medium will receive the baptism of your ennobling thought and over the shining stream will come an answer to your highest aspirations

QUESTION.

(From Mary E. Preston, Anamosa, Iowa.)

In the case of wounds, disease, &c., I suppose it is the spirit, is it not, that suffers? but if so, why is suffering felt only in connection with the material body?

ANSWER.

BEAUTIFUL, and wonderful are the relations existing between Spirit and Matter. So delicate is the line separating them, that the most eminent scientists have not been able to discover where one left off, and the other commenced. Because of this perfect union, some philosophers have claimed that Matter was transmuted into mind or spirit; while another class of philosophers have held that *all* is spirit, the objective world being but the shadow of the real. It is true that the material body is incapable of suffering when the Spirit is withdrawn; it is their *relation* that causes physical pain; the Spirit, *per se* cannot be tortured by the surgeon's knife, or the slow, lingering pains of wasting disease; it suffers through its relation to the body. After death the Spirit is still wedded to substance and though finer, more ethereal, more perfect than the earthly form, it is Matter, and subject to the laws controlling the higher forms of Matter; therefore, until Spirit attains sufficient knowledge and wisdom to control the house in which it lives, it must suffer to a certain extent; but, as it advances and becomes familiar with, and master of the forms in which it tarries for a time in its upward flight toward perfection, it becomes more and more positive, until all discord which results in pain is banished from its presence, and henceforth there will be no suffering for spirit or body.

PEOPLE are commonly so employed in pointing out faults in those before them as to forget that some one behind may at the same time be descanting on their own.—*Anon.*

EDITORIAL NOTES.

TO OUR FRIENDS AND PATRONS.—It will be noticed by reference to the head of the editorial department, that my husband has been associated with me in conducting the OFFERING. This has been in accordance with my desire from the commencement, but has been deferred, until now the increase of subscriptions, and consequent increase of labor, together with my public work, make the duties too arduous for me, and renders this step imperative. His editorial experience in the past will be of great advantage now, and together we hope to make the OFFERING even more acceptable than heretofore; and we contemplate improvements at the commencement of next Volume, that will place it in the front rank of Magazine Literature. We appeal to our friends to aid in extending the circulation, promising on our part that no effort shall be spared to make the OFFERING a publication in which every Spiritualist and Liberalist will feel a just pride.

TO CORRESPONDENTS.—We have engaged to speak through the present month in Springfield, Mo.—As it is necessary to prepare for each publication of the OFFERING during the preceding month, we ask that all correspondents, and all orders for subscriptions, be directed hereafter, and until further notice to SPIRITUAL OFFERING, P. O. box 247, Springfield, Mo.

THE ST. LOUIS EXPOSITION AND FAIR, has been a success. Favorable weather, a very fine display of everything usually seen at such exhibitions, besides thousands of novelties in every department, and a very large attendance of people from every part of the State, and many from adjoining States, made the affair enjoyable, and profitable. We do not in our estimate of the good accomplished by these gatherings of the people, base our estimate upon its material advantages merely. True, there is gain to the people in knowledge, strength, and material power from seeing the wonderful improvements in the agricultural, manufacturing, mechanical and other departments, and from which come greatly improved conditions in the physical world; and we by no means underestimate these advantages, but after all, we

believe the greater good to come from the contact of mind with mind; new thoughts, new ideas, new aspirations; in fact, a new life is entered upon by almost every one; but, of which they are hardly aware until after their return home. Then comes vividly before them, recollections of the active life with which they have mingled, and the newly awakened emotions and ideas of the soul, caught from the pulsing, throbbing hearts of the masses of humanity in which they were thrown, are soon externalized in outward form, in the better conditions of homes made more beautiful outwardly, and within improved intellectually and spiritually by the discussions of topics suggested by incidents and observations obtained while absent. For these reasons we are always glad to witness these gatherings of the people and pleased to chronicle their success.

CONVENTIONS have been in order during Fair week in St. Louis. "Sovereigns of Industry," "Patrons of Husbandry," "Grangers," "The Workingmens' Party" and the "Greenbackers"; the last favoring the issue of greenbacks as *absolute money*, and a radical change in the management of the finances of the country. The Workingmen and Greenbackers have in view the organization of a new political party to effect their object. We attended two sessions of the Greenback Convention, met several of our subscribers, and were glad to find a majority of its active members to be Spiritualists, Those with whom we became acquainted, were A. W. St. John of Carthage; Underwood, Lawson and Haseltine of Springfield; E. B. Brewington and Dr. John, of Kirksville. Representatives were present from the Labor Party for the purpose of effecting a combination of the two, believing their interests to be identical, and that by unity of action success would crown their efforts. It is not our province to take any partisan view of these questions, but true to the motto on our title page: "Devoted to the interests of humanity," indifference to these movements cannot be expected. We see great sufferings and an increase of crime, always consequent upon extreme destitution and want; and it is evident that speedy relief must come, or yet darker days are to follow. Great differences of opinion exist as to the real

cause, and the people have diverse views as to the proper remedy, but all agree, that the change must come from the action of the people lawfully expressed.

The platform adopted by the unanimous vote of the convention, enunciates great and important principles founded in justice and reason. To some they will no doubt appear utopian, but all and much more are attainable, *if the people will it*. We have not the space necessary to publish the lengthy preamble and resolutions, but are glad to designate the following as especially in accord with our views. The party demand equal political rights for *women* as well as men, six sections of land in each township for the use of schools; that mechanical and commercial schools be established in addition to the common schools, and to require the education of each pupil for a vocation in life and the means of earning a livelihood, and that no sectarian school be maintained from public funds. The party demand the repeal of the resumption act of 1875—the restoration of the old silver dollar, the issue of greenbacks by the government, to be full legal tender for all debts, demands, taxes, duties, &c. We are glad to see embodied in the platform a suggestion made in the OFFERING last month, “that means be taken to vacate all the land grants to railroad corporations.” There are many other excellent propositions in the platform which we hope to see adopted by the people. We are not sanguine in the expectation that victory will speedily come, the contest will be long and hard, but finally, “Ever the right comes uppermost, and ever is justice done.”

THE BANNER of LIGHT. Since the issue of our last number, the *Banner* has entered upon its XLII vol. For nearly a quarter of a century has the oldest and ablest representative of Spiritualism, world wide in its circulation, proclaimed fearlessly this teachings of the New Dispensation. Brother Colby, its veteran editor, would not hesitate to enunciate the truth as he understands it, though prison bars and fire and fagot awaited him the next hour. We rejoice, as every Spiritualist should, in the success of the *Banner*; long may its *Light* continue to illumine the way of souls seeking knowledge of the life that is to be.

W. F. JAMIESON. At the time of going to press this earnest advocate of Liberalism is engaged in a six days debate with Elder Kelly in Glenwood, Iowa. We have no response to his kind but earnest challenge to the clergy of St. Louis. May we not hope to hear from some one in the state of Mo. who will meet this champion of Free Thought. How is it with the clergy of Springfield, Carthage, or Kansas City; valiant in making the most flagrant and unjust charges against Spiritualists and Free Thinkers from their pulpits, but when earnestly solicited to come before the public where both sides can be heard, "Silence Reigns."

MRS. KATE OSBORN. The readers of the OFFERING will miss the usual monthly contribution from this beautifully inspired writer. A very serious illness, from which, we rejoice to say she is now recovering, delayed the article until too late for this number; it will appear in our next issue. Never have we met a person with such high and varied phases of mediumistic power as manifested by our sister whom we have learned to deeply, truly love. On two occasions, by special invitation, we have had the privilege of attending two circles held in the parlors of Mrs. Osborn. Of the manifestations witnessed, we shall speak particularly (if permitted) at a future time.

THE "HYGIENIC HOME." We call attention to the advertisement of Dr. J. S. Lyon, Springfield, Mo. The "Home" apparently possesses combined advantages not often found so favorable for a Health Institute. Before this number of the OFFERING reaches our readers, we expect to be enjoying its hospitalities. Our friends and correspondents will please address us there, P. O. Box 247.

SPECIAL NOTICE.

The present number of the SPIRITUAL OFFERING is sent to several persons with whose names we have been favored. *Please read and remit the subscription price, or return to our address the copies sent.* The reading is certainly worth the return postage. New subscribers will be furnished with copies from commencement of volume. If returned please place your name on the margin of cover.

THE SPIRITUAL OFFERING.

A MONTHLY MAGAZINE.

DEVOTED TO THE INTERESTS OF HUMANITY
FROM A SPIRITUALISTIC AND SCIENTIFIC STANDPOINT.

VOL. I.

DECEMBER, 1877.

No. 8.

[Written for the SPIRITUAL OFFERING.]

SPIRITUALISM—CUI-BONO?

BY WILLIAM EMMETTE COLEMAN.

[Fort Leavenworth, Kansas.]

NO. V.

TWO DEADLY scourges afflict the world: War and Intemperance; both of which are violently assailed by Spiritualism. While recognizing the unavoidability of warfare as society and mankind are now constituted, and while fully admitting, that, in many cases, great good has resulted therefrom, as in the late slave emancipation in this country, it yet deploras its fearful ravages, and urges mankind to a higher plane,—that of peace, amity, and fraternal love; that international controversies be settled by arbitration, rather than with the sword; that the spirit of contention, ill-will, and malevolence, so conspicuous in all phases of life, be abandoned; that all pugilistic encounters and physical strife, resistance, and retaliation be repressed as far as possible; that the better principle would be: Die rather than kill; suffer rather than inflict pain; be stricken rather than strike; returning always good for evil, blessing for cursing, love for hate; loathing the wrong done, yet loving the wrong doer; detestation of the evil practices of enemies, but, bathed in the broad ocean of Universal Love for *all* mankind, entertaining no ill-will toward the practicers themselves,—the enemies in person, striving, rather, to do them all the good possible, recognizing them as children of the Infinite, immortal, human souls, who, though now besmirched with guilt, or spotted with crime, will be, in the not very distant future, purified and redeemed spirits.

Temperance in all things is likewise enjoined by the Spiritual Philosophy, its whole genius being opposed to drunkenness and all other forms of intemperance. Through its mediums and lecturers, it urges men to abandon all filthy habits and lead pure, clean lives, discarding alcoholic beverages, tobacco, cigars, tea, coffee, swine's flesh, condiments, and all other injurious and polluting agencies. It affirms the spiritual body to be the outgrowth of the material body, visibly affected by all we eat and drink; that the spirit-bodies of those addicted to drunkenness or tobacco-using are, in the spirit-world, saturated with alcoholic and nicotian essences, and so with all other articles injurious to the physical system; that tea and coffee, beside their harmful effects upon the nerves, stimulate man's lower nature,—his animal instincts and passions, and should be sparingly, or still better, never used; that the hog, being an unclean animal with its flesh possessing strong scrofulous tendencies, should not be used as food; in short, that mankind, regarding the body as the temple of the spirit, should abstain from everything in any manner inimical to its health and purity.

It can, therefore, be clearly perceived, that much good is accomplished by Spiritualism in the suppression or restraint urged by it upon those tendencies of man's animal instincts impelling him to war, contention, strife, ill-will, malice, retaliation, vindictiveness, bloodshed, and in its advocacy of the total abstinence from, or at least very sparing use of, all stimulants, hurtful as they are to both body and soul.

17.—Spiritualism is in full sympathy with all the other reformatory movements of our day, their distinctive features being strongly advocated by it, such as Labor Reform, Prison Reform, Abolition of Capital and Retaliatory Punishment, Social Reform, &c., &c. The influence of Spiritualism is ever extended toward the equalization of labor and capital, toward co-operative industry; and is in deadly conflict with all monopolies, all grinding and oppression of the poor by the rich, all aristocratic supremacy of capital over labor. With all means looking to the amelioration of the condition of the working classes, it deeply sympathizes, and is a fellow-workman to that end with all engaged in that laudable task,

Capital Punishment is specially abhorrent to it, and it appeals in thunder tones to the hearts and consciences of the race to abolish this disgrace to civilization, this horrid relic of barbarism. It also affirms that all punishment should be strictly remedial and reformatory, or for necessary restraint, never vindictive or retaliatory; that no punishment should ever be inflicted as punishment, but as the necessary result in order to protect society and reform the criminal; that all prisons should be veritable reformatories, sanatoria, with but one end in view,—the improvement of the offender, every vestige of cruelty and barbarism accompanying punishment being banished totally and forever,—the benignant

principles of pure philanthropy adverted to in section 14 being the guiding-star of those conducting them.

Spiritualism also takes a lively interest in the various elements of Social Reform agitating the millions of Christendom; it urging the abrogation or modification of the oppressive laws of many states and countries in connection with the subjects of Marriage and Divorce, the same being a lasting shame to the enlightenment of the present century, a lingering relic of dogmatic theology and primitive barbarism. The innumerable cruelties and hardships inseparable from existing statutes and customs in our social and domestic relations, Spiritualism would obviate by wise and sensible enactments thereon, more in accord with the spirit of the age, and with true philanthropy and justice.

Thus, again, do we observe the beneficial results of the introduction of Spiritualism in the world.

18.—Spiritualism is likewise productive of vast good by the relief imparted to suffering humanity through its many healing and clairvoyant mediums. Disease, pain, and death stare us in the face on every hand; and, in order to complete its circle of usefulness on earth, Spiritualism, with its spirit-physicians and "medicine-men" from the Summer Land, is banishing from the earth many of the ills that flesh is heir to. All over the land may be found its magnetic healers, imparting vital and spiritual magnetism to the diseased frames and weakened systems of numbers of earth's children; while like numbers are receiving benefit and cure from simple medicinal compounds, whose formulæ and modes of preparation are given by angel-bands from shores celestial. It is probable that a larger number of Spiritual workers are engaged in this meritorious field of operation than in any other of its varied phases of usefulness, and a mighty work are they performing, the good effects of which are manifest to every observer.

19.—Sectarian creeds all point to a *future* heaven for man, a blissful state to be hereafter realized as a reward for trials and afflictions in this "vale of tears," this "fleeting show for man's illusion given." The beauty and importance of this world is underrated, depreciated,—man merely *existing* here, while he only really *lives* in heaven. Religion is urged upon us as something to be sought and embraced as a charm to enable us to bear patiently the woes and tribulations of this sin-cursed, devil-possessed world. Mankind go through the world moaning and groaning in sore affliction, wearing long faces and looking sour and glum, doleful and dismal, longing and wishing to be "in heaven." Such the effect of erroneous theological teaching seen on all sides.

To correct this, Spiritualism propounds a new gospel, declaring this world a heaven here and now, to be utilized in every possible way; that, if not in heaven in this world, you will not be in heaven in any other, heaven being a condition of mind,—harmony, peace, content: that we are born into this world to live in it as long as

possible, for the cultivation and evolution of our spiritual natures, previous to our birth into the next interior state of existence, the Second Sphere; that this world is a glorious world, a paradise of beauty, in which we are ever surrounded with blessings, waiting for us to utilize them; that the only way to prepare ourselves for the deeper joys and purer harmonies of the next existence, is the full enjoyment of the present one, in purity of heart, singleness of purpose, and buoyancy of spirit; that, instead of occupying our minds with thoughts of another world to the exclusion of this, we should know and realize that the best preparation for the other life is to live the best possible life here, making the best possible use of this world, the future one taking care of itself.

Try to improve the present world; do all you can to elevate it mentally and morally, and even to improve it physically, and your duty will be done. While in the material state, utilize that state: when you reach the spiritual, then utilize that; thus making the best use of both worlds, but only one at a time. The importance and practical benefit of these injunctions of Spiritualism are palpably evident.

20.—The human mind naturally and inevitably seeks amusements, though bigoted sectarists denounce all such as wiles of the devil, leading men astray. Nature evidently intended the human race to find delight and pleasure in rational, harmless amusements; and all such Spiritualism encourages and patronizes. The church levels its maledictions at dancing, the Drama, the Opera, billiards, card-playing and similar sports and pastimes; yet, despite its fulminations, its members engage therein openly or stealthily. Instead of denunciation, all such should receive patronage and encouragement from the moralists of the land; correcting, so far as possible, the perversions and excesses many times characterizing them,—refining, purifying them in place of abusing and villifying them. Not one of these does Spiritualism condemn in itself, though, of course, all abuses and misuses thereof are discountenanced and opposed.

Dancing it always encourages in old and young, it being almost as natural for people to dance as to breathe, and to repress it is the refinement of cruelty and a crime against nature. Nearly all Spiritual societies have dancing sociables given under their auspices, and in the Sunday Lyceums for the children the beauty and gracefulness of dancing are pointed out. The late hours, late suppers, and excessive indulgence therein, sometimes accompanying the terpsichorean art, are incidentals, not essentials, and are not encouraged; but the utility of dancing *per se* is at all times set forth, and its exercise promoted. Dancing forms a part of the amusement of the spirit-world, and as long as man remains man will he dance, in any and all worlds.

So with the Drama, another natural element in the constitution of the human race. The stage can be made a far more effective

school of moral instruction than the pulpit now is, through the great influence it exerts upon the emotions. To see a thing represented in actual life is far more effective than a mere description of the same, however graphically and eloquently depicted. It is natural for men and women to love to act in this world; it is so in the next, and theatres dot the land in all directions in the spirit-clime.

The foregoing is also applicable to the Opera,—the lyric stage, it being a department of the Drama, combining music and poetry with the expression and characterization of passion and emotion. Music, we know, is an integral part of mental structure, destined to be developed in every soul in the future life to an extent beyond our present highest conception. "The music of the spheres" is an actuality, in a different sense from that contained in the expression of the ancient sage. All the former great masters of composition are in the spirit-world, Mozart, Beethoven, Handel, Hayden, and a host of others; and the grandeur and beauty of the symphonies and oratorios oft heard in higher spheres of spirit-life no one in the flesh can conceive, or in their thoughts distantly approach.

Games of chance, billiards, cards, etc., though often abused by gambling risks and alcoholic drinking attending their exercise, are in themselves harmless, and should be encouraged, with due care, however, to thoroughly eschew all financial wagering thereon, or other things of a degrading or demoralizing nature. So of base-ball, nine-pins, and other athletic sports, provided they do not become a passion, and engross the time and attention to the exclusion of more important duties. All these should be considered and exercised as a means of amusement, recreation, in leisure moments, not as a regular business constantly followed, wherein consists one of their greater abuses.

All rational and innocent amusements, discouraged and anathematized by the church, being fostered and cherished by Spiritualism, the same adds another to the long catalogue of benefits to the world consequent upon the advent of Modern Spiritualism.

21.—The earth is filled with sorrow and woe, weeping and wailing, on account of the departure of loved ones to the spirit-world—their death, in popular parlance. The old theological idea of death still being in the minds and hearts of the multitude, it is deemed the greatest of all evils; and when child or parent, husband or wife, passes away, how deep the grief, how heartrending the sorrow; and all through lack of definite information relative to the nature of death and of the future existence. The physical body seems to be taken as "the be-all, and the end-all" of the individual, and its burial the crowning-stroke of the bereaved one's affliction; which, viewed in the light of Spiritualism, is absurd, irrational, fallacious. Spiritualism comes, drying the eyes of the mourning and the afflicted, the bereaved and the sorrowing, tell-

ing them that their loved ones are not in the grave, wherein they continually place them; that the body therein deposited is of no more use to the freed spirit, and will moulder away to mother-earth, while the real man or woman, released from the bonds of the physical body, is in the spirit-world, alive, conscious, in full possession of all its powers and faculties, with the same love, the same affection for its earthly friends that it ever possessed; that in spirit their loved ones are often with them, unknown and unseen, watching over them, endeavoring to comfort them, telling them they are not dead, but are far happier than if still in the mortal body; that all sorrow and mourning for them should cease, there being nothing for which to mourn, but rather should they be merry, glad, blithesome, gay, at thought of their improved existence; that the birth of the spirit into the spirit-world is but as a journey from one country to another,—a trans-Atlantic voyage (as it were), their condition being vastly improved by the journey; that they will be separated from their friends on earth but a brief season at most, and that during that separation it is possible for communion to be established between the two, cementing in a more enduring chain the links of love now binding them together.

Truly may these be called glad tidings to all people, bringing peace to the broken-hearted, joy to the heavy-hearted, and sweet content to the mourner, the sorrowing, the afflicted. The deep, abiding peace and joy experienced by the Spiritualists relative to the condition of, and ultimate reunion with, their translated friends and kinsmen must be felt, it cannot be described; it being founded, not on a mere belief, but on full and perfect knowledge—a demonstrated fact, without shadow of doubt, so much the greater, so much the intenser, thereby, being their joy, and peace, and sweet content. Beyond compare is the rich store of abundant blessings bestowed on weeping and wailing humanity by the heaven-born evangel of Spiritualism!

22.—Another prolific source of good resultant to the world through Spiritualism, is the restraining influence brought to bear favorable to virtue and antagonistic to vice, through the realization that our spirit-friends—fathers, mothers, wives, children—are with us continually, conscious of our every thought, word and deed. We know how potent is the feeling of shame restraining us from evil, crime; how many vicious acts are performed, secure in the absence of loving friends or nearest kin, which, if the doers thought would become known to those friends and kin, would be left undone. Realizing through Spiritualism, that all we do and say is known to spirit guardians, no matter how secretly performed or how secure from gaze of observant men or prying curiosity, such realization becomes a mighty instrument of restraint and moral culture over many otherwise thoughtless, evil-disposed persons. Numerous instances are related of the salutary effect upon the life and character of this realization. I myself

have, upon two occasions, heard clergymen—Liberalists, not Spiritualists—in widely separated sections of our country, incidentally mention in their sermons the remarkable effects observed in cases known to them of parties previously viciously inclined, who, after becoming convinced through Spiritualism that their mothers and other friends in spirit-life were conscious of their various acts, reformed completely their mode of life, renounced their evil courses, and subsequently entered upon careers of usefulness and honor. This, we see, is still another very beneficent influence exerted upon our globe through the religion of Spiritualism.

[To be concluded in next number.]

[Written for the SPIRITUAL OFFERING.]

HEART TO HEART:

“And There Shall be No Night There.”

BY MRS. E. G. PLANCK.

IN my darkest hour of sorrow,
 When my heart was sad and chill;
 When I shuddered at each morrow,
 And no joy my soul could thrill;
 Then thou camest—like a blessing,
 From the angel courts above;
 And the grief my bosom pressing,
 Was forgotten in thy love.

Then my spirit seemed uplifted,
 On the wings of joy elysian,
 While between the earth-clouds rifted,
 Gleamed a holy, radiant vision—
 Far beyond this vale of sadness,
 Where the heavens seemed unrolled—
 Met my sight—a world of gladness—
 Flashing out in azure gold!

And amid the bowers Arcadian,
 Wandered with our hearts entwined;
 Thou and I, with souls love laden,
 In each other's being shrined;
 Thrilling music, softly calling,
 Breathed in cadence-tones of love:
 While the light of Eden falling,
 Gem'd the garlands that we wove.

Dear the vision, dear the token,
 Sent by angels unto me;
 Fate revealing, heaven spoken,
 Of a life for aye with thee!
 Now, when grief's deep twilight stealing,
 Chills my heart, and dims mine eyes;
 Swift that vision gleams, revealing
 Life and love beyond the skies!

[Written for the SPIRITUAL OFFERING.]

FOOT-PRINTS OF PROGRESS.

BY W. F. JAMIESON.

NO. VI.

THE PRAISE of poverty is heard in all the Christian churches. It ends where it begins, with praise. Practically, Christians, like the rest of mankind, flee at its approach. They dread it as if it were a midnight assassin, or a noon-day pestilence. But they still praise it. It is beautiful in theory! The Gymnosophists, or naked philosophers, of the far East, chanted praises to poverty. The Essenes loved poverty. To this sect Jesus is supposed to have belonged. And so, quite naturally, Jesus sweetly discoursed of poverty. "Blessed be ye poor." In this one thing Jesus was consistent. He believed in poverty, and lived in poverty. More than this, he taught that poverty on earth is essential to secure happiness in the future world. The Christian priesthood have explained and twisted the doctrine, "right about face," so that it is now understood to mean, "Get as rich as you can; help the church in proportion to your prosperity, and all is well. "Seek ye *first* the kingdom of God, and his righteousness, and all these things shall be added unto you."

That is the usual style of Christian argument upon this subject, which amounts to a confession, on their part, that poverty is undesirable.

Said Jesus, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal."

Suppose moth and rust do destroy goods. Where is the Christian that will refuse to accumulate them on that account? Suppose thieves do burglarize? The Christian merchant runs that risk as he does other risks, by fire, by flood, by lightning. The man who refuses to do business at all for fear he might lose all the property he accumulates is justly deemed demented. Jesus, clearly enough, was no business man. He was rather too spiritual for this life of practical duties. He used to talk much about heaven. The climate he lived in was favorable to dreamy, lazy reverie. Nearly nineteen centuries have rolled away, and the world is not one whit wiser as to that heaven's precise locality than before he speculated upon the subject. In fact, both among Christians and Spiritualists it is wrapped in more uncertainty, if possible, than when it was first agitated. Before his day it was supposed to be *up*. He declared quite strongly that it is *within*; but after he was killed he went up. Nowadays many Spiritualists say it is all *around* us. For my own part, I candidly say I wish

I knew where it is. Well, wherever it is, or whatever it is, (for some say it is a locality; others assert it is a happy condition, or mental state; while still others surmise it is a great deal of both) that is where the treasures are to be laid up, "But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

Seems we cannot divide the treasure, lay up fifty per cent. on earth, and the other fifty per cent. in heaven; "for," said Jesus, "where your treasure is, there will your heart be also." No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."—Jesus.

Nothing could be much plainer than this teaching, that earthly goods and possessions were not to be sought. It needs no argument to show that when he used the word "mammon" he referred to earthly wealth; and the man who devotes himself to its acquisition is serving mammon, and not God, unless he can serve two masters, which Jesus pointedly said no man can do.

However, to leave no room for doubt that he meant earthly goods when he denounced "treasures upon earth," Jesus himself explains what he does mean.

"Therefore, I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"

Birds do well without care or forethought, is the idea; and they are provided for. Hence, if people would trust their heavenly Father they would be fed and clothed! Christians everywhere by their acts pronounce such doctrine absurd. It is absurd. But is it more so than the narrations in the Christian's Bible which we are solemnly asked to believe as having actually occurred? Adam and Eve dressed by God! "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." How easily this same Lord fed the Children of Israel in the desert, and furnished them water to drink. There was Elijah, too, fed by ravens commanded by God himself. The obedient birds "brought him bread and flesh in the morning, and bread and flesh in the evening." When the brook, near which he was encamped, dried up, poor old Elijah had to change base (for God seemed to be either unable or unwilling to furnish him water) to the widow's oil cruse and meal barrel, which the "Lord God of Israel" assured her should not waste nor fail if she would take in the extra boarder.

Without stopping to mention other instances of heavenly feeding, I may pass on down to the times of Jesus and his apostles, when the same good old way was still in vogue of providing edibles from some celestial larder for famished multitudes, "men,

women and children," and plenty of cold victuals left, probably for those who stayed at home. Under such circumstances Jesus might scornfully inquire, "Why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin." He considered toil useless. Clothes and food would be provided by their heavenly parent if they would only trust him; but if they would persist in spinning and making clothes, and laboring to get bread to eat, it became unnecessary for the governor of the Universe to furnish them with garments or victuals. Jesus appears to have been literally possessed with the notion that God would do everything for us if we would quietly fold our arms and have faith! I give his own words for it. Who believes such a doctrine now? "Wherefore," said he, "if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" Such instruction is so much at variance with every day experience, that Bible readers have taxed their ingenuity in explaining that such passages do not mean what they say. But, in a similar manner, the absurdities of any teacher, or book, could be explained. It is, however, undeniable that Jesus is represented by the book as talking about eating, drinking and clothing, just as we understand these terms. His advice was "take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things." But Jesus' idea, if we can judge by what he said, was that it was entirely unnecessary to work for them; there was no need to toil, no need to spin, no need to think, no need to gather into barns; no need to sow grain, nor to reap it; just have faith, trust God, and he will clothe you. Does he not clothe the birds and the lilies? "But seek ye first the kingdom of God, and his righteousness," said Jesus, "and all these things shall be added unto you."

They are not to be added as the result of your own labor. Ah no! You are not even to think about the matter. "Take, therefore, no thought for the morrow," said Jesus, "for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof;" and his self-styled followers have, while professing to believe it all, because he said it, practiced just the opposite! and defended the practice. Could anything be more glaringly inconsistent?

Mark how contemptuously he speaks of the Gentiles seeking after worldly goods. The Gentiles have closely adhered to the same old plan, and the Jews always believed in earthly success. On the plan submitted by Jesus, waiting for God to feed and clothe us, there never would have been any thrift, energy, progress, art, science, invention. These have all come to us by man's own efforts. Man has produced prosperous towns, villages, cities,

railroads, telegraphs; not one of which *could* have existed if the maxims of Jesus had been obeyed. His maxims have been ignored. Had they been observed, Christendom would, long ago, have been reduced to poverty. It has been by the professed believers in Jesus, advocating and practicing principles contrary to those of Jesus, that civilization has been possible among them. The North American Indians practice very nearly Jesus' precepts on the subject of the acquisition of property.

Jesus Christ despised wealth, which proves that he was no philosopher. True, wealth, like any other blessing, may be perverted to evil purposes. Too often, alas! the rich oppress the poor. But the other extreme, poverty, is a remedy which is far worse than the disease. If there were no poor, the rich would be shorn of their power to tyrannize. Jesus recommended poverty. Johnson on this subject is better than Jesus. "Resolve not to be poor," said Dr. Samuel Johnson, "Whatever you have, spend less. Poverty is an enemy to human happiness. It often destroys liberty, makes some virtues difficult, and some impracticable." Good advice; but the doctrines of Jesus would spread this unmitigated curse of poverty over the world—gaunt, hollow-eyed Poverty would stare every man in the face. "Blessed be ye poor, for yours is the kingdom of God," said Jesus. That was the reward promised for remaining poor. As already remarked, he was consistent with his own teaching on this subject. He remained poor. He insisted, in accordance with this rule, that it was a condition of discipleship to give away all earthly property and become poor. Said Jesus, "Whosoever he be of you that *forsaketh not all that he hath*, he cannot be my disciple." Peter said, "Behold, we have forsaken all, and followed thee; what shall we have therefore?" He was promised a throne in kingdom come. Poor comfort for this world. They had forsaken houses, lands, kindred, even wives and children. This their master commended.

When that very rich ruler came to him, and claimed to have kept every commandment which was named, Jesus then said to him, "Sell *all* thou hast and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me." That young gentlemen concluded not to follow at that price. He was very rich, and seemed to know the value of money, so far as this world is concerned. He evidently preferred present wealth to prospective bliss. He did what millions of Christians are doing—kept what he had. But oh, how many eloquent sermons have been preached about that rich young man who refused to sell all he had, and distribute to the poor!

A philanthropist wishes there were no poor people. But Jesus wished all were poor; as he and his immediate disciples were. Early in the history of Christianity the believers in mendicancy "sold their possessions and goods, and parted them to all men, as every man had need."—Acts ii: 45.

Jesus gave rich people no hope of heaven. Can a rich man get into heaven? Can a camel get through a needle's eye? The beggar in Abraham's bosom! The rich man in hell torment. Jesus said, "Woe unto you that are rich!" But the common sense of the world cries back, "Woe unto you that are poor!"

Rev. W. H. H. Murray, as he confesses in his lecture in Music Hall, Boston, is not Orthodox when he says, Poverty is an "unmitigated curse from bottom to top. In contradistinction to many I do not believe that it helps a man towards heaven, or towards anything else that is worth having." "There can be no liberty with poverty." "Poverty is a species of slave-holding." "The poverty-stricken man cannot be a freeman."

These are sentences from Boston's cultured Murray. There is more sense in them than his "divine master" ever uttered. Yet how inconsistent it is for Murray to propose to follow Christ? to praise Jesus? The world abounds with such examples of inconsistency. All Christians are inconsistent who praise the poverty of Jesus with their lips, and curse it by their acts. Beecher was inconsistent when he declared a dollar a day is enough to buy bread for a laboring man and his family, while he received \$20,000 a year! Seneca was inconsistent writing on a table of gold in praise of poverty, but was he more so than the millions of Christians of to-day who, on bended knees, in gilded temples, adore the poverty-stricken Jesus who said, "Woe unto you that are rich."

[Written for the SPIRITUAL OFFERING.]

HOW TO BECOME SPIRITUAL.

THROUGH MRS. KATE OSBORN.

THE FIRST step in the pathway of progression is to make spirituality the leading object of the earth life; for if it gains the ascendancy in the first sphere, it will find no obstacles in higher spheres to retard its steady and rapid progress. The desire to become spiritual is more frequently expressed by earth's children than any other, but how widely at variance is the assertion of this desire with the efforts made to attain the object. Yet, notwithstanding this fact, to become spiritual is the greatest desire of every immortal soul without a single exception though unacknowledged to itself. Every human organization is more or less spiritual, and you can no more destroy that which is inherent than you can crush the spirit itself, whose existence is eternal and impervious to any destroying power that may be brought to bear upon it; for it is a concentration of combined substances of the God-principle.

The spirit may at times wander from the harmonious paths of nature, which wind up the mountain of progress, fragrant with the flowers of self-denial and illumined by the light of love. But it will surely return, for it will never find, when it strays from nature's paths, its true congeniality—that fountain which nourishes the soul that dies not. When in a low condition of development the spirit is often tempted by the artificial brilliancy and transient gildings of the short-lived material pleasures of the earth-life—tempted onward until it is lost in the dark labyrinths of sorrow and desolation, where despair robes it in a sable mantle, shutting out all joy and hope. Still this worn and weary spirit that has exhausted itself by its useless efforts to secure peace and happiness through material channels—still this weary and heavy-laden spirit, like a diamond, is still a diamond, in the darkest night flashing forth its brilliant rays till its sparkling emanations concentrate in a beaming star of spirituality—a heaven-born star that pauses not in its flight till it claims its place in the jeweled sky of the angel world, there by the golden chord of spiritual, magnetic attraction to draw the drooping spirit from the dark labyrinths of grief and woe into which it had fallen. Glance at the rose which springs up amid the tangled vines that are so closely interlaced, the golden sunshine is almost entirely excluded. But nature always reserves tiny doors and windows through which little sunbeams may pass. Watch the sweet rose, how closely it nestles to the small openings left in God's trellis-work, see how it bends forth and throws out its young petals to catch the brightness beyond, although, for the want of sufficient light, it is contracted in its form, and lacking in its natural brilliancy, yet the rose is still a rose. And so it is with the spirit. Though it may spring forth amid the darkest surroundings, nature always finds tiny doors and windows through which little sunbeams may pass; and although (like the rose) for the want of sufficient light it may be contracted in its development, yet the spirit is still a spirit, even when ignorance holds it in its dark embrace and materiality veils it with the gloom of night. An immortal spirit is an eternal fountain of truth and purity. To become spiritual you have only to break the seal that materiality has set upon it, so that its sparkling waters may sweep away all dark surroundings. You cannot increase the wealth of the spirit. What mine of treasure could be drawn upon to increase the spirit's wealth? For the spirit contains the concentrated treasures of eternity, the million times refined truth and purity. The spirit is never wanting in spirituality. You cannot add to it for it is not deficient, it is perfect within itself; and if you would become spiritual you have only to clear away the dark forest of ignorance and superstition that surrounds you, and you will find beneath its deep shade the golden stream of eternal life, rich with the wealth of knowledge and sparkling with the light of truth!

[Written for the SPIRITUAL OFFERING.]

STRAY THOUGHTS ON SPIRITUALISM.

BY JOSEPH E. LUDLAM.

CHAPTER IV.

AS EARLY as the sixth century B. C., the atomic theory of the constitution of matter had been enunciated in Greece, and even still earlier by Hindoo Philosophers. The existence of this theory at the present day, and its universal acceptance by all classes of scientists, is a remarkable illustration of the "survival of the fittest." While all the other scientific speculations of ancient and mediæval philosophers have been swept away before the advancing tide of modern discovery, this time-honored theory has not only never been invalidated, but the farther our investigations into the constitution of matter have been pushed, the more firmly is the truth of the theory established. It forms the most fundamental principal of the science of Chemistry, which might in truth be called the science of atoms, and it is only by the aid of Chemistry that we obtain a clear conception of their nature and modes of action. As its name signifies, the atom is indivisible. After repeated subdivision of any material body, solid, liquid or gaseous, we at length arrive at an unit of matter, which forever resists all further division—the atom. So infinitesimal in size as to be vastly beyond the reach of the most powerful microscope, they are, nevertheless, as visible to the eye of reason as the bodies found by their combination are to the bodily vision. Chemical analysis plays with them as deftly as a boy with marbles—pulling them asunder and building up new compounds with a precision truly marvelous. The Chemist can tell with infallible certainty how these atoms will behave under such and such conditions; in short to him they are as real as the heavenly orbs are to the Astronomer.

Modern science has added two very important items of knowledge about the atom, which seem to me to have a direct bearing on the subject of our immortality. The property of indivisibility as we have seen, was known to or surmised by the ancients, but we now know, first, that the atom is indestructable, and secondly, that it is a centre of force, the latter being inseparable from its atomic centre.

On the subject of its immortality, little need be said, as it is too simple to require elucidation. In the language of Professor Balfour Stewart, "The elementary atom is truly an immortal being, and enjoys the privilege of remaining unaltered and essentially unaffected amid the most powerful blows that can be dealt against it. It is probably in a state of ceaseless activity and

change of form, but it is nevertheless always the same." (Conservation of Energy, p. 7). We thus arrive at something in nature which is permanent and immutable, and which, amid the incessant flux and reflux of her eternal changes, in which it plays an active part, remains the same "yesterday, to-day and forever."

To be "in a state of ceaseless activity," and to undergo "change of form" of course implies that the atom is operated on by some extraneous force, or is itself a centre of force. That the latter is the true view seems to be proved beyond all question by the fact that matter and force are as inseparable as matter and extension, not only inseparable in fact but in thought. We may therefore rest assured that the atom and its force, whether manifested in physical, vital or mental phenomena, are united in an indissoluble bond, mutually modifying and circumscribing each other. This brings us to the question of the nature of force and its multiform modes of action. This whole subject seems to many to be of a very abstruse and difficult nature, a conception which is purely imaginary. What is force? "Something expended in producing, modifying or resisting motion," a definition simple enough to be within the comprehension of all. Yet covering every phenomenon cognisable by the human mind. The difficulty may perhaps arise from our inability to see anything of force but its results, and our tendency to restrict it entirely to active energy. But the resistance offered by a table to our effort to move it is as much a display of force as the muscular power which overcomes it and causes the movement. We all know what motion is, but we are apt to overlook that all bodily sensations, and all chemical and vital changes throughout the domain of living nature, are made up of invisible motions. It is from our own consciousness, however, that we derive the clearest conception of the nature of force, for we are manifesting it every moment. It is part of ourselves and will be so to all eternity. In its essential nature it is one and the same, but its modes of operation seem to be almost endless in variety, depending for their diversity upon the conditions under which the force is manifested. Hence the phrase "Forces of Nature" is, strictly speaking, incorrect, since the same power will show itself as mechanical motion, chemical affinity, light, heat, electricity or vitality, according to the relations which determine its operation. This interchange of one mode of action for another is termed the "correlation of force," or as it should be called, "modes of force." All these modes of force, however varied, are expressed by the term, Energy, meaning force in action. The most fundamental discovery regarding the operation of force that has yet been made, is what is known as the "Conservation of Energy," sometimes erroneously termed the "Conservation of Force." In its plainest dress this doctrine simply means that force can never be created or destroyed. In other words all its manifestations come from some pre-existing form of force, and in their turn give

rise to an equivalent amount of some other subsequent form of force. So far as purely mechanical motion is concerned this was known long ago, and was expressed by Sir Isaac Newton in the formula, "All action and reaction are equal and opposite." The result of subsequent scientific progress has been to extend this law of the Conservation of Energy over the whole domain of existence, including in its scope the functions of mind as rigidly as the mechanical motions of visible bodies. This law would seem to be the greatest obstacle to a rational belief in immortality on purely scientific grounds, because if every change in nature is but an exchange, one mode or form of force being transformed into another of equivalent value, and no more, where are we to look for the power which is to mould for us a new organization? This power cannot be in either the physical, vital or even mental force, which make up our existence, for each of these is as rigidly dependent upon the form and organization of the tissue through which it is manifested, as the motion of the train is determined by the structure of the engine and cars and the power of the steam. Disorganise the tissue, and you then set up a totally different series of changes which reverse the process of life, and decompose the body into its original elements. Whence comes the force which is to continue consciousness and preserve intact the essential characteristics of our mental and moral nature? The answer to this all important question will form the contents of our next chapter.

[To be continued,]

[Written for the SPIRITUAL OFFERING.]

WATCHMAN! WHAT OF THE NIGHT?

BY A. W. ST. JOHN.

THE QUESTION has been asked—with reference to the irrepressible conflict which is approaching between capital and labor—"Where stands the church with its great influence?" To the close observer it is quite clear that the church—now as in the past—will be found with the oppressor, helping to bind and crush the oppressed. Church and capital are both aristocratic in their tendencies; capital and capitalists build, sustain and support the church, and in turn naturally, the church and her priests, cater to and uphold capital and capitalists.

Both see their power over the people waning. Slowly but surely the people are being educated to think for themselves upon questions pertaining to political economy and religion. And thinking, they soon come to act and take measures to free them-

selves from the thralldom they have hitherto been held in, by those who have been accustomed to think themselves infallible upon these subjects.

As a result, capital through a subsidized press calls for a "strong government" to protect it in its so called vested rights; and the church strives in every way to get her "God in the Constitution."

Why? that they may first stop free discussion, and the growing sentiment toward freedom, and then crush liberty of *thought and liberty of action*.

Nothing in nature gives up its hold on life without a struggle, and the stronger the thing or power the greater the struggle.

No power ever controlled this country that had the strength of the power that controls to-day. By the past we are enabled to judge of the future. In 1860 the slave power saw the people being educated to think that slavery was wrong, and there was a probability that by peaceful means—the ballot—they might get control of the government and perhaps abolish slavery.

Then came the struggle, but had the *real* issue gone before the people then, the Southern Confederacy would have been a success, and the black man a slave within its borders.

Let the *real* issue, freedom of the people by abolishing *all* interest or usury—go to the people to-day, and labor would be crushed, our National, State, and other great debts perpetuated for the people always to pay interest upon.

"Save the Union" was the cry that freed the black slave, for "he who would be free must himself strike the blow," and it took *his* help to "save the Union." Now "save the Republic" will be the cry that will unite all the disorganized and contentious factions of labor to stand together for freedom. The time has come for us to take another great step in the direction of freedom. We cannot stand still. *We must go on.* It is reported that the Jew Banker, J. Gould, said at the commencement of our great railroad strike, "this is the beginning of a revolution that will result in the overthrow of this Republic and the establishment of a Monarchy." And the aristocratic Gen. B. McClellan said, "the halcyon days of the Republic are over; prepare for a standing army of 60,000 men." These are straws which show which way *some* would like to have the wind blow. A free republic is an unhealthy place for a bond and land-holding aristocracy to build up and *perpetuate* itself. It is also a poor place for the superstitious dogmas of the church to thrive, and have its thousands of minister priests supported in worse than pampered idleness. Not until the "infidel" founders of our republic guaranteed liberty of conscience under our constitution, and that sentiment had to some extent gained popularity, could modern Spiritualism *safely manifest* itself.

Spiritualists, Liberalists and Free Thinkers are to-day unorganized and contentious. Grangers, Trades Unionists, and In

dustrials are suspicious of, and striving "each against his brother," and the great mass of the people are so absorbed in *self*, *party name* and the *popular religion*, that they stand like Egyptian mummies, as it were, while the chains of slavery—both church and state—are being forged upon them and their posterity, and I sometimes fear it will take some great "Fort Sumpter Gun" to reverberate its thunders across our land, to arouse the people and cause them to find a cohesive power sufficient to draw and hold them together for their mutual interests and protection.

[Written for the SPIRITUAL OFFERING.]

LIBERALITY IN CHRISTIAN TEXAS.

BY R. M. E. COOPER.

THE FOLLOWING item, clipped from the St. Louis *Globe-Democrat*, gives the details of one of the most infamous outrages ever committed in the Lone Star State:

[From the Belton (Tex.) Journal.]

There has been, for a considerable length of time, in the neighborhood of Little Rivers Academy, in the lower edge of this county, an association of Freethinkers, with Dr. L. J. Russell as their acknowledged leader and advocate. We are informed that on Saturday night a man went to the Doctor's residence and told him he was a mover and had his family at a camp on a branch a few hundred yards away; that some one of them was sick, and must have his services as a physician immediately. The Doctor and the man repaired to the place only to find three other men with six-shooters in hand. Dr. Russell was ordered to divest himself of his clothing, which he did. His hands were then tied in front of him, and were held by one of the party, who stood with a six-shooter in his right hand while he held the rope in his left. Russell was told that "he must have a whipping;" that they believed he was an honest man and a good physician. but, "by the help of God," they would put a stop to his career as a Freethinker in that section of the country. They informed him that if he made a noise it would be at the peril of his life, and struck him 100 licks, inflicting a terrible and excruciatingly painful castigation. He was then released, and allowed to go his way. We have known the Doctor for several years, and have never heard anything alleged against him, except his connection with the Freethinkers. The following advertisement was found near the place where the above deed was perpetrated: "Notice—This is to certify that on Saturday night, the 6th of October, 1877, the Rev. Dr. Russell was called to see a mover's wife camped at this place, and on the Doctor's arrival three other men came out and captured him, and hit him 100 licks with a leather strap, and let him loose on condition that he would not lecture or debate on infidelity any more in this county. Now a word to Nunnely, Posey, Marshall, and in fact, to the leading men of the Infidel Club. If any of you take his place we will burn you out of house and home, and hang

you until you are dead. If any man in this county is injured on account of what has been done we will burn you all out. We have got fifty men to back us. Gents, we mean business; infidelity has got to stop in this county as well as stealing."

That has the true ring to it. There is no groaning and ringing there, calling upon the Unknowable to take vengeance on the unfaithful, but Faith urges her followers on to do her mad will, and where there was one fancied sinner before, there are a dozen real scoundrels now. A paper published in an adjoining county shows that the people of that community are a pack of howling coyotes, smeared with the blood of their victims; fresh from tearing the hearts out of thieves and murderers, they make an attack on a free-thinker! I have read books written by Christian gentlemen about the morals of communities who believed that Solomon was not a whit better than Brigham Young, depicting their awful crimes with such a vivid glare that I have thrown down the book and shrieked with horror. I have known of the crimes of this community long before this outrage occurred, and supposed from such reasoning they were all infidels. But they basely prove themselves the opposite in their defense of the "Word," and I find this is only a small item in that vast system of fraud and deceit.

I might say that I know Dr. Russell and know him to be a man whose great heart fairly bursts with generous impulses to humanity and whose mind is full of the golden beams of the great dawn. An honored torch-bearer in the brave army of liberty, with no desire but to elevate, with no purpose but to save from that more than idolatry, base man-worship, with no crime but his warfare against the drunken dreams of a savage past, he incurs the hatred of the mob and, as a second Bruno, received his punishment. Talk not of the benign influence of this crimson religion: speak not of her charity and forbearance; we have seen it all even here and history groans with the disgraceful tale.

Understand me not to say that all the people of this great State are like those in Bell county; for in the other sections they brightly stand erect with noble purpose and kind liberality. But here you find only passive Christians—men who believe up to the point of acting. Further away in the newer sections, except in those where danger exerts a soothing charm, and where crime is most prevalent, you will find a class enthused with the murderous spirit of the crusaders. I have followed the

lone star till I saw her last pale beams fall upon the bleak and arid plains; there, far away from civilization, is a class of men who dare not show themselves where law and order exist, because of the crimes which made them outcasts, and yet the buffalo hunter will not admit free thought in his Camp. And these are the last defenders of a dying faith!

SPRINGFIELD, Mo.

[Written for the SPIRITUAL OFFERING,]

THE ANGEL OF THE SOUL.

"Without Faith Ye Can Do Nothing."

BY BELLE BUSH.

WHEN STORMS are bursting o'er my head,
Or winds blow wild and chill
A voice within me sweetly sings,
"It is the Father's will."

When darkness gathers o'er my way
Or fears my bosom fill,
I hear a voice that calmly says
"His hand will guide thee still."

When, one by one, kind friends depart,
Or fade the flowers of love,
There's something soothes my grief away
And lifts my thoughts above;

And hope, the skylark of my soul,
Alott still soars and sings,
And upward glancing thro' the clouds
I see her shining wings.

And then I dream a blissful dream,
And greet a vision fair,
A home with many mansions bright
And my *lost* treasures there.

When others pass me coldly by
Or shun my humble door,
A voice within more sweetly says,
"The Prince of Peace was poor."

When grieving o'er the ills of life,
The world's neglect and scorn
It sings, "Oh, heart be brave and strong,
Night comes, and then the morn."

When Wrong puts on a haughty mien
And triumphs o'er the Right,
It meekly says in God's own time
The *Truth* will find the light.

When fortune frowns, and grief and care
 Their shadows round me throw,
 It sings, "'tis shade and sunshine both
 That make our spirits grow."

When envious foes around me press
 And show their rude dislike,
 It sweetly sings, "There's one above
 Who loves us all alike."

And then in pitying tones it tells
 How all have erred who live,
 And when I hate, it chiding sings
 "'Tis better to forgive."

Thus every trial, every fear
 Or grief that haunts my breast,
 By some consoling voice is met
 And quickly soothed to rest.

I never knew an hour so dark,
 So desolate and drear
 As not to have one pleasant thought
 Thus whispered in my ear.

My outward life is one of toil,
 But often all day long,
 My heart in nature's anthem joins
 And worships God in song.

Oh! may I ever hear that voice,
 And feel its high control,
 For well I know 'tis faith that sings,
 The Angel of the Soul.

BELVIDERE SEMINARY.

Perpetual Forces.

"But what we do and suffer is in moments; the cause of right for which we labor never dies, works in long periods, can afford many checks, gains by our defeats, and will know how to compensate our extremest sacrifice. Wrath and petulance may have their short success, but they quickly reach their brief date and decompose, whilst the massive might of ideas is irresistible at last. Whence does this knowledge come? Where is the source of power? The soul of God is poured into the world through the thoughts of men. The world stands on ideas, and not on iron or cotton; and the iron of iron, the fire of fire, the ether and source of all elements, is moral force. As cloud on cloud, as snow on snow, as the bird on the air and the planet rests on space in its flight, so do nations of men and their institutions rest on thoughts."—*R. W. Emerson, in North American Review.*

THE SPIRITUAL OFFERING.

PUBLISHED MONTHLY.

D. M. FOX & NETTIE PEASE FOX, - - - EDITORS.

TERMS OF SUBSCRIPTION.

One Year, - - - - -	\$1 25
Six Months, - - - - -	75
Single Copies, sent postage paid - - - - -	15
Remit by P. O. Order or draft	
Address, SPIRITUAL OFFERING, BOX 247, SPRINGFIELD, MO.	

Everything appearing in this Magazine is original unless otherwise credited. The Spiritual Communications and Answers to Questions are dictated to an amanuensis by a spirit, through the mediumship of Mrs. Fox.

THOMAS PAINE.

WE REJOICE in the occurrence of an opportunity for a wide spread vindication of the patriotic and philanthropic Thomas Paine. If we believed in special, providential interferences with the affairs of men, we should say that Infinite Wisdom had reserved the work for this particular time, the Centennial year of American Independence and had called and inspired just the right man to accomplish it, in the person of Col. R. G. Ingersoll. That Thomas Paine, "the great infidel," died in agony and fear, frightened by the clanking chains of devils, was so strongly impressed upon our minds in our childhood home by pious parents, and every Sunday by the preacher, we as firmly believed it, as we believed the bible to be true; and it was not until after we had come to mature age and investigated for ourselves, that we learned how false were the charges, and that it was but part of a system of pious frauds practiced upon the people. Our experience is, that of a large majority of the American public, even to-day, and we are glad that the vituperation and reiterated slanders of the church have at last aroused the lion-hearted Ingersoll to breast the storm, and stay for all time this flood of clerical falsehood.

Col. R. G. Ingersoll was lecturing in San Francisco, last June, and in view of a renewed attack upon the memory of Thos. Paine, he made the following offer :

“ I will give \$1,000 in gold coin to any clergyman who can substantiate that the death of Voltaire was not as peaceful as the dawn, and of Paine whom they assert died in fear and agony, frightened by the clanking chains of devils—in fact frightened to death by God. I will give \$1,000 likewise to any one who can substantiate this ‘ absurd story ’—a story without a word of truth in it.

The New York *Observer*, a prominent organ of the Presbyterian Church, in its issue of July 19th, professedly accepted the challenge in the following words :

“ We have published the testimony, and the witnesses are on hand to prove that Tom Paine died a drunken, cowardly, and beastly death. *Let the Colonel deposit the money with any honest man, and the absurd story, as he terms it, shall be shown to be an over true tale. But he won't do it. His talk is Infidel ' Buncombe ' and nothing more* ”

After Col. Ingersoll returned from California his attention was called to the article in the *Observer*, and on the 31st of August he wrote from his home in Peoria, Ill., the following letter :

TO THE EDITOR OF THE NEW YORK OBSERVER :—

I have been informed that you accepted, in your paper, an offer made by me to any clergyman in San Francisco. That offer was, that I would pay one thousand dollars in gold to any minister in that city, who would prove that Thomas Paine died in terror because of religious opinions he had expressed, or that Voltaire did not pass away serenely as the coming of the dawn.

For many years religious journals and ministers have been circulating certain pretended accounts of the frightful agonies endured by Paine and Voltaire when dying ; that these great men at the moment of death were terrified because they had given their honest opinions upon the subject of religion to their fellow-men. The imagination of the religious world has been taxed to the utmost in inventing absurd and infamous accounts of the last moments of these intellectual giants. Every Sunday School paper, thousands of idiotic tracts and countless stupidities, called sermons, have been filled with these calumnies.

Paine and Voltaire were both believers in God—both hoped for immortality—both believed in special Providence. But both denied the inspiration of the Scriptures—both denied the divinity of Jesus Christ. While theologians most cheerfully admit that most murderers die without fear, they deny the possibility of any man who has expressed his disbelief in the inspiration of the Bible, dying except in an agony of terror. These stories are used in revivals and in Sunday schools, and have long been considered of great value.

I am anxious that these slanders should cease. I am desirous of seeing justice done, even at this late day, to the dead.

For the purpose of ascertaining the evidence upon which these death-bed accounts really rest, I make to you the following proposition :—

First.—As to THOMAS PAINE: I will deposit with the First National Bank of Peoria, Illinois, one thousand dollars in gold, upon the following

conditions: This money shall be subject to your order when you shall, in the manner hereinafter provided, substantiate that Thomas Paine admitted the Bible to be an inspired book, or that he recanted his Infidel opinions—or that he died regretting that he had disbelieved the Bible—or that he died calling upon Jesus Christ in any religious sense whatever.

In order that a tribunal may be created to try this question, you may select one man, I will select another, and the two thus chosen shall select a third, and any two of the three may decide the matter.

As there will be certain costs and expenditures on both sides, such costs and expenditures shall be paid by the defeated party.

In addition to the one thousand dollars in gold, I will deposit a bond with good and sufficient security in the sum of two thousand dollars, conditioned for the payment of all costs in case I am defeated. I shall require of you a like bond.

From the date of accepting this offer you may have ninety days to collect and present your testimony, giving me notice of time and place of taking depositions. I shall have a like time to take evidence upon my side, giving you like notice, and you shall then have thirty days to take further testimony in reply to what I may offer. The case shall then be argued before the persons chosen; and their decision shall be final as to us.

If the arbitrator chosen by me shall die, I shall have the right to choose another. You shall have the same right. If the third one, chosen by our two, shall die, the two shall choose another; and all vacancies, from whatever cause, shall be filled upon the same principle.

The arbitrators shall sit, when and where a majority may determine, and shall have full power to pass upon all questions arising as to competency of evidence and upon all subjects.

Second.—As to VOLTAIRE: I make the same proposition. If you will substantiate that Voltaire died expressing remorse or showing in any way that he was in mental agony because he had attacked Catholicism—or because he had denied the inspiration of the Bible—or because he had denied the divinity of Christ.

I make these propositions because I want your people to stop slandering the dead.

If the propositions do not suit you in any particular, please state your objections, and I will modify them in any way consistent with the object in view.

If Paine and Voltaire died filled with childish and silly fear, I want to know it, and I want the world to know it. On the other hand, if the believers in superstition have made and circulated these cruel slanders concerning the mighty dead, I want the world to know that.

As soon as you notify me of the acceptance of these propositions, I will send you the certificate of the bank that the money has been deposited upon the foregoing conditions, together with copies of bonds for costs.

R. G. INGERSOLL.

Well, what was the answer of these Christian editors to this eminently fair proposition? September 27th they acknowledge the receipt of the letter and evidently try to evade the real issue, and their former pretended acceptance of the challenge in the following words:

“As not one of the affirmations, in the form stated in this letter, was contained in the offer we made, we have no occasion to substantiate them.

But we are prepared to produce the evidence of the truth of our own statement, and even to go further: 'to show not only that Tom Paine died a drunken, cowardly, and beastly death,' but that for many years previous, and up to that event, he lived a drunken and beastly 'life.'"

The most casual reader cannot fail to see an evident disposition manifested by the *Observer* to evade the real issue, viz., that Mr. Paine had died in fear and agony, frightened by the clanking chains of devils, and had renounced his former teachings. A new charge is made: "Tom Paine died a drunken, cowardly and beastly death and had lived a drunken and beastly life;" language more becoming to the city rowdy, than professed followers of him who said: "Neither do I condemn the." But as the clergy and Christian press have always, in speaking of Mr. Paine, seemed to take a special delight in calling him "Tom," no language seems too low for the expression of their vindictive feelings toward one who uttered the following glowing sentiments:

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

"My own mind is my own church."

"It is necessary to the happiness of man that he be mentally faithful to himself."

"Any system of religion that shocks the mind of a child cannot be a true system."

"The word of God is the creation which we behold."

"The age of ignorance commenced with the Christian system."

"It is with a pious fraud as with a bad action—it begets a calamitous necessity of going on."

"To read the Bible without horror, we must undo everything that is tender, sympathizing, and benevolent in the heart of man."

"*The man does not exist who can say I have persecuted him, or that I have in any case returned evil for evil.*"

"Of all the tyrannies that afflict mankind, tyranny in religion is the worst."

"The belief in a cruel God makes a cruel man."

"My own opinion is, that those whose lives have been spent in doing good and endeavoring to make their fellow mortals happy, will be happy hereafter."

"The intellectual part of religion is a private affair between every man and his Maker, and in which no third party has any right to interfere. The practical part consists in our doing good to each other."

"No man ought to make a living by religion. One person cannot act religion for another: every person must perform it for himself."

"One good schoolmaster is of more use than a hundred priests."

"Let us propagate morality unfettered by superstition."

"*God is the power, or first cause, Nature is the law, and matter is the subject acted upon.*"

"I believe in one God and no more, and I hope for happiness beyond this life."

"The key of Heaven is not in the keeping of any sect, nor ought the road to it be obstructed by any."

"My religion, and the whole of it is, the fear and love of the Deity and universal philanthropy."

"I have yet, I believe, some years in store, for I have a good state of health and a happy mind. I take care of both, by nourishing the first with *temperance*, and the latter with abundance."

"Man has no property in man."

What a splendid motto that would have made for the *New York Observer* in the olden time!

"The world is my country; to do good my religion."

Can such grand utterances as these come from a man who lived "for many years a cowardly, drunken, and beastly life?" Col. Ingersoll in his vindication has produced an array of testimony, perfectly overwhelming in refutation of this vile calumny heaped upon the memory of Mr. Paine for more than half a century. After giving the evidence upon that point he says:

"As to the personal habits of Mr. Paine, we have the testimony of William Carver, with whom he lived; of Mr. Jarvis, the artist, with whom he lived; of Mr. Staple, with whom he lived; of Mr. Purdy, who was a tenant of Paine; of Mr. Burger, with whom he was intimate, of Thomas Nixon, and Capt. Daniel Pelton, both of whom knew him well; of Amasa Woodsworth, who was with him when he died; of John Fellows, who boarded at the same house; of James Wilburn, with whom he boarded; of B. F. Haskin, a lawyer, who was well acquainted with him and called upon him during his last illness; of Walter Morton, a friend; of Olio Rickman, who had known him for many years; of Willet and Elias Hicks, Quakers, who knew him intimately and well; of Judge Hertell, H. Margery, Elihu Palmer, and many others. All these testified to the fact that Mr. Paine was a temperate man. In those days nearly everybody used spirituous liquors. Paine was not an exception; but he did not drink to excess. Mr. Lovett, who kept the City Hotel where Paine stopped, in a note to Caleb Bingham, declared that Paine drank less than any boarder he had."

Did our space permit we would like to add to the forgoing the letters produced by Col. Ingersoll written to Mr. Paine by George Washington, Thos. Jefferson, John Adams and James Monroe; all these eminent men, well acquainted with Mr. Paine, expressing esteem and high respect for him whom the Christian sects have so long defamed. Col. Ingersoll in his conclusion uses the following language:

"From the persistence with which the Orthodox have charged for the last sixty-eight years that Thomas Paine recanted, and that when dying he was filled with remorse and fear; from the malignity of the attacks upon his personal character, I had concluded that there must be some evidence of some kind to support these charges. Even with my ideas of the average honor of believers in superstition—the disciples of fear, I did not quite believe that all these infamies rested solely on poorly attested

lies. I had charity enough to suppose that something had been said or done by Thomas Paine capable of being tortured into a foundation for these calumnies."

Had Mr. Paine considered his humanitarian work accomplished by the successful close of the war and the attainment of political freedom, his popularity would have been as great as that of Washington and other revolutionary heroes. He had now a mission in another direction; he saw the prevalence of a false religion,—a priestly, spiritual power exercised over the bodies and souls of men. He entered upon the contest against hoary-headed superstition, everywhere enthroned in power, equally popular in the palace and humble cottage. Almost single handed he commenced a war of far greater magnitude, and with the preponderance against him greater than in the contest just closed; a war so important in its consequences to humanity that the world fails, even now to fully appreciate it. The moral courage displayed, has enrolled the name of Thos. Paine with the great reformers of the world. He well knew how the world's reformers had been treated; he counted the cost, he knew that to take this position was to incur the hatred of the Church, to be misrepresented, persecuted, ostracised. Like all noble souls he preferred this to the meaningless sycophancy of the unthinking multitude. The hatred and calumny of the Church ceases not with the death of him who dared to question its dogmatic teachings. This has been fully realized in the vindictiveness with which it has pursued Mr. Paine. Could the Church have its desire he would for all these years have been suffering all the horrors of its fabled hell. To reformers like Thos. Paine we owe our salvation from the penalty of laws like the following, which was in full force in Maryland less than one hundred and fifty years ago:

"Be it enacted by the Right Honorable the Lord Proprietor, by and with the advice and consent of his lordships governor, and the upper and lower houses of the assembly, and the authority of the same:

"That if any person shall hereafter, within this province, wittingly, maliciously, and advisedly, by writing or speaking, blaspheme or curse God, or deny our Saviour, Jesus Christ, to be the Son, or shall deny the Holy Trinity, the Father, Son and Holy Ghost, or the God-head of any of the three persons, or the unity of the God-head or shall utter any profane words concerning the Holy Trinity, or any of the persons thereof, and shall thereof be convicted by verdict, shall for the first offence be bored through the tongue, and be fined twenty pounds to be *levied off* his body. And for the second offence, the offender shall be stigmatized by burning in the forehead with the letter B, and fined forty pounds. And for the third offence, the offender shall suffer death without the benefit of clergy."

Strange as it may appear, this law has never been repealed and is still in force in the District of Columbia. Laws like this were in force in most of the colonies, and in all countries where the Church had power. About the beginning of the Nineteenth Century, a boy by the name of Thomas Aikenhead was indicted and tried at Edinburg, Scotland, for having denied the inspiration of the Scriptures, and for having on several occasions when cold wished himself in hell that he might get warm. Notwithstanding the poor boy recanted and begged for mercy, he was found guilty and hanged. His body was thrown in a hole at the foot of the scaffold and covered with stones.

No wonder the Church hated and traduced the author of the "Age of Reason." To be an Infidel and brave the Church at that time required indeed true courage. Such times call for men like Voltaire, Spinoza, Paine; men who cannot be intimidated by rack, fire and faggot. Through the influence of the Church, the great service rendered by Thomas Paine in the struggle for the independence of this country has been kept from the American people; but thanks to an enlightened liberal press, the facts have been preserved, and as they become known, the gratitude of the nation cannot be much longer withheld, and will be expressed. On the first of January, 1776, Mr. Paine published "Common Sense;" it astonished the world and in that book was first written "The Free and Independent States of America." It prophesied of the glorious future of the nation—a people that should swell into countless millions, her navies that should whiten every sea. The inspiring words of this book, sharp and cutting as swords, aroused the failing courage and revived the drooping energy of the army, and awakened new zeal throughout the country. In that dark hour of the great conflict he gave to the army his "Crisis," calling in thunder tones: "These are the times that try men's souls; the summer soldier, the sunshine patriot, will in this crisis shrink from the service of his country, but he that stands it now deserves the love and thanks of a grateful country. Every generous parent should say, if there must be war, let it come now, that my children may have peace." These and like utterances equally impressive reanimated and inspired the army with new courage, fortitude, and self-abnegation, which led them on through years of suffering to final victory.

At the close of the war, after the founding of this Grand Re-

public, after political freedom had been attained, most of those who had labored to secure it, sat down quietly to enjoy its blessings. Not so with him who said: "the *world* is my *country*, to do *good* my religion." Then commenced in earnest his warfare against the superstitious dogmas of the Church, binding in a more fearful bondage the souls of the people. He laid the gleaming ax of truth at the root of the tree of evil. He denied the authority of the bible and creeds to fetter the ever-aspiring mind of man. These teachings had poisoned the fountains of humanitarian love. Col. Ingersoll in writing of the Age of Reason, says: "It has liberalized us all. It put arguments in the mouths of the people, it put the church on the defensive, it made the world wiser and the Church better, it took power from the pulpit and divided it among the pews." Read thoughtfully the grand sentiments uttered by Paine, in the extract we have given, do they not compare favorably with any of the sayings of the world's sages? Strange as it may seem, it is nevertheless true, that just in proportion to the value of the work accomplished has been the persecution and hatred of the Church; but our hero needs not the commendation of bigots who hold the lash over a cringing world, his is the glory of a conqueror who needs no trembling victims to grace his triumph. But so long as the Church continues to blacken his memory, so long will the clarion voice of justice call upon all lovers of liberty and right to offer a tribute to one of the world's noblest workers, one who has removed mountains of error and opened the door through which thousands have entered into the enjoyment of spiritual liberty. Justice calls upon all to hasten the time when the scales shall fall from the eyes of the people, that they may realize something of the debt of gratitude due him whom Washington, Adams, Jefferson, and all his Revolutionary compatriots held in high esteem and honor; when his published works shall grace the shelves of every library in the land, his statue adorn every public park, and his memory be gratefully enshrined in the hearts of all.

See the swiftly rolling years,
The flood of grief and wrong and fears,
Rolled backward over hill and plain
By the truthful voice of Thomas Paine.

See the flower-enamelled earth,
All forms of beauty and of worth,

From swelling bud to golden grain,
Proclaim the name of Thomas Paine:

See the child when day is done,
Its face turned to the setting sun,
Forgetful of its sad refrain,
Call blessings on good Thomas Paine.

See the death of error's weeds,
The fall of faith, the crash of creeds,
And on the site of bloody fane,
See temples rise to Thomas Paine.

See happiness for great and small,
The good of one, the good of all,
And every heart and every brain
Honor the noble Thomas Paine.

THE PHANTOM FORM,

Or, Experiences in Earth and Spirit Life.

CHAPTER VIII.

THE UNKNOWN power that controls the mysterious changes of life, seemed weaving golden threads into the warp of my existence; the one great desire of my heart had been granted, Eunice was with me once more. Bright were my anticipations for the future, rainbow-tinted and joy-empared were the thoughts that swept through the chambers of my soul as I hastened home to meet the dear one who waited there. She was ill, but I would restore her to health; she was friendless, I would be mother, sister, all to her: she was poor and I smiled to think of my treasure that would provide for her necessities until she was prepared to aid in caring for herself. With a light heart I entered the room; Eunice was seated by the fire, its ruddy light tinting her pale cheek and adding brilliancy to her eyes. I was almost startled by the striking resemblance she bore to the Phantom Form. Before I could utter my thoughts she took my hand in both of hers and said: "Emily, my sister, your face is the kindest that I ever looked upon, your voice is melodious and rich with the unfathomable depths of affection that dwells in your heart. You who are a part of all the happy experiences of the past, my light and guide in childhood, the

model to which I ever turned my eyes; to be like you was the height of my childish ambition. Oh! how different would have been my life could I have remained with you; but a relentless fate had willed it otherwise." She dropped her head upon her hands and for some moments seemed absorbed in thought. Do not disturb yourself by speaking of the past, I replied; the long, dark years with their many trials are past, do not recall them: let us live joyfully in the present and look hopefully toward the future; we are united, who shall tear us asunder, who prevent us from enjoying the rich blessing of sisterly affection? At these last words Eunice started from her chair and in a hurried, excited manner replied: "No, no, I cannot forget the past! I must tell you all to-night; and then, Emily, do not, O, do not cease to love me! If you do there is but one refuge left, and I will seek it before the light of another day dawns upon my wretched being!" I was about to assure her of the permanency of my affection and of my knowledge of the subject to which she referred, but she waved a silence and said: "Wait, wait until you have heard the revelation I am about to make!

"You remember the day of my departure from home, when I so defiantly told the man we called father that I would not leave you; you saw him whisper to me, witnessed the effect of his words; but you little dreamed their import; he said: 'Emily is not your sister, this house is not your home, you are a waif, an illegitimate child!' My heart assured me that he had told the truth; the blow was too great, I fainted, and when consciousness returned, found myself in a carriage supported in my father's arms; slowly the awful truth dawned upon me, and as soon as I gained strength and power of speech, I threw off his arm and demanded to know who I was? A sarcastic smile was his only reply. Growing weary after repeated efforts to obtain an answer, I wrapped my shawl around me and determined to make no further efforts in that direction. Hour after hour passed without the change of a word between us; and it was not until the shades of evening were falling over the earth that he broke the silence by saying: 'Your calmness assures me that you are now prepared for an answer to your question. Your father I never knew; your mother was an actress, a vile, abandoned woman; to conceal her shame she deserted you, threw you upon the charity of strangers. I was from home when my kind-hearted wife found you upon the door step

and insisted upon adopting you as her own. Had she lived your wayward disposition and unruly temper might have been curbed, and guided into better channels; as it is, the inherent depravity of your nature has grown stronger until I no longer consider you a fit companion for my children: you are indebted to me for the kindness and support you have received; to-night I leave you; we shall probably never meet again; the friend I leave you with will carry you on further into the country, where you will be left with a family who will take charge of you and give you your true position in life. If your heart was capable of gratitude you would thank me for the interest I have taken in you and the provision I have made for your future; as it is, I expect no thanks, and I assure you that any effort to escape from the position in which you are placed will be worse than useless.' I made no reply, but then and there made a solemn vow that I would free myself from the control of those whom I already hated, and whom I felt were empowered to make my life wretched. I will pass over the incidents connected with the remainder of our journey; suffice it to say that I arrived at my destination at the close of the second day. The building was pleasantly located, not more than half a mile from the village of N—. I was agreeably surprised by the pleasant aspect of its surroundings. Entering the house I was met by a genial, motherly woman who gave her name as Mrs. Bowen. She seemed much pleased with my appearance and admired what she termed my spiritual look and my golden curls; she told me that her house was to be my home. I was expected to wait upon her daughters and make myself generally useful, and she continued, 'if you give satisfaction you will never regret having come here.' I was conducted to a neat chamber, told to rest, and the next morning was introduced to the four grown daughters. My childish eyes were dazzled by their beauty and their handsome attire, and I began to question, why should father have sent me to such a pleasant place? I will not weary you by relating all the changes of the years while I remained with those people, but briefly tell you, that a few weeks were sufficient to open my eyes as to the character of the place to which I had been introduced. I at once made an effort to escape, but was captured, brought back and more closely guarded than before. My life there would have been much worse, but for the kindness of Madam Bowen, who had really taken a deep interest in me. My

annoyance and disgust often found expression in bitter words and stinging rebuke, but punishment of some kind always followed. When Madam B, was from home I fared badly, being compelled to perform the most menial service. During the last year of my stay my sufferings were almost unbearable; the envy and jealousy of the sisters, their anger at my steadiness of purpose, and my unceasing condemnation of their course of life, lashed them to fury; and at last, not satisfied with having reduced me to the position of a slave, they determined that my life should be one with theirs; a plot was laid which if successful would have resulted in adding one more unfortunate to the list of suicides; but happily for me it was discovered and frustrated.

“In giving this revelation I have passed over my sad and lonely hours, my great desire to see or hear from you and the efforts I made to accomplish that result. It seemed that a sea of inky blackness swept between us; even in dreams I could seldom pass the gulf that separated me from you. Once I succeeded in getting a letter to the office. O, how fervently I prayed for its safe delivery. A few nights after, I dreamed that I was in the old home, I saw you as plainly as I see you to-night; I saw my letter in father's pocket, I knew that he intended to destroy it, and that my only hope was in making you understand where it was. I made a great effort of will and called out, search father's pocket! then my strength ebbed away, and I could only see you as through a mist; but great was my disappointment to see you retire without heeding my words. This was afterwards explained to me by my angel mother; she said that I was with you in spirit but that your mind was so preoccupied by later communications that you neglected the letter until the following night, then it was too late and the search caused you trouble. During the darkest hour of my absence the spirit known as the Phantom Form frequently came to me; by degrees I became familiar with her, and from her angel lips received a *truthful* answer to the question I had put to father. She was my mother, but upon her memory rests no stain, she was as pure as the angels in whose society she now finds her home. Emily, your father is my father, upon him rests the wrong, the sin which he fain would have cast upon another. I have not strength to speak upon this point to-night, but will pass on to show you how I escaped from the den of infamy in which I was incarcerated.

“There was at the house a very beautiful woman by the name of Inez, who had been enticed into a secret marriage and was brought to the house as a boarder. She was accompanied by her husband who remained only two or three days; after his departure she became greatly depressed; her days and nights were passed in bitter tears; her lonely and dejected condition touched my heart and drew me to her; but she manifested no interest in me. I noticed a gradual change in her appearance, her cheeks became flushed, and her eyes had an unnatural brilliancy; she seemed less disturbed in mind, but very nervous and excitable: judge of my surprise when one night the door of my room opened and Inez entered. Drawing a chair to my bed side, she said: ‘Do not be frightened by my sudden appearance, I have come to tell you something of great importance to you.’ She then gave me a history of her life, ending by telling me of her love, her flight from home, her secret marriage and her conveyance into what she supposed was a quiet family circle. The desertion of her supposed husband, the grief and despair that followed, and at last the awful revelation that she had been brought to a den of darkness and pollution. Her anger, despair, and attempts to escape the watchful care of those who guarded her as a prisoner, and finally her determination to make friends with the inmates of the house and in this way escape. She had paid little attention to me knowing that to do so was to put an obstacle in her way, but that day she had heard of a diabolical plot which had been laid for my destruction. She determined to save me and had come to tell me her plans. You cannot imagine my horror at the story she repeated. I entered into her plans for escape with all my heart, and yet I felt that they would fail. O, Emily, my sister! words can give you but a faint conception of the agony I endured for the next week. Madam B. had been absent for several months and my tormentors had lost no opportunity to annoy me. It lacked only two days of the time appointed for our flight, and although I knew we were closely watched, I had no reason to think that our plans were suspected. So great was my agitation, I could neither eat nor sleep, and the least sound caused me to tremble like a leaf.

“It was morning, I was busy with my duties when a piercing scream rang through the house, followed by peals of laughter and the rapid approach of some one, the next moment the door

was thrown open and Inez stood before me; her long hair streaming over her face and shoulders and her eyes telling more plainly than words, I am mad! I fly, the demons are after me! I will not relate the painful scene that followed; Inez was secured and borne from the house and I was alone, with only one day between me and the horrible fate that seemed inevitable. Oh! how I envied Inez! and I prayed that the light of reason might go out in darkness. That night my angel mother came and in her sweet voice said: 'Eunice, to-morrow Madam B. will return, at 5 o'clock in the evening; tell her all, appeal to her sympathy, she will leave you alone, then make good your escape, I will guide you, fear not, you will not fail!'

"I could scarcely wait for the light of morning, and as the hours flew on I found myself constantly looking in the direction from which madam B would arrive. She came, taking her to my room I threw myself upon my knees before her, told her of the outrageous treatment I had received in her absence, and told her of the plans which she could frustrate. She was a woman of strong passion and her temper knew no bounds. 'They have driven Inez to insanity, I have lost her, and they have dared to interfere with my plans for the future, now let them beware! Stay here child, do not leave your room to-night, I will see who is mistress of this house!' She left me and soon the sound of angry voices reached my ear; now was my opportunity. With trembling hand I secured a few presents that Madam B. had made me, then went out into the darkness. There was in the village a young man who had frequently come to the house with provisions; it was early in the evening and I knew that I could find him; I was not disappointed; he agreed to carry me to the house where I had spent a night when leaving home, if I would give him a beautiful ring, one of the presents received from Madam B. I passed the journey without interruption, then fearing pursuit, I went to the more unfrequented part of the country, walking until ready to fall from exhaustion, then resting in the woods. In one of these rests I dreamed of you and saw this room as plainly as I see it now. I journeyed on until I came in sight of the little school house where I hoped to obtain rest and food, for I was almost famished. When I entered and found you it was almost too much, I could scarcely realize that I was at last safe, thank God I am safe."

COMMUNICATION FROM A SPIRIT.

IT WAS a cold bleak night in January; the wind shrieked and howled around the stately mansion whose thick walls and closed doors prevented its entrance, but could not smother the shrill voice that found its way to the warm, dimly lighted room in which a soul was struggling to retain its hold upon earth life. Mrs. Bond was dying, dying against her will and in spite of all the efforts made to ward off the fatal blow. The lady was a proud, selfish woman. Wealth had admitted her to the best circles of society. Within her own circle she was kind though always proud and at times arrogant; beyond the limits of the sphere in which she moved she was cold, harsh and unfeeling. Lack of prosperity, was enough to mark one as unworthy of her attention; tendency toward any change in social or religious life was a sufficient reason for dropping an acquaintance. Self-love was the ruling passion of her life and was manifest even now, as the hour of death drew near. She had not been neglectful of the duties of religion as explained to her by popular theology; her position in the other world was secure, and when convinced that death was inevitable her last thoughts were given to arranging the funeral obsequies.

Mrs. Bond was dead! Slowly the proud spirit had withdrawn from the casket of clay; gently, ministering angels had folded their snowy garments around her, and swiftly they bore her from the darkness and storms of earth. When she awoke to consciousness, her first sensations were those of pleasure, rest. Soft, sweet music floated around her and delicious fragrance filled the air. Languidly she opened her eyes and was startled with surprise at the scene that met her gaze. She was reclining on a couch in what appeared to be an arbor, formed by tall trees whose graceful branches interlaced, delicate vines and soft-swaying mosses added variety and beauty to its natural and unique appearance, snowy blossoms rested against the dark rich leaves that peered out from the feathery mosses. A soft golden light, resembling twilight filled the arbor, and lit with indescribable beauty the beaming face of a tall, fair spirit standing by her side. Low and musical was her voice as she said: "Welcome, welcome child of earth! You have passed to the higher life."

Free from sorrow pain and care,
Come and all our pleasures share,
Lay your pride and self conceit
In the dust beneath your feet.
Live for others and you'll be
As the brightest angel free ;
Live to bless the sad and lone,
And your heart will be a throne
Where the queen of joy shall rest,
Filling all your weary breast
With the joy of peace and rest.
Self-love long has held you down,
Conquer it, and then the crown
Of thy Spirit-life is won,
And the upward way begun.
All impearled with jewels rare,
Is the life which you will share
When your spirit has grown strong,
And has conquered this great wrong,
Love of self.

Slowly the bright form faded from the wondering eyes that gazed upon her, and her place was soon filled by friends who greeted the new comer and bade her welcome. For a time Mrs. Bond luxuriated in the beauty of her new surroundings, and drew inspiration from the novelty and variety of the scenes around her; but gradually she awoke to the consciousness of the perfect equality of all who surrounded her, and the lack of attention and favor which had given her such pleasure in earth-life. She passed from home to home, was received with kindness, but with no marks of distinction. Wounded in self-love, disappointed, she wrapped the mantle of pride around her and sought a home in an isolated spot. Shut out from those who would no longer minister to her pride, cut off from the advantages of social intercourse, her cross grew heavier, her spirit darker, and she longed for the old life, which would at least enable her to gratify her ruling propensities. While thus living in the memories of her former existence and feeding the flames that were consuming her, the bright spirit who had greeted her entrance to spirit-life returned. The angel conducted her to an eminence and bade her look over a portion of the first sphere of spirit-life; to mark the millions of human spirits with their great variety of hopes, fears, ambitions; the vast difference in their condition and position, and

to see that all were tending toward the broad stream of light, like a broad avenue leading to the mansions of rest; told her to remember that God was no respecter of persons, that in the eyes of him who could see the cause as well as the effect there was nothing unclean.

Mrs. Bond listened to the sweet voice, but her spirit did not comprehend the great lesson. Turning to the angel she asked: "What is that stream of light flowing like a great sea, and who are those gliding over its surface?" The angel replied: "That is one of the magnetic rivers over whose bright waters spirits pass and repass to the earth; would you like to return and visit the scenes of your former life?" Mrs. Bond expressed an earnest desire to re-enter the atmosphere of earth. Guided by her companion she soon stood in her old home. The changes she saw annoyed her; her husband sitting quietly, with a calm and peaceful brow watching the children at play by his side, seemed to pain her and she exclaimed: "Forgotten so soon! let me see some of my old friends." Here, too, she was doomed to disappointment, for she found all were absorbed in the interests of life, seemingly forgetful of her existence. Turning sharply to her guide she said: "Earth-life has proved a wretched failure! Where is the Heaven they promised me, where the reward I was to obtain, where the Christ who died to purchase my salvation?" Softly the angel replied: "Earth-life is what you made it. You reap as you have sown. You kindled no fires of undying affection, you cemented no soul to yours by unselfish devotion, the flowers you planted grew in shallow soil, they are dead. Heaven you must obtain for yourself; it is peace, love, charity, self-abnegation; when these jewels adorn your spirit, the kingdom of Heaven will be yours. The Christ you seek will never be found, save as you find his spirit in his children. Would you send a message to those who were dear to you? The Angel led the way to a small dwelling in an obscure part of the town. Entering, she found a pale woman tending a child, evidently nearing the change called death. Poverty was stamped upon all in the room, and the pale face and sunken eyes of the woman spoke of sorrows, mental as well as physical. "Here," said the angel, "is a Medium, you can control her hand and write a message to your friends" Mrs. Bond drew back and with a smile of derision said: "I never permitted myself to be contaminated by entering the presence of such per-

sons while on earth, and I certainly shall not use such an instrument now; take me away." The angel bowed her bright head in sadness but spoke no word of answer. Silently they returned.

Time flew on, but it brought no relief to Mrs. Bond's turbulent spirit. The great lesson was unheeded, her days were passed in regret for the past, complaint of the present, and dread of the future. At last the shining angel again appeared and with her a beautiful child. She requested permission to leave the child for a time, saying: "She has just entered spirit life, is sad and disconsolate, be her friend until my return." Mrs. B. consented reluctantly, and beckoned the child to enter her pavilion. The little one crept slyly in and taking a low seat burst into tears. "Why do you weep?" asked the cold selfish woman. "I thought I should see my Mamma, but she is not here, she always kissed and loved me, I want my Mamma!" The tender sobbing voice touched the cold heart, and for the first time in her life Mrs. B. was prompted to do a wholly unselfish act. "What is your name little one," she asked, at the same time smoothing the curls of the child. May Gould is my name, I was very sick and they took me away from Mamma, Grand Pa said I should not go, he loved me, but they took me away, may I go back?" "No, my child, you can stay with me for a time."

By degrees the little one twined herself around the heart of the lone woman and when the angel returned, Mrs. B. begged that little May might remain, and it was so arranged.

The warm sunshine of that innocent heart broke up the icy nature and warmed into life the better elements of her character; she was drawn away from thoughts of self, and by degrees led to interest herself in the welfare of those around her, and when the angel again appeared at the pavilion, she found Mrs. B. actively engaged in the great work of doing for others. So deeply interested had she become that her once isolated home was thrown open to all who sought her aid. Love, pure love, had built the golden stairs on which she was ascending to a broader life. A glad smile illumined the face of the angel as she marked the change. Placing her soft white hand on Mrs. B's. head she said: "I brought you an angel in the person of little May; her sweet spirit touched the tenderest cord of your being, you have given her a home and kind attention; she has opened for you the door of paradise; go on in the good way in which you have been

guided by the child. Love her well, she is yours by right, your own daughters child. I have withheld this revelation until I knew you loved her for herself; her innocence and sweetness has done more for you than the experience and wisdom of an angel could. I leave her in your hands, well knowing that you will mutually aid and bless each other.

The once proud and selfish woman now considers it a privilege to send messages to earth and scatter the rays of light and gladness wherever conditions will permit.

[Written for the SPIRITUAL OFFERING.]

THE LOVED ONES RETURN!

Inspirational.

BY MRS. KATE OSBORN.

WHEN the day has gone to rest,
 In the cradle of the night;
 When the sun has passed away,
 With its gorgeous golden light:
 Oh! 'tis then the dear ones come,
 In a loving angel band;
 With their sparkling robes of light,
 From the far-off Summer Land!

When the twilight, wrought with calm,
 Brings the weary spirit rest;
 When the rosy tinted clouds,
 Float like amber in the west—
 Then the angel voices come,
 With their love-tones as of yore;
 Making music in the air,
 From the far off emerald shore!

When Eolian harp strings thrill,
 To the breath of sighing pines;
 When the dew-drops kiss the leaves,
 Of the rich-hued purple vines—
 Then the tread of angel feet,
 On the silent air of night,
 Tells us those we love come back,
 From the golden shores of light!

When the shimmering moonlight, gilds
 Mossy banks and flowing streams;
 When the gentle hand of rest,
 Drapes the world in holy dreams:
 Then we feel the fond caress,
 And the life-warm loving kiss,
 Of our angel friends come back,
 From their star lit homes of bliss!

QUESTION.

(Anonymous.)

If we have an immortal soul, if it has a life independent of the body, why must we wait in order to enjoy the happiness of a higher life until the body is destroyed by disease, or otherwise: often through long suffering? Why may we not leave the body when we please by our own free will?

ANSWER.

THE RUST of ages has accumulated upon the chains of superstition, the active fingers of time have disintegrated the iron heart of bigotry, but it was left for the keen, sharp blade of intellect to shiver the corroding links, and emancipate the soul from the degrading superstitions of the past. As worship of the gods diminished, veneration for man increased; as the martyrdom of saints faded from the canvass, the glory of the living increased; fear of the supernatural was changed to love of the natural. To-day men care for the physical life through love for it; they cherish it, not because commanded, but because of a higher appreciation of its value. Self denial is practiced not to gain the favor of God, but to prolong life. Suicide is looked upon, not so much as a sin against God, as a hindrance, or wrong to the soul. The question now stands, why may we not seek happiness by fleeing from the ills of earth? If we could show the questioner the broad map of creation, from the first faint line, to the last grand result; the successive stages through which the soul passes in its destined career, the real meaning of the term happiness, and the only legitimate way to attain it, he would see a grand purpose in every step of life, and the necessity of trusting implicitly to what has been termed the blind force of nature,—would realize that the Intelligence, of which he is a part, that guided each atom in the changes through which it has passed until it was prepared to become a part of his physical body, to act as an instrument in the hands of his spirit: he would see the wonderful relations existing between spirit and its body, and know *why* it was necessary for the relationship to continue as long as the spirit could use the instrument through which it worked. Pain has its mission for the spirit as well as for the body, to seek to avoid it by severing the links of life is un-

wise and hurtful. Happiness comes as the legitimate result of proper relations and harmonious adaptations; it never follows nor can it be purchased in any other way. A change of condition may give relief from physical pain, but it brings with it the humiliating consciousness, that you have left your work unfinished, a restlessness of spirit which always follows a change which the spirit is not prepared for. You will find this illustrated here by those who pass too rapidly from one religious faith to another; their lack of growth unfits them for their new surroundings, and in many instances they are obliged to return, and by slow and toilsome steps prepare themselves for the change. The forces which are slowly preparing you for the transition, are not blind forces, they move under the control of the Universal Intelligence, nothing is done by chance. Trust to the wisdom of the power that placed you here,—that has supplied your various wants, and has prepared a natural and beautiful process by which you will rise to a higher and broader life. It is for you to control and unfold in harmony and beauty the innate powers of your being. Believe that in the future you will understand the purpose of each sorrow and disaster that has clouded your earth existence. Let your life be guided by wisdom, warmed by humanitarian love, broadened and deepened by knowledge; then calmly wait at the golden gate till angel voices bid you come. To rush madly into conditions which you know not of, is to plant seeds which will result in disappointment and sorrow.

INVOCATION.

OUR FATHER! Thou whose presence fills the boundless realm of space, whose thoughts are externalized in stars and suns infilled with thy harmony, ever moving over the pulsing sea of silvery ether, projecting their rich and varied colored rays in floods of indescribable beauty; touching the golden chords of Nature's magnificent lyre, and filling immensity with the melody of harmony. Spirit of truth! as thy celestial beauty has permeated the Physical Universe, so doth divine love and boundless goodness seek expression through the Spirit of man. No soul so low, or depraved, that a ray of thy goodness does not touch with imperishable beauty the better moments of its inharmonious life, and shine like a star through the darkness that surrounds it. Thy divine love permeating the varied avenues of life, cheering, warming, and uplifting the saddest, most desponding soul, and glorifying the spirit that yields to its control. Ministering Spirits! aid us to enter the thought paved portal of that calm and sacred life, where the truth and love of the Infinite may shine through the soul and inspire the life with kindly thoughts, and noble deeds.

EDITORIAL NOTES.

THE BATTLE PLAIN OF LIFE,—Is a very suggestive sentence in the following communication just received from our friend Jamieson. All of life's conflicts are no doubt profitable for individual advancement if rightly understood; but he alludes no doubt specially to the battles between truth and error, "How glorious are the intellectual battles now being fought throughout the world," says Brother Jamieson; who seems willing to do his full share, in the great conflict with superstition and bigotry, and the false views or religion now so prevalent. To better the condition of this world, what a work we have to do! See Intemperance in its multitudinous forms slaying outright its hundreds of thousands annually; see other thousands diseased, deformed, bloated, demoralized victims of the demon, filling our asylums, jails and prisons, suffering for crimes committed while under the influence of the intoxicating cup; and yet other hundreds of thousands, worse than widowed wives and orphaned children of these drunken, criminal husbands and fathers. What a mighty work we have to do in this direction! Look again, behold the mighty conflict upon which we have but just entered with the grasping money power of the world. Human slavery, says the superficial observer, has been abolished; far from it; true, in its more crude and external form in *this* country we have nominally emancipated the slave, but not only blacks, but whites are yet indirectly held in more abject servitude to monied men and monopolies, and privileged institutions, than was ever American slaves. On *this* "battle plain of life" we have then a great work to accomplish. We could extend our remarks to the many wrongs to be righted in the social, political and religious relations of life. Our correspondent, in one direction at least proposes to do his whole duty. Nov. 6th, 7th, 8th, 9th two sessions each day he held a discussion in Oscalosa, Iowa, with Elder J. H. Painter; the 4th, 5th, 6th and 7th of December he will debate in some place with Elder Lucas of Des Moines, Iowa. We are glad indeed that here and there a Christian minister may be found bold enough to meet Spiritualists and Infidels in the public arena, where both sides can be heard. *Truth* has nothing to fear, its final triumph is certain. If *we* are wrong the sooner we know it the better; the Christian ought to be equally ready to be convinced of error if in the wrong. In the letter Brother Jamieson says:

"For six months I have made the Foot-Prints of Progress my theme in the SPIRITUAL OFFERING. It suits my whim, or, as Bro. A. J. Davis would more poetically say, "I am *impressed*" to pause by the roadside; to sit down and have a quiet chat. By and by I will resume my march.

Friends, what an interesting field is the battle plain of life. How glorious are the intellectual battles now being fought throughout the world. I love the peaceful fight. It leaves the combatants smiling and

genial; glowing with the vitalizing warmth of the friction of thought. Since the 25th of September I have been employed most of the time in meeting ministers of the Christian religion in friendly discussion upon the religious and scientific problems of our time. In Glenwood, Iowa, where my last debate was held, I met Elder W. H. Kelley for nine evenings. The Christians generally of Glenwood kept away from the arena. Several expressed themselves fearful of having their faith undermined. What a weakling Christianity is! and what cowards it makes of men and women. Like the cowardly wolf it was fierce when all the odds of numbers were in its favor. Then it did not hesitate to destroy, kill, massacre human beings to glorify, as Beecher aptly says, "its bloody mouthed God!"

There is nothing better than public debate for showing the people, the folly of the Bible and Christianity. I admire the refined and intellectual pluck of the editors of the SPIRITUAL OFFERING on this question of the need of aggressive agitation of thought. I notice by a late *Banner of Light* that Brother Howe is alive to the necessity of an onward movement to capture the orthodox citadal. He has challenged the clergy of the region round about his home to meet him in public debate. Thus far the "soldiers of the Lord" fail to respond. What brave soldiers!

Within a few weeks I have matured a plan to notify the whole Christian world, as far as possible, that they must either debate or confess that Christianity has no right to boast of a single conquest over its opponents. I will furnish a copy free to every applicant, of my "Courteous Challenge to the Christian Clergy." Address me at 172 and 174 Clark St., Chicago, Ill.; or care of SPIRITUAL OFFERING, Springfield, Mo.

W. F. JAMIESON.

CAMP MEETINGS.—Among Spiritualists in the East, Camp Meetings have become an established "Institution;" an association has been formed in Iowa and Wisconsin for the holding of camp meetings to accommodate the Spiritualists and Liberalists of those States. Now we propose that the friends in Missouri and Kansas unite in an organization for the same purpose. The company should be organized in accordance with the General Laws of the State, and a suitable tract of land leased or purchased in a locality that would best accommodate the people of the two States. Permanent improvements could then be made for use from year to year. These meetings in the East are held from three to six weeks, and are attended by large numbers from distant States. They are held at a season of the year usually devoted by business men, particularly in cities, to rest from the arduous labors of the year, and if properly located, having forest groves and near a fine body of water, it provides a summer resort for families at moderate cost. The Camp Meeting is thus made a place for recreation and amusement, and affords opportunity at the same time for intellectual improvement and for promulgating the teachings of Spiritualism to thousands, who would otherwise remain ignorant of them. Opportunity is afforded for social intercourse. Spiritualists from distant parts of the State are brought together and become acquainted; Speakers from other states attend and plans are formed for the spread of liberal teachings by mutual aid and

co-operation. In fact all the advantages cannot be noticed in a brief editorial note, but if favorable response is made we shall recur to the subject again. Briefly, Camp Meetings may be made as signally beneficial in advancing Spiritualism as they were to Methodism in the early days of that sect.

We should like to hear from friends in different parts of the states named. To call out an expression we will designate a few names that occur to us, and ask them to obtain an expression from friends in their several localities, act as a committee to carry out the plan and communicate their views through the OFFERING. For Missouri we would suggest A. W. St. John, Carthage, John Menown and Mrs. Fierman, Kansas City, E. B. Brewington, Kirksville, Dr. Hovey, Buffalo, A. Robbins, Mrs. Kate Osborn and Capt. B. R. Pegram of St. Louis, F. J. Underwood, Springfield, T. E. Downer, Harrisonville, A. O. Durham, Clarence, Mrs. M. A Bedford, Bloomfield. For Kansas we would suggest the names of Wm. Emmette Coleman, Fort Leavenworth, Jas. C. Marshall, Lacygne, Mrs. J. E. Ball, Melvern, J. H. McCoy, Newton, Stephen Decker, Pleasanton, F. P. Baker and Mr. Chase, Topeka, Dr. M. H. Dersham, Chetopa.

We call attention to this subject now, that ample time may be given for organization and preparation for next summer. In our opinion the Spiritualists and Liberalists of these states can in no other way effect more good for their cause and its advancement than in the manner indicated. One great want in the Southwest is for Liberalists to know each other better. In unity there is strength.

THE EVENTS OF THE LAST MONTH.—Congress met in special session agreeably to call of the President. Little has been accomplished; a few important, and hundreds of unimportant bills have been introduced. The most important are, a bill to repeal that clause of the resumption act providing for full resumption in 1879, the bill for the remonetization of silver, and the bill to provide for the payment of the deficiency in the army appropriation. The Senate and House of Representatives, the first Republican and the latter Democratic, organized strictly on a party basis, but subsequent votes, particularly on the two financial measures named, indicate a breaking up of the old, and the formation of new parties, on issues that pertain to the present rather than the past.

The war in the East has been prosecuted with vigor. For several months the battles had been decidedly favorable to the Crescent, but the last month's victories, though not decisive, have perched upon the banners of the Cross. The terms we use will indicate to our readers that we regard this as but one added to the thousand religious wars by which the earth has been deluged in blood. How long! Oh, how long! must poor humanity thus suffer?

Oliver P. Morton, U. S. Senator from Indiana, passed from the scenes of Earth to to a higher life, November 1st, at 5.30 P. M. Gov. Morton has been well and widely known as a leading politician and Statesman of the nation. Perhaps no man while living has been more anathematized by the opposition press, yet strange to say, now all unite in words of praise, and express deep regret at his loss. Abuse of an opponent while living, adulatory eulogies after he has passed beyond the effect of either, has become the evil of the times with the Press of both parties and should cease. Senator Morton was yet comparatively a young man, born August 4th, 1823. His excessive labors have been too great as indicated by his last words: "I am worn out." In all his official life he has remained incorruptible; not a dollar of the public money ever misplaced, and no corrupt measure can be traced to him. His loss to the country at the present time is deeply deplored by all who realize the fact that our Statesmen of experience are very few..

The November elections have resulted in no apparent gain to either of the two great parties. Democrats have made gains in Pennsylvania, but the Republicans claim that it is only owing to local dissension and dissatisfaction with the action of President Hayes. New York has elected the Democratic State ticket, and a Republican Legislature. New Jersey Democratic with Gen. McClellan for Governor. Connecticut, Iowa, Kansas, Wisconsin, Nebraska, Massachusetts, all Republican, all the Southern States Democratic.

In Spiritualism, nothing important has occurred, but there seems to be a general awakening and increasing interest over the whole country. Liberalists and Materialists seeming inclined to work more in harmony with Spiritualists than heretofore. A convention under the auspices of the National League was held in Rochester, New York. Eminent men and women representing Liberalism and Spiritualism participated in the proceedings and in the passage of resolutions of a radical and progressive character. From one of our contributors resident of Rochester, we learn that on account of mismanagement, the Convention was not as successful as could be desired. The absence of Col. Ingersoll and Mr. Frothingham, both advertised to attend and speak, was a sad blow to the popularity and success of the Convention. However, we hope good was accomplished.

TO OUR SUBSCRIBERS AND PATRONS.—The first volume of the OFFERING is drawing towards its close, although we can yet supply to new subscribers, copies from the commencement. The reader will notice that by a slight reduction in the size of the type and setting more of the contents "solid," the reading matter of the present number is greatly increased over its predecessors. We challenge any one to produce a periodical in the United States

with an equal amount of valuable, liberal reading, at a price so low; bearing in mind that this publication is put on book paper, and in a form neat, tasty and enduring. It will be noticed that we have several new contributors, poetical and prose, and that the articles from those with whom our readers have become familiar are unusually good. Remember, kind reader, that at our present subscription price you have all that is before you brought to your door postage paid, for the trifling sum of ten cents. We ask you to carefully peruse the varied contents of the copy before you, consider if you can the labor of both hand and brain required to produce all this for your instruction and enjoyment, and then answer to yourself the question: Have we not a claim upon you to aid in extending its circulation? The OFFERING will be continued and we desire to sustain it at present price, but to do so, we must have a larger circulation. We now have subscribers in twenty-eight States, in some of them very few, but if these will at once lend their aid in procuring new subscribers, our Magazine will not only be continued at its present price, but enlarged and improved. We ask no gift, we will amply compensate for all received. We should however be glad to have Spiritualists and Liberalists, possessed of more of this worlds goods than some of their brothers and sisters, send the OFFERING to those less fortunate than themselves. In this way the poor will be blessed and a liberal press sustained. We will send the closing half of present volume to trial-subscribers for 50 cents. Who will be the first to remit \$5 to pay for ten copies to be gratuitously distributed?

CHANGE OF LOCATION.—In an editorial note last month, we announced that our address for November would be Springfield, Missouri, where we had made an engagement to lecture for a limited time. We find here a greater number of Spiritualists than we anticipated, and a very large liberal element, not only outside but within the Church, anxious to investigate the philosophy and phenomena of Spiritualism. The newly awakened interest has encouraged the friends to engage the Opera House for the Sundays of the ensuing year, and our services as speaker.

Circumstances over which we sometimes apparently have no control, seem to indicate that this will be our permanent home. Judging from our brief experience and all we can learn from those who have resided here for many years, we have found a climate better adapted to our present physical condition than any other of which we know. Of the city of Springfield, sometimes designated as "Queen of the Ozarks" and of Southwest Missouri, we have on another page given a brief description. Our facilities for publishing are as favorable here as in St. Louis, which we think is indicated by the neat appearance of this number. Our correspondents and contributors can reach us here as promptly as before; and as we have promise of improved health the change we

think may prove advantageous to all concerned. All correspondents will hereafter please address SPIRITUAL OFFERING, P. O. Box 247, Springfield, Mo.

DEFERRED.—An article we had prepared for publication, descriptive of Springfield and Southwestern Missouri, we have been compelled to defer until next month. In the meantime we will say that if any of our readers desire to locate in a country where lands are fertile and cheap, climate mild and healthy, with good facilities for getting their produce to market let them come to Southwest Missouri. Here colonies could be advantageously located. The St. Louis & San Francisco Railway Co., are selling their lands on terms favorable to purchasers. For information upon that subject, address Messrs. Harwood Brothers, agents for the Company, Springfield, Mo., gentlemen perfectly reliable. In our next we will give facts in regard to the products of this country and its general advantages that cannot fail to interest all. To-day's mail brings us accounts of deep snows and severe cold in the north, while here this morning as we write the air is as balmy as spring.

SPECIMEN COPIES.—If our present subscribers will please send us the names of persons in their own vicinity, or at a distance who would probably become subscribers, we will send specimen copies. Our friends living in towns having Newsdealers, will further oblige us by making arrangements with them to keep the OFFERING on their counters for sale, on commission. We furnish such with the Magazine at ten cents each—unsold copies to be returned.

THE MESSENGER.—S. G. McEwen, editor, published in Westfield, N. Y., at fifty cents per year is a bright little four page monthly paper filled with well-written original articles and well selected matter. Its leading feature is advocacy of Spiritualism, but we find several well written articles on labor, financial reform and other live topics. Send for the *Messenger*.

HON. S. COLFAX will lecture at the Opera House, Springfield, Tuesday evening, Nov. 27, subject, Abraham Lincoln. The national reputation of Mr. Colfax as an orator ought to attract a large audience, but on this occasion the theme of the speaker is one of thrilling interest to every American citizen and should fill the house.

SPECIAL NOTICE.

The present number of the SPIRITUAL OFFERING is sent to several persons with whose names we have been favored. *Please read and remit the subscription price, or return to our address the copies sent.* The reading is certainly worth the return postage. New subscribers will be furnished with copies from commencement of volume. If returned please place your name on the margin of cover.

THE SPIRITUAL OFFERING.

A MONTHLY MAGAZINE.

DEVOTED TO THE INTERESTS OF HUMANITY
FROM A SPIRITUALISTIC AND SCIENTIFIC STANDPOINT.

VOL. I.

JANUARY, 1878.

No. 9.

[Written for the SPIRITUAL OFFERING]

STRAY THOUGHTS ON SPIRITUALISM.

BY JOSEPH E. LUDLAM.

CHAPTER V.



GIFTED contributor to this magazine has in several successive numbers favored us with a graphic description of the various benefits conferred by Spiritualism on its votaries, or rather upon those who, like Mr. Coleman, follow Paul's example in "leaving those things which are behind and pressing forward to" a deeper insight into the great truths revealed to us by this new Dispensation. It is unfortunately quite a popular delusion, both inside and outside the fold, to regard Spiritualism as serving but one single purpose, namely, to convince man of his immortality by direct evidence, converting what before was mere belief and speculation into positive certainty. The sooner this miserable heresy is annihilated the better. Undoubtedly it is one of the greatest boons of Spiritualism that it does convince us of our immortality, and in a manner so thorough as to leave nothing further to be desired in that regard, and the consolation and other blessings which this knowledge brings to thousands of homes would render Spiritualism a "pearl of great price," even if it did nothing more. But it does much more. It throws more light upon the constitution of man and nature than can be obtained from any other source; it solves problems without creating new ones; it reconciles contradictions and bridges over chasms that have been hitherto regarded as impassable, without introducing any but existing causes. Even the incidental hypotheses connected with Spiritualism are more consoling and soul elevating than all the Greek and Hebrew Scriptures put together. The vast interstellar spaces which to our bodily vision seem "without form and void," are no

longer infinite waste places, but the blissful abode of untold millions of those who have gone before us. In short, we have opened up to us an entirely new department of Nature which we can unceasingly study with continually increasing profit and pleasure.

Of all the difficult problems brought before us for solution, there is none so puzzling as that afforded by the mystic union of body and mind in one indivisible being. The relation of two such opposite existences, so opposite in all respects as to present us with the greatest contrast in the whole domain of Nature, and yet united so closely, and developed with such mutual interdependence as to constitute one single individual, has puzzled the thoughtful from time immemorial. Outside of Spiritualism the mystery seems as far from solution to-day as ever it was in the past. The most recent scientific explanation on this subject is that given by Professor Barie in his excellent Treatise on "Mind and Body," published in the International Scientific series. After a thorough analysis of the mind and the brain, and their relation to each other, he comes to the conclusion that we must regard man, not as consisting of mind *and* body, but as a mind-body, the two being developed in such close interdependence as to constitute a unit.

This comes remarkably near to the truth, and if the learned Professor had devoted as much attention to the development of man from the first starting point in the ovum, as he has to the study of man in a state of maturity, he would probably have arrived at the cardinal principle of the formation of both body and mind by the action of spirit. This explanation which comes from "the other side the river," is as simple as it is perfect in clearing up this apparently insoluble mystery, and is not the least of the blessings of the new Dispensation. Prior to the advent of Spiritualism the intellect had always been regarded as pre-eminently the "God-like" part of man—"In Intellect how like a God," was a universal sentiment—hence, it necessarily followed that when the science of Human Physiology had so far advanced as to bring clearly into light the absolute dependence of the intellectual faculties upon the brain, the Christian doctrine of an immaterial soul within man vanishes entirely from the scientific world, giving place to the opposite extreme of rank materialism. Such a result was inevitable. The Christian doctrine had not a leg to stand upon, not a scrap of positive evidence to support it, while on the other hand, the more our knowledge of the nervous system increased, the more thoroughly was the interdependence of the brain and intellect manifested. The position of the materialist waxed stronger and stronger with every stride of scientific progress, and seemed literally impregnable when Spiritualism first appeared on the stage. The latter came like a new light into the world, revealing the true nature of man, and sweeping away forever that materialism which was spreading like a deluge over the Colleges.

and Universities of Europe and America. Spiritualism has relegated the intellect to its proper place in the human economy and spirit is now enthroned in its stead; and every one is more or less Godlike, not in proportion to intellectual smartness but according to the degree of their spiritual development. Let us glance at a few facts which are universally present and prove beyond all question the spiritual theory and show its immeasurable superiority over the groundless doctrine of the Church, and the materialism of scientific schools.

Notice first the striking contrast between spirit and intellect in their modes of manifestation; the spirit displays itself only as our inmost self hood; the intellect manifests itself only as one of the spirit's possessions. We instinctively use the language of truth when we speak of "*my* mind," "*my* memory," "*my* thoughts," &c., referring these faculties to an owner just as we do our bodily members. We never regard the intellect as more than a portion of a man's mental property, we never treat it as constituting the man himself.

Again, the spirit never tires or fluctuates, the intellect has its daily ebb and flow as regular as the tides. Our personal identity continues like an unbroken thread through all the ups and downs of a life time; in spite of the incessant changes which the body is undergoing day by day, in health or sickness, in wealth or poverty, the spirit is ever the same, knowing no fatigue or weariness beyond that of its body. The intellect, on the other hand, varies amazingly every day. For a few hours only can it work at its "brightest and best," continuously, investigating, discussing, planning schemes, forming judgments, gathering knowledge, and then sinking into an unconscious slumber analogous to death itself. Old age or disease will reduce the mightiest intellect to the level of a child, but leaves the spirit unaffected. This proves unmistakably that we have something within us which is not subject to the law of "conservation of energy," nor dependent on the organization through which it is manifested, at the same time showing that the intellect is but a product of the organization. The former is the substance of the man, the latter an attribute merely.

Further, when we pass judgments on the character of others we intuitively praise or blame according to the conduct criticised, moral qualities, or the reverse. We draw the broadest distinction between the qualities of the head and the heart, giving the highest rank to the latter, which knows no intermission or fatigues in its perpetual pulsations. The same distinction runs through all history sacred and profane. Christ is represented as giving eternal life, not to the orthodox believer, but to those who "gave meat to the hungry, drink to the thirsty, and visited and ministered to the sick and imprisoned," that is, to those who had displayed the virtues of spirit, whatever might be their intellectual gifts. Every human heart instinctively feels that the test is a correct one, for

it is found in every great religion that has ever appeared in the world, and it forms the criterion by which we estimate the intrinsic merits or demerits of our fellow creatures in all departments of life.

Amid that continual "distribution of matter and motion" which forms the basis of all phenomena we have now proved that there are two substances which, to all appearance, undergo no metamorphosis, deterioration or destruction, viz., the physical atom, and the spirit of man. Every other substance is the subject of more or less perpetual change; these two only stand outside and apart from the eternal law of change, though originators of change in all other substances. In our next and final chapter we shall attempt to prove from these data that the immortality of man is a rigid logical deduction from the latest scientific discoveries, independently even of the phenomena of Spiritualism.

[To be concluded in next number.]

[Written for the SPIRITUAL OFFERING.]

COUNT YOUR JEWELS.

THROUGH MRS. KATE OSBORN.

ARE THE hand of time clasps the casket of the old year, count your jewels, and know what treasure you have gathered from the wealth that surrounds you. Do the bright gems of knowledge illumine your atmosphere, lighting the darkness of the past, revealing the radiance of the future? Is your pathway lined with diamonds of truth, that keep the weary feet from straying? Are the pearls of purity entwining the tablets of your soul, erasing all stains of wrong? Do the flowers of sympathy, and mercy, garland you with their blossoms, throwing forth their sweetest odors to the weary and heavy laden? Does the star of spirituality mantle you with its halo, permeating, and elevating your being above the gross materialities of earth? Have the golden beams of the far-off Summer-land sparkled in your soul, unfolding the buds of inspiration, till angelic voices thrill your atmosphere with richest cadence? Has the angel of love nestled in your heart, filling its recesses with musical whisperings that echo out to earth's children of sorrow, hushing the storm of grief, harmonizing the rough waves of life? If this is your record, great is your treasure in the casket of the past; and spirit-bands, with golden harps shall

sing glad songs of joy, while an angel hand engraves this record on the pearly temples of the star-gemmed Summer-land. Let the new year bring fresh laurels of success to weave for you a bower garlanded with fadeless flowers of truth and purity. Let the fresh violets of peace, and lilies of humility, breathe sweetest incense o'er the sombre leaves of disappointment that rests in the broken vases of the past. Gather the buds of hope that lie withered on the altars of memory; for they shall all bloom in richest hues neath the sunlight no cloud can veil. Let the music of love thrill your heart-strings with angelic harmony; and angels bright shall kiss away your tears of grief; gathering these heart-pearls to twine the diadem that awaits you on the emerald shores of Paradise!

[Written for the SPIRITUAL OFFERING.]

CLERICAL CORRESPONDENTS.

BY W. F. JAMIESON.

DURING MY vacation in "Foot-prints of Progress" it will not be amiss to report from the great and wider field of Progress. Some letters exchanged with the clergy—paper-pellet shots—may serve to indicate the temper and material of the self-styled ambassadors of Christ, as well as to show, by aid of light and shadow, the respective attitudes of Liberalism and Christianity. If Jesus imparted to his followers (?) a mild, generous disposition toward opponents, they have lost it.

Having been informed that a parson in one of the thrifty towns in Iowa would meet a free thinking Spiritualist in debate, I addressed him a polite note of inquiry, and submitted propositions. Here is his reply:

"B., Iowa, 10-27-77.

"W. F. Jamieson:—Sir. Yours of the 13th inst. is before me. In reply I would say, the cause of Christ and humanity does not need a debate on Infidelity in our midst. Should an attack be made upon the plea that must save the world, there will be found those who stand ready to defend it. Yours respectfully,

L. C. W."

To this I offered the following:

“COUNCIL BLUFFS, IOWA, Oct. 31, 1877.

“Elder L. C. W.—[I do not give the reverend gentleman's full name, nor his post office address, because he feels tender of the “cause of Christ”—what a shield that is for moral cowardice!] Dear Sir:—“Yours of the 27th instant is at hand. I must say the contents are not very lucid. Humanity always needs the agitation of thought. If, however, you mean that the “cause of Christ” would suffer from a debate on Infidelity in your “midst,” I cannot but admire your sagacity in a worldly point of view; but what a sad confession of the weakness in the cause you have espoused!

“Your second paragraph appears (pardon me) almost devoid of meaning.

“I am about issuing an address to the Christian world, or religious people, which I will send you. I ask your candid perusal of that plea for debate. If it can be refuted I hope it will be.

“Yours in favor of Truth; though every “ism” fall,

“W. F. JAMIESON,

“172 and 174 Clark Street, Chicago, Ill.

To this I received the following explanation:

“B., IOWA, 11-2-77.

“W. F. Jamieson—“Dear sir: Yours of the 31st ult. is before me. I have no fears that the “cause of Christ” would suffer loss from a debate with Infidelity. Infidelity and Spiritualism are entirely too weak to meet the deep longings of the human soul, and both combined are not enough to overturn the temple of Christianity. You seem to think I was not very lucid. Let me try it again. If every member of the family believed in total abstinence and was living in harmony with their belief, what would be the use in inviting a man to deliver a temperance lecture to that family. Should one or more of the family fall from their high estate, then it would be high time to lecture them.

“If you desire to step into B., and by sowing the evil seed seek to turn our sons and daughters from Christ to everlasting damnation, it is your privilege so to do. But remember when you do come, there will be somebody found on the watch tower ready to defend the cause of “my master” who is The Christ. Hoping you can understand this,

I am yours, truly,

“L. C. W.”

“OSCEOLA, IOWA, Nov. 9, 1877.

“Elder W.—“Dear sir: The purport of your epistle of the 2d inst. is, that the “sons and daughters” of B. are, like *every* member of a temperance family believing in total abstinence, committed to the cause of Christ. The “total abstinence” family, you say, would not need a temperance lecture. I will now turn

your own logic against you: As the "sons and daughters" of B. are believers in Christ, (according to your representation,) then I ask you, Why preach Christ to them! According to your own confession you are wasting your time and energies upon the "ninety and nine" instead of trying to save that which was lost. If you should answer that you preach Christ to them in order to keep them to Christ, then don't you see you have destroyed your own temperance illustration, and completely nullified your own objection to debate?

"If I step into B. you promise to show me how brave you are. I am constantly traveling, lecturing and debating, but find few ministers to put forth a hand to "save the lost." They are expert in saving the saved! When behind the coward's castle—the modern pulpit—they are bold as lions, and twice as saucy.

"As weak as you seem to imagine Infidelity and Spiritualism to be, they are proving the destruction of Christianity. It is admitted, by the well-informed Christians themselves, that they are the growing enemies of Christianity. I should not wonder if you preached this yourself sometimes. To put the figures at the lowest estimate, there are a million Spiritualists in America who find that Spiritualism *does* "meet the deep longings of the human soul." Most of these people once believed in Christianity, as Paul once believed in Judaism, and they find Spiritualism infinitely more satisfactory than they ever found Christianity. They live by it happily, and die in it peacefully—pulpit lies to the contrary notwithstanding.

"If I come to B. will you and your people come and hear? The chances are you will not. If you had the power, evidently, you would keep the "sons and daughters" penned up forever in your theological fold to listen to that same "old, old story," the same old song you sing. I would rather be a bold devil than a shivering saint. It is Christianity that is weak—imbecile.

"There are just a few men in your fighting denomination who have the courage to defend their opinions. While I admire their bravery, I laugh at their discretion—the want of it.

"I presume you will have no objection to the publication of our correspondence, will you? There is nothing private about it. My address is 172 and 174 Clark street, Chicago, Ill.

"Yours respectfully,

"W. F. JAMIESON."

"B., IOWA, 11-12-77.

"W. F. Jamieson—Dear sir: Yours of the 9th inst. is before me. I am sorry that you are so heartless as to turn my logic against me as you have. It seems to me your "natural religion" ought to have taught you to be more generous. I do not think I am wasting my time upon "the ninety and nine," for there are ninety and nine who believe Jesus to be a divine person but will

not obey him. I am laboring to show them that if they obey not the gospel they will be punished with an everlasting destruction from the presence of God and from the glory of his power. It is one thing to believe and quite another thing to obey.

"Infidelity and Spiritualism are the growing enemies of Christianity. I grant it. Did you know that it is a fulfillment of prophecy, 'Evil men and seducers shall wax worse and worse.' But because Infidelity is on the increase is it therefore right? So there is Romanism for it is on the increase. And so is Christianity, for the temple of Jesus Christ is rising like a tower of strength and beauty around whose base lie the wrecks of a thousand broken engines, *infidel* lies to the contrary notwithstanding.

"Yes, if you come to B. I'll come to hear you every time if I am at home, and I should regret very much to be absent. If your lectures be free my folks will be there, too. If they have to pay for it I do not think many will go, for they are not anxious to put bread in the infidels mouth while he is putting the devil into their hearts.

"Your threats of cowardice, or rather charges, fall lightly upon my head even like the thistle down.

"I am not frightened at all. I see no use in publishing the correspondence. No one would be benefitted thereby.

"Yours respectfully, L. C. W.

OSCEOLA, IOWA, Nov. 17.

Elder W.—"Dear Sir: Worse and worse. 'There are ninety and nine who believe Jesus a divine person but will not obey him.' Do you obey him yourself? You will easily confess you do not. You are laboring to get them to obey him. Who labors to have you obey him? If you need no one to labor with you twice or thrice a week, by an hour's talk each time, do they need *your* services? If you can get the aid you require from reading the Bible, cannot they also? Would this not do away with pulpit preaching altogether? Who would then put bread in *your* mouth?

"In your second letter you gave me to understand that the "sons and daughters" of B. needed no more lecturing than a total abstinence family "*living in harmony with their belief.*" You forgot that, seemingly, you have now placed them on a level with a family, every member of which, *believes* in total abstinence, but not one of them practices it! You have turned your model "sons and daughters" of B. into sinners who "obey not the gospel."

"In your frantic efforts to prove to them that there is a need for your labor, you unwittingly confess that it is utterly useless: 'I am laboring to show them that if they obey not the gospel they will be punished with an everlasting destruction from the presence of God and the glory of his power.' Do they not already believe that, the 'sons and daughters of B'?

"I did not argue that because Infidelity is on the increase there-

fore it is true. But that is precisely the way you proceed to argue in favor of Christianity, after pronouncing the method false.

“That’s the way with you gentry, don’t want to pay a cent to support free thought, and you would starve the men to death who are true to their own convictions in refusing to bow before your Christian idols. That is the lesson which Christianity inculcates, *hatred* to persons who do not believe as you do. My Liberalism teaches me better. It instructs me to hate no man, woman or child for any cause, and above all for an honest difference of opinion. When will you Christians ever learn that broad, beautiful principle of human freedom, and ‘obey’ it? ‘Not anxious to put bread into the Infidel’s mouth.’ I presume it grieves you to see them fat and flourishing. This is the effect of Christian bitterness upon you. Christianity never could bear to ‘live and let live.’ It spoils your manhood; is belittling, selfish, debasing. At heart, I think you would not wish to have any man, or his ‘wee ones,’ go hungry because the father does not believe in Jesus. ‘Tis your religion makes you feel so. It is the same spirit which burned Bruno, imprisoned Galileo and Bacon; tortured Tindale; all in the name of Jesus, and for the glory of God! It is Christianity which puts the ‘devil’ into the hearts of people. Its history proves that it has been guilty of every enormity known in the calender of crime. Yours in kindness, and hoping you may never starve to death, if you are a Christian,

“W. F. JAMIESON.”

[Written for the SPIRITUAL OFFERING.]

TO M.

BY NELLIE B. BRIGHAM.

WHAN it be there’ll come no meeting,
 With thy fond familiar greeting,
 Bringing glad and golden sunshine
 As in cherished days of yore,
 While our spirits ceaseless yearning,
 Ever asking, striving, turning,
 Follows swift thy failing foot-prints,
 Even down to death’s dark door.

Craving still the fond assurance,
 Earthly ties have that endurance,
 That they rise o’er death triumphant
 Up to heaven’s eternal shore,

THE SPIRITUAL OFFERING.

There to bloom in full fruition,
With no hint of dark perdition,
Torturing the earth-worn spirit
 With its poisoned arrows sore.

O, the glorious compensation,
In the answered aspiration
Of thy fervent, heartfelt prayer
 Oft times uttered o'er and o'er,
That the heavy clouds be risted,
And the weary load be lifted
From thy sick and saddened spirit
 Writhing in its anguish sore.

Grieving o'er the false pretenses,
Cheating e'en the weary senses,
Though guarded by bitter lessons
 Learned full many times before,
Tired of ills that can't be righted,
Sick with hopes so often blighted,
Welcome was the heavenly summons
 Sent thee from the other shore.

Feeling here that life was fated,
And thy soul with it mismated,
As thy strong and best endeavor
 Could not right the ills it bore.
Upward to the joys supernal,
Where true love is thine eternal,
Soared thy liberated spirit
 Into bliss ne'er dreamed before.

I can imagine no happier way to end one's life than in the quiet of the country, far from the demands of business, out of the mad race for place and money and power. In this way, surrounded by pleasant fields and genial friends I hope to end my days. I hope you will all end your lives in the country, in houses covered with vines and clothed with flowers. I hope that you, looking upon fields of corn and wheat, over which run the sunshine and shadow, surrounded by friends and crowned by honor, will pass away from earth serenely as the Autumn dies.—*Ingersoll*.

How shameful for one who professes to instruct, and who ought to have made researches into and comprehended the natural conditions, to palm a testimony suited to minds prepossessed by custom, and falsely to set forth as proofs of truth that which is but prejudice and vulgar opinion!—*Cicero*.

[Written for the SPIRITUAL OFFERING.]

THE MISSION OF SPIRITUALISM.

BY CAPT. R. P. MATTHEWS.

LOOKING backward through the march of time, some eighteen hundred years, behold cradled in a manger a pretty smiling babe. Little dreams the Pharisaical Church of Romanized Judea, that in this obscure child of obscure parents, is one whose mission is to lift the world one step higher on the ladder of progression;—before whom the proud banners of Jewry shall trail in the dust.

Yet it was so, the great Nazarene Teacher, with iconoclastic zeal, tore down the dearest idol of their hearts, and spurned their worship of formalities, proclaiming the true service of the All Father was the doing good. His *works* justified his *faith*, for he scattered the dew drops of love, and charity, wherever he went. None so low, he did not extend his hand and call him “brother.” None so vile, he did not say, “Go thy way and sin no more.”

The contumely of the Pharisees disturbed him not. Their epithets of scorn and derision, that “He hath a devil,” did not make him pause in his labor of love. Even when scorn turned to vengeance, he faltered not; but died a martyr for the benefit of his fellow man. What an example!—will it be lost upon the world? Let us see. Scarcely had the words of the Great Teacher ceased among the hills of Judea, until Theologians began to speculate as to who this “Man approved of God by signs and wonders” was. His golden, glowing precepts, of Love to God, and man, were forgotten in the mazes of speculative theology. * * * *

Time in his unceasing round, counts off the centuries, one by one. Cloud upon cloud of sectarian dogmas, and theological *isms* loom above the moral, and religious horizon of mankind. “Love thy neighbor as thyself” is forgotten; the footsteps of the church are red with gore, and the pale victims of faggot and rack, attest her vengeance.

What next? The dark and dreary sea of *Materialism* begins to roll its crushing, chilling tide over the world; time rolls on, what next? Theology startled, drops the sword, too late—too late! The moral and religious sky is thickly palled with the black and blasting clouds of sectarian dogma and superstition; their dark and danksome vapors rise on every side.

The roaring, seething, foaming sea of *Materialism* grows wider, blacker, deeper; and the brightest, best and noblest minds of earth are overwhelmed in its sweeping tide. Father! of the universe, Source and Soul of all things! is there no “Balm in Gilead—is there no physician there?” Must we go down in the surging insatiable vortex of *Materialism*. “with no eye to pity, no arm to

save?" Must we drink of its dark benumbing waters, with not a ray of hope to light us to its grave of eternal silence and despair. O ye Theologians and teachers of the nineteenth century! by your own divided and distracted teaching, by your own growling and bickering, by your own "darkening of the counsel of God" ye have helped to swell this dark and dreadful ocean; you have shouted "lo! here, and lo there," until affrighted and dismayed we know not what to do. Will you? can you? help to roll back this mighty wave, that is sweeping like a besom of destruction over this fair land, blotting from the soul every hope and aspiration of a life beyond the veil.

No! you stand powerless and appalled, your old theological crafts, battered and bruised in the conflict of ages, are tottering, reeling, falling; your sails are torn—your crew dismayed; the lode star no longer attracts the trembling needle. Ye are drifting, drifting, a helpless mass on the ocean of despair. No hope! Why were we born to see this evil day? Prepare my soul to sink beneath the waters of Lethe. Go down to the tomb, but know ye, that,

"Darkness, death and long despair
Reign in eternal silence there."

No hope! Hark! See! a rift in the dark clouds, a gleam of light! Methinks I see an angels' hand! Glory to God! the life-boat is launched! See! she comes like a thing of life bounding o'er the waves. Huzza! she is manned by angels hands! Some of her crew we've known before, we thought them buried deep in this sea of forgetfulness. Nearer she comes, and nearer; the oars dip, the spray flies! What name on the banner that flies from her bow? "*Communion with the loved ones within the veil.*" "*There is a Balm in Gilead*" there is "a physician there."

The dark clouds of modern theology may pile themselves mountain high; their pent up thunder may reverberate from pole to pole; the wild sea of Materialism may lash and fret itself to foam and fury; but he, who has broken the creeds, and fetters of man made *isms* and *ologies*, resolving to accept truth wherever found, bowing his reason to the *dictum* of neither Pope nor Priest, holding himself responsible to God alone, may ride triumphant over every storm and tempest of life.

The old Jewish Theologians little suspected the wonderful mission of the child of Bethlehem. Our modern Theologians little suspected, that from the tiny raps that responded to that little girl at Hydesville, would be evolved a philosophy that would shake the religious world from centre to circumference; yet such has been the case, and thousands, aye millions are happy in knowing "there is no death."

This then is the mission of Spiritualism. To demonstrate the continued existence of life, prove to man what the modern Church has most signally failed to do; *Immortality*; recognizing God as

our Father. All mankind as brothers; loving all, helping all, trusting all, knowing that, "as we sow so shall we reap."

May we all press forward to the companionship of the highest angels, live as true and uprightly as we can on earth, until our change comes.

Springfield, Mo.

[Written for the SPIRITUAL OFFERING.]

WE ARE PARTED.

BY MRS. KATE OSBORN.

LIKE a shadow dark and dreary,
 Resting on my heart so weary—
 On my heart so sad and lonely,
 Pining, sighing for thee only—
 Come thy parting words so chilling,
 Every heart string wildly thrilling.

 Like the night-winds sadly sighing,
 Or a bright hope that is dying;
 Like a dark cloud o'er me stealing,
 Not a ray of light revealing—
 Comes the farewell that was spoken
 When my heart was almost broken.

 Like an echo full of sorrow,
 That no joyous tone can borrow;
 Like the twilight deeply shading,
 Or a sunbeam that is fading;
 Comes that farewell full of sadness,
 Shutting out each ray of gladness.

 But the star of hope is beaming,
 And I'm with thee in my dreaming;
 Living o'er the happy hours,
 When we culled love's sweetest flowers,
 As I felt thy warm caresses,
 Kissing back my silken tresses.

 Gems of memory still are shining,
 Close with every heart-string twining,
 While the light of hope is burning,
 Watching for thy soon returning;
 For thy fond and loving greeting—
 In the joyous hour of meeting!

DRIFTING LEAVES.

BY S. R. BRITTAN, M. D.

THE GREAT TONGUE.



COMPREHENSIVE tongue, equal to the wide range of our mental faculties; covering every field of discovery, and embracing all practical designs and methods; the analyses of science and the descriptions of art; capable of nice moral and metaphysical distinctions; far reaching as the poet's imagination and the philosopher's reason—is a prime necessity of our common nature, and the most significant proof of our civilization. Whoever labors successfully to correct, explain, and otherwise improve the language, helps to liberate the faculties of the mind, and to invest it with new and superior functions; whoever enlarges its capacity by multiplying the appropriate and expressive symbols of our thoughts and ideas, confers a benefaction that can neither be overlooked nor lightly estimated.

It must be admitted that the English tongue, as it is now spoken and written by men of genius and culture, is a language of varied resources and remarkable power. It furnishes the poet with an airy vehicle for his most delicate fancies and ambitious flights; the orator with the moving elements of his persuasive and commanding eloquence; the scientist with the record of his classification, and the metaphysician with the lines of his sharp distinction; the statesman with the drapery of his vast design; and the philosopher with the mortal measure of his heaven-scaling induction.

THE MOST DURABLE MONUMENTS.

Great thoughts may survive, for a time, in the individual memory, and noble deeds live on canvass and in marble. There is a history of human thought and endeavor—eloquent and impressive indeed—in the monumental remains that are scattered over the surface of the earth or concealed in its bosom. Amidst the ruins of Grecian and Roman temples and palaces the classic traveler reverently bows to invoke the departed spirit of Genius. Marble memorials are perishable, and the noblest of these are fast crumbling away. The Coliseum is in ruins; the Parthenon—graced by sculptured forms from the hand of Phidias—presents a scene of broken magnificence and sublime decay. But even there time and the destroyer have left the grandest things untouched. The classic tongues are still complete, and the pure fires of their inspiration are not extinguished. The humble student in the most remote parts of the world still reads the works of their orators, poets, historians and philosophers, and rejoices that among the monuments of Greece and Rome their languages at least are immortal.

OFFICE OF LANGUAGE.

In language the treasures of knowledge and the records of all human experience are chiefly preserved. The discoveries of Science; the triumphs of Art and industry; the progress in Literature and the creations of Genius; all lofty purposes and great deeds; the deepest emotions—the tender and the terrible; every thought that has vitality in itself; and every action that either degrades or exalts humanity—all, all may be registered here. Herein the historic characters of all ages and countries are rendered accessible. The great thoughts of all true Poets and Prophets, Seers and Philosophers, are in the parts of speech. With tongues of fire they yet speak to us, and their words fall like sunlight on the kindling souls of men.

THE PHOTOGRAPHIC ART.

We would not undervalue any of the creations of Genius and Art, but among the forms of the latter that do most to unseal the springs of rational enjoyment by fostering the domestic affections, Photography may claim the first place. By it we arrest, fix and multiply, *ad libitum*, the shadows of the persons we love and the objects we value before they have time to escape forever. It gives them a permanent place among our household divinities. We want these radiant impressions of all that is most beautiful in the changing phases of life in human forms. We must have them to keep the dear objects alive and green in our memory. They exert a subtle and irresistible power that restores to us the absent and the departed. By this magic Art we hold the images of all in the mind and heart. We feel their vital presence and mysterious influence

“ Like the stealing
 (Of summer wind through an empty shell,
 Each errant winding--each inmost feeling
 Of our whole soul echoes to the spell.”

LIFE IN ELECTRICAL CURRENTS.

Among the most valuable electrical discoveries are those that involve the use of this agent as a remedy in the treatment of disease. However indispensable in the transmission of intelligence and prospectively useful as a motor, there can be no doubt that in its relations to physiological and pathological science it performs—if that be possible—a still higher function and assumes a more commanding importance. In France and elsewhere in Europe the claims of electricity, at least as a most important auxiliary in medicine, have been recognized by the most eminent physicians.

A DEVILISH DIVINITY.

The old system of theology and religion was a sort of nightmare, that frightened nervous women and innocent little children.

It held the immortal interests of mankind in its hands. The doctrines of the innate total depravity of human nature; the sum of all diabolism in one terrible personality; and the endless and aimless suffering of reprobate infants were regarded as among the most essential elements in a true system of divinity. Of course no normally constituted mind could ever discover any divine attributes in such a system; and hence all natural men were freely delivered over—with “a thorn in the flesh, the messenger of Satan to buffet them”—to the fierce ordeal of an intense and endless combustion.

THE VITAL AGENTS.

The chemistry of modern pharmacy has reduced medicine to a more refined form and scientific basis. Still the great curative agents are alone to be found in the subtle powers of Nature. Life depends upon invisible Electric and Magnetic Forces, and health is seldom found in physic. A current in the nerves, that no eye can see, makes us weak or strong. It kindles mysterious fires in the eye; it covers the cheek with the blush of shame; or it veils the soul and every feature with a death-like pallor. The blood is warmed or chilled in its presence; all the animal fluids flow fast or slow, as it comes and goes through the nerves of sensation and motion. The pulse is the electrometer that marks the rhythm that runs through all our being, and measures out the sands of Life.

THE POLICY BUSINESS.

Truth is a great thing; honesty is said to be a wise policy; and religion is a sacred reality. Certainly these propositions are axiomatic. But after all many people—among them certain doctors—are prone to inquire whether the truth will *pay*. Before they bow at the altar they are careful to look at the steeple, whereon there

“ ———— shines a plate,
That turns and turns to indicate
From what point blows the weather.”

Whene'er a noble deed is wrought,
Whene'er is spoken a noble thought,
Our hearts, in glad surprise,
To higher levels rise.

The tidal wave of deeper souls
Into our inmost being rolls,
And lifts us unawares
Out of all meaner cares.

Honor to those whose words or deeds
Thus help us in our daily needs,
And by their overflow
Raise us from what is low!

— Longfellow.

[Written for the SPIRITUAL OFFERING.]

SPIRITUALISM—CUI-BONO?

BY WILLIAM EMMETTE COLEMAN.

[Fort Leavenworth, Kansas.]

NO. VI.

(Concluded.)

FREEDOM! LIBERTY! How pregnant these words with man's sweetest, most momentous privileges and immunities! how indissolubly conjunct with humanity's dearest, most sacred and essential rights! Ne'er since time began its eddying, cycling flight, has the thorough, full significance, the deep, well-nigh boundless import, of these comprehensive, mighty terms, and the sublime, majestic principles which they embody, been so completely grasped, or their utilization so actively and practically prosecuted, as in this steadily-advancing, ever-progressive age and era,—this wondrous nineteenth century of light and love and knowledge! The world is beginning e'en but now to visibly descry what liberty really signifies, involves,—in what freedom actually consists; that it is not the sentiment, the principle, narrow, circumscribed, constricted, misterm'd freedom by our unprogressive, undeveloped ancestors, the philosophers and statesmen of times ago; but that its reach is all-inclusive, all-encompassing, circling in its entirety of sweep all forms and phases of humankind, all states and conditions of being, society, nationality.

Liberty as now defined by *savants* and thinkers, by the John Stuart Mills and Herbert Spencers of our irradiant time and day, may be summed up in the following aphorism terse and apposite: The absolute right of each individual or organization to make such use of its inherent powers, faculties, capacities, endowments, as it may deem fit; *provided*, that, in so doing, it does not, in any manner, infringe upon the like right in others.

The actualization of this basic principle, this fundamental postulate, in universal human society, in all avenues and departments of human thought, endeavor, action, making it the paramount issue of our sociological structure, will be indubiously and inevitably the ultimate outcome of our mental and spiritual evolution. To comprehensively practicalize and render general this cardinal, ever-essential, and all-important principle; to extend its domination, sway, now partially, in some measure, recognized, so as to permeate our social strata one and all,—is the preponderant life-work of every true philanthropic thinker; the incentive to zealous, sedulous exertions, to heartfelt, unintermitting endeavors, in reform's wide extended field of effort, of every unselfish, whole-souled lover of his kind, with ears attuned to the mellifluous, in-

spiriting melody of freedom's enharmonic diapason, of liberty's symphonious unisonance.

But only in souls and minds of high development, in hearts and consciences aflame with the fires of purest humanitarianism, have these sentiments benign and beneficent found lodgment as a whole; and to secure their perfect recognition, their practical realization, embodiment, among mankind's varied, conflicting masses, the high and the low, the ruler and the peasant, the official and the humble citizen, requires labor, toil, incessant, enduring, arduous; and prominent among the instrumentalities intrepid and indomitable nobly, heroically working therefor, busily engaged in inculcating, diffusing, disseminating, the pure and precious principles of liberty, the priceless, invaluable blessings of freedom, to a world reeking with despotism, crushed by tyranny, are notably those of Spiritualism and the Spiritualists.

Freedom of thought, freedom of expression, freedom of action, (without infringement of others' liberty,) is inscribed upon Spiritualism's uplifted banner, proudly unfurled, floating, swelling, with the breeze; and inspirited by the potent signification of this energizing motto, this impressive watchword, onward the Spiritual army presses, spreading, infusing light, life, liberty, to all encountering its panoplied array of stout-hearted, earnest souls,—affranchising mankind from the tyrannous thralldom of the ages, as manifest in obsequious, cringing subserviency to church and priest, to book and creed, to king and custom.

It bids each think for himself, speak for himself, act for himself; with due regard, ever be it understood, to his neighbor's like prerogative. Be free! it says, be free; and strive to make all others similarly free! Extend to all children of our mother-earth every right, privilege, franchise, immunity, whether of prominence or of little moment, that is claimed for yourself; recognizing and enforcing, in your every word and deed, the natural, inviolable, and inherent equality of every inhabitant of our globe, of every race, clime, nationality, or sex, according to their distinct and several capacities, calibres, and aptitudes; the possession by any person of the power or capability for the exercise or enjoyment of any function or attribute of his or her existence, being proof positive that Nature designed its operant employment, its growth, expansion, culture; and any encroachment upon the rights of any individual whatsoever, however humble or lowly, whether by State or Church, man or woman, friend or foe, is a grievous, most pernicious crime against Nature,—“high treason” against Heaven's infallible decree, as proclaimed in the soul's interior depths, as attested in the spirit's constitution innate.

Free thought is making rapid strides in this our day and generation, much to the apprehensive, dismayed alarm of timid conservatives and priest-ridden bigots. Men and women are learning to think for themselves; and more, are claiming the thorough,

unrestricted, unhindered exercise of that imprescriptible right, in conjunction with their complete protection legal and authoritative in the expression and advocacy of their thoughts and ideas; nay more, are demanding—ay, with its practical exemplification too—full liberty to actualize in deed and work, unobstructed and unfettered, under state and national wardship, the results, the conclusions, of their deeply-cherished thoughts, their firm, conscientious convictions,—liberty not alone to think, but to express that thought when, where, and in manner they elect, in amity and concord; and what is of far greater consequence and preponderance, yea, of primary, vital weight and moment, the right indefeasible and unalienable to guide their actions private and public in accordance with those thoughts, ideas, convictions, without contravention or inhibition of similar rights in those of differing views, proclivities, predilections, but covered with the law's same sheltering ægis as those opposing or dissentient.

This virtue-promotive, independence-conserving principle, to the value and beauty of which most in our land would, mayhap, give a nominal assent, affirming their recognition of its general truth, is far from being a practical actuality in our midst. Daily, hourly, is it trampled upon, ignored in law and custom, in observance, statute. To remove these unsightly blotches, blemishes, upon liberty's escutcheon, otherwise sheen and lustrous,—to establish freedom as a real, positive substantiality, not a fitting, fleeting sentiment, an ill-defined, nebulous theory merely,—constitutes one of the beneficent purposes, many and varied, of Spiritualism's puissant hosts, both mundane and disembodied.

Of our country's government is ostensibly predicated the embodiment and inclusive comprehension of the sacred principles of liberty political and religious. Saying naught of political liberty, which, though realized to a considerable extent, is still far from being thoroughly inwoven in our American body-politic, we find it currently believed and jubilantly proclaimed that entire religious freedom is granted all alike, and that Church and State are mutually, perfectly separate, distinct. Would that this much-desiderated consummation were, in good truth, ours; but far, far from its realization, in sooth, do we find ourselves.

A determinate, demonstrable union of Church and State prevails in the United States to-day, which union is being rendered stronger and stronger year by year; more and more encroachments subtle and wily upon our not-too-closely fended safeguards of American liberty, more and more skillful, manœuvring assaults upon the rights, privileges, and immunities of large bodies of our citizens, as honest, industrious, upright, and law-abiding as any in the land, are constantly being made; the crafty, designing ecclesiastical power impelling these attacks, growing stronger and stronger with the success of each additional aggression, each sequent usurpation. Instead of the national and state governments

being purely secular, in entire dissociation with all religions and every creed, simply extending over all such their protecting arms, securing and perpetuating the equal enjoyment of their exercise and promulgation, we perceive Protestant Christianity virtually enthroned in the Federal Government, and also dominant, more or less, in the statutes, usages, and decrees of all the states and territories.

The observance of Sunday as a day of religious devotion and total rest, is strictly an institution, edict, of the Christian Religion,—a Christian ordinance *pur et simple*; yet we are met with unjust, odious, and invidious Sunday laws in practical operation in all portions of our country, declaring its non-observance a criminal offense. A more infamous and despicable outrage upon natural human rights has scarcely ever been committed, even in Inquisitorial and Feudal days; it is in envenomed, deadly hostility to the pure spirit of personal liberty and religious freedom presumed to constitute the corner-stone of our governmental fabric. Can a more abominable, detestable instance of sacerdotal or legislative tyranny be imagined than the forcible compulsion, under penalty of fine and imprisonment, of a conscientious unbeliever in Christianity and its man-made Sabbaths to, willy-nilly, regard its hallowed (?) sacredness?

Another crowning outrage upon religious freedom, another blighting shame to this vainglorious American Republic, is the daily-enforced reading of the Bible, singing of Christian hymns, and utterance of Christian prayers, all in our public schools. What right has the Government to compel the children of the Israelite, the Materialist, the Spiritualist, the Freethinker, the Positivist, to listen day after day to the inane absurdities, disgusting obscenities, and inept, inutile myths and legends of the Christian Scriptures? and by what right are Roman Catholic children obliged to listen to the reading of the Protestant Bible day by day and year after year? Clearly and obviously, by no right save the right of might, of brute force, of o'er-mastering sovereignty, authority; in direct contradiction, in an antipodal countervailing, nay, rather in absolute annihilation, of the fundamental principles of religious and personal freedom, rooted in man's constitution and framework, and grounded in natural, genuine democracy, republicanism.

Again, chaplains are employed in army and navy, in Congress and in legislature, paid for their religious services out of the public funds; Church and State thus being in union to all intents and purposes. In many other particulars is Christianity fastened upon the people by the State; but the foregoing are among the more prominent, the more glaring indignities, the more oppressive, unjust grievances, under which we labor.

Insidious attempts are likewise being made to fasten still tighter the galling yoke of Christian bondage now encircling the necks

of American freemen and freewomen, through the foisting of a recognition of Jehovah, Jesus Christ, and the Bible into our National Constitution, and the consequent modification of that instrument, and all laws made in pursuance thereof, so as to harmonize with these superstitious interpolations of arch and artful priestcraft; culminating, as its advocates defiantly proclaim, in the total exclusion, from every official station under civil government, of all persons not members in good standing of evangelical sectarian churches, and in the complete abrogation, in the case of all unbelievers, of any equality of civil and political rights before and under the law; our codes, statutes, enactments, to be framed after the Bible standard, and a theocracy to be established upon the ruins of our present—despite its manifest defects—glorious republic; the whole country thus being ruled by a religious oligarchy, a churchal despotism, a priestly hierarchy, akin to the Papacy's arrogant, iron-handed dominion, during the mediæval blackness of the "Dark Ages."

The existing oppressive laws and observances have, one and all, to be subverted, overthrown; the God-in-the-Constitution conspiracy to be resisted, defeated; and the complete secularization of the state secured, thereby eliminating everything of a theological character from all statutory enactments, all governmental usages and customs; nor recognizing nor supporting either Christianity or Paganism, Theism or Atheism, Materialism or Spiritualism, but full, free, perfect protection afforded every form of faith or non-faith,—*the non-believer in God or religion of any kind to be exactly upon the same footing in the eyes of the law as the religious devotee, the partisan of faith.*

To achieve this imperatively-demanded consummation, labor vast and mighty must be done; and souls fully alive to the pressing, urgent needs of the hour, valorous, far-seeing champions of our liberty's true palladium, are already mustering their clans and septs, cohorts and battalia, for the fierce onset, the deadly struggle, the ultimate—though perhaps dearly purchased—triumph; and among these undaunted, unblenching workers, these true-hearted, wisdom-inspired chieftains, and their sturdy, staunch supporters and upholders, Spiritualism's gifted sons and daughters are conspicuously discerned, quickened to resolute exertions by angel-throngs from the "Evergreen Mountains of God," urging on their incalculably-beneficial work, exsusitating them to action prompt, decisive, and efficient.

The practical inauguration, the reposition in firm stabiliment, in the world, of freedom, liberty, in their entirety of scope and manifestation, coupled with the downfall remediless and irreversible of churchianic absolutism and Christian supremacy in state and school, in government and in society, beyond all question, will be in great measure—though not entirely—due to Spiritualism's potential influence and persuasive voice; for which due meed of

thanks and praise should be, aye, and assuredly will be, gratefully and cordially extended it, amid the joyous acclamations of earth's millions of unenthralled, unshackled freemen, in full possession, at length, of freedom plenary, thorough, of liberty perfect, complete!

24.—Unquestionably, man was intended by nature to be happy, both here and hereafter, and that system of thought, scientific, philosophic, or religious, that is most conducive to real, substantial, rational happiness must be the one best adapted to his mental constitution,—the one to be diligently sought for and correspondingly prized when found. It is an undeniable fact, that Spiritualism confers more genuine, real, solid happiness upon its possessors than all other opinions, beliefs, speculations, and hypotheses combined. A true Spiritualist is indeed a happy person,—happy all the time, happy all over. Thoroughly realizing his own nature and the nature of existence material and spiritual; that, through the circling spheres of immensity, continued progress in wisdom, joy, purity, and love will be his; that all things are right, all things good; that one beneficent power enfolds all universes; that he is as necessary to God (or the whole) as God (or Good) is to him; that, being an integral part of the great whole, without him that great whole could not exist; that, while endless æons roll and cycles of cycles pass, he—the ego, the personality—will ever continue, becoming, æon by æon and cycle by cycle, more Godlike, more Divine, destined, in time, to compass all knowledge, all wisdom, all virtue, and be in truth a very God! Can such a man be otherwise than happy, truly happy?

To such a one the Universe wears a new aspect, all nature appears in different garb, all being responsive to the joyousness and serenity of his enraptured mind; the heavens wear a gladdening smile ne'er seen before, and earth seems robed in silvery sheen and burnished gold! Light-hearted, buoyant, free, cheerful, gladsome, smiling, he wends his way along earth's pilgrim haunts, upsoaring hope ever in his heart, and heavenly aspiration for the better, the nobler, the purer, the wiser, ever in his head, inhabiting a heaven now and here that none can deprive him of, none in the least impair. Though plunged in prison dark, though betrayed by trusted friends, though misfortune attend his every step, though steeped in poverty to the very dregs, though sick, diseased, afflicted, a pauper and an outcast, his heaven abides him still, his happiness substantial is as ever! Such is the happiness imparted to our hearts and souls by Spiritualism's blessed truths.

SUMMARY.

To sum up then, we find the following blessings and benefits attendant upon the path of Spiritualism, each a comfort and a joy to earth's creed-bound, dogma-infested children:—

1.—It proves man's immortality and the existence of the spiritual universe.

- 2.—It destroys all fear of death.
- 3.—It annihilates the dogma of eternal punishment, demonstrating unending progress for all mankind.
- 4.—It establishes the non-existence of Satan and his imps.
- 5.—It overthrows all idea of a vindictive and personal God, substituting therefore the Infinite Spirit of the Universe,—the Totality of Mind and Matter.
- 6.—It posits a rational, common-sense heaven, instead of the absurd theological conception of future bliss.
- 7.—It demolishes the dogmas of vicarious atonement and forgiveness of sin, proving that the full penalty invariably follows every infraction of the moral law.
- 8.—It cultivates our individuality and self reliance.
- 9.—It is permeating Sectarianism with principles of love and amity and will ultimately uproot it in all its forms.
- 10.—It is the deathblow to superstition.
- 11.—It harmonizes religion, science, and philosophy, into one concordant whole, substantiating the universality of law, and the total absence of miracle and supernaturalism from the Universe.
- 12.—It evidences morality to be the only religion, and the utter inefficacy of beliefs or faith.
- 13.—It is thoroughly rationalistic, recognizing Reason as the only guide of man.
- 14.—It proclaims with emphasis the brotherhood of man, and was a potent instrumentality in the accomplishment of the downfall of African slavery and Russian serfdom.
- 15.—It is a persistent advocate of Woman's Rights,—equality with man in all departments of being.
- 16.—It vigorously opposes war and contention, intemperance and unchastity and encourages peace, fraternity, temperance, and purity.
- 17.—It is in full sympathy with all reformatory movements looking to the amelioration of human ills and grievances, such as Labor Reform, Prison Reform, Abolition of Capital and Vindictive Punishments, Social Reform, etc., etc.
- 18.—It is a mighty agent for the relief of the physical ills of diseased humanity, through its many healing mediums.
- 19.—It urges strongly the utilization of the present world, instead of dwelling upon the beatitudes of a prospective existence after death to the exclusion of our paramount duties on this earth.
- 20.—It encourages rational amusements.
- 21.—It comforts with a lasting joy the sorrowing—the mourner, for the loss of departed friends and loved ones.
- 22.—It restrains and reforms those viciously inclined, through their realization of the abiding presence of their spirit-friends, conscious of their thoughts and deeds.
- 23.—It emphasizes the primary importance of liberty in all its manifold relations, including freedom of thought, speech, and action, unimpeded and with full legal protection; and involving the

complete secularization of all civil governments,—their absolute dissociation from all theological tenets and observances.

24.—It bestows upon those realizing its heavenly truths a happiness “unspeakable and full of glory,” surpassing far all other joys combined.

The *cui bono* of Spiritualism is now. I opine, sufficiently established; the foregoing, comprising some of the more prominent of the services it renders to humanity and the world, well attesting its vast utility, its transcendent merit, as a potential reforming influence in society, a puissant intermedium, through which the swift-advancing car of progress, civilization, enlightenment, is mightily impelled along upon its triumphant, resistless march. Little reckes the thoughtless multitude how heavy a debt it owes, and will owe as the ages advance, to the great Spiritual Light just dawning upon the world. Its course is ever onward and still onward to higher glories and vaster achievements, overcoming all obstacles, defying all attacks from determined foes without, withstanding all the odium and obloquy incurred through the perversions and abuses of short-sighted, undiscerning, crotchety, extravagant, and insensate friends within its amplitudinous ranks; from which latter it has suffered much more injury than from open foes, its worst enemies having been those of its own household,—its professed friends and partizans.

Up to this time its progress has been unexampled, startling,—penetrating all grades of society, all forms and conditions of human life, numbering among its friends and advocates such scientists as Wallace, Crookes, Varley, Hare, Flammarion, Wagner, and Butlerow; such philosophers as Fichte, Alcott, Whateley, Senior, and Hoffman; such philanthropists and statesmen as Garrison, Gerritt Smith, Garibaldi, Mazzini, Lincoln, and the Owens; such *litterati* as Massey, the Howitts, the Halls, Trollope, Sargent and Chambers; and such jurists as Edmonds, Cox, Lawrence, and Ladd, each year adding to the already long list of *savants*, intellectualists, and moralists, swelling its rapidly increasing numbers.

Let us, then, prove ourselves worthy of this last, best gift of heaven to man, being careful on the one hand not to defile it with the advocacy or the practice of degrading and demoralizing sensualism, immorality, and license, with which, in the minds of many, it is erroneously associated, and on the other hand to keep it free from all entangling alliances with creedal schismatics of any and every hue, steering clear of the least semblance of theological dogmatism, whether denominated Liberal Christianity, Christian Spiritualism, or what not, no matter how temptingly sugar-coated may be their pills and boluses of incipient creeds and dogmas,—there being no real affiliation, in any manner, between any form of Christian faith, no matter how diluted and attenuated, and the fresh, pure, radical truths of modern Spiritualism.

Purged of its excrescences, purified of its imperfections and short-comings, with renewed and redoubled zeal, this combined iconoclast and up-builder, this conjoined destructive and constructive agent and instrument of earth's regeneration and spiritual revivification, will fill the world with the plenitude of its power, with the amplitude of its beneficence, and with the grandeur of its wisdom, until none can be found so ignorant of its illimitable purposes and destiny as to enquire SPIRITUALISM—*CUI BONO?*

SONG OF THE HEART.

BY PHOEBE CAREY.

THEY may tell forever of worlds of bloom,
 Beyond the skies, beyond the tomb—
 Of the sweet repose and rapture there,
 That are not found in the world of care;
 But not to me can the present seem
 Like a foolish tale or an idle dream.

Oh! I know that the bowers of Heaven are fair,
 And I know that the waters of Life are there;
 But I do not long for their happy flow,
 While there burst such fountains of bliss below;
 And I would not leave for the rest above
 The faithful bosom of trusting love.

There are angels here; they are seen the while
 In each love-lit brow and each gentle smile;
 There are seraph voices that meet the ear,
 In the kindly tone and the word of cheer,
 And light, such light-as they have above,
 Beams on us here from the eyes of love!

Yet, when it cometh my time to die,
 I would turn from this bright world willingly;
 Though, even then would the thoughts of this
 Tinge every dream of that land of bliss;
 And I fain would lean on the loved for aid,
 Nor walk alone through the vale and shade.

And if 'tis mine, till Life's changes end,
 To guard the heart of one faithful friend,
 Whatever the trials of earth may be,
 On the peaceful shore or the restless sea—
 In a palace home or the wilderness—
 There is Heaven for me in a world like this.

[Written for the SPIRITUAL OFFERING.]

THE CLAIMS OF THE AGE ON SPIRITUALISTS.

BY HENRY STRAUB.

THIS IS pre-eminently a utilitarian age. Of every new scheme or project the question is asked, "will it pay?" True, this generally means dollars and cents when the scheme is of a physical nature; but when the scheme is of an intellectual, moral, or religious nature, it means intellectual advancement, moral or social improvement, or higher spiritual attainment.

How often do we hear the remark, "well, if these spiritual phenomena are true, what good will they do?" That is it exactly. Has Spiritualism anything to offer that is more satisfactory than theology? Will its doctrines have a tendency to improve the condition of mankind? Will it aid in the solution of the great social problem of the day? These questions are legitimate, and Spiritualists will see at once that they have work on hand, and that they must fit themselves for performing it. It is not enough for Spiritualists to be able to show that they are just as industrious as other people, and that their morals are, at least, no worse than those of church members.

Old theology is yet, to a great extent, incarnate in the institutions of our time. It has its rich churches in every city and town; it controls the wealth of the world and occupies the highest social positions. We sometimes murmur because Spiritualism does not make more progress among the leading scientific and theological minds who control public opinion. But this is natural, and perhaps all for the best. These minds occupy a position that they can maintain only by conservatism, and should they, especially the clergy, embrace Spiritualism, they would, more or less, prostitute its principles by compromising them with the institutions of the past. For ages Republicanism struggled, wading through seas of blood, to establish itself among the monarchical institutions of the Old World, and failed; but in the wild forests of America, far away from the blighting influence of European despotisms, it took root and flourished, and is now a controlling power among the nations; so, the radical principles of Spiritualism cannot take deep root among those classes whose social and financial positions are more directly under the shadow of old theology. Consequently it is among the humbler, industrial classes that Spiritualism has made the most progress. With their strong common sense less prejudiced by the pride of opinion and aristocratic feeling of the more cultured classes, they readily accept the new philosophy, and furnish it a home in the days of its infancy and persecution.

But it must also be admitted, that many of them are too credu-

lous and wanting in that mental culture and scientific knowledge which is necessary for the mature growth and development of Spiritualism into that system of universal philosophy, to which it is destined by its very nature.

Spiritualism is not only a series of phenomena that demonstrate immortality, but, by banishing supernaturalism from religion, and bringing the entire universe, both physical and spiritual, into one domain of law, it becomes all-comprehensive, and is at once religion, science, and philosophy.

As such its true advocates cannot be persons of one idea. They cannot be indifferent to any movement that has for its object the elevation of man. Hence the true Spiritualist labors in all fields of reform—health reform, temperance reform, land reform, labor reform, woman's rights and man's rights in all relations of life.

Especially is the true Spiritualist a close student of Nature. This is his Bible, the Divine authenticity of which cannot be doubted. Of course, he cannot be an original investigator in all branches of knowledge, but he can be acquainted with all the important discoveries of and conclusions of science, knowing that there can be no contradictions between his religion and science as there is between Orthodoxy and science. True, Tyndall and other scientific men have treated Spiritualism with contempt; but this is no reason why we should not welcome their discoveries, for they all tend to establish the religion of Nature and Reason.

One reason why many cultured minds reject Spiritualism is because of the absurdities and credulousness connected with it. It is we ourselves who are much to blame for this. Much of our literature is too sensational and uncritical. Many of the phenomena, especially the materializations, are so astounding and so uncritically reported, that scientists have no confidence in them. We should never report an extraordinary phenomenon without having subjected it to as critical a test as the scientist applies in his investigations. If Spiritualists would all do this, Spiritualism would soon be placed upon a basis so firm as to command the respect of all critical minds. We must not wait for scientific men to do this work for us; we must do it ourselves. The age demands this of us. And not only this; but it demands that by literary, scientific and philosophical culture, and by engaging in all reforms and instituting others that are not yet thought of, we should place Spiritualism in the very front rank of all religions and philosophies to which it is entitled by its nature.

WE may search in vain the Roman history before Constantine for a single line against freedom of thought, and the history of the Imperial Government furnishes no instance of a prosecution for entertaining an abstract doctrine.—*Renan*.

[Written for the SPIRITUAL OFFERING.]

A FEW STRAY THOUGHTS.

BY JOHN WETHERBEE.

MY EYE accidentally falls on "THE SPIRITUAL OFFERING" for December, full of well written articles by familiar and unfamiliar names; I would not be ashamed of seeing my name in their company, I dare say I am with them like an invisible spirit, but I mean autographically. I am at no loss for interesting subjects; but what shall it be, that can be done up brief and touching, doing me good and not damaging the magazine in question? My eye fell accidentally also on a sheet of paper that dropped from one of my pigeon-holes, it is the copy of a letter I sent not long ago to the Dean of a neighboring University in reply to a notice informing me that my son was absent too frequently from prayers. Perhaps I can write a few words that will answer for a setting and then bring my answer to the Dean to the front, and the whole prove to be a short, readable article, that would not hurt a page in the magazine even if it should prove like Pecksniff's horse, more of a promise than a performance.

I never could see anything irrational in Theodore Parker's prayers, and the same of Mrs. Richmond's, and so of the prayers on the spiritual platforms generally. But the average evangelical prayer is a very childish one. It does not appear to me as though either however reached the ear of Deity in any intelligent sense, but the effect when sincere and born of the heart rather than the head, was good on the minds of those gathered together in the same way that the singing by the congregation of the old tune and words "Gently Lord Oh gently lead us;" there is no literal sense in the letter, but the spirit and the music of this and thousands of other tunes, tends to harmony of thought. I find no fault with them though it always seemed to me that the effect of the sentiments whether tunes or prayers would be the same whether addressed to Jupiter or Jehovah, or the circumambient air; the effect would be on us who hear the prayers possibly on the spirits, who may be in our environment.

Since I have been a spiritualist prayers seems to be a more sensible act than it used to be, because I feel there are spirits always around us and an invocation brings us in rapport with them. I have sometimes thought it would be better to address them rather than God; but then we cannot pray or rather use the language of prayer, to human beings; it makes no difference whether in the form or out of it. I never like to rudely touch the strings of piously inclined people and if any one feels that Deity is attending to him when he prays, let him pray

"Where ignorance is bliss
'Tis folly to be wise."

My own and only attempt is simply to talk to myself or to the spirit friends around me, as if they like myself were common sense people, and I guess they are. I never hear sung the tune and these words associated with the tune

"Vainly we offer each ample oblation,
Vainly with gifts would His favors secure ;
Richer by far is the heart's adoration .
Dearer to God are the prayers of the poor,"

but what I feel better, following it up I can get quite exalted in my feeling, and fit for good work that is inspired, and yet in the letter of that verse where is the truth or the sense, who knows anything about what is richer or dearer to God, either in this world or the other ?

With some such feeling on this subject as I have tried to express I received the College notice. The following reply seems to me was tolerably honest at least.

"Dear Sir: I have received your notice of my son's short-comings at morning prayers, but not with the regret that I would if his short-comings had been in the department of either morals or studies, except the fact that it has put the faculty to the trouble of informing me. My opinion is the age of prayers is going out and the age of action is coming in believing with the "Ancient Mariner"

"He prayeth best who loveth best,
All things both great and small.
For the dear God who loveth us
Hath made and loveth all."

I should be very sorry if at any meeting in the "Department of the Interior" that is, the Celestial or Heavenly Government, that any deficiency of duty to the Great Unknown had been noticed; but having as good authority as any one else that prayers in the ordinary are a drug in that market and that a well ordered life and a godly conversation is the acceptable offering in the department referred to even if unaccompanied by any formal or informal invocation uttered by himself or by some expert appointed for the duty, there is no serious harm done.

I shall however admonish my son to conform as far as he can to the customs of your University, and while feeling sure there is no admonition from a Heavenly source I shall hope he will, and advise him to make his short-comings in this trifling matter, as few and far between as possible.

Hoping this will be construed as my individual expression and as no reflection upon the discipline of the University of which you are the Dean.

I remain,

Yours Truly."

Wherever I am I always like to hoist my flag and own up as

one of the Spiritualists and I like also to be equally square in all other matters and it seems to me that is the mission of spiritualism, to make people honest, and to eliminate hypocrisy out of men's life, it must be so, when it is recognized, that we are surrounded by such a multitude of invisible witnesses.

Boston, December 9, 1877.

[Written for the SPIRITUAL OFFERING.]

LIBERAL CAMP MEETINGS.

BY W. F. JAMIESON.

IN THE December number, the SPIRITUAL OFFERING struck the key-note of our success.

"This reminds me:" While in the East Bro. Anthony Higgins and myself held a successful "infant" Camp Meeting lasting two days. Swings, boating, beautiful grove, sea-side, etc., etc., made the occasion all that could be desired. We had an admission fee. This is a business-like plan, far preferable to the old church method of "passing the hat." "Taking up a collection," though usually termed a "religious exercise," is too near kin to beggary. I think Spiritualists generally share this feeling. Camp Meetings, therefore, in order to success, should be managed on strictly business principles.

It would afford me pleasure to join you in a Camp Meeting movement.

The last of August and fore-part of September is your leisure time. This climate is so salubrious that I would be glad to spend another season in its balmy air. This great Southwest is a rich soil for Liberal seed. The people appear to be frank in disposition, fearless in expression, genial in manner. A better region for the reception of Liberal Spiritualism is seldom seen. A Camp Meeting with speakers and officers of experience would afford thousands an opportunity to hear our glad news. We propose to carry Northern Wisconsin on just this plan, by a three weeks' Camp Meeting, next July and August.

It is fully time that we *work* in this cause as if we meant to do something for free thought in *this* world.

Let us proceed on the broad-gauge plan: have Liberal speakers representing all types of free thought.

Come, friends, you that were mentioned by name by the OFFERING, shall the Southwest have the benefit of your joint labors? Speak out, and let the best be known!

SPRINGFIELD, Mo., Dec. 18.

THE SPIRITUAL OFFERING.

PUBLISHED MONTHLY.

D. M. FOX & NETTIE PEASE FOX, - - - EDITORS.

TERMS OF SUBSCRIPTION:

One Year,	\$1 25
Six Months,	75
Single Copies, sent postage paid,	15

Remit by P. O. Order, or draft.

Address, SPIRITUAL OFFERING, BOX 806, SPRINGFIELD, MO.

SPRINGFIELD, MO., JANUARY, 1878.

Everything appearing in this Magazine is original unless otherwise credited. The Spiritual Communications and Answers to Questions are dictated to an amanuensis by a Spirit, through the mediumship of Mrs. Fox.

CHRISTIAN SPIRITUALISM.

VERY NEW Religious Movement attracts a class of persons who are not fully emancipated from pre-conceived opinions; they are in the chrysalis state, anxious to receive the benefits to be derived from the revelations of the present, yet unwilling to relinquish the cherished idols of the past; they unhesitatingly follow the guide who keeps in sight of old land marks and willingly partake of the new wine, if poured from old bottles. Thousands of Spiritualists are in this transition state; they assert that Christianity and Spiritualism are one, that the Bible teaches Spiritualism. Christianity has become so interwoven with their thoughts as to impart its coloring to every important subject. It has so blurred their vision, they fail to perceive that the distinguishing characteristics of modern Spiritualism are in direct opposition to Christianity. We have no words of condemnation for the neophyte, nor would we question the right of any one to call himself a "Christian Spiritualist," but we do protest against the attempt to designate Spiritualism as a Christian movement, and believe if the facts of the one, and the dogmas of the other are contrasted, no bond of union can be found.

Christianity has certain dominant principles or essential elements which constitute its life; upon their integrity depends the perpetuity of its religion. Connected with these principles is a heterogeneous accumulation of facts, ideas and fables, constituting the non-essentials of Christianity.

It is only facts and principles that should be contrasted. They embrace in their far reaching sweep the essential characteristics of the religion they represent. It is asserted by Christian Spiritualists, that many existing dogmas did not form a part of primitive Christianity, they are the work of designing priests, and by them interwoven with the pure teachings of Jesus; that the Church has misunderstood and misrepresented him whom they profess to follow; and they ask Spiritualists to recognize him as their "leader;" and his moral ethics as harmonizing with the sublime revelations of the New Dispensation. Should receivers of the grandest revelation the world has ever known go back through the ignorance, bigotry, and superstition of eighteen hundred years, to find one who is intellectually and morally prepared to lead the great religious movement of the Nineteenth Century? Are there not others who could with equal propriety be accepted as "leader?" Did not the golden light of great moral truths flow through the illuminated soul of Thales, Confucius, Socrates and many others who lived ages before the birth of Jesus, and in the Centuries that have passed since his death has there been no progress in morality, no life more perfectly rounded out, empearled with world-lifting thoughts, noble deeds, and whose death has left a heritage of truth, liberating millions from political, social and religious bondage? Do Spiritualists ask for a demi-god to stand between them and the Over-Soul of the universe? Is the cherished idol of old theology to be torn from its bloody altar and enshrined in temples dedicated to Humanity? No, Spiritualism did not leave the star paved courts of spheres supernal to trail its shining garments through the musty tombs of antiquity.

Without a creed, with no "leader," unaided by organization, Spiritualism has successfully met scientific investigation, and kept at bay the army of theological bigots who have ever barred the path of human progress. Its integral principles contain a constructive unitary power embodying a corrective for its seeming anomalies. Spiritualism teaches self trust, warns against all at-

tempts to dwarf the spirit by limitations which retard its normal growth. Its intense individualism must certainly dispel all thought of its ever accepting a "leader." But, what is there in the teachings of christianity that can be correlated with Spiritualism? Jesus says, Luke 22: 36, "But he that hath a purse let him take it, and he that hath no sword let him sell his garment and buy one." He charitably (?) exclaims John 15: 6, "If a man abide not in *me*, he is cast forth as a brand and is *withered*, and men gather them and cast them into the fire and they are *burned*." Again, Luke 14: 26, "If a man come to me and hate not his father and mother and wife and children and brethren and sisters, yea his own life also, he cannot be my disciple." Practice this unnatural dogma and all affection would be annihilated. Luke 12: 49-51, Jesus says: "I am come to send fire on the earth and what will I if it be already kindled? Suppose ye that I am come to give peace on earth? I tell you, Nay, but rather division." Mark 16: 16, He says "He that believeth and is baptised shall be saved, but he that believeth not shall be damned." Belief depends upon evidence; Spiritualism never condemns, certainly no one should be damned for honest doubt. Mat. 6: 25, 26 we are told, "take no thought for your life, what ye shall eat or what ye shall drink, etc." Carry this doctrine into practice and utter degradation and misery would be the result.

After the crucifixion, Paul, the champion of Christianity, unhesitatingly declares, 2d Cor. 11: 8, "I robbed other churches to do ye service." He says Rom. 3: 7, "For if the truth of God abounded through my lie unto his glory, why yet am I also judged as a sinner." Again 2d Cor. 12: 16 he says: "Being crafty I caught you with guile." Fine morality this! Gal. 1: 9, we find the following: "As we said before so say I now again, if any man preach any other doctrine unto you than you have received let him be *accursed*. This infamous dogma lit the fires of the Inquisition and reddened the Christian Church with the blood of millions of its victims! To-day it would tear the star of religious liberty from our national flag; yield this "government of the people, by the people, for the people" to a heavenly "leader," whose minions would delight in carrying out the precepts of their heavenly king. Good angels forbid that Spiritualism should ever clasp hands with the Christian Church, the great foe of human progress, liberty and justice.

THE PHANTOM FORM;

 Or, Experiences in Earth and Spirit Life.

CHAPTER IX.


WHEN EUNICE had finished the recital she seemed much exhausted and at once retired. But there was little rest for her: all night she tossed and moaned in her uneasy, broken slumber; seeming to live over again the terrible scenes through which she had passed, and morning found her feverish and drowsy. I left her alone while I went to attend to the duties of the day. On my return at noon she was no better and I procured the attendance of a friend to remain with her. In the evening she had failed so rapidly I sought medical advice. Day after day, and week after week she was prostrate upon a bed of suffering, unconscious of the anxious faces and aching hearts that watched over her. At last the crisis was passed and she was out of danger. That night my mother and Lillian came and stood by the bed of the sufferer. They seemed to be imparting strength and vitality to the exhausted one. My mother presented a cross of jewels surrounded by small sharp thorns, she said: "My child you must wear it. I would that I had power to tear away the thorns that the brightness and beauty of the gems they conceal might adorn and glorify your life. But my darling child, it is only through growth that you will learn their significance and value. Each little jewel represents a great principle and you are no better prepared to receive and appreciate their worth, than the soil that is covered with weeds is prepared to vitalize the golden grain. Sharp, and to you terrible experiences must weed out the errors which spring from educational bias, and in the calm that will follow the fierce conflict to which I refer, will come the revelation of truths whose light has but just entered my soul. Shrink not, faint not, when the darkest hour arrives; one by one the thorns will fall, and the cross grow lighter and brighter until you can lift your heart in thankfulness, and praise God for the trials which shall be as teachers. Eunice will be restored to health, but she too must drink of the cup of bitterness. My child, this knowledge would sadden my spirit if I did not know it to be the only way through

which your life can be unfolded and a faint glimpse of truth presented, which will be handed from one to another, growing stronger and clearer year by year, until it shall strike the chains from millions now in slavery. I know you do not comprehend my words, but the time is not far distant when they will be clear. My child it is grand to suffer, that others may be lifted on to a higher plane of life. It should be inspiring to realize that your sorrows are opening the door through which millions of captives may escape. Be of good cheer you are guided by the wise and good and your mission is a noble one, farewell."

The musical voice died away and the bright form faded from my sight. I had been intensely conscious while receiving the communication, not one word was lost, and yet I could draw no meaning from what she had said, save that I was to suffer for the good of others. Weary as I was, I admit that the words were not calculated to inspire or refresh my spirit. I had expected a visit from Mr. Lawson but it had been deferred on account of my sister's illness, and now that a change had come I hoped that he would soon be with us. Eunice improved rapidly and was soon able to sit up and converse. All my savings had been exhausted during her illness and I was glad to have had the privilege of thus administering to the wants of one so dear to me. I had not told her of my engagement, but intended to do so as soon as her strength would permit. Time rolled on, the holidays were fast approaching. Eunice could now go from room to room and gave promise of full restoration to health. Never had she been so affectionate and beautiful as now; there was nothing she would not have done for my happiness, and in the sunshine of her pure sweet devotion my soul grew strong, and I thanked God for the angel whose presence blessed my life.

It was a clear cold night in December, Eunice and I were seated by the glowing fire; a package of letters lay upon the table, and I was about to open the secret door of my heart and let her gaze upon the idol enshrined there; I had brought the letters that they might give her a glimpse of Mr. Lawson's strong, clear mind, and the noble impulses of his heart. When I was about to begin the recital a gentleman was announced; judge of my surprise to find myself face to face with the object of my thoughts. Mr. Lawson greeted me kindly and bowed to Eunice in his usual dignified manner. He conversed cheerfully, explained his unexpected ar-

rival by saying that not being able to remain to as late a day as anticipated he had come earlier, in order to lengthen the time.

What a delightful evening! I look^d back to it now as we look back to the innocence of childhood. Eunice soon grew weary and retired, then Mr. Lawson spoke of her as being the most beautiful person he had ever seen. I was delighted and thought how happy we should be with her to brighten our home. Marriage day was fixed for the first of June; my school was to be given up at the holidays, the intervening time to be devoted to rest and recreation; so said Mr. Lawson. Anticipating this request from him I had arranged to teach private classes and in this way meet our expenses. Mr. Lawson spoke of my weary and worn appearance, said I must have been greatly overtaxed, "now while I am here," he continued, "I will relieve you of the charge of your invalid sister. "I thanked him for the interest he manifested in Eunice and requested him to enliven her lonely hours while I was in school. He expressed the pleasure it would afford him to read and converse with Eunice a part of each day. Even then something like a shadow fell over my heart at the lack of warmth which could be felt rather than expressed.

Days lengthened into weeks and still Mr. Lawson remained with us. Eunice had greatly improved, her eyes were brilliant and her cheeks glowing; when he read or conversed she seemed to feast upon the rich mellow voice, but when conscious that his eyes were upon her she would shrink and tremble like a frightened child. He too, attracted my attention by his cold and almost freezing manner to Eunice and at other times by an impassioned earnestness and depth of feeling which seemed to carry him beyond the power of control; all this I saw, yet dreamed not of the true cause. The first of February my betrothed left, left me with tearful eyes and burning cheeks, but with a happy heart in anticipation of his return in the sweet month of May, when he was to remain until the time of our marriage. He left Eunice cold and white as marble. A silent clasping of hands, her only farewell. I reproached her for not even looking at him who had been so kind to her and done so much to bring back the roses of health. Her only reply was to put her arms around my neck and kiss me in an earnest and impulsive manner, saying; "Oh Emily! if my life could add to your happiness I would willingly pour the last

drop of my hearts blood at your feet!" She then glided away and I did not meet her for hours.

The following evening as Eunice was reading aloud, and I with half closed eyes was enjoying bright visions of future happiness, she suddenly closed her book and asked: "What is the strongest proof of love?" Without raising my eyes I answered to give life for its object. As the words passed my lips I was conscious that the room was filled with a white, misty vapor through which bright, ethereal forms were moving. One whose noble bearing and majestic mien filled me with awe drew near. Brushing aside the fair hair from his high broad brow he calmly said; "Life is filled with golden opportunities! cherish and hold sacred this priceless gift. Love is immortal! it buds on earth and blossoms through eternity; that which dies, changes, or is renounced, is not love, only its semblance. Love blesses all who come within the sphere of its influence. It is a part of the spirit, it knows its own; vast spaces may separate the outer forms but loving spirits cannot be parted; dark waves may roll between, and insurmountable obstacles hedge the way, yet spirit calls to its own, and neither time, distance nor circumstances can prevent the ultimate and perfect union blessed by the presence of the angel, love. It is nobler to live wrapping round the spirit the pure bright garments of untarnished affection, waiting for the unerring hands of destiny to restore your own, than it is to shrink and die, depriving society of the fragrance and noble example of a soul living in the full assurance of a union with that other soul which is its true and only counterpart. Love, suffer if need be, but live exalted glorified by the consciousness that however remote the loved one may be, however insurmountable the obstacle may seem, your spirit can bridge the chasm and hold sweet communion with the one who waits to receive his own. Love is the glory of heaven, it is the brightest jewel in the crown of angels! cherish it, and to it dedicate your life!"

Slowly the mist rolled away and the bright forms faded from sight. Looking at Eunice I saw her face bright with a beauty indescribable, a calm, sweet restfulness seemed to have become a part of her being. "O it is glorious!" she exclaimed, "glorious to know this!" She closed her eyes and sat in a quiet dreamy state from which I did not attempt to arouse her.

The communication produced a wonderful effect upon Eunice; she seemed to stand in the door of paradise; a peace which I

could not then understand folded its white wings over her spirit. She devoted much of her time to the study of music, in which she was ambitious to become proficient. A few days after receiving the communication, Eunice asked my opinion of the communication saying: "Would you be satisfied to wait and hope; in a word, could you yield your right to Mr. Lawson, believing that eventually you would be united?" No, no, I answered, he is mine! mine by the right of the love that claims him, the love that has made my life to blossom over with beauty, that has warmed and cheered my cold, desolate existence; mine by the hopes he has awakened in my heart, by the deathless love he has called into being; mine by the wealth of affection he has showered upon me, by the vows he has breathed, the pledges he has made; mine by all the laws of God and soon to be so by the law of man. Renounce quietly, yield all this with the sickly sentimental thought that sometime in the unknown future we should meet again, and love as now! No, Eunice, never! If I knew his very soul was poured out at another shrine, I would still claim my right and trust to the deathless devotion of my heart to win back his love. "Do you love him so well?" spoke the tender voice of Eunice. Yes, so well that I tremble for myself should anything break the even, steady current of this beautiful stream! But forgive me for speaking with so much warmth, there is no cause for this serious conversation, sing, darling, sing, and we will forget my impulsive words. You, with your quiet nature can never understand the depth of my passionate love. 433

DR. S. B. BRITTAN.—We call the special attention of our readers to the advertisement of Dr. Brittan in this number. The Professor is well known as one of the most profound and able writers in the ranks of Spiritualism. Many perhaps do not know that the doctor is equally distinguished for success and marked ability in his profession. There is no man in the United States to whom we can more confidently recommend those desiring medical advice or treatment. We are glad to notice that Prof. Brittan will prescribe for patients at a distance. *See the advertisement on cover.*

WANTED.—The first issue of the SPIRITUAL OFFERING (May 1877) being nearly exhausted, we ask those of our subscribers who do not wish to preserve the volume entire, to return No. 1 to us. We will give credit (15 cents) on next year's subscription or remit the money if preferred.

QUESTION.

(One of the questions sent from the audience in Springfield to the Rostrum for answer. Sunday evening, Nov. 4th, 1877:)

Is the beginning of the Spirit of Man as the body, and does it grow to maturity as does the body? All things we know of have beginning, maturity and decay; has our Spirit?

ANSWER.

THE SCIENTIST has traced matter to its essence origin, seen the cosmic ether break into detached masses, and has watched the wonderful process of world formations, yet has not been able to give the origin of the primitive substance. He has traced its laws or modes of action through vast cycles of time, but the Power that impressed matter with its present mode or laws, has ever eluded his search. The Anthropologist has looked over the broad sea of mind, sparkling with its coruscations of thought, seen the white mountains of religious devotion and moral grandeur, without being able to trace them to their cause. He has studied the laws of embryotic life, with its activities, dependencies and wonderful evolutions, and yet still asks when and how did the Spirit enter the human form? The transmutation of what he terms matter into moral power, is, to say the least, irrational. The supposition of a *supernatural* agency is rejected as unworthy the thought of an intelligent being; hence the question remains wrapped in profound mystery, and not until man receives clearer conceptions of matter can he hope to comprehend the Power that controls it. It is only through the knowledge of the evolution of matter that you can arrive at a rational and satisfactory explanation of the appearance of the physical man upon the earth, and only through the evolution of Spirit can you arrive at correct conclusions of the individuality and indestructibility of Spirit. We can trace man's Spirit to the great ocean of Intelligence which has been broken up and evolved through lower forms of life, even as the primitive substance was broken into detached masses from suns and worlds. We know of no permanent individuality except through the human form; it is the highest manifestation of the Universal Intelligence. In man the physical atom reaches its highest stage; but the Spirit takes its first step in the boundless

realm of individualized life; each year it puts forth new powers, displays activities and manifests desires unknown before. When the death of the body is natural, the Spirit expresses itself fully to the last, even then, feeling the quickening of loftier desires and nobler sentiments. There is no maturity or decay for this invisible, incomprehensible Spirit. Like the great Fountain of Life from whence it sprung, it is indestructible and must eventually put all inferior forms beneath its feet. In studying upon this interesting and diversified subject, remember that all outward forms are but manifestations of the Spirit from whom all things emanate. The highest angel cannot trace matter nor Spirit so as to fully comprehend the mystery of their origin, they can only see that the indestructible elements of the Universe are individualized through the laws of the Great Unknown, and that the fingers of time are continually polishing and adding to the power and beauty of the ever youthful Spirit.

LITTLE PEARL.

IT was a lovely morning in June; never had the earth looked more beautiful, the blue sky more serene. The sun had not kissed the glistening dew from the fragrant flowers, nor stolen the balmy freshness of the morning. The birds flitted from bough to bough, making the air melodious with their music; but the brightness and glory of the morning failed to awaken one throb of pleasure in the heart of the lovely, but desponding woman who paced slowly to and fro in the vine-clad arbor leading to her cottage home. All through the long hours of the weary night she had watched by the side of her dying child; her hand had moistened the fevered lips and manipulated the aching head. One by one the attendants had retired, leaving the devoted mother to guard her dearest earthly treasure alone. Faithfully had she watched and carefully noted each change in the condition of her darling child. Not until the light of the morning star was dimmed by the rosy glow of the new born day, did the white lids close over the large, soul-lit eyes, and sweet sleep fold her gentle arms around the fragile form of the little sufferer. Then the good nurse persuaded Mrs. May to seek strength

and vitality in the open air. Gently she kissed the white brow of the sleeper, closed the soft curtains around the bed, and left the child in apparent repose.

For some time she walked restlessly, absorbed by deep and painful anxiety; at last overcome by fatigue, she sank upon a mossy seat. Resting her hot cheek against the cool leaves, she closed her eyes and lifted her soul in prayer. While thus engaged, she became conscious of a presence near her, and looking up, beheld a sight that filled her soul with a thousand conflicting emotions. At the door of the arbor, resting upon what appeared to be a crimson cloud bathed in the golden glory of the morning sun, was her beautiful child, her shining robes of pearly white falling in wavy folds around her delicate form, her loving eyes fixed in unutterable tenderness upon her mother, her little arms extended as if to encircle her neck. With a wild cry, Mrs. May sprang forward, but the beautiful vision faded from her sight; she was alone! Swiftly she hastened to the house and with trembling hands drew aside the drapery of the couch. The beautiful casket was there, but little Pearl had gone to live with the angels.

SPRINGFIELD AND SOUTHWESTERN MISSOURI.

LAST MONTH we announced a change of location, referred briefly to our new home and promised a more extended notice of the city of Springfield and of Southwestern Missouri. Some of our readers in distant States may feel no special interest in a city and country so far from them, others we know are looking anxiously for a country where they can find cheap and fertile lands, a genial climate and the facilities necessary to afford them pleasant homes. Here we have all these advantages, and what is even more desirable and in new countries so difficult to find, a healthy salubrious climate, probably unequalled in the United States. We are cognizant of the fact that thousands of people in the Northern and specially in the New England States, in consequence of reverses in business during these terrible years of depression, are compelled to submit to privations almost unendurable, particularly is this true in the cities where work is scarce and wages at starvation prices. Here they can find rich, rolling prairies and timber lands inviting cultivation, as productive as ever the sun shone upon. Southwestern Missouri has been but little known. Kan-

sas, Colorado and Texas for a few years past have attracted a large share of the public attention; colonies have been formed in the Northern and New England States, and have found in the localities named desirable homes. Here the climate is equally good, the lands as cheap, and only two hundred and fifty miles Southwest from St. Louis. We are indebted to an article recently published in a St. Louis paper, for some of the facts here given as to the productions of the country.

Wheat, corn, oats, tobacco, marvelous sweet potatoes, and all "garden truck," are grown with great success. Wheat runs as high as 45 bushels to the acre, 25 bushels being a fair average. Corn runs from 30 to 80. Vegetables grow prodigally. The crops are always sure; climatic danger is unknown, and grasshoppers have never come here.

This is a great fruit country. Peaches, apples and apricots are safely grown, and the yield is always generous in quantity and delicious in quality. Small fruits of all kinds yield abundantly. There is a great deal of attention given to fruit-growing. Springfield has its regularly organized association of fruit-growers, and they are a power in the land. The market of Springfield now offers as many tempting attractions to the housekeeper as the famous markets of Norfolk and Baltimore—barring, of course, the salt water products.

Before the war this country was noted for fine stock, especially horses. Recently interest in this direction has been revived, and now a good deal of attention is given to stock raising. The climate, grass and waters all favor this industry, and fortunes may be made in raising any kind of improved stock. There is no section of the country that gives more promise or more liberal inducements in this respect than Southwest Missouri.

The mineral resources of Southwestern Missouri have within a few years become noted. We trust that some of our friends interested in that branch of industry may favor us for a future number with an account of the mines in this vicinity, also near Carthage, Joplin, in Christian county, etc.

Land is cheap, improved farms range from \$10 to \$35 an acre. Fine unimproved land from \$3 to \$20. The St. Louis and San Francisco railroad own vast quantities of land all through Southwest Missouri, and their liberal policy in selling has been very effective in developing the country. Their lands comprise the most attractive agricultural districts, and they are now offering remarkable inducements to persons seeking homes in this section. They furnish free transportation to land explorers, and have local agents in every town. It requires a very insignificant cash payment to secure a farm, and time payments are stretched over so long a period that their burden is scarcely felt. Mr. A. L. Deane, land commissioner at St. Louis, has charge of this department, and he is assisted by able local agents in every town. Harwood

Brothers, agents at Springfield, are responsible men, whose representations can be depended upon. Our readers will do well to address these gentlemen for information.

Of this city, the metropolis of Southwest Missouri, a few words may not be uninteresting to our readers in other States. Springfield is 241 miles, by railroad, Southwest of St. Louis, at the summit of the Ozark mountains, 1,500 feet above the level of the sea. The city embraces an area of $2 \times 2\frac{1}{4}$ miles, or 2,700 acres, and contains 8,000 inhabitants. Many private residences are embowered in beautiful natural groves, chiefly of Walnut trees. Its elevation, pure air, pure water, and an enterprising and intelligent people, make it a desirable place in which to live. To the east, south and west, the soil is very rich, producing the finest wheat, corn, grass and fruits. Many merchants and farmers of the immediate vicinity are from Illinois, Ohio and neighboring States. The old Southern element, however, represents a large share of the wealth and intelligence of the city, which, judging from our short acquaintance will compare favorably with any city of the same population in any of the Northern States.

As Springfield is the chief commercial representative of this section some additional facts will serve to indicate the condition of the surrounding country from which it derives its support. Springfield controls a very important jobbing trade. The country, in all directions for fifty miles, is dependent upon this point for supplies, and on the south for 150 miles. All that portion of Arkansas lying north of the Boston Mountains is forced to seek this market. This trade is exceedingly lucrative. *From the South 10,000 bales of cotton are received annually*, besides all other products of this vast region. Springfield is the best outlet, and the natural obstructions in the way of points that might otherwise compete with her gives this city entire control of the trade. *The jobbing trade of Springfield this year will aggregate \$2,500,000.* There are houses here which sell \$500,000 of goods a year. All lines of trade are well represented, as will appear in detail hereafter. Springfield contains about 150 business houses of various ranks, carrying stocks amounting to upwards of \$1,000,000 in value. Nearly all stores are of brick, and very creditable in appearance, as fine as those of any medium city in the United States. The city is growing steadily; improvements are constantly in progress. The country is developing rapidly, and trade is increasing right along. There is no one doubtful enough of the future to predict anything but a continuation of this state of affairs. The country can support a city three times the size of Springfield. Its resources are not half developed. Here is a promising field for capital, and not a chance of failure in any well-directed effort.

The common-school system of this State is liberal, and it has been well developed in this section. The Springfield school

buildings are of brick, well constructed and commodious. Children here have every advantage that could be afforded in any other part of the Union.

The Liberal element here is fully equal to any southwestern city. Spiritualists will find here a permanent organization, meeting twice every Sunday in the Opera House, a large fine brick edifice, which will compare favorably in size, finish or convenience with any west of St. Louis. Liberalists desiring information can address editors of the SPIRITUAL OFFERING (enclosing postage stamps for answer) or either of the following named gentlemen, prominently connected with our congregation. W. H. McAdam, M. K. Smith, Wm. Massey, F. J. Underwood, J. S. Hazeltine, R. M. E. Cooper, or Jno. H. Koch.

THE WEALTH OF THE SPIRIT.

[By permission we extract the following from a private letter, recently addressed by Dr. S. B. Brittan to a well known American poet, who is also a firm believer in Spiritualism.—EDITORS.]

* * * I thank you, my precious friend, for the old familiar voice of unshaken faith, of heroic determination and sincere sympathy which has so often greeted me from the serene heaven of your own loving and hopeful spirit. More than once has that voice spoken to me through the darkness of my outer life, when the smitten heart struggled in the conflict and prayed in spirit out of the sanctuary of some great sorrow. At such times you have ever and anon laid something like a spirit-hand on the jarring chords, and I have been grateful for the gentle ministry of sweet peace and solemn trust to which you were ordained by God's Angels.

The riches that thieves do not steal belong to such as you, and happy are they whose treasures are laid up in heaven. The possessors of great temporal wealth are often miserable indeed. Those who have reached the highest eminences in human pursuits and worldly fame are still dissatisfied; whilst royal princes—the inheritors of crowns and thrones—have been left to die in exile, the victims of treachery and despair. Not on any one—not on all the glittering accidents of mortal life and the fickle fortunes of the world does our happiness chiefly depend. There are higher and purer sources from which the better elements of our real life and daily experience must be derived. Those who achieve the ends of a selfish ambition find at last that the fruits of their labor turn to small dust and bitter ashes in the hand and on the lip.

The chief places of worldly power and public responsibility are perilous places and from the highest men fall the heaviest and the lowest. One can well afford to be obscure for the sake of the

freedom which is never coupled with weighty responsibilities and the cares of State. No man can purchase exemption from the smallest of his ills by the gilded symbols of his greatest power. Feeble may be the arm that holds a scepter and "uneasy the head that wears a crown." How much better to possess and cherish the unfaltering faith and the loving spirit that lift us above the small strifes of selfish minds; that sweeten our dispositions and enable us to discover a loving providence shining through the darkest clouds that overshadow our mortal pathway!

If, my dear friend, we were not born to such a faith, it has certainly come to us and is not the less precious. Indeed, it is all the more valuable if, after the long struggle of an active and laborious life, it proves to be our only or chief possession. It is happily a species of wealth that is not likely to excite a feeling of envy in ordinary minds. Heirs and executors may quarrel over the estates of millionaires, and justice is often violated in the execution of the law. Nothing of this kind can happen to me or mine. My estate, such as it is, calls for no mortal administrator. I shall take it with me and without the slightest inconvenience. It has never anchored my affections here and I am sure it cannot fetter my movements hereafter. Souls with much wampum travel slowly and are naturally concerned about their baggage. Not a thought of this kind disturbs my peace, and when the season comes that shall witness my departure, I see no reason why I may not migrate as freely as the birds. * * *

THE FREETHOUGHT JOURNAL, published at 18½ King street East, Toronto, Canada, is a new candidate for the patronage of Liberalists, containing sixteen octavo pages filled with articles from the best Materialistic writers of the Continent. With several of its editorial contributors we have the pleasure of a personal acquaintance. Of the earnest and successful labors of one we speak specially; a man who stands by the right, as he understands it: "Though the heavens fall." We refer to J. Ick Evans, President of the Toronto Liberal Association, and if we mistake not President of the Freethought Association of Canada. While there are *many* earnest and able workers in the province of Ontario, we are confident the cause is more indebted to this active worker than any other. A few such men will revolutionize, even church and creed bound Canada.

We certainly hope for the success of the *Freethought Journal*; of its permanency we have no doubt. Subscription price \$2 00 per annum. It will be seen by announcement on last page of cover that by arrangement we can furnish subscribers, either in Canada or the States with the *Freethought Journal* and the SPIRITUAL OFFERING, both one year. postage paid, for \$2 50.

EDITORIAL NOTES.

MISS EMBLY KISLINGBURY, Secretary of the British National Association of Spiritualists, recently visited this country, passed several weeks in pleasant association with the Spiritualists of the East, and returned to England in November.

Miss Kisingbury is a woman of culture, with broad and comprehensive views of life and its duties; deeply sincere and earnest in her work. We regret that we could not have met her, for we love to take the hand and bid God speed to our sister woman engaged in philanthropic work. The following are extracts from letters received from her while in this country, the first soon after her arrival:

"Having had the pleasure while on a visit to Dr. Ditson, at Albany, of seeing your periodical, I shall be glad if you will furnish me with a complete set of numbers up to the present date, for the Library of the British National Association of Spiritualists. I shall be happy on my return to England to send you weekly a copy of the *Spiritual Newspaper* in exchange. In our library we have a complete collection of all the literature connected with Spiritualism, in all languages, and we shall be glad to add yours to the number.

"Though I have not the pleasure of knowing you further than through the pages of the SPIRITUAL OFFERING, allow me to express my hearty good-will towards one who is working for the benefit and progress of our movement. It needs our best efforts for its improvement as well as its propagation, and we are glad to hail all workers in the right direction."

Before her departure, while waiting for the sailing of the vessel, Mr. and Mrs. Newton, of the New York Society, kindly invited several Spiritualists to meet Mrs. Kisingbury at their residence, and a pleasant gathering followed. In her final letter to us before her departure, she says:

"I have been very much pleased with my journey to America, and have made many personal friends. I cannot say that I am favorably impressed with Spiritualism *as a movement* here, and believe that more co-operation is necessary to free it from the weight of imposture and immorality which is now dragging it down."

Referring to the pleasant gathering at Mr. Newton's, she says:

"At the request of our host, I gave some account of the mode of our British National Association, and informed those present of the good effect that it has had in protecting the mediums and securing the confidence of the public. From the remarks of other speakers, however, I fear that no further steps will be taken towards forming an efficient organization in New York."

We have not heard from Miss Kisingbury since her return to England, but hope to secure her as a regular correspondent and contributor for the OFFERING. We are glad to know that Eng-

lish and American Spiritualists are being brought into more intimate social relations, confident that mutual benefit will be the result. Spiritual manifestations have been similar in both countries, but differing as we do in mental activities and peculiarities, it cannot be otherwise than that different views may be honestly entertained, not as to the philosophy and phenomena, but upon questions of minor importance and the best method of promoting the cause; hence interchange of ideas and fraternal visits may tend to modify the extremes, perhaps, of each. We have hoped, and rather expect, at some future time, to visit "Albion's" isle, and greet some of its able workers in the ranks of Spiritualism.

WHAT SHALL I DO?—The following letter received some time since was answered privately; but, as it is only one of many making similar statements and enquiries, we publish it in the OFFERING, with a brief answer, thereby giving advice that we hope may be useful to others in like circumstances:

“Editor Offering:

R — S —, Nov. 13, 1877,

SISTER—I take the liberty of writing, what I have to say may be of little interest to you, but to me it is important. About one year ago, all at once strange noises were heard in my house. The bed clothes would rattle very much as if a rattlesnake was in my bed, my little daughter's under clothes would rattle in the same way, and this state of things continued five or six weeks, when I became so terrified that sleep entirely left me, and I had come to the conclusion that there was something supernatural troubling me. I called the neighbors in, and they advised me to consult some one who believed in Spiritualism. We formed a Circle, but only one person had ever been in a Circle before, and I knew nothing of Spiritualism. In a few minutes I was influenced and in a trance-like state, represented a cousin who had died on her way to California. The Circle was probably not conducted right, and little come of it. After it, I was more troubled than ever, I could see lights, and human faces, and was so excited that opiates had to be given me to produce sleep. I have not had the courage to sit since. Some say I am magnetized, others think I am going insane; what shall I do?

Yours Respectfully,

E. W.”

ANSWER:

Perhaps no two persons when first brought under a partial Spirit control were ever affected exactly in the same way, or the attending manifestations the same. This is attributable to differences in organization, mental conditions and external circumstances. Notwithstanding these varying organizations and conditions, the directions to be followed for development will be the same to all.

In the case we have before us, either the lady or her child, perhaps both, are highly mediumistic, and with care and earnest endeavor, may become useful instruments for good. In all such cases we advise the party to consult if feasible some Spiritualist of experience, also sympathetic friends in whom perfect confidence

is reposed; organize a circle of not more than five persons, harmonious, earnest seekers after truth. Meet at stated times, and with strict punctuality, each member occupying the same position as at first unless otherwise directed by impression of the medium. After the formation of the circle avoid as much as possible all change, and the introduction of new parties. Be cheerful, even mirthful, rather than cold, sad and gloomy. If some unexpected and strange manifestations occur, be calm and quiet; too much anxiety and excitement often so affect the partially developed medium as to prevent the spirits from producing orderly manifestations, mental or physical. Should manifestations occur, do not publish it, thereby causing excitement in the outer world, concentrating the thoughts of the community, perhaps its bitter opposition upon the circle and its now extremely sensitive medium. On the other hand, if favorable results are not speedily obtained, do not be discouraged, persevere; we have known the most earnest seekers sit for months before obtaining satisfactory manifestations.

We have thus given briefly a few general directions for the formation and conducting of Spiritual Circles. Instrumental and vocal music are great aids to the Circle, tending to harmonize and aid in development. Other suggestions of minor importance could be given, but which will readily occur to the earnest and thoughtful seeker. Let no one seek the wonderful power and gift of mediumship except from the purest, highest motives, and with an earnest desire to accomplish good, and let no one visit the circle room from mere curiosity or amusement. This choice and heavenly gift of mediumship has been too often degraded by sordid minds, and the garments of the angel dragged in the dust of earth. Seek for the highest good, and the Circle may prove a bethel to all, and if rightly conducted all may realize,

What holy peace, what quiet cheer,
 Those silent angels bring!
 Rejoicing in their ministries,
 Our souls vault up and sing.
 We see the beauteous summer land
 With bowers of fadeless green,
 And melting hills and banks of flowers,
 With singing streams between.

SPECIAL NOTICE.

The present number of the SPIRITUAL OFFERING is sent to several persons with whose names we have been favored. *Please read and remit the subscription price, or return to our address the copies sent.* The reading is certainly worth the return postage. New subscribers will be furnished with copies from commencement of volume. If returned please place your name on the margin of cover.

THE SPIRITUAL OFFERING.

A MONTHLY MAGAZINE.

DEVOTED TO THE INTERESTS OF HUMANITY
FROM A SPIRITUALISTIC AND SCIENTIFIC STANDPOINT.

VOL. I.

FEBRUARY 1878.

No. 10.

[Written for the SPIRITUAL OFFERING.]

NEW YEAR SONG.

BY MRS. E. G. PLANCK.

[The following beautiful poem from our esteemed contributor, Mrs. E. G. Planck, of St. Louis, came to hand one day too late for January issue. It is, however, appropriate this early in the New Year, and we devote to it the first page of February number.]

THE OLD YEAR is gone like a voice on the blast—
He has sunk down to rest 'mid the realms of the past ;
And the joys that he brought on his wings at his birth,
Are faded like dew drops away from the earth.

Many changes have fallen, of joy and of sorrow,
Of sunlight to-day, and of darkness to-morrow ;
Like a star each lost moment of sunlight appears,
Though the shadow of darkness has bathed it in tears.

The days that are vanished may never return,
Though the ashes of memory warm the heart's urn ;
And the sunshine and pleasure that gladdened of yore,
Are gone, to return to the spirit no more.

Oh! never may joys that are gone wander back—
Those glittering jewels on life's weary track ;
But the sigh of remembrance may hallow their tomb,
And the twilight of memory lighten the gloom !

The New Year has come like a boat on the wave,
Gaily borne by the billows along ;
The wild winds of winter despairingly rave,
But the rose-tinted barque in the waters doth lave,
While hope gaily sings a blithe song.

In the distance afar is a green, sunny isle,
 Like an emerald set in the sea;
 It is decked with bright flowers, while many a smile
 From a golden-hued band of sweet visions, the while
 Is playing on blossom and tree.

'Tis the Isle of the Future—in beauty it gleams
 'Mid the cloudlets of fancy afar;
 Each joy from the half-opened portal that beams,
 More radiant and bright in the dim distance seems,
 Than the azure-robed night's fairest star.

Then away to the barque, as she skims o'er the tide—
 To the Isle of the Future away—
 O'er the billows in safety we'll merrily ride,
 While onward our boat o'er the ocean doth glide,
 Her silver oars gemmed with the spray!

[Written for the SPIRITUAL OFFERING.]

MONEY.

BY J. S. LOVELAND.

THE LEVER of our present material progress is Money. The writings of editors, to say nothing of the numerous works on political economy, the speaking of orators, the legislating of Congresses and Assemblies, all go to prove that the problem of Money is uppermost in the minds of the actors upon the present stage of being. And, if confirmation were needed to more fully demonstrate this position, it would be furnished in the every day conversation and conduct of the masses.

The anomalous condition created by the vast expenses incurred in the late civil war presents a problem which our wise legislators cannot understand. Their ignorance, however, is, if possible, more than matched by their egotism. To judge by their speeches, nothing can be more simple, or more easy of adjustment; and yet no final settlement of the question is reached; nor will there be, until it is discovered that there must be progress in finance as well as in other matters. Until it is conceded that a scientific solution can be given; and, as a result, such solution be sought in accordance with the rigid methods of science, we shall continue

to flounder about in the uncertainties of ignorant experimentalism, shadowed by the prejudices of the past. In the meantime it behooves those who have studied the problem, and penetrated beneath the crust of the subject, to throw what light they can upon the matter. And, it seems to us that the first thing in this investigation is to ascertain

THE ORIGIN OF MONEY.

How came man to use what we call money? There could have been no money, no conception of the idea, till there had first been commerce, or traffic. The first traffic was, of course, simple barter, or the exchange of one thing for another. Time soon created conditions where this could not be done, and the jewels and ornaments of the primitive man were used as an equivalent for the goods of his fellow. The expansion of trade growing out of the increasing wants of man, necessitated a more enlarged currency; and to meet that necessity, metal, shells, and other substances were used as money. Thus, money originated, and it shows why metals, like gold and silver, were among the primitive materials of money.

PRIMITIVE MONEY ESSENTIALLY VALUABLE.

This specie, or metallic money, possessed of itself an intrinsic value; for, it was limited in quantity and difficult of procurement. For these reasons, a small amount could be made to represent and measure, as to value, very large quantities of other and more plentiful commodities. It measured the value of other commodities, by the attributed value possessed by itself. Being itself a commodity, its measuring power depended upon its relative scarcity or plenty. Hence, there was, there could be, no fixed standard of value. The first use of the material of money as an ornament fixed its estimated value upon the basis of caprice, just as gems are now valued. It had no real, no scientific basis. It was no representative of labor performed, or of goods produced by the performance of such labor. And, this crude notion of barbarism is the predominant idea of our boasted civilization. Theoretically, it allows nothing but specie to be money, and attaches value thereto in the same empirical, and ignorant way as did the crude barbarism of thousands of years ago. In theory, the money kings of to-day, have made no improvement upon the men of bygone nations and ages. We have still a *commodity money*, subject to constant and incurable fluctuations. Hereafter, we shall

see why the money owners cling so tenaciously to this twin sister of aristocratic despotism.

ITS FAILURE.

But the fact of its being a commodity itself, and very limited in quantity, ensured its final and total failure. The expansion of commerce outstripped the capacity of the metals for a currency, or medium of exchange. There was not enough in the world to meet the necessities of trade. But the same wisdom, which put a stone in one end of the bag to ballance the grain in the other, insisted on keeping up the pretense when the reality had vanished. Paper, in various forms, was substituted for specie, but it was only as a *representative* of money, not real money itself. Prior to the invention of *paper substitute* bank notes, the monarch often debased the coin with baser metal to increase the volume of currency. This, however, was too transparent a swindle, and failed to answer its intended purpose. But the bank bill accomplished the end, and effectually deceived the people. They were lulled to sleep by the specious, though false pretense of a "specie basis" and specie redemption; for their bills embodied a lying promise of specie payment. The potent spell is not yet broken, and men talk and dream of "specie payments," as though it were an easy matter, when no bedlamite ever dreamed more wildly.

USURY.

Money, as we have seen, is a result, a necessity of commerce; is the child of commerce. One of the results of human acquisitiveness, using commerce as a means, is speculation. Out of this as a legitimate effect, has sprung usury, or, as we term it, interest taking. Honest commerce needs no system of usury: it is a safe pursuit. Speculation deals in desperate chances and ventures, and aims at robbery, though under the stolen garb of equitable traffic. Not being the natural child of productive toil, but the incestuous offspring of reckless avarice and miserly greed, the practice of interest taking and giving is strictly germane to its nature. The speculator is the licensed robber of civilization, and has become so respectable that usury, his progeny, is honored both by Church and State, by priest and politician: and it is hard to say which gives the most hearty approval. Consequent upon the legalization and sanctification of this species of robbery, Money has become *the power* of the world. It fixes all values:

and, by means of interest, reproduces itself, or rapidly gathers all values into the hands of the few; and so it will and must do, until the old is swept away and star-eyed science brings in the new.

[Written for the SPIRITUAL OFFERING.]

FRAGMENTARY THOUGHTS.

BY JOHN WETHERBEE.

THINK the indications are very strong that science as represented by its exponents, is on the eve of a change, even "a right about face" in its attitude towards Modern Spiritualism. Not many months since, it may be eighteen, the *Scientific Monthly* said future generations would look upon this *ism* as a foul blot on the nineteenth century. We had occasion to reply, that the truth always in the end prevails, and that future generations would look at the treatment this truth receives from science, as the foul blot of the nineteenth century. I feel very sure that a hundred years hence, when this life's fitful fever is over, and I at my writing table in the "summer land," will not have to reconsider that statement. In fact even now, while the century is in its prime or maturity, the signs of the times all favor what I said, and the *Scientific American* is hardly now in the front as a prophet.

Professor Carpenter, one of the giants of opposition, is treating this subject with a degree of bigotry worthy of a Jonathan Edwards, wholly out of keeping with the rules of scientific investigation, and is losing both his sense and temper. As he is doing his loudest to squelch with his prestige this modern humbug, all fair minded men who belong to the phalanx of science see in his wordy tactics the entire want of logic; that even established scientific truth would not have been established in many cases under his present method of action in his treatment of this great and hopeful truth of the nineteenth century; which has gladdened so many hearts and is bound by the force of its logic to bring back even the Christian world to a living knowledge of a future life in place of their dead faith, which through the scientific and materialistic tendencies of modern thought, has become practically but a grade above atheism.

“Oh! the doubt,” said a reverend consumptive who was nearing the grave. “You doubt,” said I, “who have preached it for the last twenty years, and with Bible in hand have consoled the mourner with its truth?” “Oh! I believe,” said the invalid, “but you know one cannot help doubting sometimes, they all do it; why we, (referring to one or two prominent names of Baptist ministers) in talking of this matter among ourselves, always have accented the ‘if’ and the ‘doubt.’” Alas! what a dreary world,

“When a Christian never sees
The stars shine through the cypress trees,
But hopeless lays his dead away.”

But for the accession of light let into this world by the facts of modern Spiritualism, which has made a connection with Bible records, they twain being one in thought and idea, will give new life to the ancient thought, and in its new dress of rationality, shall gather into its folds the broad-minded as well as the narrow-minded children of men.

I am carried a little away from my point; but I was saying this great and hopeful subject by the force of its logic, which has already honey-combed the church, will in the end establish the Christian religion on a suitable as well as a sure foundation. The new daughter of Zion will hardly know its mother, and still the dividing line hardly be visible, where, so to speak, ancient alchemy left off and chemistry began.

How melancholy and pitiable Prof. Carpenter appears in his method of assailing Messrs. Crooks and Wallace, recognized as his equals, if not his superior, in the councils of science, because they, pursuing the subject in the true scientific method, have found in it a truth and have come to its defence as is their duty bound as scientific men. I do not propose in this fragment to give the history of this late discussion, which has bred antagonism among the members of the Royal Society on the subject of Spiritualism. Our psychological friend Buchanan has written elaborately on that subject in the *Banner* as well as in the *Popular Science Monthly*, and in a masterly manner, and the articles by him and the distinguished men assailed in the literary and scientific magazines have been a feature in them, and anybody can see whose head is level, that the Spiritualists or Spiritualism is ahead in the discussion as it is in the truth. I think from these and other signs of the times that Spiritualism, as I have said,

will necessarily be recognized by science as founded in fact, that there is a psychic force in nature, that has a sphere of its own, and is as worthy of attention and study as the sphere of matter, which seems to be in the opinion of some savans, as the whole of man or the whole of the universe, when it is only half and the subordinate half.

I am sometimes astonished how little, often wise and bright people know about a subject, that they through prejudice, attempt to criticise. Very few newspaper writers are more quoted than Moncure D. Conway, one of the exponents of free religion. He writes with a sharp and sensible pen, but when he touches Spiritualism he nods every time. He is a fast witness against it, puts on his boots slowly to correct his mistakes, in fact he has never been known to own up to a fast mistatement on the subject when proved in one. So with all his brightness I am disgusted. He never considers a favorable point worth stating but can state the reverse whether reliable or not, and does his best in word painting to make it reliable. In his late correspondence with the *Cincinnati Commercial*, he comes to the rescue of Prof. Carpenter as he did Lankaster in the Slade matter, but his argument is hardly worth referring to—but one would think these wise skeptics thought they had possession of all the fertility there was in the world, and that Spiritualists, high and low, simply “opened their mouths and shut their eyes and so got wondrous wise,” when, as far as my experience goes, and it goes a great ways and is twenty years old, the care and shrewdness manifested by skeptics pale by the side of the Spiritualists to detect fraud. I have no patience with these people who think nobody has any eyes but they. At the close of the Conway article referred to, he wonders why (speaking of Crooks and Wallace) they don't make a few tests, why they never think to try “when tables are to be moved to paste paper securely around them to the floor, or see through locked doors, if things too large to have been brought in concealed in dresses can be imported; try whether writing can be produced inside two slates securely locked together with only a bit of pencil between them, or whether a writing medium can write with an opaque screen between their eyes and the paper. When either of these things can be done they will be veritable and some headway can be made.” Mr. Conway don't seem to know that all these four things have been done over and over again. I do not know

as I can speak positively of the table being pasted to the floor with a strip of paper, but I once suggested that Prof. Mapes, a plump little man, to get on the table that had lifted itself, and it added more than the strength of paper, and the table rose just the same, and did also when it was, table plus Mapes and plus Wetherbee. I have seen within a month a pencil untouched by any human being, write on a piece of paper and something opaque between the eye and the act. I have seen produced by flower mediums in closed rooms, under test conditions, sizable plants with roots and dirt that certainly would be very inconvenient if smuggled in any ones dresses. Now as to the locked slate. I sat with Watkins within a few weeks, bought new slates, carried them to his room and shut and fastened them as directed by Conway and never away from being under my hands and eyes, room very bright, nobody in the room with me but the medium, and he never even touched the slates. While thus laying secured under my two hands and flat on the table, I heard the bit of pencil inside write, and when it ceased I opened the slates and on one of them was a plainly written, intelligent and appropriate message, filling up the whole side of the slate and signed by a deceased friend of mine whom the medium did not know. I mentioned this to my friend Epes Sargent and he went and duplicated the sitting and our accounts have been printed and people who know me believe me, and those who don't know me and don't believe, so much the worse for them. My friend and minister, Theodore Parker, would have believed me, and if Mr. Conway does not believe my testimony it is because he does not know me. But I am not writing to convince him, but to show that Spiritualists have thought of all these little things, and have acted on the thought, and many other things also which have not been *Conway'd* to the world.

I do not consider Spiritualism a religion any more than Geology is. It will modify religion as geology and science in general has. It never disturbs me if the Spiritualists do not have large meetings in testimony of its truth like the sects of Christendom. In my city there are not so large meetings as there were ten years ago, but I know there is three times as much modern Spiritualism as there was then, now in this city. The Christian Church is full of it. Every Sunday Spiritualism is preached from Christian pulpits labelled something else, but the truth is truth, with or with-

out a setting. Every funeral I attend the minister, to be sensible and tender, steals his thunder from the current Spiritualistic thought, and nothing else is a balm to the mourning soul. Secular literature is full of the under tone of modern Spiritualistic thought, and though temples are not erected as often or as numerous as the devotee would wish, it matters not, the Christian temples are waiting for us. Already they are ankle deep in the *ism*, and the time is not remote when the simple fact, which is the bottom thought of modern Spiritualism, (the fact that the conscious life of the man survives the death of the body and in that existence can communicate and influence more or less the denizen of earth) will be accepted as Christian teaching by the Church, and its effect so far has been to rationalize its thought; and when it has had its full effect the Church will be, as it is not now, "a thing of beauty," and in its newer and better life, "be a joy forever."

[Written for the SPIRITUAL OFFERING.]

IS JESUS THE SPIRITUAL LEADER OF MANKIND?

BY WILLIAM EMMETTE COLEMAN.

[Fort Leavenworth, Kansas.]

CHRISTIAN Spiritualism is based upon the spiritual leadership of Jesus Christ, his life and teachings being the standard for our illumination and guidance; which claim of superiority in spiritual beauty as regards his life, and of super-excellence in the wisdom and comprehensiveness of his teachings, upon examination is found to be thoroughly fallacious, an unwarranted assumption, and only held by those unacquainted with the precise facts in the case,—those who have failed to probe the subject to its inmost depths, but have been content to drift with the tide, sail on the popular current of Bibliolatry and Christ-worship. Whether called evangelical or liberal, Papist, Unitarian, or Christian Spiritualist, the foundation of every phase of Christianity is the same,—unreasoning, implicit belief in the scattering and conflicting accounts of Jesus, his sayings and doings, contained in the New Testament, with a blind adherence thereto, assenting to the same with no clearly defined or positive grounds for so doing, founded in human

reason, independent of educational and prepositional predilections.

Christianity, then, "looking unto Jesus the author and finisher of the faith," is "cribbed, cabined, confined," fast-bound to the past, dim, distant, dead, deriving its sustenance from the fragmentary narration of supposed occurrences in Asiatic deserts, Galileean highways, and Judean thoroughfares; while Spiritualism is all aglow with juvenescent action in the ever-living present, letting "the dead past bury its dead," and, leaving behind the superstitions and prejudices that do so easily beset it, "presses toward the mark for the prize" of pure spiritual truth, free from all entangling alliances with creedal schismatics and theological disputants, whether claiming affiliation with Swedenborg or Wesley, Fox or Channing, Paul or Jesus.

Jesus is the spiritual leader of mankind, has been such for eighteen hundred years, so Christian Spiritualists inform us; despite the fact that but a tithe of the inhabitants of our globe during those eighteen centuries ever heard of even the name of this God-anointed Savior. Over one thousand millions of human beings die every generation,—every thirty-three years,—making at least three thousand millions passing from earth every century. In eighteen centuries over fifty-four thousand millions of persons have, probably, lived and died on this planet, of which number not more than four thousand millions, in all probability, were nominally Christian, leaving some fifty thousand millions of immortal souls that have passed to the spirit world entirely ignorant even of the existence of such a being as Jesus Christ; yet we are sagely informed that Jesus was and is the spiritual leader of mankind, forsooth!

Pure Spiritualism, on the other hand, tells us that neither Jesus nor John, Paul nor Peter, can be, in truth, regarded as an inspired, heaven-appointed leader of the world's inhabitants, but that all wise and good men and women of all ages, so far as opportunity and capacity admit, may be considered inspired teachers, redeemers, saviors; giving no especial pre-eminence to Jesus, but relegating him to his appropriate niche in the race's pantheon, giving him due meed of praise for earnest, self-sacrificing devotion to the cause of truth and righteousness as perceived by him, along with Buddha and Confucius, Socrates and Zoroaster, Parker and Paine, Garrison and Owen, and the mighty host of philan

thropic men and women adorning the historic page, or in our own day blessing the world with their light and love.

[Written for the SPIRITUAL OFFERING.]

WHAT THE PEOPLE DEMAND OF CONGRESS.

BY WARREN CHASE.

THE PEOPLE of this country, including all classes except a few rich speculators, require for their own welfare the adoption of the following measures, none of which will work any injury to any portion of our population except an imaginary and temporary evil to the above excepted few rich speculators.

First. Make all the currency issued by the government, whether made of coin or paper, a full legal tender for all public or private debts, so that the rich and poor shall have money of equal relative value, and any money shall pay debts to the amount of its stamped value.

Second. That the government coin, stamp and issue all the currency the country requires for its business, and do it directly without the intervention of banks, syndicates or corporations, and without any connection with them.

Third. The issue of bills of credit in accordance with the provisions in the constitution, not evidences of debt like the notes payable, but bills receivable for all dues, public and private, and in small sums for a currency, and with these (a full legal tender) take up the National Bank notes and pay off the bonds held as security for these notes, and thus save nearly twenty millions annually now raised by revenues and paid to these banks as interest on this poor paper which is not, and never can be a legal tender, and not even *money*. It is a shame to make people pay double interest on these notes (*debts*) of the banks, one rate from the treasury and one at the counters, while other people have to pay interest on their debts, and these banks, by charter, draw interest on theirs, all of which must be produced by, and collected from, the laborer.

Fourth. The issue of small bonds and calling in and paying off

the large, and making the new issue drawing not over three per cent. interest, and interchangeable for any legal tender currency, and placed in the reach of the people through the money order Postoffices, so that the people can reach them and thus secure a safe deposit for their surplus money and save it from the loss through the constantly failing banks, and also thereby bring the interest which the government has to pay into the pockets of the people instead of taking it as now from them and paying it to foreign and domestic bankers and speculators.

Fifth. Authorize the taxing of all property including banks and churches, so that the rich may bear their share of the expense of government which they now evade by legal exemption of bonds and churches.

Sixth. The transfer of public lands *only* to actual settlers in limited quantities for homes.

Justice to the people and an honest policy requires that one kind of money should not depend for its value on redemption or exchange for another kind, but that all the money of the country of all kinds should be of equal value in all payments, by the law that created it, stamps it, and issues it, and this would be the case if the law so declared it. And justice also requires that corporations which issue notes which are only evidences of debt should pay, and not receive, interest on their notes, and that such notes should never be allowed to circulate as money nor ever be endorsed as such by the government, which unjust system of robbery of the people is carried on now through the National banks to which the gold banks are no exception, as their gold notes are not *money* but only debts of the banks. It is time they were all broken and closed up, and banking left free to all as other business without charter.

San Jose, Cal., Dec. 1877.

Nor the truth which one possesses, or believes himself to possess, but the honest striving after truth is what makes the worth of man. If God should hold all truth enclosed in his right hand, and in his left the ever active impulse to the pursuit of truth, although with the condition that I should forever err; and should say to me, choose, I should fall with submission on his left hand, and say, Father, give! Pure truth is for thee alone.—*Lessing*.

[Written for the SPIRITUAL OFFERING.]

JUSTICE TO LABOR.

BY A. W. ST. JOHN.



SEVERAL YEARS ago I gathered an idea from an author, whose name I have forgotten, that I will now attempt to express in my own language:—

“I hold in my hand a watch. The case is very beautiful, composed of burnished gold, set with rubies and diamonds. I open it and find the inner works composed of brass, and all in motion. I seek the moving power and find a steel spring, made from iron. This, then, is what makes this watch useful and of real value. Without the spring the wheels and hands would not move, and the case would be merely ornamental.

Thus we find society. The aristocratic classes in their rich attire—silks, satins, gold and diamond ornaments—are represented by the outside case of the watch. The dealers in, and exchangers of commodities and productions, are represented by the brass works of the watch. The toilers and producers of wealth, the vital, moving, living power in society, are represented by the steel spring.

Without this power to produce wealth and commodities, society would stagnate, merchants and exchangers of all kinds would be unemployed, and the so-called ‘upper classes’ remain merely, as now, ornamental, unless they began to use their time producing something useful.”

All humanitarians who see the truth of the above simile, will work to elevate and better the condition of those who toil. The philosophy of Spiritualism teaches us that those grand, noble minds who, while on earth, devoted their time and energies to the elevation of humanity; and having by *their works* passed on to the higher spheres of usefulness and happiness, still use their influence upon minds not so far advanced, inspiring them, in turn, to work upon those they can reach, and they again upon others until we find inspired minds reaching down to the very foundation stones of society, to the lowest grades of humanity, trying to promulgate truths which shall make the lowliest and most ignorant happy, their conditions and surroundings better, knowing that there can be no true happiness while any of the great brotherhood of man exist in ignorance, degradation and misery. Thus we are taught to try and “level up” humanity, to extend the helping hand to the weak, erring and down trodden wherever we find them, and help them up higher, where they can secure a better foothold in every department of life.

Our true interests are identical. We must progress together.

Any attempt to divorce the different classes one from the other, to degrade labor and build up an aristocratic caste that is to exist at the expense of, and without any sympathy for, those who toil, must result in disaster and ruin to those who make the attempt. They may succeed for a time, and imagine that all is well with them, but ultimately they must fail, for the principles of justice and right hath decreed that slavery shall cease, that the people shall go free, and systems which permit one class to live in idleness from the labors of another class, are systems of slavery, no matter how subtle they may be.

ABOLISH USURY.

The system which permits this most effectually, and is most subtle in its workings, is the taking of interest for the use of money. It should be denounced upon every hand as a crime against *humanity* as much as was the system of African slavery when in existence. There is no good reason why any interest should be paid for the use of money. It is the duty of our government to furnish a circulating medium—a *tool* to assist in the transfer of productions from one person to another—a *tender* in the payment of debts and taxes, and the *law* which created it must fix its value, and specify of what material and how made. And why should the people pay interest upon what they should furnish themselves through their government? We have no business to divide the sovereignty of the nation with bankers by permitting them to make and issue money, monopolize and control the volume of the same, and permit them to charge such rates of interest, or toll, for the use of 'the tool we permit them to issue for us, as result in building up colossal fortunes for them, by robbing labor of all its surplus productions. It being the duty of the government to provide by law a circulating medium for the use of the people, and if the people must pay interest for the use of the same, why not pay it to themselves instead of paying it to a privileged class?

Let the general government issue money to the states, taking state bonds at one per cent. per annum interest. States loan to the counties taking county bonds at two per cent. interest. The counties through their County Court Judges and Treasurers loan to individuals taking bonds upon real estate or other good security at three per cent. interest. The one per cent. paid respectively to the county, state and national governments, after paying the expenses of the system, could be used to pay current expenses and stop that much taxation, thus being a double blessing to the people; first by giving them money to use at a low rent, and then allowing that rent to be applied so as to lessen taxation.

THE ABSORBING POWER OF INTEREST.

To illustrate the absorbing power of interest and how this system would benefit the people, we will suppose that fifteen years

ago a national bank began its existence with a capital of \$50,000, in U. S. bonds drawing six per cent interest. The bank upon depositing these bonds with our treasurer receive \$45,000 in national currency for which they pay a tax of *one* per cent only. Now we suppose this bank loans this \$45,000 to the people of the county in which it is located and manage to compound it each year to the present time at ten per cent per annum. While it is generally known that they compound each thirty, sixty or ninety days at much higher rates, at only ten per cent. for fifteen years we find the \$45,000 has increased to \$187,208. Now we will suppose that the people instead of borrowing this \$45,000 of the bank, had borrowed it of the county at three per cent. per annum, and compounded it annually for the fifteen years, we find that it would amount to but \$70,110, leaving a difference of \$117,088 in favor of the people. Is it any wonder that during the last ten or twelve years the people have become impoverished, that bankruptcy has been so prevalent, or that ruin stares them in the face now upon every hand.

Give the people cheap money, or money at three per cent. per annum even, they could build ships to navigate the oceans, and do the carrying trade between the nations which is now done by nations whose people have money at low rates of interest. We could also have free trade and compete with any nation in the production of articles of merchandise now imported; because produced with cheap money.

It is well known that English shipbuilders and manufacturers have all the money they wish to use at two-and-a-half to three per cent. per annum; while in this country the gilt (*guilt*) edge rate is ten per cent. Now we will suppose that a company build a ship or go to manufacturing goods with English capital at three per cent. interest; invest \$50,000. Computing and compounding the interest for the term of twenty years, we find it amounts to \$90,305. Also suppose an American company attempted to do the same upon American capital at only eight per cent. interest, all other things being equal, we find their \$50,000, at eight per cent. interest, amounts to \$233,050, leaving a difference in interest *alone* of \$142,745, in favor of the English company. It it any wonder that the only line of steamships which carry the stars and stripes of this proud country across the high seas, has to be subsidized by Congress to keep it afloat and compete with foreign vessels.

We must bear in mind that interest always compounds, for though we pay it each year, when we pay we loose the use of it, and the party who gets it puts it to use or usury again. Also that it matters not whether manufacturers and shipbuilders borrow the money invested or use their own. If they use their own they calculate it must bring them the going rates of interest of their country or they will loan it to those who will pay those

rates, and they charge the people who use the ships or buy the articles manufactured, enough for the use, or for the articles, to enable them to pay or accumulate these rates whatever they may be. Many will be surprised to observe the vast difference in the absorbing power of interest for a term of years at different rates. As twice three equals six many suppose that six per cent. is only twice as much as three per cent., but we find that \$1.00 at three per cent. interest for one hundred years amounts to \$19.22 while the same amount for same length of time at six per cent., amounts to \$339.30 or eighteen times as much, and one dollar at ten per cent. for one hundred years amounts to \$13.780 or forty times as much for that length of time as six per cent.

When we consider that labor pays all interest as well as taxes, and that the interest upon the debts of the country, national, state, municipal and private, amount to more than the entire surplus productions of all labor, and permit a class of people in foreign lands, as well as our own country, to gather this surplus and live in pampered idleness upon the same, while tens of thousands of toilers who produce it are slowly dying of hunger and cold. We can readily see that this suffering cannot be stopped, the condition of this people bettered and the people become industrially free, until systems are adopted which will restore prosperity, and enable them to pay these debts and *stop the interest*, then if we would remain free and have the proceeds of our labor we must abolish interest or usury.

Carthage, Mo., Jan. 1878.

THE Catholic Church in the United States numbers 8,000,000 communicants. They occupy 6,920 stations, chapels and churches. They have the service of 4,874 priests, 6 apostolic vicars, 49 bishops, 9 archbishops and one cardinal. They have eighteen theological seminaries with nearly 1,500 students; over 2,000 schools of all grades and more than 300 asylums and hospitals. There are seven different orders of monks and friars, twelve of nuns, eight different institutions, such as the Jesuits and Redemptionists, twelve congregations of priests and brothers, and thirty sisterhoods. Much of the money that is required to run these institutions of superstition has been craftily wrung from the confiding Mickeys and Bridgets who carry the hod and mind the kitchen. These vast Catholic possessions have never paid a dollar's tax to help support the general government.

Value of Church Property in the U. S. in 1850,	\$	87,328,801
“ “ “ “ “ 1860,		171,397,932
“ . “ “ “ “ 1870,		351,483,581
At the same rate in 1900 it would equal		2,835,868,648

It must be taxed or confiscated, as in former ages, or as has lately been done in Mexico.

[Written for the SPIRITUAL OFFERING.]

THE GALLOWS MOLOCH.

BY S. B. BRITTAN, M. D.

JUSTICE IS something so different from the popular conception that no one will be likely to discover the divine principle in the average human ideal. The claims of justice are presumed to be satisfied when unworthy characters are made uncomfortable by the daily torture and nightly agony of those who are "of all men most miserable." The method of the State, in its stupid attempts to secure the ends of justice, consists in the uncomfortable incarceration, scourging, mutilating and killing criminals.

This is not Justice. When the State has killed the body here, and has no further service to offer in the interest of justice, it turns the poor criminal over to the Church to be damned hereafter. Destroying the body in time and the soul in eternity, is not justice in any sense either essentially divine or decently human. No! *all this is revenge* in the disguise of a respectable name and the livery of the law. Instead of justice requiring the mutilation of human bodies by the accursed engines of judicial authority, or the crushing of human souls by the fiery stamping mill of the Omnipotent vengeance, that divine principle forever demands that the whole world shall be lifted up and made to stand in sublime rectitude before God. Only such punishments, therefore, as help to restore the moral equipoise among men—to lift the weak and the unworthy up from their fallen condition—can be made to subserve the high aims and true ends of justice.

A false religious idea—grim and ghastly in the results of its influence—is at the foundation of the criminal law. The dungeon, the whipping-post and the gallows are its instruments, and the exponents of this great falsehood in moral philosophy. It is foul blasphemy to assume that these are symbols of any God-like attribute or humane instinct. Justice is dishonored by every act of personal violence and public shame. It never was the proper function of justice to torment criminals. The impressive scene of its grand tribunal is not a fiery Golgotha, paved with the skulls of infants and our good but too feeble resolutions. The head indurated in sin is never warmed and softened by the torture. On

the contrary it is chilled and hardened in its chronic depravity. The infliction of pain with no purpose of reformation; the bloody code and its infernal machinery, and the summary and remorseless vengeance of the executioner, all too clearly reveal a species of diabolism, which, by comparison, seems to weaken the dramatic force and tragic powers of ordinary crimes and common criminals. These cruel instrumentalities only blight and destroy. In their influence on the mind and moral nature, they resemble the burning sirocco that sears and withers every living thing; or they may be likened to the rude blasts from polar skies that wither the tender herbage and make the land desolate. All divine agents, strengthen the weak—all God-like powers, lift up the fallen. When at last the scale of the moral universe is adjusted, *all men will be just then, ex necessitate, no man will be damned.*

Multitudes only care to consider so grave a subject as a question of State policy or political economy; and in this paper I propose to regard the death penalty especially in this relation. Let us look at the monstrous method society adopts to preserve its material interests. Labor is the one great source of all real wealth. When we destroy a man we sacrifice all the possible labors of years, or of the remaining period of his natural life. Yet the lives of many able-bodied men are freely offered to the great Moloch of our Christian civilization. Is not this an insane policy when the government might easily make the criminals support the paupers of the country? If we view the man merely as a muscular machine, adapted to the utilitarian purposes of productive industry, George Bott, the poor charcoal dealer who killed O. H. Halstead, who was executed at Newark, N. J., might have been long and largely useful to the community. He was a man of sound health and powerful frame, able to produce, by his labor alone, the necessaries of life for at least a dozen persons. And yet the constituted authorities smashed that valuable machine: they made a draft on the public treasury for their services as destructive agents, and then complacently proceeded to tax the good people of New Jersey—including the estates of poor widows, feeble spinsters, and orphan children—to support paupers! This poor political economy is still practiced by many States where people boast of their civilization and Christian morality.

Is it not a species of madness that prompts society to resort to such a method for the protection of human life? We deliber-

ately sacrifice life under the absurd pretext of rendering life sacred and secure. The State kills men in a most repulsive way and without compunction that the private citizen may never have such a murderous spirit. This killing, according to the provisions of the criminal code, is a terrible illustration of cowardice and malice. It displays no courage either physical or moral. When the common assassin perpetrates the deed he boldly assumes the responsibility of his act, and takes the risk of the consequences upon himself. But the very civil and Christian gentlemen composing the Church and State prefer to divide and shift the responsibility by the circumlocution of the law. The public authorities perform their deadly work with more ceremony, to be sure, and, I may add, with a cooler deliberation. It often happens that the criminal is hopefully converted while he is under sentence of death; and then the State—inexorable in its perverted and awful sense of justice—leads the penitent believer and devout worshiper of God to the scaffold. A minister of Jesus is employed to invoke the divine blessing; and then the humble disciple—the last born babe in Christ Jesus, in all the tenderness of his first love—is deliberately choked to death, even while words of prayer are in the heart and on the lip! If there is any bolder blasphemy than this, I have yet to witness an example. But it is said that the awful majesty of the law must be respected, and so we must honor Moses, now and then, by hanging young converts to the Christian religion!

This legalized villainy, this most atrocious wickedness is defended by politicians, statesmen and divines, under the shallow assumption that society requires the bloody sacrifice for its protection. It requires but little effort to strip this fallacy of its frail disguise. When a citizen is maliciously assailed and in imminent danger of losing his life, he may resist unto death and, in the common judgment of men, be held blameless. But his right to make such resistance springs from the necessity of the case, and it terminates the instant he is delivered from his peril. If he fortunately disarms his assailant; if he succeeds in binding him, or otherwise in restraining his violence, there would remain—even under our imperfect laws—no justification for the infliction of personal injury. The right of the State should be measured by the same rule and restricted by the same rational limitations, since all the legitimate powers of a democratic government are

derived from the people. When the lawless man is arrested in his career—fairly secured so that he can do no further mischief, the State has no reasonable excuse for deadly violence. Civilized society can restrain and control the dangerous classes without a resort to this inhuman policy. The iron and granite in our everlasting hills would suffice to cover the Empire State with prisons, and doubtless there would be enough left to fence in the whole country.

In the insulted names of virtue and religion we abuse humanity. We profess to worship God, and yet mutilate his children. In the interest of morality we grow hemp and build gibbets. For the sake of justice, we strangle penitent sinners whom God is said to have forgiven! With our poor conception of its righteous demands we do well to represent Justice as *blind*. When ignorance of human nature determines the terms of the law, and a perverted sense of justice governs its administration, who can see clearly? When the accredited teachers of morality and religion make a county sheriff, with a halter in his hand, a minister ordained of God, and the gallows a divine institution, who among the rank and file of mystified saints can be expected to exercise an intelligent discrimination?

Let us see how justice is administered among the different classes. The axe of the executioner may possibly spare the heads of royal princes and other persons of great distinction, but it falls with fatal precision when a plebeian is brought to the block. If the criminal be clothed in purple and fine linen we sometimes sheathe the sword of justice in a velvet wrapper. The State hangs your poor coal-heaver in New Jersey for his fatal resistance of an injury; but when a member of Congress, under like circumstances, commits the same offense against the laws, he is triumphantly acquitted. Brave men, high in authority, extend their protecting influence over him. As a relief from the temporary unpleasantness incident to the act of unjustifiable homicide, the government may send him—as it did one of our Generals—abroad on an honorable mission to represent his country at a foreign court, where elegant ladies—who worship heroes that smell of gunpowder and smack of impudence—may smile upon him at royal receptions. And this is justice as administered here and now! We are swayed by the blind impulses and noisy passions of the hour. We overlook the claims of such as are poor and

friendless. We respect men on account of the outward splendor of worldly circumstances, rather than for clear views and correct principles; the moral elevation of the character; the intrinsic merit of their actions, and the purity of their lives.

Does not justice require us to shield the weak? Are we not bound by every principle of duty and humanity to uplift the fallen and such as are ready to perish? And yet we leave the feeble-minded and morally infirm to struggle alone in the hour of temptation. If the ordeal be too great and they fall, we follow after them with all speed and crush them with the weight of the public vengeance. And this is justice according to the false definition of modern legislators, jurists and divines. Yet men are not the authors of their own existence, nor are the fundamental conditions of being of their own selection. Among those whom we call criminals are multitudes of poor waifs left to drift at random on the tumultuous sea of changing circumstances and human passions. Frail reeds, are they all, shaken by every adverse wind of life. They are "spirits in prison;" trembling souls in a state of desolate eclipse; weak mortals abandoned by friends and left to a cruel fate, dwelling in the "valley and shadow of death," where all life is but a troubled dream. They are the inheritors of manifold evils and a bitter destiny. How shall any poor mortal rise to the surface, if with a mill-stone about his neck he is cast into the depths of the sea? If society has no strong arm outstretched to uphold the weak and the unworthy, they must sink together—sink by the power of a moral gravitation to rise no more.

So long as death is the penalty of the law thousands will go unpunished. On some specious plea of temporary insanity,* or constitutional irresponsibility, the man who should be restrained of his freedom, will contrive to escape. We must first make the law humane and then render its execution certain. As the case now stands the purest and noblest natures may not act as prosecuting attorneys. Who would ever expect a great philanthropist on the jury that condemned a fellow-being to death? Such men as John, the beloved disciple, Archbishop Fenelon, John Howard,

* In the case of General Cole the jury found, that although he was never known to have been deranged before, and was not after the murder, yet at the particular moment of the homicide, he was not in his right mind.

William Penn, Channing and Peabody, are ruled out of the criminal court by their benevolent instincts and moral convictions. And yet the presence of such men—charitable souls who temper justice by mercy—would dignify the tribunal. We want the spirit of Jesus and every other good man in the criminal code and on the bench. What remains for us then but to redeem the judicial administration from the base interpretations that make it barbarous. The cold iron of the law must be tempered in the fire of love. We must take the ignorance that forms no opinion because it never reads the papers, from the panel; we must cleanse the judicial ermine, wipe the bloody stains from the judgment-seat and unseal the eyes of JUSTICE.

[Written for the SPIRITUAL OFFERING.]

MEDITATIONS.

BY NELLIE B. BRIGHAM.

THE dim unreal life is the life below,
 And vagaries most what we claim to know.
 When we think we have found a solid fact,
 To guide us in thought or direct in act;
 Ten chances to one some farther research,
 Shifts ballast on board with a fearful lurch;
 And instead of a Pilot safe and grand,
 We're left 'mid breakers to struggle for land.
 Whenever we settle, when'er we tie,
 To a set of opinions to last till we die,
 Though tested by sages oft times before,
 And warranted sound from surface to core;
 Unless we stifle inquisitive thought,
 With its load of critical questions fraught,
 And blindly accept, as if bound by law,
 We shall no doubt find some terrible flaw,
 And the thought we loved departs in a day:—
 Doubting, we query,—shall none ever stay,
 Is nothing stable and fixed to our mind,
 When we call it truth are we only blind?
 Ah, asking soul, by wisdom's beacon ray,
 We answer most truthfully,—yea, and nay,
 The little you may grasp while here below,
 Is but gleanings from fields the angels sow;
 When this is o'er and the real life you win,
 You too shall help gather truth's harvest in.

Clyde, Ohio.

[Written for the SPIRITUAL OFFERING.]

THE HAUNTED FOREST.

THROUGH MRS. KATE OSBORN.

NEAR A GREEN old forest a crystal stream musically murmured its love-lays to the water lilies resting on its bosom. Sweetest violets and purest snow-drops clustered in little families 'mid the tangled mosses that drapped the banks of this beautiful streamlet. Bounding deer, with graceful fawns, made their homes in the depths of the woodland where naught came to break the silence save the echo of the hunters' horn—a death knell to these swift footed children of the forest. Near the crystal streams that wooed the water lilies, within a circle of tall oaks, nestled an humble cottage:— This was the woodman's dwelling, and he came not alone to dwell on the border of the great forest; for the fair flower that filled his life with the sweetness of her nature, and the tender bud the angels sent to link their souls to heaven, were treasures he clasped to his heart—and he felt no loneliness in the great solitude. One by one the tall oaks fell 'neath the woodman's axe; one by one blooming vines and sweetest honey suckles found their way over the doors and windows of the little cottage, carefully guided by the gentle hand of the woodman's wife. And soon a cradle, woven of willows that waved near the crystal stream rocked 'neath the green boughs where the soft warbling of spring birds lulled the baby to slumber. Time passed and the infant feet would no longer be confined to the willows, but left their tiny prints mid the flowers—half crushing the daisies and lily-bells so tenderly cared for by the woodman's wife.

But the blossoms pressed by the tiny feet seemed to throw forth a new sweetness to the fond mother, a fresh beauty to the proud father. Often baby darling wandered to the woodland in search of flowers; and when weary, slumbered in the great forest without fear,—but the mother was ever on the path marked by broken branches and scattered wild flowers;—then she gathered to her heart the little treasure that had trustingly fallen asleep on the bosom of nature.

Two seasons of heart sunshine, unshaded by a single cloud, had passed away. Spring in her robe of green had glided by,

summer with her rosy blushes followed in her footsteps, and autumn with its most sombre hues now painted its name on every tree in the woodland. It was a dreary—more than dreary day. The sky was dark as a human heart with no ray of hope to cheer it; floating pyramids of clouds crowded the atmosphere until they seemed to leave no space for the glances of angels to descend on the children of earth. Cold winds swept withered leaves together forming monuments marking the decay of summer, while an icy breeze crept through the tangled moss and tender violets—a withering blight following its breath of frost. Song birds folded their wings and hushed their carol—for they, too, seemed oppressed by the great gloom that pervaded the woodland and fell like a funeral pall o'er the humble cottage. For where was baby darling?

No one knew,—not even the fond mother, for when she called the woodman to his evening meal baby darling passed the open door, its bright eyes sparkling with the joy of freedom. Soon the little feet, only half crushing the dried leaves, were on the path that led to the old haunts in the forest, for baby darling loved wild flowers and wandered farther and farther vainly seeking summer gems that had passed away. A day of gloom gave way to a night of storm. Wild winds twisted like reeds the towering trees that had so long stood in their grandeur and beauty; lightning flashes blazed through their branches until the great forest seemed one glare of fire; the thunders crashed the war music of the elements, and then, as if an ocean had arisen from its bed, a mighty torrent of water swept wide o'er the land:—Rain-drops changed to snow flakes, and soon their desolating beauty marked the scene!

Each bough and shrub gracefully drooped neath the white drapery that fell like a shroud o'er the destruction of the storm. Amid the lightnings blaze, like spirits of the air, the woodman and his wife sought their treasure.

High above the mighty thunders crash, shrieks of breaking hearts rent the air,—“Baby darling, precious treasure, where are you now?” Again and again these words vibrated through the storm, until it seemed the angels in heaven must hear the call and answer; for through the valley and up the mountain side echoed, echoed, “where are you now?”

Onward through the drifting snow; heedless of the freezing

blast sped the woodman and his wife—onward till the night had passed—till the storm-king had gone to rest. Then morning with her rosy light, led the sufferers to the frail little casket of beauty that once had held their treasure; but the clasp was broken and the jewel gone.

'Neath a snow-drift on a violet-bed, where baby darling had often played in the spring time and trustingly slumbered, again she slept. Another form of beauty, a milk white fawn, nestled close to her side; as if in death innocence had attracted innocence,—violets, fawn, and baby darling,—all were dead!

Spring with her balmy breath kissed the wild flowers into life again, but the violets where baby darling fell asleep that dreary night, bloomed no more!

They say the spirit child and fawn often play together on that violet bed; and that when the hunter winds his horn they swiftly glide through the woodland, ever shielding the deer from harm, for as they approach, the hunter *dreams*; and when the spell is broken he only knows he has left the woodland, guided by an angel child with a snow white fawn! Never again does that hunter chase the deer in the haunted forest.

There's an Angel in the Forest.

THERE'S an angel in the forest—
 All the peasants tell us so;
 'Tis the spirit of a baby,
 That was lost there long ago!
 'Twas the woodman's cherished darling—
 He could never from her part;
 And the mother's precious treasure,
 Dearest idol of her heart.
 'Twas their only hope and comfort,
 Brightest morn and evening star;
 But the little feet would wander,
 And they wandered off too far.
 Storms of rain and snow were falling,
 On the night the baby strayed—
 Thunder pealing, lightning flashing—
 Till the bravest grew afraid.
 Vain was all their faithful searching,
 Through the night, till light of morn;

Then they found their baby darling,
 Buried with a milk white fawn !
 Deep beneath a new made snow drift,
 Resting on a violet bed,
 Little, tender, loving violets—
 Fawn and baby, all were dead !

There's an angel in the forest,—
 All the hunters know it well ;
 They have felt her star-like glances,
 Slept beneath their magic spell.
 Angel child, with golden tresses,
 With the little snow white fawn ;
 Ever charming boldest hunters,
 Through the night and through the morn :
 Then they leave the haunted woodland,
 Bounding deer and flowers wild ;
 Ever more to see, when dreaming,
 Snow-white fawn and angel child !

INSTINCT AND REASON.—As an illustration that animals can accommodate themselves to *circumstances*, and therefore must exercise reason, *bees* increase the depth and number of their cells as occasion requires. A *wasp* removing a dead companion from the nest, if he finds it too heavy, cuts off the head, and carries out the load in two portions. In countries infested with monkeys, *birds* which in other districts build in bushes or clefts, suspend their nests at the end of tender twigs. Dr. Whately, the most eminent metaphysician of the day, and author of the best work on logic in any language says: "several things which were allowed by every one to be acts of reason when done by men, *were done by brutes manifestly under a similar impulse.*" He mentions the case of a cat who learned to ring the bell whenever it wanted to go out of the parlor. The first time it performed this trick was in the night, when all the inmates of the house, thinking it was a robber, came running down stairs armed with pokers, tongs, and other pleasant evidences of good intentions. Dr. Whately himself says of this anecdote, "It is quite clear, if such acts were done by *man* they would be regarded as the exercise of reason. These *were* called acts of reason when done by man, *and he did not know why they should not be called the same when performed by brutes.*"

THE SPIRITUAL OFFERING.

PUBLISHED MONTHLY.

D. M. FOX & NETTIE PEASE FOX, - - - EDITORS.

TERMS OF SUBSCRIPTION:

One Year,	\$1 25
Six Months,	75
Single Copies, sent postage paid,	15

Remit by P. O. Order, or draft.

Address, SPIRITUAL OFFERING, BOX 806, SPRINGFIELD, MO.

SPRINGFIELD, MO., FEBRUARY, 1878.

Everything appearing in this Magazine is original unless otherwise credited. The Spiritual Communications and Answers to Questions are dictated to an amanuensis by a Spirit, through the mediumship of Mrs. Fox.

INTOLERANCE AND BIGOTRY—BIBLE AND RELIGION.

NO WORDS in the English language have been more glibly used by Spiritualists than those we have used as the general head of this article, and as suggestive of the few thoughts we offer our readers. Intolerance, Webster defines: "Refusal to allow to others the enjoyment of their opinions. illiberal, bigoted; not enduring difference of opinion, especially in relation to religion; impatient or sensitive in regard to those who disagree with us." The same authority in defining the words bigot, bigotry, says: "Obstinately and blindly attached to some creed, opinion; unreasonably devoted to a system, illiberal toward the opinions of others."

In the early days of Spiritualism, it met with the most emphatic opposition from the church, we think unreasonably so, and our itinerant speakers were fully justified in charging it and its membership as being intolerant and bigoted. As our cause has advanced and its adherents have greatly augmented now numbering its hundreds of thousands, drawn from all ranks and classes of society, religiously, and irreligiously educated, from within and without the church; as a legitimate result Spiritualists are greatly

divided in opinion upon subjects that agitate the public mind. Having within our ranks many who have been earnest and sincere believers in the religious systems of the past, unanimity of belief could not be expected, even if desired. Diversity of views under such circumstances being honestly and sincerely entertained, it would seem that no words of opprobrium or condemnation on account of belief should be uttered by any one class of Spiritualists against any other. But, we are compelled to say that in our experience we have met *Spiritualists* just as ready to condemn as the most bigoted and intolerant churchman.

If Spiritualism emphasises any one paramount idea, it is the sacred right of unquestioned individual sovereignty, full freedom in the entertainment and promulgation of his highest conceptions of truth without molestation or condemnation. We have to acknowledge, however, that we find among Spiritualists the same manifestation of bigotry and intolerance as was ever manifest in the church towards those who differed from its dogmas. "*Believe as we do, or be damned,*" was the edict, and now we find Spiritualists, who say, not only that we will not support you, but we will oppose you, because you do not *believe as we do*. We have been lead into this train of thought by the receipt of two letters of recent date, from which we make the following extracts, withholding names, because we are not certain that the writers would consent to their use.

"MINDEN, LA., Nov., 1877.

"Dear Sir:—I received the *Truth Seeker*, have shown it to nearly all your subscribers here, none wish to subscribe, for after seeing it, they don't like its Infidel tendency; and all I have seen do not like Jamieson's writings in your magazine. * * * It seems to me a good general would fight his enemies with their own guns when he can take a part of their own fort and turn their own batteries upon them, instead of doing like Jamieson, trying to destroy the validity of the Bible, which is the orthodox fort and gun. The existence of a God, and humanity, charity, immortality and spirit communion are taught in the Bible, and the Bible is the proper authority to silence the opposition to Spiritualism.

Yours,
S. B. M."

"JOPLIN, Mo., Jan., 1878.

"Editors Offering:—I find your magazine is designed to bring into disrepute what *I deem the best and purest Spiritual literature I have ever met with, that is the New Testament*. For this reason excuse me from subscribing for it, or increasing its circulation. * * * I have become a *Christian Spiritualist*.

Spiritualism is a real consolation to me, and I thank God the Father and Centre of Spiritualism. I look upon Col. Robt. G. Ingersoll with much more respect as a logical and consistent man than I do W. F. Jamieson. * * * I felt it my duty to let you know the reason I do not subscribe for it at once is, that it makes light of what I hold most sacred. Yours, I. M."

Another writer says, "I see that several of your contributors are infidels, and I cannot support your magazine. Infidelity will not prosper in the South."

Here we have the very quintessence of intolerance and bigotry. Somehow we find this spirit the more fully manifest as we approximate Christianity. "I have become a Christian Spiritualist," says our correspondent; hence because the OFFERING, a publication of acknowledged ability, and earnestly advocating Spiritualism does not accept the Bible as I do, I will oppose its circulation, I will destroy its influence, destroy it and ruin the business of its editors. "I have become a Christian Spiritualist," hence I prefer and honor a noted Materialist to W. F. Jamieson, who is an advocate of Spiritualism, but he don't *believe* as I do.

It has been and shall be the aim of the SPIRITUAL OFFERING, to point out a better way to adjust these differing views among Spiritualists and all classes of reformers, than to cherish this feeling of antagonism, intolerance and condemnation. The spirit manifest is not in accordance with the Harmonial Philosophy, or the teachings of Spiritualism. Our relation to correspondents and contributors, and our views as to the Bible and "Infidelity," we will now state.

OUR POSITION.

We admit W. F. Jamieson to our pages for the expression of his views; Wm. Emmette Coleman, is welcome to express his most radical sentiments; Prof. Brittan, Mrs. Kate Osborn and her sister Mrs. E. G. Planck, with their beautiful poetic and prose productions, and other valued contributors we could name; all, all with full freedom to express their highest conception of right without let or hindrance from us. They alone are responsible for their utterances. Any one differing from them in principle is equally free to controvert. A Christian, or a Christian Spiritualist, will be admitted to our pages just as freely and cheerfully, for the judicious presentation of opposing views. "Come, let us reason together," if we would attain truth. Truth never suffers in its conflicts with error. By free discussion

“—Error’s monstrous shapes from earth are driven,
They fade, they fly—but truth survives the flight.”

We hope we are now understood in the relation we sustain to contributors. In the communications to which attention has been called, the writers have much to say about

“INFIDELITY.”

To this charge we reply, the word infidelity is exceedingly *cheap*. It costs no effort of mind to produce its intonations. It may be uttered by the idiot as well as by the philosopher. In Constantinople it means a Christian: In Christendom it means—almost *any one* whose theological opinions differ or are disapproved by another. In past ages it has been the all-potent weapon used against the discoverers and promulgators of new truth. But it has now lost its power. Sensible minds now demand *argument*, and not epithets. No one dreads the charge of Infidelity now: it is the *nineteenth century*. THE SPIRITUAL OFFERING may be, nay is, *infidel* to those forms of belief which the reasoning powers cannot approve. It will maintain *fidelity to truth*. It regards *truth* with infinitely more reverence than a *certain* book.

“This above all, to thine own self be true;
And it must follow, as the night the day,
’Thou canst not then be false to any man.”

THE BIBLE.

Our correspondent “S. B. M.” says: “the Bible is the proper authority to silence the opposition to Spiritualism, because it teaches of a God, Immortality, etc.” Is our brother sure? Was not the world sinking deeper and deeper into a disbelief in God and of a future life under Bible teachings and influence, until the advent of modern Spiritualism, which came to save? Do we find evidences of Immortality in the Bible? Let us see?

“As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more. (Job vii, 9.) The dead know not anything, neither have they any more a reward. (Ecc. ix, 5.) They are dead, they shall not live, they are deceased, they shall not rise. (Is. xxvi, 14.) The dead know not anything, For there is no work, nor device nor wisdom in the grave whither thou goest. (Ecc. ix. 5, 10.) For that which befalleth the sons of men befalleth the beasts, even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast. All go unto one place.” (Ecc. iii. 19, 20.)

We admit that passages can be found in the Bible that show

the opposite. Would our brother have Spiritualists accept the Bible as of Divine origin, as infallible, and then like the sects in Christendom enter upon an endless controversy as to its correct interpretation?

But, says our correspondent I. M., I cannot aid in extending the circulation of the OFFERING, because "it is designed to bring into disrepute what I deem the best and purest Spiritual Literature I have ever met with." Well, we will not offend the good taste of our readers by making quotations from this choice literary record, we should thereby place ourselves where we could be arrested and imprisoned as was Geo. Francis Train for circulating obscene publications. If the Bible be an all sufficient guide, in matters of religious faith and practice, why the great diversity and contention we have over it? Controversies without end have been held, and volumes without number written, to prove and disprove, from the same Bible, doctrines as opposite to each other as light and darkness, or heat and cold. Nor do the schisms of the Christian church *diminish*; indeed they are increasing in number and widening in extent continually. Every revolving year gives birth to some new sect, and each of these opposing sects alone claim to have the Bible on their side, and give its *authority* against all who differ from them; and from the same pages of the same Bible, each is reading himself into heaven and the disbeliever into perdition:

What is *the Bible*? and what its origin, nature and character? Here we apprehend is the fundamental and chief error on this subject. *The Bible*, or *the book* by way of eminence above all others. It is the idea involved in the term *book* which presents the greatest error. It is not a book, but a number of books bound up in one volume. It is not a book in any unitary sense. It is not the expression of any one mind, *the Divine Mind* as usually believed by those who sit down to study it. The Bible is simply a collection of Jewish and Christian writings, written and published hundreds and thousands of years apart, embodying, probably, the best conceptions then attainable of the sacred themes on which the authors dwelt, but with no idea on their part that they would ever be bound together, and be appealed to in after ages for authority among men. Certain it is that the New Testament writings, for which our Joplin brother manifests such a reverential regard, were selected out of *many others* by

the council of Nice, composed of very fallible and *very* imperfect men. The Bible is *not* one, but many; its writers were not perfect men: and those to whom was confided the work of selecting by vote, the various manuscripts, as we have stated being far from perfect men, the work of their hands is not perfection, but imperfection; and it is ours to discriminate among its contents according to the light of reason and the revelations of science. Our conclusions are:

1. Man in his *endlessly progressive* unfolding, is approximating to the perfection of the Deity, of which, however, he will ever be infinitely short, and that as human nature is unfolded, he may exhibit knowledge and powers entirely beyond the comprehension of rudimental minds, and which to the latter would seem the result of immediate Divine agency. Men in all ages and among all nations have thus been developed beyond the sphere of physical sense, and have held converse with spirits of a higher world, and many of the sayings and teachings of such are entitled to the name of "*revelations.*"

2. These persons wrote and taught with reference to the immediate circumstances of their times and nations, and without the remotest intention of having their writings in subsequent ages, embodied with others in the form of a book that should be considered sacred and *authoritative.*

3. The collection of books considered as "revelations" that have been made in various ages, are based upon human authority alone, and that of questionable character, and should be open to *reconsideration.*

Having quite fully stated our position on the Bible question we cannot for want of space give as fully as we intended our views on the question of

RELIGION.

The editors of the OFFERING differ perhaps, as widely, from Mr. Jamieson and other esteemed contributors to its pages upon this subject as do our correspondents, "S. B. M." and "I. M." The chief difficulty and principal cause of misunderstanding each other upon this subject, *may* be a misconception of the word. Let it be understood, that in the use of the term we do not mean any thing *supernatural*, no *speciality* that cannot be reconciled with natural things. It is to be distinguished from *theology*; theology is objective and denotes those ideas of God which man

entertains respecting the God he worships. Religion, says Mr. Abbot, of the *Index*, is "Man's effort to perfect himself." This is more satisfactory than the *theological* idea, which makes religion a *supernatural* work and *wholly* relating to God. Mr. Abbot's definition in our opinion does not, as it should, recognize our existence as Spiritual beings, our relation to the spirit world, its inhabitants and our fellow men. We would make religion a more practical matter than does *theology*, and more of the Spiritual than does Mr. Abbot. Religion is the Divine and Spiritual manifested in life and action. It is the application of Divine and Spiritual truth to man's whole existence: it infuses pure and righteous influences and a spiritual power into the hearts of men and thus elevates, refines and spiritualizes their whole lives, raises them nearer to God or good.

There are those who make their vain speculations about the nature of God, of man, and of Christ, as laid down in creeds and catechisms,—to be the sum and substance of all religion, and regard themselves as really religious on account of their belief in certain theological speculations, when they are only dogmatic, opinionated or notional. It is this erroneous view of religion that has driven thousands to the opposite extreme and deny to man all innate religious tendencies. They do not accept as fact, that

"Religion is a branch, first set and blest
By heaven's high finger in the hearts of men."

Religion must be regarded as in perfect accord with nature, not in some mystery of faith which is set forth as a specialty, or above nature. We must consider ourselves a part of the Universe. Our fellow man is our associate plant. The human family is the higher nature. The laws of our being are *moral* gravitation, affinities, and all kinds of finer and spiritual attractions. What we want is to make men feel their natures. Every attempt to divert them from this is fraught with evil. Teach man that he is a part of a connected whole, and that nothing else concerns him, and assuredly he will go about seeking his place. Teach all men so and the work of their unity is accomplished. On the contrary, teach them to rely on some speciality out of and above the race—some great thing done once, and done forever, for which nature is not accountable, and you strike men with moral paralysis. They rely on it for unreasonable aid. The dominant idea of re-

igion is a partial affair, not the wholeness of Nature; God is set apart to bewilder the imagination and divide the mind, our goodness partakes of the same partial and fragmentary character. Let us strive to break away from such fractions, get well into the universe and feel something of the harmony of the Divine Mind. We cannot better give our idea of religion than to do so by quoting from the writings of A. J. Davis:

“Religion is an integral element eternally established in the human mind; and, like associative faculties or elements, it develops into a variety of manifestations, according to the favorableness or unfavorableness of the circumstances by which the mind is surrounded and influenced. Religion teaches man to discriminate and judge between right and wrong; to desire happiness. It teaches him to love the lofty mount, the flowered valley, the waving forest, and the fragrant meadow. Religion is the principal of righteousness, which governs in harmonious concert, the world of matter and the world of mind. It is the moral and just relationship universally existing between all men, spirits, angels, worlds and the Deity. In a word it is *Universal Justice*.”

The world has been preparing for this grand epoch—the revival of true religion. Science has continually unfolded her astonishing revelations. The heart of the race has gradually expanded until its bounding pulsations beat with the sublime emotions of universal brotherhood. No longer is it true that death transports us to an

“Undiscovered country from whose bourne
No traveler returns.”

for the ladder which Jacob saw has been planted upon the earth, and the angels are ascending and descending upon it. Then let men rejoice and make haste to prepare the way for the coming of the great day of Unity, that the crooked path be made straight, and the rough places smooth and mankind arrive at last at the goal of all its aspirations, universal happiness.

“*True happiness, (if understood,)*
Consists alone in doing good.”

And we may appropriately add:

“True religion
Is always mild, propitious, and humble,
Plays not the tyrant, plants no faith in blood;
Nor bears destruction on her chariot-wheels;
But stops to polish, succor, and redress,
And builds her grandeur on the public good.”

THE PHANTOM FORM ;

Or, Experiences in Earth and Spirit Life.

CHAPTER X.

CULTURE opens broad avenues through which the spirit may pass to higher and broader conceptions of life, and bask in the sunlight of truths of which the uncultured mind knows nothing. Rich and varied are its resources and ample the material from which it constructs its temple of beauty. Yet it often causes its possessor to be cold proud and reserved. How vast the distance between culture and love, and how widely different their effects; the latter not only quickens and inspires the mind but it exalts, softens, glorifies the entire being. Its mystic charm transforms cold, common place life and adorns earth with the glory of heaven; while its object takes on the highest attributes of the ideal. Love is a benediction, a baptism from the highest and purest realm of life. Such it was to me; each day added to its brightness; never had the sunshine of happiness folded me in her shining mantle as now. Our marriage had been deferred until the first of June. Now the sweet, balmy breath of May kissed the red lips of the opening rose and played with the bright locks of Eunice as we walked in the pleasant grove near which we were boarding.

Eunice was apparently fully restored to health, and although quiet and pensive, she entered into all my plans for the future with pleasure. She had expressed a wish to accept an invitation from a friend of mine to spend the summer months at her retired home in the country, giving as a reason that she would improve there, much more rapidly than in the city, and would come to us in the autumn. I had reluctantly consented, and now to my surprise, Eunice insisted upon going before Mr. Lawson's return, saying: "You will not need me, all the arrangements are complete, I will return in time for the wedding; please, sister do not refuse your consent." It was the middle of the month, my betrothed was expected in a week, her hasty and unreasonable request annoyed and perplexed me, and I determined that I would not permit her to leave until after the wedding, but deferred giving a definite reply, bidding her wait until I had time to consider her

proposition. While she was anxiously waiting, Mr. Lawson arrived. I shall never forget the look of surprise, pain and utter wretchedness expressed on her countenance when she saw him. I was too much delighted to suspect the cause, or to notice their cold, constrained greeting. I was happy, my beloved had returned, my hand rested in his, and I felt that calm and content which comes from happy love. Years would come and go and find us in heart the same. Life looked so bright and beautiful. I half forgot the dreary past and lived and enjoyed the joyful present. Eunice soon left us; as she passed into the house I noticed her pale face and said, sister is disappointed, she did not intend to be here when you arrived. The dark face flushed crimson as my companion ejaculated the one word, "Why?" Fearing that he was offended I replied, do not feel hurt, Eunice likes you, she has always been peculiar and had expressed a wish not to see you until our wedding day. There was no answer to my remarks and they were soon forgotten as we drifted into easy and pleasant conversation. I will not weary you by relating the incidents that occurred from the day of Mr. Lawson's arrival. Suffice it to say that had I not been blind I should have known that a deep and absorbing love had been kindled in the heart of my gentle sister—a love that was returned with all the ardor and devotion, natural to so impulsive a nature as that possessed by Mr. Lawson. But I saw nothing of this and moved blindly on, seeming to tread over thornless roses whose fragrance bewildered and intoxicated me. This was the condition of affairs until within three days of the time appointed for our marriage.

It had been a warm and rather oppressive day, and as the shades of evening fell, I walked out to enjoy the refreshing breeze. I was alone, indulging in bright dreams of the future; my thoughts were mostly of Eunice, the advantages I would give her. She was young, and very beautiful and I rejoiced to think it would be in my power to make her life so smooth and fair as to obliterate all thought of the past. Letting my thoughts have the widest range, I wandered on and on, until I grew weary, then looking around I found myself near a little arbor. It was there I first listened to words of love that stirred the very depths of my soul. Resting on a rustic seat, I was soon lost in sweet dreams of that mysterious power that had wrought such a change in my life. I had not remained long when aroused by the murmur of voices,

but was too much absorbed with my own thoughts to heed them, until I heard my own name pronounced in an excited manner. This restored me to myself, for I recognized the voice of Mr. Lawson, he was speaking quite loud and hurriedly.

“Emily!” he exclaimed, “yes, I know all you would say; but listen you have promised to hear what I have to relate. My childhood and youth were cold and dark, not one sweet memory lingers to bless my manhood. Early cast upon my own resources I struggled with poor health, friendless, and alone; but my unyielding, will conquered at last; close application, and unwearied industry, raised me to the position I now occupy. In all these years, and in all the struggles through which I have passed I have been alone. The sweet voice of friendship I never knew, but, believe me Eunice, I have ever been honest and honorable, ever following the path of duty, neither seeking nor asking for favors. I came here to rest and recuperate my exhausted energies; fate threw me into the society of your amiable sister; I was pleased with her quiet, modest disposition, her clear well balanced mind. Friendship wove her silken cords around me; I misunderstood it, I thought I loved her; nay, do not reprove me, remember your promise and hear me through. It is possible that I might have passed through life without recognizing the difference between friendship and love, had I never met with you. When I first looked upon your wondrous beauty, I knew that you exerted a strange and to me incomprehensible power over me. In spirit I worshiped you, your smile intoxicated me, the touch of your hand thrilled me with indescribable emotion, even then I did not know that this was love, and believed that a more intimate acquaintance would still the tumultuous emotions of my heart and my life would flow back into its old channel. It was like tearing my heart out to leave you; I did not leave you, you were with me, I saw you everywhere, your blue eyes looked at me from the flowers, your voice spoke in the breeze and the very clouds seemed to take on your form and personal appearance. Oh how my heart hungered for one word from you, but it came not, and when I returned your icy reception was like a dagger thrust. What my life has been the last few weeks, I leave you to imagine, but I beg that you will remember that I had no thought of injuring Emma. I had never dreamed of breaking my engagement with her, I am proud of my honor, and these lips would have carried the secret

to the grave but for a strange revelation received last night. I was never more unhappy; for the event which is so rapidly approaching was so revolting to my finer and truer sense that it seemed at times death would be preferable. Eunice, I do not ask for your love, I dare not hope for it, I only wish you to place yourself in my position, think of me as kindly as you can; do not blame me for loving you, I could not control it! Last night as I lay in an agony of mind never before experienced, I became conscious of a dizzy, sinking sensation; I thought I was dying, but, it soon passed away, leaving me calm and quiet as an infant. My mind was clear, and thoughts seemed pouring in upon me from some external source. I saw that what I had esteemed honor was but a sham, that my life was black with falsehood, that if I permitted myself to carry forward this deception, my future life would be a wretched failure, each day would bring but a renewal of soulless professions, my home would be joyless, our union but a matter of form. Startled by these thoughts, so new and strange, I resolved to go to Emily at once, and have the marriage deferred, but finally decided to first see you." He paused, and paralyzed with grief and anger, I heard a hard cold voice which it was difficult to imagine belonged to Eunice, in reply ask: "What do you propose to do?" He answered: "honor, justice to myself will compel me to break the engagement with your sister, and may I—may I hope,"—here the hard cold voice interrupted him saying: "May you hope for happiness! You, who have wakened the love of as pure and noble a woman as ever lived! You sought her in her quiet retreat and vowed to love and cherish until death! You saw another, and a second love sprang into being; what assurance have you that it will be more lasting than the first? Another face may banish the memory of the second. Your sense of honor must be strangely defective to have caused the revelation you speak of! It was *your* happiness, *your* home, *your* well-being, that was thought of; not one thought of Emily! Nothing of the heart flung back all crushed and bleeding! Nothing of the cruel taunt of society because of a broken engagement! Nothing of the slight thus cast upon her! Honor (?) bids you be frank when *your* happiness is at stake! You have asked me to hear you and save my sister from sorrow, have asked me for sympathy and advice! Hear then! Your revelation was but the projection of your own selfish nature. The second love is but the result of a psy-

chological influence. When I am removed it will abate. You were attracted through my beauty. Your love for Emily was spiritual, central; if you renounce it, you will ruin yourself and her! The fascination which I have unconsciously thrown around you, will fade before the increasing brightness of Emma's love! Forget this interview, forget your foolish dream; let the preparations for the wedding proceed; the time will come when you will thank me for my plain words. Go now; not another word; go seek Emily; you have left her too long!"

He attempted to answer, but the commanding voice again bade him "Go!" The next moment I heard his retreating steps, and soon a low moan, and a sound as though some one had fallen to the earth. I knew it was Eunice, but I was so paralyzed that I could not move. As soon as I could gain control of my half-crazed brain I went to look for Eunice. She was gone, and I made my way to the house, shut myself in my room, and gave vent to the anger, pride and scorn which at first asserted their sway; but, at last, I was forced to acknowledge to myself that I loved him, and I would not give him up. Yes, I felt that Eunice was right. He did really love me, and had only been bewildered by her beauty. I felt sure that in time I would regain possession of his heart, and I was determined that the marriage should not be postponed. The next day Mr. Lawson was tender and affectionate; Eunice was confined to her room by illness. Neither of them mentioned what had passed, and three days afterward Mr. Lawson and I were married. Eunice was unable to attend the wedding, and begged us to start at once for our city home, leaving her in the care of friends. Knowing all, I deemed it best, but when I bade her farewell, I little thought that years would pass before we met again.

[To be continued.] 4,82

SOCIETY opens up to its unfortunates no pathway towards redemption. We want purity and valued citizenship. It gives them no hope in life, no opportunity to achieve respectability. Bigotry, superstition, and blind zeal have too long held sway in this matter, and it is high time that the light of science should step in to reveal to the world a better way, a more truthful solution of this serious problem. Let science reign! Let truth prevail! And though under its benign sway our rotten social structure may crumble away peacemeal until its present form shall be lost in oblivion, there will rise from its dust a more glorious edifice, suited to the need of a developed humanity.—*Dr. Sara B. Chase.*

THE GREAT THEOLOGICAL CONTROVERSY.

Is There a Hell?

NY ONE unaccustomed to the sensationalism of certain pulpit orators, and the general tendency of the press in that direction, would just now from the tone of each, quite naturally suppose some new light had just burst upon the world, and that it was to be miraculously converted in a day from a long settled belief in a place of endless torment for the wicked, to some more reasonable and rationalistic view of the subject. A calm and more philosophic view, however, gives to the careful observer no evidence of such wonderful and sudden change in the world's opinion. The daily and weekly papers of the last month have been teeming with articles with sensational headings, and in a few instances we have seen with regret sensational articles in our Liberal papers, and not a few of our liberal speakers have fallen into the wake. Canon Farrar of the English church, a few weeks since, opposing the dogma of endless punishment, led off with a statement of the utter impossibility of an interpretation of the *aionios* of the New Testament. We make the following extract, which will indicate the position of all who have taken that side of the question on bible grounds.

"If this awful doctrine had to be decided by texts, then the original language must be appealed to and interpreted in its proper and historical significance. Where would be the popular teachings about hell if we calmly and deliberately erased from our English Bibles the three words, 'damnation,' 'hell, and 'everlasting?' Yet, I say, unhesitatingly—I say, claiming the fullest right to speak with the authority of knowledge—I say, with the calmest and most unflinching sense of responsibility—I say, standing here in the sight of God and my Savior, and it may be of the angels and the spirits of the dead—that not one of those words ought to stand any longer in our English Bibles; and that being, in our present acceptance of them, simply mistranslations, they most unquestionably will not stand in the revised version of the Bible, if the revisers have understood their duty."

Mr. Beecher comes next with his broad statement upon the subject, which has been so widely circulated, that we will not quote his words. The clergy all through the United States and the world in fact, at once flew to arms in defence of their favorite dogma. Hell must not, should not be given up! Without a General Judgment, without a Hell and eternal perdition, how

could the sinner be aroused, revivals promoted, the church sustained. The Philadelphia Divines discussed the subject and voted for Hell, and there is firing all along the line. Here and there may be found exceptions, but if the occupants of orthodox pulpits are to decide the question, the dogma of an eternal hell will be perpetuated as one of the fundamentals of the church. Confining ourselves to the discussion from Canon Farrar down to the fulminations of the most illiterate country preacher we find nothing new presented. Nothing has been advanced but what has been long affirmed on both sides. Why then announce in glaring head-lines "a new departure!" The Universalists are generally congratulating themselves upon the fact, as they understand it that the whole orthodox world are to rush into its sacred fold, because of this growing non-belief in hell; forgetting that this failing church dogma is only one of the many false positions held by the Christian church in common, of which the Universalist is but one of its numerous sects, and of late years none the less sectarian and bigoted in character.

The cause of this expressive outbreak, comes simply from the fact that the people under the teachings of Spiritualism through its thousands of speakers and its numerous publications, are outgrowing the old creeds, and, restless under the ministrations of the old time preachers are enquiring for better ways. The want of space because of the demands of contributors upon our pages this month, preclude further comment. We cannot close however without giving the Spiritualistic view of the nature of punishment.

"It is philosophically impossible for punishment to be interminable. The endless duration of punishment would utterly destroy the purposes of punishment. There can be but one beneficent object in punishment—that is, the improvement of the offender. If you afflict a man because he has afflicted you, the object is revenge or retaliation. the motive is low and despicable and neither party is improved or corrected by the punishment.

"The divine plan seems to be wholly beneficent, corrective and reformatory. Punishment, in the divine system, is proportioned to the nature and magnitude of the offense. As no man can be guilty of an infinite transgression, so no man can be the victim of an infinite punishment. As there must be a commencement and an end to his violation, so there must be a beginning and a limitation to his suffering. Punishment means correction. How can endless *correction* be possible? The time must surely arrive when the end of the punishment is accomplished. Then the offender is relieved from the rigors of the penalty.

“The theory of our modern pulpits, that individual human suffering for sin will be endless, is worthy of the dark ages. It unphilosophically teaches that punishment is nothing but vengeance, and that hell is the unventilated “black hole” of an avenging and malignant God. This doctrine will vanish in proportion to mankinds growth in reason and goodness.”

INVOCATION.

FATHER thou great first cause,
 We praise thee for thy perfect laws,
 We praise thee for the power to see
 That all is as it ought to be.
 Throughout all matter and through mind,
 Not a flaw a soul can find ;
 That every head and every heart
 Performs its own allotted part ;
 That every law that mind can trace,
 Is in its own accustomed place ;
 That every atom, great and small,
 Fills its own niche in nature's wall ;
 That what man calleth good or ill,
 Is but the working of thy will,
 For thou art the one great power divine,
 Who ruleth with a love sublime.
 Hence all things are beneath thy sway,
 The darkest night the brightest day ;
 And if the worm in the dust must lie
 Before it hath wings to mount the sky ;
 If man must struggle in sorrow and sin
 Before to heaven he enters in,
 Still, still in thee we put our trust,
 For we know that thou art good and just.
 And if the creeds that man hath made,
 Before the light begin to fade,
 Still, still we know thy truth is strong,
 And cannot lead thy children wrong.
 Then let them go, those men made creeds,
 We fling them down as useless weeds,
 And take the law thy perfect art
 Hath stamped upon each human heart ;
 The law of love, of trust, of truth,
 The light of AGE, the joy of YOUTH.

WHAT WAS HE?

Or Jesus in the Light of the Nineteenth Century.

CHRISTIAN Spiritualists will not be pleased with this new work from the pen of Wm. Denton. Mr. and Mrs. Denton are devoted students of the science of Psychometry, by the aid of which a portion of this work has been written. The author affirms that we of this day know more about Jesus than any of the evangelists, because of our superior knowledge of nature, and greater facilities for historic criticism. Jesus was neither God nor impostor. But the Church has declared for ages he must be one or the other. Orthodox Christians generally have for these centuries worshiped him as very God. Mr. Denton thinks it altogether probable that such a man as Jesus existed; that his very weakness in hours of trial precludes the supposition that he was the hero of fiction; and that even the false prophecy of the speedy coming of the son of man would not have been recorded by Matthew if the words of the prophecy had not been spoken.

"But," says Mr. Denton, "although we may be satisfied that Jesus of Nazareth really existed, it does not follow that we are to accept as fact all that the Gospels say of him; indeed, it is impossible that we should." This statement leaves the reader somewhat bewildered, especially in view of the author's subsequent statement that these "Gospels are almost the only literary sources for a life of Jesus." To what other sources shall we look? Will they be more trustworthy? Let us proceed with our author:

Pre-existing documents were copied by Matthew, Mark and Luke. John had evidently received "most of his information from sources independent of those from which the other evangelists drew."

"If," says the author, "we are to place any confidence" in gospel accounts, Jesus was a religious enthusiast, extravagant and even fanatical.

Many details are given as set forth in Joseph Barker's discussions, Cooper's lectures, Jamieson's "Clergy a Source of Danger." These proofs of extravagant doctrine are overwhelming.

Mr. Denton charges Jesus with "overweening egotism." This is well sustained, unless the reader is disposed to admit that Jesus was God, creator of heaven and earth. The author broadly hints that Jesus "is the last man in whom enlightened men of the present day would have confidence;" and intimates that the much derided, but intelligent Pharisees thought, if they did not say, "We care not where you came from, nor whose son you are: if you can teach us any truth, we are here to receive it, and shall be most thankful for it; but we are not to be blinded by your extrava-

gant pretensions." The practical, common sense Jew, even in the meagre and partial account we have, we think was often more than a match for Jesus in their controversies.

The egotism of Jesus Mr. Denton discusses with considerable fullness, interspersed with such phrases as, "the estimate that he has of himself;" "this strikes the chord of his self-esteem;" "the self-esteem of Jesus crops out everywhere;" and such sentences as "Jesus preached *himself*;" "he and God are in company;" "I am the bread of life;" "I came down from heaven;" "he can brook no rivals."

Mr. Denton devotes several pages to the question, Did Jesus die? He thinks he swooned, or fell into a death trance, from which he subsequently recovered. It will be a rude shock to the Christian believer to learn that Jesus, after all, did not die. Our author institutes comparisons between Jesus and Mohammed which will not be relished by even Christian Spiritualists. True, he says Jesus was "too intelligent, self-reliant, and independent" to accept the doctrines of any party entire. But the same thing can be said of any heretic in the land.

The clairvoyant and healing powers of Jesus are duly credited, but with the supernaturalism extracted. The "miracle" of the loaves and fishes, the author thinks, "breaks down under its own weight;" indeed that a "simple, natural occurrence" grew to its present dimensions. He repeats the same thought in another connection: "The death of the cursed figtree is probably an exaggeration of a natural occurrence."

As we would suppose, when he refers to the death of Lazarus, he dismisses the account as unworthy of credit. That Jesus was a spiritual medium, no better and no more wonderful than many mediums of our time, Mr. Denton maintains is likely. The names of Slade, Home, Jesus and a "gentleman's butler" are shaken up promiscuously in the most irreverential manner. It is some comfort to be assured by the author of "What Was He?" that Jesus was "honest to the core." Jesus, he says, "was a moral man, and the morality that he taught was of a high character," that is considering the times in which he lived. High-toned morality with the exception, perhaps, of the intoxicating wines which he drank; and which Mr. Denton declares contained more alcohol than the ales and beers of modern times; but charitably enough he thinks if Jesus had lived to-day "he would have been on the side of abstinence from all intoxicating drinks." "The true nature of such drinks," explains Mr. D., "was but little known in his day." Can the author imagine such reasoning will be conclusive to the Christian's mind? The idea that Jesus did not know the nature of the drink he himself manufactured! Preposterous! Then comes another annoying comparison between Mohammed and Jesus. Mohammed "drank no intoxicating drink, nor would he allow his followers to drink it." Ah! Mr. Denton, could you not

have spared us this? The dark side of Mohammed is alluded to casually, but evidently with the design to convey the impression that Jesus had a "dark side," too soothingly he says, "That Jesus was superior to Mohammed, there can be but little doubt," yet he deftly narrates better qualities in the character of Mohammed than in that of Jesus. The "dark side" of the nature of Jesus, Mr. Denton flatly declares is an "intolerant and revengeful disposition." Sarcastically he says, "blessed Jesus, meek and mild." After such words as these, it will matter little to the Christian, who will read the book, whether its author exalts Jesus above Mohammed, Alexander the Great, or Caligula. We are next treated to the "mistakes of Jesus," which Mr. Denton asserts "were great and numerous," among which are instanced the "belief in miracles," seeking to increase the faith in miracles, and the supernatural; that "God clothes the grass of the field;" that "he will much more clothe his children;" "give good things" to people merely for the asking, sometimes by teasing him, which Mr. D. thinks are unphilosophical notions. "There are no good things," shouts our idol-smashing friend, "that we can get by merely asking God for them. The price even of life is labor; and no asking, or even teasing, will enable us to evade the unalterable laws, which regard the prayer of the bishop no more than the hum of the beetle." If this is true, will it not destroy that devotional spirit and reverential awe which mankind love to cling to spite of reason's rigid law?

When Mr. Denton mentions the removal of mountains by faith, as taught by Jesus, the Churchman has an answer ready, (and which will apply to the whole book), in one word, "parable;" "hyperbole;" "allegory;" "type;" "figure"—take either. Though its facts are not much fresher than its subject, the style is full of vivacity, and will abundantly repay perusal. The book, 259 pages—paper covers, \$1, cloth bound \$1.25. May be ordered from the author, Wellesley, Mass., or from the office of the SPIRITUAL OFFERING.

HOW COL. INGERSOLL ANSWERED A CALVINISTIC ENQUIRER.—A sharp and Calvinistic clergyman having been introduced to Mr. Ingersoll, persisted in an attempt to draw him into a religious controversy, which Mr. Ingersoll tried to avoid. The clergyman, not to be foiled, said: "Mr. Ingersoll, I understand you to have said that you could change to advantage the fundamental laws which govern the Universe—which a wise Creator has ordained for man." "Yes," said the Colonel, "I have." "Now, sir," said his inquisitor, triumphantly, "will you be good enough to put your finger upon one single law of nature which your puny wisdom could improve?" "With all the pleasure in life," said the accommodating Colonel; "I would make health catching instead of disease."

EDITORIAL NOTES

FREEDOM IN THE SOUTH.—We were not a little amused a few days since in the perusal of the following letter. We notice it because justice seems to demand that so far as our influence extends we should correct the misapprehension existing in some parts of the North upon this subject.

BIRMINGHAM, MICH., Jan. 7th, 1878.

Editors Spiritual Offering:—Will you please send me a back number of your paper, I want to take a Spiritualist paper, and would like to see yours and the terms. If you have a number that gives a description of your town and country I would like to have it. I have felt like moving away from Michigan and going to Kansas or some warmer country: but I have been told I can not live in a state that has been a slave state, for I would have to keep my mouth shut and would not dare even to take a liberal paper. If that is the case of course I had better stay here. Michigan is too cold and changeable for me, I had thought of going to Rolla, Mo., a great many from our part of the country have gone there, many from Pontiac. One man said if you don't like mud and clay and if you can not keep your mouth shut about politics or religion you had better stay away; of course I shan't go there. Your part of the State must be more free and independent, or you could not publish a Spiritual paper.

Yours respectfully,

MRS. PHEBE PATCH.

Nothing could be farther from the truth than these statements so far as our acquaintance extends; and we have subscribers in nearly every Southern state. The fact that we are publishing a Magazine of the liberal, character of the SPIRITUAL OFFERING in the city of Springfield, the business metropolis of Southwest Mo., that we have a large and increasing circulation in this city, throughout this state, and in Texas, Arkansas, Louisiana, and other Southern states, ought to be a sufficient and satisfactory answer to the totally incorrect statements made.

We ought, to say further, for the encouragement of Liberals and Spiritualists in the North, desirous of finding a more genial climate; that Mrs. Fox has been employed to lecture in this city, and that she speaks every Sunday, morning and evening to a congregation that will compare favorably in numbers and intelligence with any Church assemblage. The Opera House, a beautiful building that will accommodate if need be, six hundred, has been leased for one year. The press of the city and country have and do treat the Liberal congregation and its speakers with the same courtesy that is extended to the churches. Can anything more than this be said of any city of the same size anywhere?

Through the month of December Mrs. Fox obtained the services of Mr. Jamieson, to supply her place here while she lectured for a fine society of Spiritualists in Carthage, Mo., sixty miles Southwest of Springfield. The fact is there are Spiritualists and Liberalists all over this country living in perfect freedom of thought and expression, and that class from the North will be as cheerfully welcomed as any other, and can here find beautiful homes, in country or town, just now, very cheap. For a full de

scription of this country, its products and advantages see the January number of this Magazine, which will be sent to any part of the United States or Canada on receipt of the price (15 cents). Any information desired can be obtained by addressing Editors
SPIRITUAL OFFERING.

THE SPIRITUAL OFFERING No. 10 kind reader is before you equal, we think in attractiveness in every respect to any preceding number. A glance at the contents will assure our patrons that in accord with our motto, we give earnest thought, space, time and attention to the interests of humanity in almost every direction. "Money" by J. S. Loveland will be followed with another article next month by same author: "What The People Demand of Congress," by Warren Chase, and: "Justice to Labor," by A. W. St. John, will all be read with interest, because these subjects are now uppermost in the thoughts of a suffering people. The articles on Spiritualism and kindred topics by John Wetherbee, Wm. Emmette Coleman, Mrs. Osborn and the editors we trust will be even more than usually satisfactory. "The Moloch of the Gallows" in its relation to human interests here, is most ably discussed. Will the people ever be awakened to the horrors of this relic of barbarism? We regret that the closing chapter of "Stray Thoughts on Spiritualism" by J. E. Ludlam, Esq., came too late for this No.; it will appear, with other valuable matter in our next.

Two more numbers closes the year; we shall have more than fulfilled all we promised at the commencement. Our readers will have before them at the close of the vol. more and better reading matter of permanent value than ever before obtainable for the same money. Now, will every subscriber renew at once, and please do not be satisfied with this, let every one devote a few days to the work of canvassing for new subscribers and we can not only continue the publication at present low price but make it yet more valuable by improvements we contemplate. Please do not wait until the issue of the very last number before making the efforts we invite. **THE OFFERING'S** permanency is assured, the question is how wide spread shall be its influence. Ten thousand subscribers will enable us to enlarge to sixty-four pages and publish at *one dollar* per annum.

THE VOICE OF TRUTH.—We are happy to announce the appearance of another Spiritual periodical, in the form of an eight page weekly paper, published and edited by Mary Dana Shindler and Annie C. Torrey Hawks, 206 Union street, Memphis, Tenn., \$2.50 per year. No's. 1, 2 and 3 are before us, neat in appearance and filled with interesting matter, with the motto, "Devoted to Spiritualism, the Harmonial Philosophy, and all Reforms." We get the impression from a hasty perusal of the papers received, that it, like the Spiritual Magazine published in same city, will advocate Spiritualism from a Christian standpoint.

Well, this perhaps, is as it should be, let us seek truth from every source; truth may be found in all the religious systems of the past: also error; more of the spirit of condemnation and persecution in the Christian than any other, which, in this age we ought to specially avoid. Be that as it may, we extend to our sisters a cordial welcome with our earnest wishes for their abundant success. The world presents an open field in which all can find ample room and opportunity for work. Whatever our views, let us be kindly affectioned one to another, frank, free and charitable in our expression and conduct.

CONGRESS. Nothing decisive has been accomplished for the relief of the people *financially*. The prospect for the passage of the Silver Bill are favorable; for the repeal of the Resumption Act, we think otherwise. The new Senator from Indiana, D. W. Voorhees has made a remarkably able speech in favor of the Silver Bill, repeal of the Resumption Act and the issue of Greenbacks by the government, to be a legal tender for all debts public and private. The most significant movement we have noticed, is the quiet assemblage of over one hundred members of congress, of both parties, a few days to secure a more perfect organization. At this meeting Gen'l Butler, by the boldness of his speech, placed himself side by side with the foremost in favor of the Greenback theory. The party in favor of the issue of Government notes for all dues has been greatly strengthened by the election of Geo. H. Pendleton to the U. S. Senate from Ohio.

THE GALLOWS MOLOCH, ERRATA.—In the very able article with above title in this number, in last line, on page 415, read heart, instead of the word head. This error of the compositor, escaped the notice of proof reader, also two or three errors in punctuation, which we regret. The faults of this kind in Prof. Brittan's articles are wholly our own, for his manuscript copy is unexceptionably good.

WANTED. We repeat our request of last month, earnestly asking our subscribers who have the SPIRITUAL OFFERING for May 1877 (No. 1,) and do not wish it for binding to return it to this office. The value will be credited on next years subscription or the money remitted.

We have received vol. 111, American Spiritual Magazine, S. Watson, Editor and publisher. The volume is neatly bound, pages 384, price \$1.50. Address the publisher, Memphis, Tenn.

SPECIAL NOTICE.

The present number of the SPIRITUAL OFFERING is sent to several persons with whose names we have been favored. *Please read and remit the subscription price, or return to our address the copies sent.* The reading is certainly worth the return postage. New subscribers will be furnished with copies from commencement of volume. If returned please place your name on the margin of cover.

THE SPIRITUAL OFFERING.

A MONTHLY MAGAZINE.

DEVOTED TO THE INTERESTS OF HUMANITY
FROM A SPIRITUALISTIC AND SCIENTIFIC STANDPOINT.

VOL. I.

MARCH, 1878.

No. 11.

THOUGHTS FROM "FESTUS."

We shall lack nothing, having love; and we,
We must be happy everywhere,—we two;
For spiritual life is great and clear,
And self-continuous as the changeless sea.
* * * * * As is the sea's,
So is the life of spirit, and the kind.
And then, with natures raised, refined, and freed
From these poor forms, our days shall pass in peace
And love: no thought of human littleness
Shall cross our high, calm souls, shining and pure
As the gold gates of heaven.

* * * * *
This life, this world, is not enough for us:
They are nothing to the measure of our mind.

—
We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.

* * * * *
We never can be deathless till we die.

—
Keep the spirit pure
From worldly taint by the repellent strength
Of virtue. Think on noble thoughts and deeds
Ever. Count the rosary of truth,
And practice precepts which are proven wise;
Walk boldly and wisely in the light thou hast:
There is a hand above will help thee on.
I am an omnist, and believe in all
Religions,—fragments of one golden world
Yet to be relit in its place in heaven.

* * * * *
*And we will
Be oft on earth with those we love, and help them;
For God hath made it lawful for good souls
To make souls good, and saints to help the saintly.*

[Written for the SPIRITUAL OFFERING.]

STRAY THOUGHTS ON SPIRITUALISM.

BY JOSEPH E. LUDLAM.

CHAPTER VI.

IN OUR search for a solid foundation of fact, (irrespective of the phenomena of Spiritualism,) on which to build our convictions of immortality, we have selected from the immense storehouse of science, as having a direct bearing on this inquiry, the following indisputable facts:

First. The immortality of the physical atom, as shown by its indestructability and indivisibility.

Second. The fact that every atom is a centre of inseparable force.

Thirdly. The existence within us of a formative power which has developed and moulded our complex bodies, bringing them to such perfection as to become the vehicles for the display of intellect, emotion and volition, which power remains with us throughout life, constituting our self-hood, and remaining unaffected by the constant changes to which our bodies and minds are subject.

The popular theory regarding man's nature, that he consists of body *and* soul, most intimately united but having very different origins, and destined finally to separate, has much superficial evidence in its favor, but is gradually disappearing in the light of recent discoveries in Physiology and Psychology. In fact it has all but vanished from the scientific world, and is not now held by a single thinker of any note. The two substances, body and mind, though presenting the greatest possible contrast, are so intimately interwoven, so concurrently developed, and stand in such a fixed polaric relation to one another, that we can no longer speak correctly of their relationship as being a union. The connection is far more thorough than is implied by such a term. Neither can act directly on the other. A man puts enough alcohol into his stomach to deprive himself of reason and judgment, but this is not the action of matter on mind; the alcohol has caused a different state of the brain and judgment, and reason being incompatible with that condition, they are no longer manifested. Another may be so stricken with fever or other emotion as to lose all appetite for food, yet this is not the action of mind on matter. The emotional state has produced such a disturbance in the nervous system that the desire for food is destroyed. In short, each one of us is an indivisible unit of being, "a mind body"—(Bain).

This unity of man's nature, notwithstanding its remarkable double-sidedness, points most unmistakeably to some single con-

trolling force for its origin—a force which, while co-operating with the other energies of nature, light, heat, electricity and chemical affinity, &c., is nevertheless able to dominate them and use them as its instruments in the evolution of man's being. What is this power?

The term "force" is used, both in popular and scientific language, in a very restricted sense, being confined almost entirely to the lower phenomena of nature. There is not a shadow of reason for thus applying it to unconscious activities only. It is broad enough to cover every manifestation of motion, mechanical, chemical, vital or mental. It is as properly applicable to mental power as to the mechanical action of gravitation. In this broad sense, life and mind are brought into a category with the other forces of nature.

Now we have only to presume that there are atoms whose inseparable force manifests itself in originating trains of phenomena which we term mental and spiritual, and our belief in immortality will then rest upon the same impregnable basis as our belief in the indestructibility of matter. This supposition is not a mere conjecture thrown out for the purpose of getting rid of a difficulty. Such a theory must be adopted, or we must fall back on the origin of man given in the book of Genesis, or adopt the notion of the materialist, that the mind is the result solely of organization, a correct theory as far as it goes, but unfortunately not going half far enough, leaving both "mind" and "organization" totally unaccounted for. Poor Prof. Tyndal is downright piteous in his frank but melancholy confession of inability to pass *from one to the other*. Such a theory as that proposed is in direct accord with all the analogies of nature.

If it should be objected that it overlooks the ineradicable contrast between mind and matter, it may be answered that these are terms about which our ignorance far transcends our knowledge. They do not represent ultimate facts, but simply denote the modes in which surrounding objects affect us. So far from knowing what "matter" means, every increase in our knowledge of it reveals to us more clearly the extent of our ignorance. Less than a quarter of a century ago all matter was supposed to be solid, liquid or gaseous, and capable of some kind of perception by the senses. Now, since the discovery of the interstellar ether, (aptly styled the nervous system of the universe,) we know that by far the greater part of the matter of even our little solar system is so attenuated as to be utterly beyond the reach of all sense—perception, even when aided by the most perfect instruments. Like the atoms, it is visible only to the eye of reason.

Another fact which deprives this objection of all weight is, that we know nothing of matter except through the force it exerts, and the word force, as we have seen, has quite as immaterial a meaning as the word "mind" or "soul." The objection falls to the

ground. To be worth anything it must be put in another form, viz., that the theory leaves out of view the chasm between blind mechanical force and the conscious intelligent force we call mind: that the difference between them is so vast, that although the power resides in atoms, the latter must originate from a nobler source. But what right have we to draw any such arbitrary distinctions between so-called "mechanical" force and "mental" force? Take the purely physical atoms of oxygen, hydrogen, nitrogen, phosphorous and sulphur; they will, under certain conditions, build up a grain of wheat, a leaf of a tree, a beautiful flower, or a lifeless crystal, but in every case the structure will be as perfect in all its parts as the most elaborate work of man. If these so-called "physical" atoms are capable of doing such work as this, how can it be unreasonable to suppose the existence of sentient, conscious and intelligent atoms capable of producing a human being! Such a notion may shock the prejudices we inherit from the ignorant past, but it is in a direct line with the increasing knowledge of the present age.

If we know that the atoms we nick name "physical," and whose forces we blindly call "mechanical," are immortal, how much more reason have we to know that these diviner atoms are beyond all possibility of extinction. The grain of wheat is crushed into flour, the flour converted into bread, the bread into blood and the blood into tissue, but throughout the whole series of changes the atoms are just the same as at first, ever ready and ever capable of entering into new combinations. In like manner the atoms which form the solid taper or the liquid oil are converted by combustion into invisible forms, but we know they are just as existent, and their force as unimpaired as when they formed part of visible objects. In view of such facts can we doubt that the conscious, intelligent atoms which have built our "earthly tabernacles," have power to form a new invisible organization—a spiritual body—when the requisite conditions are present?

The theory we have broached, accounts for all the facts of our nature without calling in the aid of any unknown cause, and serves to explain several obscure mental phenomena, such as the revival in the memory of things long forgotten, dreaming, mesmerism, &c. It leads us out of the bewildering mazes of metaphysics, by giving to the word "physics" that broad universal meaning embodied in its Greek source;—*phusis*—nature. And our conceptions of the latter become far more enlarged and comforting. Instead of an infinite storehouse of phenomena loosely connected, it becomes a living unity, no part of the "mysterious whole," not even the small being capable of destruction. The forms built up by the atoms may vary infinitely, the latter are as eternal as Deity. The words of Paul, though in a totally different sense from what he intended, are true to the letter; "the things which are seen are temporal, the things which are not seen are eternal."

[Written for the SPIRITUAL OFFERING.]

THE ANTI-SCEPTIC,

BY WARREN CHASE.

AS THE title of a neatly executed Monthly of which No. 1 of Vol. 1 has been kindly sent me by some unknown friend, probably because it promises to show up my blasphemy, among others, in the next number. It is devoted to the defence of Christianity against all forms of attack by reason, science, nature, and common sense and common justice. It goes in for putting such authority in the Constitution and laws as will enable the church to carry out its own spirit, as is manifested in its pages, which is the same that inspired the witch burners of Europe and Cotton Mather, and the old Puritans whose zeal for Christ murdered nineteen witches and warlocks in Salem, and six Quakers in the same state of Massachusetts, where this little monthly is published, as it should be. It is very severe on the radical clubs and all other liberal organizations, organized in defence of liberty, free speech, and equal human justice, as it desired the power, secured by law, to persecute and execute, as the church has ever done, when it had such power. It wants the Bible used in the schools, chaplains in legislatures, churches free from taxes, ministers dead-headed everywhere, and the gospel supported to preserve the *morals* of the people by the class in which is the most moral delinquency of any class of our citizens, viz., the clergy. It calls on its friends to subscribe and send copies to infidels and sceptics. Of course it knows they will have no effect on any such minds, as most of them are governed by reason. But that is not the object, as subscription is the main object, to keep up its batteries on the invulnerable walls of science and reason. It is evangelical, but lands Dr. Minor, the Universalist, and several Unitarians who favor its plan to put its tyrant God into the Constitution, and by uniting with them in support of the tottering walls of a superstition that has run its bloody career of tyranny and is trying to recover a power that has departed from it forever. In this state (California) the Bible and prayers are excluded from the public schools, and they are not likely to ever get into them. Chaplains are yet a public expense with no profit to anybody except the man who prays for his pay out of the state treasury, as do others in Congress. The Magazine is printed by Alfred Mudge & Son, Boston, Mass., but has no known editor, as such abusive, vindictive and fanatical language should not have, for in this age no decent or respectable person would want to be responsible for it.

San Jose, Cal., Jan., 1878.

SUNDAY SCHOOLS—WHAT ARE THEY DOING FOR THE YOUNG ?

BY T. P. WILSON.

[[From the *Evolution.*]]

SOCIAL and religious phenomenon of no mean importance is the Sunday school. Since Robert Raikes first conceived the idea of gathering in the poor children of his neighborhood for instruction on Sunday—and that's not so many years ago either—what has not the system grown to? Many a grayhaired person, honoring this article with a perusal, well remembers the infancy of the enterprise. Less than half a century ago the writer was a member of one of the most primitive and simple of Sunday schools. Except as to the cleanliness and intelligence of the scholars it was but little removed from the condition in which Raikes first placed his own memorable school. We had indeed a "Question Book," the first of the kind probably ever issued in this country. But the questions were all of the simplest kind, and founded on the lessons assigned. What good they could be, except to a teacher who had never read the lessons, we cannot now, even at this late date, imagine.

Between these early schools of which ours was a fair sample, and the Sunday-schools of to-day, there can be constituted only the most marked contrast. Putting our modest little question book beside the gaudy, attractive "Lesson Papers" of to-day, one can see what evolution and development have done for the Sunday-school.

Its founder, Robert Raikes, was a large-hearted philanthropist. The children about him were left uncared for on Sunday. The theology of his day had little attraction for thinking adults, and was barren of all, save terror, for the young. The children would not go to church, even in cases where they could, and many of them had no opportunity. The general government, or private enterprise, provided a scant amount of instruction five or six days in the week, but no provision was made for Sunday. More than this, many of the children under his immediate observation were kept busy at work six days, and left to run at large the seventh day.

While, therefore, Raikes sought to put this day of idleness and mischief to better account, he had yet in his mind what he conceived to be a higher idea. He was himself a "converted man" and living in the "enjoyment of religion;" and there could be no higher end to obtain than the conversion of these children. So he gathered them in, and placed in their hands the Bible, and instructed and indoctrinated them into its teachings. The plan succeeded. The children were greatly benefited. Others took up the work, and schools were multiplied.

All this was begun and for a time carried on without the official knowledge or sanction of the church. The clergy were too busy trying to save adults, by battering their brethren to pieces, to notice the wants of the children. To go into a modern Sunday-school, and find it snugly ensconced in the best rooms of the church, and fostered so carefully by pastors and church officials, one would think it the legitimate child and only heir of the church of God on earth. But the truth must be told, the Sunday-school is only an *adopted* child of the church. It was only, at first, to save the scandal of religious instruction undertaken outside of church organization that the church stepped in and made the Sunday-school a part of its official work. When it did so the Sunday-school naturally fell into the grooves of the church which were just a little widened to admit of the new occupant.

So much for a historical statement of the Sunday-school. Now, as to its present condition, we have somewhat further to say. What it might have grown to in the hands of Robert Raikes and his officially unconsecrated followers we do not know, but that it is now essentially different from what it might have been, kept free from churchly influences, we do know. For better or worse the all-powerful moulding hand of the church has been felt in its development, and from many points of view it has been greatly benefited and has more than kept pace with the advance of the church itself—outstripping it, in fact, in some important features, if indeed it be not substituting and taking precedence of the regular church work.

Beyond all controversy the Sunday-school work has reached a high point of attractiveness. Ingenuity has been taxed to its utmost to devise pleasing things for the children. It is half as good as a circus to see what a first-class Sunday-school can do. It is a great pity our public schools cannot be led to learn a few lessons from the Sunday-schools. No doubt they would if it were not for that blighted basilisk called "per cent." Thank God there is no per cent. to curse the Sunday-school. We shall not stop to analyze the various factors that make the school attractive. We are assured of the fact when we look upon the clean and happy faces that come beaming into the schoolroom on a bright Sunday morning.

It would greatly transcend our limits to attempt a full discussion of all the points that come up to our mind and claim recognition. We come not to praise Cæsar—no, nor to bury him. What we desire, in fact, to do is this: Giving all due credit to the earnest conscientious workers in the Sunday-schools, and all due honor to the system as it now exists, we find in that system, as it is practically worked out, most serious and manifold objections. But let us here say that, if the Sunday-school belongs wholly to the church and is designed to supplement its official work, we have no objection to offer. If it be simply a stepping-stone for

children to help them to subsequent membership in the church, well and good—we have nothing to say. It is in that view just as much above criticism as its foster-mother the church itself.

But is it so? Evidently not, or else the Sunday-school management is open to the serious charge of proselytizing. For do they not go into the streets and into the houses of unbelievers and beg them to let their children join their school? Do they not offer prizes to the children to induce them to decoy other children into the school? Do they not boast of the swelling number of their attendants? Now, is all this done for the purpose of proselytizing? The church would scorn the charge. Very well, now comes the special point we are after. We have children. We are not a believer in the absolute sanctity of the church nor in the truth of all its doctrines. Our children are solicited to join various schools. They have done so, and we have followed them with parental interest to learn the nature of the lessons they are taught. We enter the schoolroom, and there is before us everything to charm and delight the senses. The appointments of the room are excellent. The music is beyond praise. The sweet organ and sweeter voices of the children mingle in songs that give us a keen sense of delight. But now comes the lesson. Many voices, in a pleasing discord that sounds like a distant waterfall, are engaged in recitations, questions, and answers.

Now come the general exercises, and the cheerful voice of the superintendent is heard propounding something like the following: "What became of Jonah?" Answer (by the school:) "He was swallowed by a whale." Ques.—"How long did he stay in the whale's belly?" Ans.—"Three days and nights." Ques.—"After that what became of him?" Ans.—"He was vomited up on the dry land, and went to Nineveh," etc., etc. Or perhaps these interrogatories were propounded: Ques.—"What was Joshua doing?" Ans.—"Fighting the Amorites." Ques.—"What did he say to the sun and moon?" Ans.—"He told them to stand still." Ques.—"Did they do so?" Ans.—"They did. The sun and moon stood still a whole day." Ques.—"For what did God lengthen the day?" Ans.—"So that Joshua could have more time for fighting." And we exclaim—*sotto voce*, of course—"Great Heavens! are these children of ours obliged to believe these things as true?" However, we are personally in no special fear, for our children know very well what we think of such things. But isn't it appalling that so many children are fed on such a mass of husks?

We have carefully looked over a large number of lesson-papers—notably the International Series—and we do not hesitate to make this point against them all. They are, in the statement of truth, alarmingly behind the teachings of the pulpit. There are few ministers who would consent to take into their pulpit, and make use of publicly, such expositions of history, doctrine and

science as are being used in their own Sunday-schools. These things may do for the immature mind of the young, but they would not now be accepted by any critical and intelligent audience. The adult mind would scout them. What effect they may have on the minds of the young, we may be left to conjecture, unless we chance on a question from them like this, which came on Sunday morning from the lips of our own little daughter: "Papa, what right had the children of Israel to borrow the jewelry of the Egyptians, and go away and never return it to them again?" Viewed as a literal fact, it was a most disgraceful and dishonest proceeding. And how, then, can we consent to such an interpretation? But the Sunday-school is doing just this sort of thing all the time, and it does seem to us that a strong protest is demanded. We hope to continue this subject in subsequent papers.

SPIRITUALISM AND THE TEACHINGS OF JESUS.

BY WILLIAM EMMETTE COLEMAN.

CHRISTIAN Spiritualism, we are told, is based simply upon the teachings of Jesus, free from all theological dogmas and churchal creeds: while, on the other hand, it is palpably evident, that, in many important particulars, the teachings of Jesus differ widely from, and are radically contrary to, the teachings of Spiritualism; and also that the creeds and dogmas of the Orthodox are very largely, though not entirely, based upon these same teachings of Jesus, and to a still greater degree upon the doctrines enunciated by the apostles of Jesus and other primitive Christians. If the teachings of Jesus and those of Spiritualism are mutually antagonistic on vital points, how can one believe in both at the same time? We must either accept the words of Jesus and reject Spiritualism, or reject Jesus and accept the Spiritual Philosophy.

What are the teachings of Jesus, upon which Christian Spiritualists base their faith in him? I confess, after careful comparison of the reported utterances of Jesus in the Gospels with the doctrines of Christian Spiritualists, that I can find but little in common. The latter seem to have some kind of a vague, indefinite idea that Jesus was a special messenger of God.—a specially inspired teacher,—and that portion of his sayings alluding to his mission from the Father they no doubt accept. This, however, all rational Spiritualists reject. In addition to this, he inculcated some very good moral precepts, intermingled with much that was foolish and extravagant, some being positively inimical to man's highest welfare. A large proportion of Jesus's teachings was purely local in its nature,—peculiarly Hebraic in tone and appli-

cability, with various theological dogmas and speculations interwoven therewith.

In all probability it is only the moral precepts in consonance with pure Spiritualism which are really accepted by our Christian brethren; and, because Jesus is deemed by them the author of these precepts, they recognize him as their spiritual leader, and call themselves Christians. But as every moral precept of value to mankind uttered by Jesus had been taught by others before him in Judea, China, India, Greece, etc., the claim of Jesus to be regarded as the peculiar, particular, and special agent of God in their enunciation and dissemination completely vanishes.

If we should call ourselves Christians because Jesus Christ taught the Golden Rule, then, as Hillel, from whom Jesus borrowed it, taught it *previous* to Jesus, we should, in consistency, still more call ourselves Hillelites. If, because Jesus advised kindness to enemies and forgiveness of injuries, we call ourselves after his name, so should we call ourselves still more after the names of those inculcating the same previous to Jesus, such as Menu, Confucius, Socrates, Pittacus, Publius Syrus, Zoroaster, Sextus, Pythagoras, &c., &c.

In connection with these and a few other analogous precepts of pure spiritual beauty and of substantial benefit to mankind, together with a commendable spirit of beneficence and loving-kindness manifested at times in his life, we discover many other precepts and sayings of Jesus erroneous in principle and of no practical benefit to mankind, coupled with some deeds in his life indicating a spirit of malevolence and spite rather than good-will and sympathy. The same contrariety both in speech and action,—the good mingled with the bad,—may be found in the lives of all historic moral and religious teachers,—Socrates, Plato, Zoroaster, Confucius, Mohammed, Sakyamuni, etc., etc.; in the writings of all of whom may be found the most exalted moral and spiritual beauty, and in their lives deeds of beneficence and love. So far as can be gathered from the fragmentary accounts of their acts and words, the life of Jesus exhibits no greater proportion of the good and true, in word and deed, than do those of the other inspired sages of antiquity.

From the above considerations, the force and validity of which all rational minds, I think, can readily perceive, I fail to see the consistency with which our Christian brethren continue to denominate themselves followers of Jesus alone, in contradistinction to being followers and disciples of the many others who taught the same truths precisely, in many cases long ere Jesus was born; consequently, surveying the wide field over, comparing their several teachings the one with the other, I decline to be considered a follower of any or all, whether Jesus or Buddha, Confucius or Socrates.

Fort Leavenworth. Kansas.

DRIFTING LEAVES.

Selections From the Writings of S. B. Brittan, M. D.

BY THE EDITORS.

SPIRITUAL PHILOSOPHY.

FOR MANY years, the most exalted minds have been ready to bow down in unbelief, concerning the great truths which most intimately concern the peace of the soul. An authoritative declaration without proof did not satisfy the rational faculties. Man sought for the evidence of his immortality in the nature of things, but being unable to perceive their interior principles, or to trace the connection between material and spiritual existencies, the sweet hope of immortal life was ready to die out of the soul. Man was about to enwrap himself in the dark folds of a cheerless and painful skepticism. He paused in his investigations, lest he should discover the fallacy of all his cherished hopes. He sought to retire to the dim obscurity in which he had slumbered so long, but deep and thrilling utterances came, a mighty impulse moved the spirit, and it could not rest.

Fortunately for the cause of religion and the welfare of the soul, the world is now about to receive a new philosophy, surpassing all our former conceptions in the divinity of its principles, the comprehensiveness of its details, and the spirituality and unspeakable grandeur of its objects and results. This divine philosophy is not a human invention. It is the reflected light of the Spiritual World which now radiates through the material. Neither its discovery or application is to be placed to the credit of any individual man. It is humanity's best thought in this great hour of its Resurrection. This alone will save the advanced minds of this age, and ultimately the whole Church and the world, from the blighting influence of a cold materialism.

GENTLE INFLUENCES.

Austerity and denunciation will not bring the wanderer back or move within him the springs of virtuous action. Cold indifference and neglect are not the means by which we are to dissolve the congealed fountains of human affection, and win the soul to virtue. The man who employs these as the instruments of reform will labor in vain. They can no more subdue the stubborn heart than the rude blasts of polar skies can melt the towering iceberg and the mountains of eternal snow. Severe coercive measures will not reclaim the erring. Man is so constituted that every attempt to drive him from an error, either of the head or heart, tends to confirm him in his course. If there is aught that will

allure the wayward from the haunts of folly and the selfishness of a misguided ambition, it is the voice of friendly admonition. If there is a power in the universe sufficiently potent to soften the heart and to draw the victim of dissipation and vice away from the scene of his dishonor, that power is kindness. It serves to quiet the fears, to subdue the passions, to enlist the best affections, and thus the victory is gained.

The superior power and efficacy of gentle influences is beautifully illustrated in the fable of the Sun and the Wind, in their effort to make the traveller part with his cloak. The Wind commenced a furious attack. From the dark clouds he breathed out threatening and violence. At his voice the deep foundations of the everlasting mountains did tremble. The tall oaks bowed their lofty heads as he passed, and at the sound of his chariot wheels the wild beasts ran howling from the hills! But it was all in vain. The poor traveller drew his cloak more closely around him. At length the wind retired, and the thick vapors rolled away. All was still, the Sun smiled upon the traveller and he threw down his cloak. Thus mild and gentle means accomplished what all the artillery of the elements could not perform.

When other means fail, remember that a word spoken in love, even a tear or a smile, may reclaim the wanderer.

PATIENCE.

He who is truly great is not easily disturbed. He may fail in his noblest enterprise; the ambitious may deprive him of his rights; the dishonest may enrich themselves at the expense of his labor; he may experience the treachery of pretended friends, and encounter the opposition of the whole world. But under all these circumstances the wise man will preserve his equanimity. The petty cares and disappointments; which break the harmony of little minds, make no impression on him. He is unruffled amid the storm. Slight causes may divert others from the true course, and cause them to relax their efforts, but he will keep the even tenor of his way. Like the noiseless waters of the deep stream is the river of his peace. His life resembles the crystal fountain.

“In whose calm depths,
The beautiful and pure alone
Are mirrored.—”

The forms of evil may hover round the surface, but the bright current of his spiritual being

“—takes no shadow from them.”

MAN.

It is important to remember, that the *present condition* of things may be very different from the *ultimate design*. I have seen the rose, when only the thorn appeared. The careless traveller was wounded as he passed that way. When I saw it again, there was

a sweet flower, that loaded the passing breeze with its precious odors. I love to think it is so with man—that what is most beautiful in his nature is not, at present, discernible. It is not yet unfolded to the view; or, to use the language of an Apostle, “it doth not yet appear what we shall be.” Man may now appear to be a *thorn* in the moral vineyard; yet there is, in his nature, a germ that is destined to unfold itself in a more genial clime. As the plant must necessarily pass through the successive stages of previous development, before it blossoms in the sun-light; so the interior faculties of the spirit must be progressively unfolded, until the soul blooms in the garden of God, filling the atmosphere with immortal fragrance!

WHO IS AN INFIDEL.?

In the vocabulary of bigotry, the term infidel is employed to represent one who is not wedded to the popular dogmas in faith, and philanthropy. The true Reformer—the spirit that has ventured to throw off the creed, and enter a wider sphere of thought and action; the soul inspired with a reverence too high and holy to bow down at the image, is anathematized and cast out of the synagogue. Thus men whose all of religion is made to consist in a name and an opinion, condemn the man whose conscience will not acknowledge the infallibility of their standard. Thus they labor to restrict the freedom of thought, limit the exercise of reason, and violate the moral sense, in a vain attempt to force their opinions where they can never be received. Such a course seems to involve a virtual renunciation of every principle that characterized the Christianity of Christ.

NOT FREE.

Man is not free when he is given to sinful pleasures and corrupt desires. Ignorance is slavery, every vicious habit is a chain, and the bosom heaving with the excess of passion is the dungeon of the soul. Ah, how many dwell in darkness and attempt to hobble through the world with these shackles! If it be an outrage against nature to fetter a *horse*, will man endure a bondage that is more degrading? Man, thou, alone, art a child of God; if even the brutes spurn their chains, be admonished to rise, in the dignity and consciousness of thy manhood, and be free!

THE PURE SPIRIT

The springs of everlasting life are within. There are clear streams gushing up from the depths of the soul, and flowing out to enliven the sphere of outward existence. But like the waters of Siloah, they “go softly.” You must listen to catch the silver tones of the little rill as it glides along. You may not witness its silent march; but its course will be seen in the fresh verdure and the opening flowers—its presence will be known by the forms of life and beauty that gather around it. It is thus with the pure spirit. You may not hear its “still small voice, or heed its silent

aspirations: but it has a moral strength and a holy influence that is felt by all around. The wilderness is made to smile in its presence, and flowers of new life and beauty spring up and flourish for ever.

FEAR.

The raven locks of the terror stricken may become white in a moment. Fear may overthrow the empire of reason and leave the soul in ruins, but it can make no one wiser, better or happier. It is the influence by which tyrants rule, and the nature of man no less than the experience of the past, authorize the conclusion that it can never secure one loyal subject.

SOME PERSONS

are conscious they do not speak, and act, and live, as they should, but they propose to do better next year, or at some future time.

“They never are but always *to be* good.”

They wait for a more convenient season, when the work of reform should begin *now*.

A RIGID SECTARIAN

is one who is dwarfed in spirit. Like a person of inferior physical stature, his vision is circumscribed to the little *yard about his dwelling*, merely, because he has not grown *tall enough to see over the fence*.

PROF. WM. DENTON, in reply to some one who heard him speak of an “Intelligent Spirit of Life,” and suggested that Mr. Denton used it, “to throw a little balm into the wounds inflicted upon orthodoxy by the destruction of the Bible story of creation,” says:

“In other words, he suggests that I lied to my audience and am a hypocrite, preaching one thing and believing another. Had I been a man of that disposition, I should have been an orthodox minister, and received the financial reward of my hypocrisy. What I preach I believe; and I teach that an intelligent spirit controls the universe, because the evidence to me is demonstrative. That has been done by the spirit of the universe, which I should regard as done by the highest intelligence if done by man: why should I not use the same term to describe it when done by the universal spirit? Has the life of man sprung from what is dead, and the intelligence of man from that which is destitute of intelligence? then has the river indeed ascended higher than its source. The science that does not recognize the infinite and intelligent spirit of the universe, is, in my opinion, but a statue. It may be of beautiful and harmonious proportions, but it is stone and lead.”

[Written for the SPIRITUAL OFFERING.]

"COME UP HIGHER!"

BY A. W. ST. JOHN.

WE CAN compare our life here to the building of a structure by the great Mind of the Universe, using material suited for each portion as it comes to His hands or naturally gravitates to its place as needed, for the foundation, the walls, the crowning arch and even the key stone in that arch. First come those who have no idea of the beauty and grandeur of a useful life; their minds filled with superstition, they worship, if they worship at all, a God of their imagination, and when asked to "come up higher" and view the beautiful and wonderful works of Nature's God, blindly shut their eyes, and, refusing to advance, form the foundation of the structure.

Then come those who have received more light, whose minds have unfolded to receive more of truth, who have higher conceptions of God and Nature, but forming their societies, bound together and built upon their man made creeds and dogmas, they, too, fail to heed the ever present invitation to "come up higher," and gravitate to their natural places in the walls of the structure.

Then again come another class, who perhaps have broken loose from the claims of church and state which have bound them, promulgated new and startling truths to the world, been reviled, persecuted, and called all manner of names, until having popularized their teachings, built up strong popular societies or parties, they, too, in turn heed not the call to "come up higher" when new and unpopular ideas come before them for consideration, even turning to join with the unthinking rabble in denouncing the new truth, or personally abusing the promulgators. Consequently they too, settle at last to their appropriate place in the structure.

While we must admit the necessity of the foundation, of each stone used in the walls built thereon, let it be the earnest desire of every person—especially all-Liberalists, to grasp every new idea, sift it with the sieve of reason, and ever be willing to respond to the loving invitation of the angel friends who go before, to "come up higher." And when our spiritual eyes are opened, may we be able to clasp the soft white hand that has been beckoning us upward, and find our place in the crowning arch, aye, if possible, an integral part of the key stone in that arch.

But while we strive with noble and lofty ambition to fill the highest place within our reach, let us bear in mind that the best way to advance is to do something which will elevate humanity: something which will better the conditions and surroundings of

the downtrodden and oppressed. Not by gifts of charity (in a pecuniary sense,) for at best they are only temporary, they do not go to the root and remove any *cause* of suffering or degradation, and often tend to debase the manhood of the recipient, make them dependent where they should be independent and self-supporting; but let it be by stern denunciation of wrong systems and customs, which tend in any way to degrade or enslave humanity. Let the blows fall thick and fast to break down and destroy them; at the same time promulgate new systems to take the place of the old and effete, which, in the ever onward march of truth and knowledge must give way to higher and better, no matter how sacred in the memories of the past, how hallowed with time-honored custom.

While striving to accomplish these ends, we strike our heaviest and most earnest blows. Let them always be directed at the *system*, and not at the upholders personally of these systems, always remembering that if our positions, in all respects, were changed, we would be the same as they, they the same as us; but as time rolls on, if they persist in clinging to and upholding their worm eaten, decaying structures, they must at last get out of the way or be crushed beneath their ruins.

We cannot too often repeat the following axiom: "Any system which will permit one class to live in idleness from the labors of another class is a system of slavery." There are two time honored systems which permit this. The first is our system of finance which enslaves its hundreds of millions by permitting the taking of interest or usury, for the use of money or credits. The second is our system of ownership, or monopoly of land, which enables one class to gather the proceeds of the labor of another class, and live in idleness thereon, by rents and sale of land.

These systems must be abolished, though in their destruction, thousands of their supporters are crushed as were the supporters of the system of African slavery a few years ago.

In their place must arise, first, a system of finance which will abolish usury, and prevent one class from living in idleness and wasteful extravagance by loaning money or credits to another class.

Second, a system of occupancy of land which will abolish all monopoly, and insure to every one of God's children born, a place upon which to erect shelter and earn a livelihood, *free*, for as the poet Dugane expresses it,

"The great *I Am* hath said
The land shall not be sold."

Carthage, Mo., Feb. 1878.

It is one of the most difficult things in the world to persuade ourselves that any one can love those whom we ourselves hate.

[Written for the SPIRITUAL OFFERING.]

ABOLISH THE DARK CIRCLES.

BY W. F. JAMIESON.

DARK CIRCLES are black spots on the fair front of Spiritualism. Salvation from fraud will never come to Spiritualists while the dark *seance* holds its dismal sway over Spiritualism. If the inhabitants of another world can give us no other proof of their existence than is afforded through the medium of thick darkness they had better wait until the "conditions are more favorable." Darkness is not helpful to keenness of vision; but is advantageous to the slight-of-hand trick traders. Spiritualists opened wide the pearly gates of their philosophy, and warmly welcomed the whole foul brood of third- and fourth-rate performers in the name of Spiritualism. As I write these words I am not oblivious of the fact that there are a few highly cultivated men and women that honestly believe they are mediums for dark circle manifestations in private life; and who would not knowingly deceive anybody. I believe they are self-deceived. During twenty years Spiritualism has received its worst blows from the dark circle. If there has been a grain of genuine evidence obtained through dark manifestations it has been, a thousand to one, counterbalanced by an avalanche of bare-faced fraud. No Spiritualist, who has carefully read his own Spiritualistic publications, can successfully deny this. Every specious plea, made on the basis of darkness in nature; the necessity of darkness for the growth of plants; for the repose of animals; for the photographer's art; for wonderful demonstrations of spiritual power in Bible times, has proved to be a contribution to the stock-in-trade of the dark circle performers.

Eleven years ago, in Chicago, I had occasion to investigate a dark circle by taking a few "conditions" into my own hands, one of which consisted in preparing a chemical compound which flashed a light upon the sombre scene instantaneously. The exposure was most complete, on the second evening of my investigation, and the medium stood revealed in the act of making manifestations. Many Spiritualists condemned my exposure of this fraud, and espoused the cause of the "injured medium." She dieted upon dupes until that good, honest old man, Robert Dale Owen, was victimized by her Katie King materialization. It is not with the least feeling of rancor that I refer to these dark circle media, so-called. I wish every element of personal allusion could be eliminated from the discussion. I pity people who are so lost to shame that they will, for the sake of money, or any other object, deliberately trifle with the most sacred feelings of

the human soul, by pretending to give communications from departed friends. Years ago I thought it impossible that any human being would willfully deceive in such matters. Stubborn facts have compelled a change of opinion. Several weeks after my exposure of fraudulent manifestations I felt compelled to deliver a lecture upon the subject, in Crosby's Music Hall, Chicago, inasmuch as the free press of Spiritualism was closed against my plea. Articles in favor of almost any professional medium were freely admitted to their columns; but when my side, as an act of justice, called for a hearing, the objection was raised that the discussion would grow into personalities, and thus do harm. This of itself, that mediumism needed the gag in order to flourish, was suspicious. For years our speakers had thundered from rostrum and grove, "Any system which shuns investigation openly manifests its own error." The dark circle feature of Spiritualism shunned investigation as strenuously as theology. Some speakers were denounced into silence. The passport to popular spiritualistic favor, was advocacy of mediumistic gift by every man, woman and child that saw fit to claim it. If not this, at least a gracious acquiescence in the charitable edict that "all are mediums!" and if any one was convicted of deception it was not to be accepted as proof that the person was not a medium in any other phase in which he was not caught! Some ultra charitables went so far as to affirm that as all are mediums it followed, as a matter of course, that frauds were inspired! Was this not history repeating itself? The Christian church once taught that a lie is divine; that it might be used as a medicine, and to promote the glory of God.

It may be well, in this connection, to refer to some of the passages in my Crosby Music Hall lecture, which subjected the utterer to so much animadversion from Dark Circle Spiritualists:

"After fifteen years investigation of Spiritualism, (the latter years devoted to a careful review, and most searching criticism of the evidences of spirit-manifestations upon which I relied for proof of immortality; or, at least, continued existence beyond the grave) it is my calm judgment that at least seventy per cent. of alleged Spiritual phenomena are of mundane origin. The probability is that still further investigation will reduce considerably the remaining three tenths of supposed genuine spiritual phenomena. While we are in possession of even one indubitable fact of life beyond this, shall we fear the loss of the cumbrous mass of inconsistencies clinging to it? We should not leave anything in doubt which we can possibly reduce to certainty.

"In consequence of the searching criticism to which it is subjected, especially in its phenomenal phases, a few timid Spiritualists, would have us think that our philosophy, science, religion, is in danger of being overthrown! Genuine Spiritualism does not shun the closest investigation. It will shine brighter, the more

it is examined and analyzed. Why, then, should we have misgivings of its ultimate triumph over all the religions of the earth! Unlike any other system of religion it commands the admiration and respect of the world, in that it challenges investigation.

“If it *can* be proved that a departed human spirit never, in a single instance, manifested its power upon, or through, animate or inanimate matter, that is *just the fact that every honest person wishes to know*. It matters not though it prove a death blow to the whole theory of Spiritualism. Better have the truth without the ‘ism’ than the ism without the truth.”

Spiritualists who rest their faith on the phenomena of Spiritualism only, are doomed to many sore disappointments, and will find themselves covered with mortification at every fresh exposure of fraud perpetrated by some unprincipled trickster.

With the exception of designating Spiritualism a “religion,” I see no reason to-day for changing a sentence. Is it not a lamentable fact that the dark circle has contributed the bulk of imposture? So great and unbearable has this deluge of deception become that Spiritualists themselves are active exposers of fraud. They refuse longer to be guided by the mawkish sentiment of “charity to mediums.” Your true medium spurns charity as only fit for beggars and sycophants and frauds. Your genuine medium demands *justice*, not charity. He, or she, is, as a rule, possessed of an independent, truth-loving nature, animated with the one, grand, life-inspiring impulse to bless humanity; to do good; to tell the truth at the cost of losing friends, wealth, favor, reputation. I have seen some of these glorious people. They are not mean, nor little, nor slanderous, nor jealous. They are men and women baptized with fire from the heavens of lofty purpose and free thought. A few such, indeed, are mediums for the dark *seance*; but the time is surely coming when they, too, will abandon it as insufficient to meet the growing demand for more light. When the dark circle is abolished the principal support for such as the Blisses, Huntoons, *et al.* will have been demolished.

REMARKS ON THE ABOVE.

To all contributors we cheerfully accord the right to the full and free expression of their views; provided always, that personalities are not resorted to and the communications are interesting and instructive. With this understanding we admit the above from Brother Jamieson, but exercising the right to most emphatically express our dissent from many of its sentiments. That unprincipled persons, itinerating vagabonds, have availed themselves of the dark circle to practice fraud and deception is unquestionably true; but because of this should we at once jump to the conclusion that it is evil and only evil, and cry “abolish” it! We are not competent, neither is our contributor to assert

that the dark circle has resulted in "a thousand barefaced frauds to one grain of genuine evidence." Fraud and deception have been practiced in light circles; designing persons have invented ways to *imitate* "spirit rappings;" mountebanks have prepared paraphernalia to imitate many phases of mediumship; others under the garb of Spiritualism have travelled through the country professedly able to heal the sick, describe spirits, give communications from departed friends, materialize, and speak in the trance; in fact almost every phase of mediumship has been imitated; nevertheless, the careful, earnest investigator who has honestly and persistently prosecuted his search after facts, readily detects the counterfeit, knows the *pseudo* manifestations to be *imitations*, only. Would Brother Jamieson, because of this, had he the power, "abolish" the light circle, and all the methods devised by our spirit friends for inter-communion, and to bring us evidence of continuous life? We admit that dark circles give to undeveloped spirits in and out of the physical form, opportunities for deception, but we are not prepared to say "abolish it," for, after years of careful investigation, oftentimes witnessing palpable frauds, yet we unhesitatingly say that we have received in this way the most positive evidences of immortality. Thousands of intelligent men and women in Europe and America, as sharp as our contributor to detect imposture, are ready to add their testimony, and cheerfully concur in these statements.

We do not question the good intention of our esteemed contributor in calling attention to this subject, and if the article tends to awaken Spiritualists to the necessity of exercising greater caution in the future, we shall not regret its production.

We have indeed recently had an avalanche of fraud, and innumerable exposures. We regret the fraud, but rejoice in the exposure; and we are specially pleased that Spiritualists are principally instrumental in unveiling the impostors. We have yet some "Public Mediums" who refuse to submit to test conditions; of such the people will do well to beware. Notwithstanding all this, the most satisfactory evidence we have ever received has been in dark circles, in the private parlors of an upprofessional medium, one who would reject the offer of remuneration and scorn a resort to fraud or deception. Here were assembled a company of refined ladies and gentleman of intelligence and culture, earnestly seeking for truth; not one present would in the least mislead another. This is but one instance of thousands all over the world. We think our Brother Jamieson has in his own mind greatly exaggerated the proportion of fraudulent to genuine manifestations.

The time will no doubt come when spirits from the higher life may be able to produce phenomena in the broad light of day, for which darkness is now required; the time and the mode adopted for communicating we are willing to leave to higher intelligences. The various manifestations, from the tiny rap to the materializa-

tion, came unexpected and unsought: the work is in competent hands beyond the veil; there we are willing to leave it, cheerfully submitting to the conditions they require, ever exercising our own reason in the examination of everything presented whether phenomenal or philosophical.

[Written for the SPIRITUAL OFFERING.]

GROWING OLD.

THROUGH MRS. KATE OSBORN.

THERE IS nothing sad in growing old. Everything brightens as we draw near to the Beautiful Land. Growing Old! Angel hands are holding down the golden stairs for your weary feet—little ones wander in the gardens of Paradise whose tiny fingers are culling the brightest buds and blossoms to weave for you a garland of sweet odors that shall soothe you into harmony.

Growing Old! Yes, drawing near unto the Summer Land—holding close communion with the angels—gazing through the mystic veil that drapes the world beyond the stars—gathering the flowers of love and wisdom from that mountain of knowledge which is based on life's experience, illumined by the sunlight of maturity, and radiant with spirit emanations.

Growing Old! Yes, angel fingers are loosing the silken cords which bind your spirit down to the earth valley, that it may wing its way to the spirit heights of beauty and perfection that aspiration sighs for—thence to return with angel power to soothe the weary hearts of your grieving loved ones, guiding them upward and onward to the land of rest.

LIZZIE DEAR.

I'm thinking of the joyous days
 When Lizzie dear and I,
 Together culled life's sweetest flowers
 As time flew swiftly by.
 Those days were full of light and love,
 Their sky was bright and clear;
 O'er gemmed with trembling stars of hope,
 Dimmed not by one sad tear.

I'm thinking of the haunts so wild,
 That could a story tell;
 Of whispered vows, and bands of gold,
 Changed in that fairy dell;
 Where Lizzie dear would roam with me,
 And to the echoes call;
 E'en now I hear her silvery tones,
 In soft, low cadence fall.

But Lizzie dear has left me now,
 My birdling love has flown;
 An angel bright her spirit took,
 And left me all alone:
 It broke my heart—that night of grief—
 No tongue can ever tell—
 'Tis burning now within my brain—
 That last sad word—"farewell!"

[Written for the SPIRITUAL OFFERING.]

A WEEK OF PRAYER.

BY HENRY STRAUB.

THE RECENT announcement in the Protestant churches of a week of prayer for certain purposes, and the announcement that prayer would be offered in all Catholic churches for the recovery of the Pope, though he had passed the allotted period of "three score and ten," show that the faith in the direct intervention of God or gods in the affairs of men is still strong in all Christendom as well as Pagan countries; notwithstanding the demonstrations of science that the Universe is governed by unvarying law. This dogma belongs so evidently to the ignorant past, and is opposed to the progressive thought of the present, that it would not deserve the serious consideration of reflective minds, were it not for the fact that it is still the honest faith of many good men and women, otherwise well-informed. A consideration of the question of prayer involves the following propositions:

First. Prayer influences God to do things that He otherwise would not do.

Second. Prayer has a good moral and spiritual influence on the person offering it.

The first proposition supposes the existence of a God who governs the universe as an earthly sovereign governs his kingdom: that is, His will is the law that governs the world, and man-

kind are the subjects of his pleasure or displeasure, accordingly as they please or displease Him. To punish them for disobeying Him, or to try their faith, He sends war, famine, and pestilence among them. As a means of frightening certain favored sinners into heaven, He sends scores of less favored ones to hell, by precipitating them through a railroad bridge into a frightful mass of death below, or drives the steamer on a rock in a dark, foggy night, and all on board perish in mid-ocean. Or, as a mysterious display of His wisdom, He permits a good citizen to be murdered and sent to endless perdition, in order that his murderer may be frightened into repentance and swing into endless bliss from the gallows, to glorify God forever.

Yet this Deity, like a human sovereign, is possessed of passions and feelings that may be swayed by circumstances. Mercy and pity are among His attributes. He listens to the prayers of the righteous or penitent, and when in a pitying or merciful mood, He grants their requests. He stays the pestilence after many thousands have fallen victims to the divine scourge; He stops the war after myriads have descended to hell from the field of battle, the property of toiling millions destroyed, and the land filled with wailings; He stays the storm after the mighty steamer has gone to the bottom with its precious cargo of human beings; He restores the sick child after he has called away the mother, its natural protector; He sends the rain at the close of the season after the crops of the field have perished.

We find the most complete development of this form of faith in the early ages of the race, when natural law was unknown, and God, gods, goddesses and demigods were the direct agents in all the phenomena that occurred. The thunder, the lightening, the rain, the hail, the snow, fruitful seasons and years of famine, births and deaths, victory and defeat, were all at the disposition of the arbitrary will of the divinities, influenced, more or less, by human prayers and sacrifices. This is no more evident in the poems of Homer than in the ancient Jewish scriptures. But even here we begin to see evidence of law, or order, in the phenomena of the universe. Among the Greeks it assumed the form of Fate. Minerva says: "But indeed not even the gods are able to ward off death, even from a beloved man; whenever the pernicious Fate of long-slumbering death seizes him." Fate had decreed the death of Hector and the destruction of Troy. The gods could ameliorate the circumstances and delay the inevitable event; but even "Cloud-Compelling Jove," the "Father of gods and men," could not save noble Hector from the wrath of Achilles, or "Lofty Ilium" from final destruction. In the Old Testament we see the foreshadowing of law and order in the existence of one God and His decrees, promises and threatenings. He decreed that "While the earth remaineth, seed time and harvest, cold and heat, summer and winter, and day and night shall not cease." Gen. 8: 22.

To Abraham's posterity He promised the land of Canaan; the power of Pharoah, the waters of the Red Sea, the Desert of Arabia and the perverseness of the *chosen people* themselves could not prevent the fulfillment of the divine promise. Prophecy declared that Idumea, Ninevah and Babylon should be destroyed, and lonely ruins attest the accomplishment of the divine threatenings.

But leaving antiquity, let us see how the question stands to-day. The existence or non-existence of God I will not discuss here, as the efficacy of prayer must be decided in the light of facts, not of theories. During the last three or four centuries the natural sciences have made such progress that their conclusions are now recognized and acted upon by all classes of men in every department of human activity. And the one great revelation of science is, that the universe is governed by *law*, and not by the arbitrary will of divine intelligences. The aim of the scientific man is to collect all the facts bearing on a certain subject and from a close study of them, ascertain the laws that govern the existence, activities, and relations of that department of nature. By the all-powerful wand of science, Jupiter has been expelled from heaven, Juno from the atmosphere, the Naidés from the rivers, the Dryades from the woods, the Nereides and Neptune from the seas, and Pluto from the region under the earth. In all these provinces no agency is found except the hand of inexorable law; that yields not an iota to the entreaties of the poor, or the gold of the rich; the profanities of the sinner or the prayers of the saint.

The practical man;—even the most devoute Christian,—acts in accordance with the conclusions of science and common sense. The verdict of a coroner's jury never declares that the deceased came to his death by the judgment of God, but if a natural cause cannot be assigned for the mysterious death it frankly declares, "cause of death unknown." And yet, in the funeral discourse, it is often said, that the mysterious providence of God, for some mysterious purpose, caused the mysterious death. When Wickliffe, the English reformer, was struck down in his pulpit by paralysis, the Catholic church declared that God, in his wrath, had stricken the great apostate down in the midst of his heresy and blasphemy. Hugh Miller, in the midst of his labors to reconcile geology and revelation, blew his brains out with a pistol; but the Christian sees nothing in this but the natural consequence of an overwrought brain. Doubtless had Thomas Paine or Voltaire, in the midst of their efforts to advance infidelity, committed suicide, the church would, even now, ascribe the act to the impious cause in which they were engaged. But science declares that Nature is no respecter of persons, and that overworked brains, whether infidel or Christian, must suffer the natural consequences, which often is suicide. The Ashtabula bridge went down without

showing any favor to that pious man, Mr. Bliss, and why the Lord should deprive Moody of the assistance of the sweet singer remains a mystery to the Christian. But the practical public charge the terrible disaster to the imperfections of the bridge, or the negligence of the railroad men, no matter whether the train has a good man on board, or is going home from Moody's meetings or Ingersoll's lectures. "Is any sick among you," says James, "let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayers of faith shall save the sick, and the Lord shall raise him up," The elders are still called in to pray over the sick man, but the physicians, frequently an infidel, with his natural remedies, is invariably called in first: showing that faith in the power of prayer has long since given way to faith in the power of nature.

The Chicago fire was a terrible, mysterious visitation of God, which all the prayers in America could not stop. To the practical or scientific man the cause is no mystery:—a severe drouth, a strong wind and combustible buildings are sufficient causes:—he never knew a city to burn up, by the visitation of God, in a rain-storm. Learning wisdom by experience he applies all the modern improvements in rebuilding the city which, he thinks, is proof both against the wrath of the elements and the wrath of God.

Some people yet see the hand of God in war, and the solemn farce of chaplains in the army to pray for its success is still kept up; but as both sides have chaplains the effect on the divine influence is neutralized, and the secretaries of war and the governments, in making provisions for the efficiency of their armies, never take into consideration any divine aid to be derived from the prayers of the chaplain and the churches. God is now generally supposed to be on the side of the strongest battalions; consequently numbers, bravery, discipline, the most improved arms, competent generals, and an efficient commissariat, in all civilized nations, are considered the only means of success.

In 1456 Pope Calixtus III, anathematized Halley's comet, which was considered a precursor of the Turks, and "ordered all the church bells of Europe to be rung, and prayers to be offered up." (Draper.) And why not? Why should not prayer avail against the comet.

"That from its horrid hair shook pestilence and war,"
as well as against any other natural cause of evil?

From all this we see that prayer never availed to change the course of nature in any single instance. What then is its use? This brings us to the second proposition. Prayer has a good moral and spiritual influence on the person offering it.

There are two modes in which this influence is believed to be exerted: one is the orthodox, the other the heterodox or liberal.

The orthodox belief is that man's nature is totally depraved, that by prayer, with the necessary faith in Christ, his sins are forgiven, he is born again, a new and better nature is given him, and by living a life of prayer he will constantly grow in moral purity and holiness. That many men and women grow better under this form of faith is doubtless true; but is it not also true that they would more rapidly reach a higher and truer moral and spiritual development, if their faith rested on a more rational basis? With the masses, however, the case is different. With them it is an empty, meaningless form of duty, which dwarfs the intellect and impoverishes the moral and spiritual life. To discuss this view of prayer fully, I should have to examine the dogmas upon which it rests; namely, original sin, vicarious atonement, and justification by faith. These dogmas are opposed to the principles of nature, and are pernicious in practice, and the age is fast outgrowing them. But as I cannot discuss them here I will take a brief survey of the liberal view of prayer.

According to this view prayer cannot affect the Deity at all, but benefits us who exercise it, in various ways. It harmonizes our feelings and puts the mind in a receptive condition for the inspiration of truth. It prepares the mind for devout contemplation. It draws us from the disturbing influences of the outer world, and thus an opportunity is given to the wisdom faculties for a candid and impartial consideration of spiritual things. It cultivates and strengthens respect and veneration for God and spiritual things. Prayer is believed to prepare the minds of the audience, by harmonizing and rendering them receptive, for the truths to be uttered by the speaker. This receptive condition, however, I think should not be too great. The mind should be calm and dispassionate in listening to a discourse, but it should also be sufficiently active for manly and independent criticism. The minister before commencing his sermon, asks God to give him wisdom to communicate to his audience, and also to render the minds of the audience receptive to the truths which he shall utter. Now, it is a law of mind that, to render it receptive to spiritual influx, it is necessary to abstract it as much as possible, from external excitements. A public audience, therefore, is a poor place to render the mind passive by abstraction. The speaker should not go upon the stand to *get* knowledge: that is the place to *dispense* knowledge. The public congregation is the place to communicate with man, not with God. The audience go there to hear what the speaker has to say to *them*, not what he has to say to *God*.

Among objections to oral prayer are the following: The language we use conveys an erroneous impression,—it tells a falsehood. We ask God to do things as though we were asking favors of an earthly friend. It is not a sufficient answer to say that we *are* asking a friend, better than any earthly friend. We must communicate with the earthly friend by means of vocal language.

God is not such a being. He knows our wishes and will not in the least change His mind or actions with reference to our petitions. We know this. The language of our prayer then conveys a falsehood. It is the meaningless relic of a dead superstition—the lifeless form that we still cherish long after the spirit has fled.

The harmonizing, spiritualizing influence ascribed to prayer, I think is attained in a much higher degree by music. If the language of prayer conveys a falsehood, then the good influence ascribed to it is caused only by the sound; and if this be true, then music can be substituted for prayer with great advantage, for it is generally conceded that the greatest influence of sound over the mind is attained in song. There is a deep and useful philosophy, however, in that mental abstraction, called by the church secret prayer, by the philosopher lonely contemplation, and by A. J. Davis self magnetization.

[Written for the SPIRITUAL OFFERING.]

ABUNDANT MONEY, THE GREAT NECESSITY OF SOCIETY.

BY J. S. LOVELAND.



MONEY answereth all things," is one of the true sayings of a Bible writer, and shows that in the shadowy past, as well as in the busy present, money was the representative of all values.

Money is the creation of law, positive law: and that is money which the law makes money, no matter what the material may be of which it is made. It is the child and instrument of commerce; or, as Professor Bonamy Price has phrased it, "it is the tool of trade." Without trade there would be no need of money. But when men wish to make exchanges, and cannot always exchange in kind, they feel the want of an article which represents all values, and is a legal instrument for the exchange, or transfer of all articles of value from man to man. Such an instrument is money. "It answereth," or payeth all demands. As the tools of the worker are the indispensable means for the accomplishment of his labor, so is money to the man of trade.

HUMAN PROGRESS NECESSITATES COMMERCE.

The number of human wants are the measure of individual and national growth. The greater the number the greater the growth—the farther the advance in the path of progress. The savage has few wants compared with the enlightened—the infant as measured by the adult. It is not true, that "man wants but little here below." His wants are little less than infinite; and, so far as national things are concerned, his wants cannot be met

without commerce. The vast difference in climate results in an almost endless variety of productions. Then the difference in taste and skill of the various races increases the number and variety of objects which gratify and satisfy the developing wants of progressive humanity. These products of the sea—the fields—the shops—the forests—the mines, etc., are not to be had without the aid of commerce. The trader is needed.

But the trader without money would be like the workman with no tools, he could make but few exchanges. It is time that barter, to some extent, obtains in trade; but, if we were limited to that alone, there would soon exist a sorry state of exchange. By as much, then, as human progress necessitates commerce, does it render it imperative that a large amount of money should be at command.

HUMAN HAPPINESS DEPENDS UPON MONEY.

If commerce be crippled, if free and rapid exchange of the products of labor and skill be prevented, then many persons will be compelled to keep what they don't need, and other persons will suffer for want of those very articles. The farmer will keep his grain, the manufacturer his cloth or other goods, and the laborer will be hungry and cold for want of them. The same principle holds through the whole range of exchangeable objects.

Wants are appetites—the appetites of natural powers. Every appetite demands that which is necessary for the growth and health of that power, whether of soul or body. Want, unmet, is a gnawing hunger. Continued, it becomes madness and starvation. There are no such things as superfluous wants. To be sure, there may be,—there often is, a most terrible disorder—a most frightful distortion of human desires; but it is the legitimate result of ungratified want. Do you tell me that the desires of some persons are of such a form that gratification is horrible crime! I am well aware of that. I know that “madness is in their hearts while they live.” I am not here discussing that point, but showing how ungratified want results in unhappiness. Every heart-ache is a witness, “trumpet tongued,” to testify to this sorrowful fact. We must have, if not “free trade” in its fullest sense, trade as untrammelled as is possible; and without an abundance of money this is impossible. The greatest embargo upon trade is lack of funds. Tariffs are overcome with plenty of cash. These hints show the intimate relation between money and happiness. But, to complete the argument, it is necessary to consider another proposition.

ABUNDANT MONEY IS NECESSARY TO SECURE MORAL ORDER.

All forms of crime are the result of some form of starvation, which produces moral madness. It may be that the parent or parents have been hungry, physically, affectionately, or intellectually; and that hunger has been transmitted as part of the na-

ture of their child. Indeed, this transmission may be for generations. No one needs to be told that physical hunger is torment; nor that, if long continued, it makes its subject capable of almost any crime. But there are many who never pause to consider that every power of humanity demands appropriate food, and hungers or starves if it be not supplied. Such, however, is the fact, and the great unrest of man is hunger, which is torment. The hungry man is savage. The ferocious beasts of the forest are comparatively harmless when full fed. The lesson is simple. Feed the many powered human in accordance with his many needs and he will not be found violating the social and moral order. Each human possesses a given amount of energy, that must be expended that must be expended in some form. If denied its natural mode of activity, it will go outside of it. To supply these many, *many* wants, and furnish means and scope for the exercise of this marvellous energy, requires all the skill of all the world, and all the appliances of commerce to render that skill available to all. Without abundant money this is impossible. Where there is no fear of want, the best conditions of moral order exist. Poverty and morality are incompatible. A full supply for all wants will eliminate crime.

The sense of personality, of self-hood is strong in every human being, but is not more potent than that other sense of rightful ownership of what the person produces. Co-equal with these, is the impulse to produce, to labor, *when* the reward of the labor is sure. Boundless activity is ever the sequence of full and immediate reward. When the demand is constant as the sun, and the toiler kept not back by fraud, then every human being sees, and feels that all enjoyable good is within their reach. No necessity exists to rob, steal, or in any way defraud. Ample means exist to secure the necessaries—the pleasures of existence. Idleness is the laboratory of crime. Employment is the citadel of virtue. The infinite wants of man, make demands of all the time and all the faculties of all men to meet them. But man loves not employment merely as a slave, or proletary; he loves that kind which is in harmony with *his* peculiar powers and tastes. When all the powers of all men can act—all natural wants be met, no living person will be compelled to perform disagreeable work; and, therefore, *all* will willingly labor. Abundant money must exist to render this possible; and with this abundance at once created, the results here hinted would soon be manifest. Contentment is parent to goodness. Labor which is loved, which insures ample reward, breedeth large contentment. Is not our proposition amply demonstrated?

MANHOOD is the attainment of knowledge of self-helpfulness and the power and disposition to help others.— *W. S. Bell.*

THIS IS THE LAND OF SHADOWS.

BY BELLE BUSH.

[Beautiful was the reply of a venerable man to the question, whether he was still in the land of the living.—“No; but I am almost there.”]

Oh! well may we say, as we pass along
Through the world of joy and sorrow,
That the land of the living, the land of song,
In its radiant glory lies far beyond;
And this is the Land of Shadows.

It may not be in our joyous youth,
When our hearts beat time to pleasure,
That our souls will wake to the solemn truth,
Or thrill to its sadder measure;
For bright are the shores of time
When our life is in its prime.

* * * * *

Not till our eyes grow dim with years,
And we stand at the gloomy portal,
Where the soul is free from its earthly fears,
And the human becomes immortal;
Not till we hear the roar
Of the waves upon the shore
Whose throbings tell of the infinite sea,
While angels come
From their radiant home,
To teach us the truths of eternity,—
Oh! not till then will our souls be blest,
Or rejoice in the beautiful lesson,
That the land of the living, the land of rest,
In its fadeless glory lies far beyond,
And this is the Land of Shadows!

“Sin is the child of Evil; Evil is the child of Error; Error is the child of Ignorance; Ignorance is the first condition of an immortal being, whose whole existence is eternally to be swayed and regulated by the tripple Laws, Association, Progression and Development.”—*A. J. Davis.*

PROF. TYNDALL, at Birmingham, quoting the song of the herald angels “Glory to God in the Highest,” etc., said: “Look to the East at the present moment as a comment on the promises of peace on earth, good will toward men. That promise is a dream dissolved by the experience of eighteen centuries.”

THE SPIRITUAL OFFERING.

PUBLISHED MONTHLY.

D. M. FOX & NETTIE PEASE FOX, - - - EDITORS.

TERMS OF SUBSCRIPTION:

One Year.	\$1 25
Six Months.	75
Single Copies, sent postage paid, Remit by P. O. Order, or draft.	15

Address, SPIRITUAL OFFERING, BOX 866, SPRINGFIELD, MO.

SPRINGFIELD, MO., MARCH, 1878.

Everything appearing in this Magazine is original unless otherwise credited. The Spiritual Communications and Answers to Questions are dictated to an amanuensis by a Spirit, through the mediumship of Mrs. Fox.

DECAYING CREEDS.

Will the Church Accept Spiritualism?

UR ANSWER to the question in brief, would be, yes, all present indications point in that direction. We do not anticipate a sudden conversion; all history is against it. Neither do we expect the church grown hoary with age, to abandon its errors in a day; but, that a more rapid change is being wrought than the most sanguine Spiritualist ten years ago could have reasonably hoped for, is evident on every hand. The most repugnant of the church dogmas are surely passing away. Of the agitation in the churches upon the doctrine of endless punishment very little need be added to our comments in last month's OFFERING. The discussion continues unabated: the great majority of the Protestant clergy and all of the Catholics defending the dogma. All appeal to their infallible standard, the bible, as authority for the final decision of the question. The Catholic adduces as additional evidence the authority of the infallible Church as expressed in past ages. The

small minority of the clergy, however, will finally prevail, for the people are pressing them on and the old superstition will be abandoned, is even now virtually dead. We ought, however, to note the fact, that since our last issue one of the most successful assaults made on this ancient church citadel has been accomplished by Col. R. G. Ingersoll. An immense audience assembled in Chickering Hall, New York City, and were most eloquently and logically addressed by this earnest champion of Free Thought. The very foundations of the old institution shook beneath his terribly effective blows, and if old Lucifer was within he must have trembled for its safety.

Close upon the dying dogma of eternal punishment, comes notice of another advance step taken by Henry Ward Beecher. We have before us Mr. Beecher's statement as made to a reporter of the *New York Herald*, in which he says that his change of views has been a gradual work; but adds that the final change as to endless punishment came three years since. In the same interview, he says:

“I do not think that it can be shown to be a scriptural doctrine that probation closes with death. In another life I can conceive that the experience of this life, which, by reasons of man's physical environments and social influences, has not wrought reformation or virtue may yet in another sphere and under more favorable circumstances bring men to a very much higher platform and standpoint of conduct and character. We have reason to suppose that pain and suffering which, in this world, are of an educating nature, will have a stronger educating force hereafter, and that they will be continued as long as there is hope of benefit in them. But on this subject I would say, first, that probation does not close with death; second, that the end and aim of retribution is, in the first instance, the reformation of the individual and the safety of society round about him. The continuance of suffering after it is hopeless in respect to the individual and needless in respect to society is simply cruelty, and I cannot conceive of a man of a deeply moral and reflective nature who would bring himself to believe that God will bring into life, as he has myriads which utterly outrun all computation, under circumstances in which they not only have no help whatsoever to effect moral growth, but where all their surroundings are adverse and perverse, and allow them to continue under such known conditions, to reproduce generations innumerable, and then to place them in a great hereafter where the principal feature is suffering and where suffering has ceased to have any moral benefit, and so continue them there forever and forever. This is to create a department

of the universe for the purpose, simply, of suffering: but needless suffering is cruelty, and any being who inflicts needless suffering is tyrannic."

Mr. Beecher, as the advanced guard among the progressives of the church, thus strikes at one of the most potent of the old dogmas, and one of the most pernicious. Modern Spiritualism, from its advent, has recognized and taught this law of progress, and Mr. Beecher, after dispensing with a place of endless punishment, must as a sequence, recognize the fact that man's destiny at the time of death is not eternally fixed. This admitted, the Moody and Sankey class of sensational preachers lose half their stock in trade: may we not therefore hope that the degrading scenes witnessed at "revivals" will soon be known only in story. These dogmas and the infallibility of the bible, constituting, as they do the very foundation of the whole fabric of popular theology overthrown, the church is left without defence against the effective assaults of Materialism. The church can only prove the existence of a spirit world and a continuous life for man, by accepting the evidences brought to it through Spiritualism. The facts of Spirit Communion are becoming prevalent, and are taught in thousands of Christian pulpits. We are forcibly reminded of this in the perusal of a sermon preached by Rev. Dr. Holland at St. George's church, St. Louis, Sunday, February 3d, from which we make the following quotations. True, he uses the terms "communion with the dead;" Spiritualists would say the living who have passed on: "There are no dead." He says:

"I believe in this communion. I believe in the presence with us of the dead. I believe that they see and know our thoughts and deeds, and though we may neither see nor know their occupations, that we may still have a more precious and more real intercourse with them than with all the eyes. Thomas like—the intercourse with faith, spirit with spirit. * * * I apprehend, however, that the difficulty with us who do believe, in believing so vividly that that other world shall become as present and as substantial to us as the world in which we now live, is not so much a difficulty of evidence as a lack of ability to conceive the place, the form, the occupation, the precise habit of that new and strange condition. I look at the body, and it seems to me that all that made the man has gone from it. Here is bone and here is flesh, but there is no speech, nor recognition, nor thought. I find it very hard then to conceive how that thought which was so bound up together with this body, that all its knowledge came through it, and all its knowledge was expressed by it, can abide

distinct and apart, forgetting as we do all the while that spirit is never without form; that the spirit which made that body and gave it identity through all its changes can make another just as well. * * * But you ask me, is that possible? Would not the saints be wretched if they recollected their friends upon the earth and sympathized with them? How could that mother be happy there when she sees her son staggering to his bed? How could that wife, when she sees how utterly hard and callous is the heart of her husband? How? Just as we are happy, happier than in any other employment when we sympathize with sorrow and sin that we can relieve and reform. The wretchedness of our knowing and sympathy here is in our impotency: that we cannot help it. But, oh! what joy it would be to see a sinner, with the power to save him; to look upon the poor ruined or broken heart that one touch of an angelic hand might heal. What a vision of heaven, not allowed to know what is going on outside, lest he might be miserable; a heaven of eyes put out lest we should see some of the universal wrong; a heaven of imprisoned innocence; such a heaven were worse than earth."

Another promising view of this subject is the wonderful change of thought and expression from the Christian pulpit upon the subject of death. The work of Spiritualism in this direction has indeed, not been in vain. True, the church yet drapes itself in dark habiliments emblematic of its teachings, but a wonderful change has been wrought.

The Spiritualistic views of death are being accepted and their peculiar phraseology in speaking of the beautiful transition from this to the higher life, adopted. Everything that is terrible and revolting, Christians have associated with death. This has caused the young and old, the brave and timid, to look upon it with fear and trembling. The whole is traced to the creeds and false doctrines of men, now passing away. The future state has by these teachers been peopled by imaginary fiends and torments preached of too frightful to contemplate. Christians are entitled to all the glory of these inventions, for the like is not seen even among the uncivilized portions of the earth. With the decay of creeds and the enlightening influence of Spiritualism all this is passing away, and "the world will be the better for it."

But, will the church with its fast decaying creeds and tottering temples adopt or accept the teachings of Spiritualism. To this end if we understand them, our Christian Spiritualist friends are laboring; persistently asserting that true Christianity and the teachings of Spiritualism harmonize. This point we do not here

discuss, as we pass, however, simply remarking that the two systems are as widely divergent as the poles of the earth. The very *idea* of Christianity is not the true one; it is too limited; it comprehends but the moiety of humanity, and its work is adapted to this idea: gathering one here and there and separating them *from* the world. The teachings of the church are in perfect accord with the teachings of Jesus, *separating* humanity in this world and the next. Spiritualism unitizes the whole race. Again is the Christian idea wrong in its conception of the true origin of evil: it conceives it to be inherent in man; it is her chief object to *convert souls* with a view to their final safety. In a hundred ways, we could elucidate our idea of the utter incompatibility of the two systems.

As we intimated above the indications are that the Christian Theology is to be greatly "modified." Such was the term we heard made use of, and the sentiment advanced by a Protestant Episcopal minister in their Diocesan convention at Topeka, Kansas, one year ago. The people with their advanced thought are pressing the clergy: the revelations of science are grinding their creeds to powder; the infidel and materialistic world are demanding proof of a spirit world and of mans continued existence. What answer has the church to give? Nothing, absolutely nothing! Spiritualism is her only fortress of safety. But, will Spiritualism, so to speak, go into the church? Take it for granted, if you please, that the church abandon its dogmas, and accept the facts of spirit communion, can the two unite and will the *Christian* church be thereby perpetuated. Our answer is, nay! The higher revelations of Spiritualism cannot blend with the past, this new scion cannot be grafted into the old root. If Spiritualism is true, it means the destruction of the old. Our reasons for this view of the subject must be reserved for a future number. We think, however, there are comparatively, very few well informed Spiritualists who will disagree with the proposition. The new wine cannot be poured into the old bottles. The world needs a Humanitarian Religion, and its needs are always answered. The Church of the Future will have no one sacred book, no priests or popes, no authority to bind men's souls.

"Through the harsh noises of the day
A low sweet prelude finds its way;
Through clouds of doubt and creeds of fear
A light is breaking calm and clear."

THE PHANTOM FORM ;

Or, Experiences in Earth and Spirit Life.

CHAPTER XI.

HEREDITARY tendency and educational bias greatly retard the reception of new truths, especially is this the case with those principles which pertain to the social and religious life of man. It was long before experience and observation taught the utter uselessness of opposing the forces which control the life ; hard to believe that man was at the mercy of unseen powers, tossed hither and thither as remorselessly as the autumn leaf ; yet such is the case. The determined power of individualized spirit is effective only when operating in harmony with the mighty forces of the universe. I did not believe this. I strove with all the energy and skill of woman to break or overcome the power which had estranged the affections of my loved one from me ; fully believing that time was all that was necessary to produce this effect. Five years I lived faithful to this thought, using every means in my power to win back the love which I believed belonged to me ; each year had but widened the gulf between us. There was no unkindness, no neglect, but a coldness had crept into his heart which I in vain strove to change. Closely applying himself to business in which he had been successful, he seemed to draw more and more away from the influence of home. At last a quiet reserve, almost a settled sadness had taken possession of him. When at home, all leisure time was spent in his library and I was compelled to confess the utter failure of my hopes. Our home was cold, dull and cheerless ; yet I never for a moment thought of relinquishing my right to the man I loved. Five years since I parted from Eunice ; during that time her letters had been few, manifesting a cold reserve. She finished her musical education and after several changes had entered a family as governess. Three years after our separation, she had written that she was about to accompany the family to Europe, and that circumstances would prevent her visiting us before her departure. I did not attempt to change her determination ; in fact it was a relief to know that the ocean would roll between us. She wrote of her safe arrival in London and I heard no more of her for two years.

It was the anniversary of our marriage and I determined to make one more effort to awaken the lifeless heart of my husband. Arrayed in my most becoming attire, just before the dinner hour I entered the library. Having seldom intruded upon his hours of quiet he seemed surprised and annoyed by my unexpected appearance ; but quickly recovering self control, he enquired if there

was anything I desired? Stung by his formality I replied, nothing, I merely came to remind you that this was the anniversary of our wedding. He said he had not forgotten it, and was about to continue when a servant entered with letters. There was one in an unfamiliar hand writing for me. A strange foreboding filled my mind as I broke the envelope and read the following words:

“Your sister is dying: Come to her at once.”

The paper dropped from my trembling hands and unable to explain my emotion, I said read, read! One glance at the letter and my husband was on his feet. “Quick, be ready, we must start in an hour! Two days and a night before we can reach her,” he exclaimed in an excited manner. Oh, those long, long hours in which it seemed was compassed the sorrow, bitterness and self-reproach of a life time! At last the mask was torn off. I saw my selfishness, my neglect, I felt that I had been the cause of the death of the only one who had ever truly loved me. In proportion as I sank in my own estimation, Eunice arose; her virtue and self-abnegation showing in vivid contrast with the traits of my own character. During the journey my husband was silent and apparently absorbed in thought.

It was evening when we arrived at the little village where we were informed we should find Eunice. We went at once to the house, the family had expected us and conducted us to a room adjoining the one occupied by the invalid. “Don't be shocked” said the nurse, “you may as well know the truth, the physicians say she cannot live until morning. She has been calling for you for more than a week, but she wont know you now!” I passed into the room and could scarcely recognize my once beautiful sister in the emaciated form before me. The large eyes wandered around the room as though in quest of some one they could not find; the feverish lips muttered incoherently. Eunice, dear Eunice, look at me, I cried! Say that you forgive me, I am your sister Emily! Emily, Emily? she repeated, Emily was a name I used to wear in my heart, but it turned to iron! It was so heavy! In vain were all my efforts to recall her wandering reason. Weary, heart sick, I sought my husband. She is dying, I said in reply to the question his lips could not frame; go look upon her for the last time! With rapid and nervous step he passed into the next room and I sank upon a lounge and poured forth my sorrow in bitter tears and sobs. I was aroused by the nurse putting her hand upon me, in whispered tones she said, “go and see!” pointing to the room which my husband had just entered. I went quickly to the door and there beheld a sight which paralyzed all my senses and held me spell bound. During the five years of our married life, neither my mother, or the Phantom Form had ever been visible, had never given me one cheering word. I was therefore unprepared for the sight that met my startled vision. My

husband was on his knees by the bedside, holding the thin hands of the invalid; his face was transfigured, it shown with a brightness indescribable, and a golden halo surrounded his head. Around the bed stood many spirits, joining hands so as to form a perfect circle. There were three who stood apart. One, the Phantom Form, was bending over Eunice, another, a large, powerful spirit, whose garments shown like the bright rays of the sun, stood back of my husband with his hands extended over his head; from his fingers passed rays of light which seemed to be absorbed and to impart their brightness to the kneeling form. Another powerful magnetic spirit was engaged in making passes over Eunice. The circle seemed to impart light and power to this spirit standing near to my husband, and from his hand it seemed to flow into the nerves of the now quiet Eunice. Soon her eyes closed and her breathing became natural. I waited quietly, thinking that there would soon be a change in the circle, but I was mistaken; sweetly she slept and faithfully the ministering spirits performed their work. I finally became uneasy, the motionless attitude, the set features, and rigid appearance of my husband alarmed me. I advanced quietly, gently placed my hand upon him calling his name. He moved not, gave no sign that he was conscious of my presence. I was about to make a second attempt, when the Phantom Form glided past and beckoned me to follow. Pointing to the door, she said in a low whisper "go!" I obeyed, for I dare not do otherwise. Hour after hour passed, and there was no change in the sick room. I passed from fear to despair; it seemed that both were going from me. The stars were fading from the sky, and the rosy light of morning shining in the East when the change came. I was passively watching them; Eunice turned her head and withdrew her hands. That moment my husband fell to the floor, cold, rigid and apparently lifeless. We sent at once for the physician, but before he arrived my loved one had returned to consciousness, as weak and helpless, however, as a child. He asked no questions, made no remarks, only exclaimed "Saved!" Then sank into a deep sleep from which I did not attempt to arouse him.

It was near the hour of noon when my husband awoke and entered the room. There was a light in his eye and an exaltation in his bearing that awed me. Without speaking he drew a chair to the bedside and again took the hands of Eunice. She started at his touch and opening her eyes, gazed long and wonderingly upon the radiant face before her. Soon a faint flush tinged her brow and a smile of recognition wreathed the pale lips. She murmured "I knew you would come!" Eunice do not talk, you are very ill; rest, I will guard you!" was my husband's reply; her eyes closed and she was soon again sleeping sweetly. But why linger over the details of those hours? The danger was passed, but it would require many weeks to restore her to health. I re-

joiced in the prospect of her returning life, for it seemed like a restoration from the dead. For many weeks I waited upon her with care, but there was one more attentive than I, who seemed to anticipate every wish and even thought before expressed. My anxiety for Eunice and deep sorrow for my selfish and suspicious behaviour toward her, had banished all jealousy from my heart. The sweet, childlike joy manifested by Eunice in the presence of my husband found an echo in my soul. Well as I thought I understood the mystery of love I failed to comprehend its wonderful power upon my husband, he was transformed; every leaf, bud and flower possessed a charm; his soul was filled with beauty and everything received the baptism that exalted and glorified him. Many weeks passed before the first shadow clouded the fair sky. Eunice was sitting by the open window enjoying the fragrance of the evening air, her fingers toying with the dark locks of him whose eager face was always turned toward her. I was sitting alone, neglected, if not forgotten by the happy lovers. A pang shot through my heart as I watched them and resolved that this familiarity must cease. I was mortal and could not endure to see all attention, thought, love, go to another. That night I urged my husband to go to our home, saying Eunice is improving rapidly and no longer requires the time and attention of both; our home is neglected, your business suffering, adding, that I would soon follow. He replied, "We may lose something by our protracted absence, but consider what we have gained; Eunice will soon be able to travel, then we will all go." He spoke frankly, there was no attempt on the part of either to conceal their deep love. I said no more, but waited; my soul growing each day darker; the old nature trying hard to assert its supremacy. It came at last. Eunice had so improved that preparations were making for our departure, I suffering the tortures of a jealousy I dare not express.

The evening preceding our departure, returning from a short walk I found my husband and Eunice sitting in the moonlight conversing in low, earnest tones. I was about to leave them alone when my husband called: "Emily, come here, I have something to say to you!" He then gave me the history of his early life as he had once given it to Eunice, speaking of his friendship for me and his love for her, our loveless hopeless condition; he blamed himself for being the cause of this disappointment and unhappiness; pictured in glowing colors his self struggle, and the protracted and useless effort he had made to tear the memory of Eunice from his heart, and to love me as he had loved her. His depression, loss of health, loss of interest in life and the utterly hopeless state into which he was sinking when summoned to Eunice. He spoke of the "revelation" made to him in which the sinfulness of marrying me was made clear, then referred to his death-like trance at the bedside of Eunice, of the spirits who

had aided him in transfusing the aura from his own life into her exhausted and almost lifeless form. Then he spoke of a revelation received while in the trance which came from one who claimed he had been seen by Eunice and myself and had given us a communication on the subject of love. He had also said that Eunice and I were united by the highest and purest affection: that no power in the universe could lessen or change our regard for each other, that our external union might be deferred but that the laws of God bound us so closely that some time all obstacles would be removed. He spoke of you Emily; said your affection for me was not conjugal love, that it would lessen and finally be entirely erased; that there was one who had seen and loved you, to him you belonged; that eventually you would comprehend the great law of spiritual attraction and be thankful that you were saved from a permanent union with one who could never answer the demands of your nature.

My husband then talked long and earnestly upon what he called the "law of love;" but every word was like a poisoned arrow to my soul. I strove hard for self-control but in vain, and at last throwing aside all attempt to disguise my feelings I replied, all this is for the purpose of having me say that I am willing to yield my interests, love and right to you, to break the sacred tie of marriage and give my husband to another—to one you loved when you came with a lie on your lips and in your heart, vowing love and fidelity to me. Your sophistry shall not becloud my intellect. You have succeeded in making me wretched, but you shall not bask in the sunshine of another love, while I am writhing in darkness and agony. Your story of another who will love and beautify my life, is well gotten up, but if it emanated from a spirit, it was an evil and designing one that your black heart has attracted, better say it is a dream of your own. I now understand you, and you will understand me when I say that I will never relinquish my legal right to you.

I left them and sought the quiet of my own room. My brain seemed on fire, I could not think, nor did I note the flight of time until the light of morning was in my room, then I slept, slept till the sun was high. Waking, my sorrow seemed to be a great load upon my heart. I went into the next room, all was quiet, the very air seemed oppressive. Trembling with apprehension I sat down near the window; the servant entered bringing two letters, saying, "I found them in the library and Mrs. sent them to you." I received them without a word, for husband's well-known hand writing revealed the truth—he had gone and Eunice too. I had strength to reach my room, but it was many days before I could read the letters. It separated me forever from those I loved so well, and left me again alone in the world.

(The contents of the letters will be given and the earth experience of Emily will be closed in the next chapter.)

EDITORIAL NOTES.

THE SPIRIT OF INTOLERANCE, so far as the present age will permit its manifestation, is as apparent to-day as in any age of the Christian era. No opportunity is lost by a thoroughly "dyed in the wool" churchman to manifest his hostility to Liberalism and to injure the business of any one who dares to dissent from the popular theological teachings of the time; especially is the Church bitter in its opposition to those publicly engaged either by voice or pen in disseminating the teachings of Spiritualism.

Not long since, while seeking for advertising patronage, we called upon a merchant of Springfield, and from our favorable reception we were at first encouraged, anticipating an order, but just then getting his eye on the Magazine we held in our hand, he paused, asking what kind of a publication it was? We answered by placing the Spiritual Offering in his hands. "Does this Magazine advocate Spiritualism?" Answer, yes sir. "Oh,—ah,—I am a Presbyterian." Our reply was, all right sir, no difference, you have a perfect right to your opinion, we will advertise for you all the same. "Yes, but is it right for me a Christian, to patronize such a journal?" Our answer was, sir, we have bought goods of you several times since we came to this town, had not thought of asking about your *religion*; this is a business transaction; Presbyterian though you are, the carpet we wish to buy of you will be just as good, doubtless, as it would were you a Spiritualist. But our logic did not satisfy him. We did not receive the advertisement.

It is not necessary for us to publish this little incident, to make known to Spiritualists and Liberalists the fact of the existence of this spirit of intolerance and bitter opposition manifested by the Christian zealot; all have more or less felt its power, it prevails in city, town and hamlet. By it we are reminded of the glowing words of Ingersoll. In answer to the question, what does this mean? he says:

"It means that the church says, believe as I do, or I will withdraw my support; I will not employ you; I will pursue you until your garments are rags; until your children cry for bread; until your cheeks are furrowed with tears. I will hunt you to the very portals of the tomb, and then my God will do the rest. I will not imprison you. I will not burn you. The law prevents my doing that. I helped make the law, not, however, to protect you, nor deprive me of the right to exterminate you, but in order to keep other Churches from exterminating me. It means that the Church is still guilty of the barbarity of opposing thought with force. It means that if it had the power, the mental horizon would be bounded by a creed, that it would bring again the whips, and chains, and dungeon keys, the rack and fagot of the past."

DOWN IN THE MINES.—Last month, by the request of friends, we visited Joplin, Missouri, and gave two lectures before the Liberal Club of that city. The association is composed mostly of Materialists, men of earnestness and intelligence who refuse to bow at the shrines of the old, but having received no satisfactory evidence, they do not accept Spiritualism. We formed the personal acquaintance of the President, E. H. Britton, Dr. Lutman, H. Dyer, C. G. Lewis, W. M. Carter and others; and although differing in views we were treated by all with respect and fraternal regard. We have visited no place in the west where the prospects are more favorable for the building up of a large Liberal organization. We urge every friend of reform and free thought to unite with the Joplin Liberal Club.

We found a pleasant home while there with Mr. and Mrs. J. C. Gaston, earnest, whole souled Spiritualists, and working members of the club. These friends are owners of one of the hundreds of lead mines underlying the city, and by the aid of a windlass down, down over a hundred feet into the darkness and silence of the earth, one at a time we were permitted to descend and examine it; to us a great novelty. The silence only broken by the distant sounds of the workmans pick, digging the glittering ore from the crevices in the rock. The grim appearance of these men with candles affixed to their hats to give them light amid the eternal darkness is so pictured in our memory that we shall never forget this new experience in life. With a pick in hand, borrowed from one of the men, we dug a piece of the mineral to look upon in after years. Want of space in this number prevents our giving as we intended a more detailed account of this recently discovered rich mineral region; of the many inventions to convert the ore into pure lead, and the most wonderful of all the utilizing of the smoke from the towering chimneys of the furnaces from which many tons of pure white lead, ready for the painters use is daily manufactured. This is the only manufactory of the kind in the world, the invention being of recent date, but it has proved to be a great success. Over \$160,000 has been expended in its construction. We had the privilege of taking the hand of the inventor and congratulating him upon his success after eleven years of hard study and bold experiment. Of the rapid growth of Joplin, unprecedented even in the West, a city of 10,000 inhabitants, sprung into existence, almost in a day and of subsequent visits to this city of mines we must speak at another time.

SUNDAY SCHOOLS.—From the *Evolution*, a radical Freethought paper, we copy into this number an article on Sunday Schools to which we call the attention of Liberalists. We wish them to see the aim and object of the church in their maintenance. The children of thousands of Liberalists and Spiritualists are being drawn into the darkness of orthodox theology through their in-

strumentality. Shall we ever realize the vast importance of this subject? We are glad to notice from the tone of the Spiritual and Liberal papers an apparent newly-awakened interest upon this subject, which we hope may result in the organization of children's progressive lyceums wherever Liberalists are found. Some of the reasons for the failure of our lyceums in the past are pointed out by that earnest worker Thos. Lees, of Cleveland, Ohio, in a recent communication upon the subject, he says:

"The fault is mainly due to the extreme apathy of Spiritualists and parents who claim to believe in the spiritual philosophy, but who are woefully indifferent to its teachings. No handful of earnest workers as officers and leaders, can build up flourishing lyceums, while the majority of Spiritualists loll lazily at home, not caring whether their children drift into the churches or the streets. A greater inconsistency I cannot imagine, than this utter carelessness, as to where our children spend their Sundays.

When I think of the time and struggle it has taken me to undo what my parents ignorantly but honestly did by their mis-education of me, I feel ashamed with my profound knowledge on the subject, to let my children drift on the shoal that so nearly wrecked me. Another cause, I think, of our failure is the disorganized condition we are in; had the organization of Spiritualists, that was promised ten years ago, become a fact, I think we should not have our present fate to deplore. If the old folks do not know how to keep their part of the house in order, you need not complain if the nursery is in confusion."

THE BANNER OF LIGHT.—We desire again to call special attention to this publication, the oldest, ablest, and most impartially conducted Spiritual paper in the world—in fact the recognized organ of Spiritualists all over the globe. It stands without a rival for ability, honesty of purpose, and unflinching adherence to the cause it represents. The *Banner* has ever manifested the warmest sympathy for mediums. It maintains correspondents in every part of the world, and we can hardly conceive how it is possible for a Spiritualist or Liberalist who desires to be well informed upon all progressive movements to dispense with the *Banner*. Price, postage paid, \$3 15. Subscribers for the OFFERING can have both, postage paid, for \$4 00 by addressing this office.

SPECIAL NOTICE.

The present number of the SPIRITUAL OFFERING is sent to several persons with whose names we have been favored. *Please read and remit the subscription price, or return to our address the copies sent.* The reading is certainly worth the return postage. New subscribers will be furnished with copies from commencement of volume. If returned please place your name on the margin of cover.

CORRESPONDENCE.

We have received words of approval and encouragement in our work from all parts of the country; some from personal friends, others from admirers of the OFFERING whom we have never met. Hitherto we have refrained from publishing, not because we were not truly thankful to the sympathizing writers, but for the reason that we had an abundance of matter, apparently of more value to our readers. From this rule we vary in the following instance, because our sister correspondent speaks so kindly of several of our esteemed contributors, as well as our humble self. We take this occasion to thank the scores of friends, North, South, East and West, who have recently so warmly expressed themselves in our favor. May kind angels bless them with peaceful, happy homes, (the greatest of earth-life's enjoyments) and may all their ways be ways of pleasantness. For kind words we are thankful: often while reading these letters of sympathy, tears have unbidden flown and joy has filled our souls.

Dear Mrs. Fox:—I have just re-read your editorial on "Intolerance and Bigotry," and think the position you take is generous and sensible. Your invitation to the Christians to "come, let us reason together," is certainly all any one could desire, and is an invitation which *they* never give to sceptics. It is a fine opportunity for bible-worshippers to be heard, and I presume they will accept it, for it is said that, "he who cannot reason is a fool, who will not, is a bigot, who dare not, is a slave." We will hope none of this class read your magazine, or criticise its columns.

I think the whole tone and influence of your book from its first, to its present number, has been pure and exalting; and some of the objections (that of "infidelity," for instance,) are to me, its highest recommendation. Its infidelity to the falsehoods and superstitions and cruelties of the Christian dogmas should be its passport into any intelligent community. I, for one, do not consider the name "infidel," one of disgrace, but rather one of honor. I am proud of it; and thankful that I have escaped the shackles and dwarfage of creeds. I am thankful that I do not in any manner fear eternal torment for myself, or piously pray for it to overcome my neighbors. I have no battle against, but all *for* humanity. I like the Christian, but I detest and abhor his inhuman doctrines; and wish his soul could be freed from them. Yet, I am perfectly willing he should be free to express his convictions, and to enjoy them, if such monstrous ideas *can* be enjoyed. I do not wish him burnt and tortured for his infidelity to rationalism, common sense and humanity. All I would have is freedom for all.

W. F. Jamieson's fine arguments, Mr. Coleman's radicalism, Dr. Brittan's deep, thoughtful articles, Mrs. Osborn's poetic gems, are all highly appreciated by your readers; and John Wetherbee's "Carpentarian" sentiments are charming. Indeed all your correspondents seem to anticipate our wants, and furnish the proper spiritual food. Believing in your continued success, I remain very truly,

MRS. JACOB MARTIN.

Cairo, Ills.

REVIEW OF CURRENT LITERATURE.

BY WILLIAM EMMETTE COLEMAN.

[The publishers of this Magazine are glad to announce to its patrons and the public that they have secured permanently the services of Mr. Coleman, of Fort Leavenworth, Kansas, a Bibliographer of twenty-five years' experience. All books sent to his address or to this office will be carefully, thoroughly, and impartially reviewed.]

Career of Religious Ideas. Their Ultimate: The Religion of Science. By Hudson Tuttle. 145 pp. 12mo. D. M. Bennett, 141 Eighth Street, New York. Paper, 50 cents; cloth, 75 cents.

Hudson Tuttle has been aptly termed, "the Aristotle of the Spiritual dispensation." Combining the demonstrated truths of science with the inspired revealments of the angel-world as given through his own mediumistic organism, his works have long held a prominent place in Spiritualistic literature. When the literary jewels of the now unhonored and despised Spiritualism are gathered up by future and more appreciative generations, few, if any, will be found to excel in sparkling brilliancy and glittering sheen the many-hued diamonds of crystalized thought bedecking the wisdom-crowned pages of the former *servant* of Berlin Heights. The library of no Spiritualist or Liberal Thinker can be deemed complete, lacking any work of our inspired brother.

The work under review completes a series of three, the former two being, respectively, "Career of the God Idea," and "Career of the Christ Idea;" and like his previous productions it is couched in language terse, compact, incisive, presenting the results of careful study and mature deliberation, on problems of the deepest moment, in concise and trenchant paragraphs aglow with truth and spiritual beauty.

After a brief consideration of the question, "What is Religion," we are favored with a historical review of the various forms of religious faith, from primitive fetishism, on through polytheism, pantheism, dualism, to monotheism: the origin and the merits and demerits of each being succinctly traced. The origin and value of sacred books, the Bible more especially, is next examined; following which we have postulated the fundamental truth, that "man's *moral* progress is dependent on his *intellectual* growth."

The great theological and philosophical problems of the origin of evil, the nature of God, the future life, the fall of man, the Christian scheme of redemption, fate, free-will, and responsibility are successively considered in the light of rational science and sound philosophy. Man's duties to God and to himself next engage our attention, the work fitly concluding with the "Ultimate of Religious Ideas."

The following *excerpts* clearly indicate the scope and character of this valuable contribution to the scientific discussion of the evolution of faiths and creeds and their ultimate outcome:—

"Knowledge not only destroys dogmatism: it renders its existence impossible." "Every increment of knowledge threw new light on the nature and influence of the gods, and revealed more correctly the relations of man to his fellows. *There is not a vestige of moral sense until the intellect is capable of comprehension.*"

"The religious element is *fear*, by which the imagination is perverted and reason enslaved. This is its ultimate analysis." "Christianity is

full of it [fetishism]. Claiming, as it does, divine completeness and the worship of the one true God, there would be little left of it were its Fetishism stripped away."

"Man's ideas of God have very little influence on his practical morality. A Catholic, a Deist, or an Atheist may entertain equally elevated moral views. The idea of God is rather an effect than a cause. * * * If the negation of Atheism is reached, the manly boldness which denies the received dogmas of the time is guarantee of an upright mind. Atheists are notable for uprightness of character."

"Christianity has assisted human advancement in the same manner that a brake assists the progress of a locomotive. Its fanaticism forms a page of history unequalled in demoniac cruelty—in foul and malignant venom—in that of any other faith. * * * Outside of it, learning has thriven, morality waxed strong; and Governments, upheld by the potent strength of Justice bestowed by knowledge, chain Superstition and Fanaticism, and compel them to respect human rights."

"Evil is the friction of Nature's activities working for eternal good."

"Ennobled as the goal of physical causation, emerging from the slime of superstition, taking rank with sister sciences, the future life, with its lofty ideality, reacts with irresistible force on the earthly existence."

"Obedience to God can only mean observance of the laws of our being. * * * Shall we live for the glory of God? Nay, for our own. The Infinite cannot be glorified."

"Man was evolved from lower forms of being, and has progressed from the lowest estate to his present civilization by inherent growth, and is the expression of fixed and unchanging laws." "A creature of organization, and subject to unchanging laws, man, in the church sense, is not a free agent, nor has he a free will. His apparent free agency is based on the combination of forces by which he became an individual."

Spiritualists, Freethinkers, Liberals, one and all, secure this scholarly and thoughtfully digested volume, peruse it carefully, ponder upon its many striking truths, and be ennobled thereby.

"*The Priest in Absolution.*" "The Holy Cross" Series No. 1. Fifty pages. D. M. Bennett. New York. Paper, twenty-five cents.

The enterprising Liberal publisher D. M. Bennett has undertaken the publication of a long list of pamphlets,—The Holy Cross Series,—all bearing upon the immoral doctrines and practices and the cruel outrages and persecutions of Holy Mother Church, from the sixth century to the present time. Some of these are works that have been tabooed and interdicted by European authorities, and are now for the first time to be published in America. The first of the series is "The Priest in Absolution," which takes its title from the infamous book issued by the Society of the Holy Cross, an English Ritualistic body, as a manual for Priests in receiving confessions; the publication of extracts from which not many months since occasioned deep excitement both in England and America. This manual teaches habitual confession as a duty, and enjoins upon the Priest an intrusion upon the consciences of those who confess to him even on the most delicate points. The most searching, prying questions are to be put to all, married or unmarried, the maiden just budding into womanhood as well as the matured matron, relative to their social, affectional, and sexual relations, in word, thought, and deed; even little children must be subjected to the disgustingly-indelicate queries of their prurient father confessors. Much of the work is too vile for publication, even in Latin.

The pamphlet just issued by Mr. Bennett is a criticism and denunciation of this vile *Christian* publication, expositive of its terrible deformity, and warning the public against the insidious advances of the Anglo-Ritualistic Confessional, worse even as it is than the time-honored (?) Roman Catholic institution which it apes. In addition to extracts from the original "Priest in Absolution," the work is enriched with copious citations from the "Confessional Unmasked," and from a rare and curious work, Gavin's "Master-Key to Popery," together with excerpts from other rare books and pamphlets. The immoral, debasing, and polluting effects, both upon the Confessors and those confessing, are depicted in all their terrible reality; and it is to be fondly hoped that the tide of immorality, lewdness, and hypocrisy necessarily engendered by the practical operation of the principles of this grossly-impure publication may be, in some measure at least, rolled back, by the wide spread circulation of the antidotal pamphlet of Brother Bennett. It well merits an extended sale.

Beyond the Veil: Posthumous work of Paschal Beverly Randolph, aided by Emanuel Swedenborg and others, through the minds of Frances H. McDougall and Luna Hutchinson. 262 pp. 12 mo. D. M. Bennett, New York, 1878. Cloth, \$1 50.

Probably the most eccentric, erratic mind that has been prominently connected with the modern Spiritual movement was Dr. P. B. Randolph. Being a *sang mellec*, his mother of African extraction and his father of the celebrated Randolph family of Virginia, his life was a strange medley of intellectuality and sensuality, of lofty, sublimest thoughts and lowest, deepest groveling,—sensitive to an extreme and unstable as water; his death by his own hand being in full keeping with his fitful, tortuous career.

Not content with the dozen or more volumes given to the world during his earth-life, the restless Randolph has projected through the minds of two lady mediums of California (his attractions were always feminine) another contribution to the ever-widening range of Spiritual literature. One of these ladies, Mrs. McDougall, will be remembered by the readers of *Brittan's Quarterly* as the medium through whom the experiences in spirit-life of Col. Baker were so graphically depicted and so eloquently portrayed in the pages of that excellent journal. A portion of those experiences of Col. Baker have been embodied in the posthumous work of Dr. Randolph, their publication in permanent form thus being secured, as they well merited to be.

We can cordially recommend "Beyond the Veil" as a deeply-interesting, well-written narrative of scenes and incidents in the spirit-clime. The language is ever above mediocrity, and often glowingly eloquent. A large amount of useful and instructive information relative to the spirit-world, its customs, society, the daily life of its inhabitants, etc., can be gathered from this volume. We feel assured that no one will ever regret its purchase. A steel portrait of Dr. Randolph embellishes the work, the publication of which has entailed considerable expense upon the lady mediums presenting it to the world; and we hope that by its extended sale they may be secured against any loss possibly incurred in its issue.

Among the many subjects of interest enchainning the attention of the reader, may be noted the following: Birth of the spirit; the two magnetic currents connecting earth and the spirit-world, and the aerial cars navigating those currents; the location of the spiritual spheres or zones; spiritual food and clothing and how procured; building materials, archi-

ecture, house-furnishing, and kinds and uses of labor in the spirit-world; the sanitary forces, the social system, and amusements thereof; death or transition to higher spheres; marriage and its rites; uses of *consolidated sunshine*; exercise of will power and clairvoyance; views of the heavenly bodies; the spiritual suns and the Great Central Sun; sanatoria, or hospitals for the treatment of insane and undeveloped spirits; first experiences of General Custer and his massacred band in spirit-life; the hells, (quite an *apropos* subject just at this time); the heavens of poets, inventors, statesmen; the negro race in spirit-life; the Heaven of Heavens, with views of Zoroaster, Socrates, Plato, Isaiah, Jeremiah, Mary the Madonna, Jesus, Joan of Arc, Christna, Buddha, Sappho, Theodosia of Tyre, Porphyry, and Polycarp; Sermon on Mount Beatus by Jesus the Nazarene, etc., etc.

Randolph, it will be remembered, while on earth was a devoted Rosicrucian, addicted to occultic rhapsodies, voodooistic charms, and magical mummeries; and claimed a membership in Oriental Theosophical lodges and brotherhoods. It seems unfortunate, that, just as the theories and principles so ardently advocated by him for years should obtain prominence in Spiritualistic circles, he should pass to the spirit-existence, leaving others to reap all the glory (?) accruing from the dissemination of Occultism. Were Randolph alive in the flesh to-day, how he would revel in the present discussion of the mysteries of the occulto-Rosicruciano-hermetico-alchemico-astrologico-theosophico-astralo-theurgico-Isis Unveilingo-elementalo-sub-mundano-Ansatierico-voodooico-cabalistico-thaumaturgico-Art Magico-koboldo-akasoico-condensed vapore—elementary bombast and nonsense with which America and England are being flooded. Randolph it seems has discovered his error upon these subjects since his *entree* into the spirit-country, as two chapters of "Beyond the Veil" are devoted to a discussion in the spirit spheres upon the existence of "elementary" spirits and the truth or falsity of reincarnation: in the course of which the believers in both these absurd dogmas are completely routed by Socrates, Pythagoras, and other ancient sages, who deny positively and emphatically the being of such a nondescript monstrosity as an "elementary" any where in the universe, and as emphatically declare the utter fallacy of such absurdities as conscious pre-existence and reincarnation; in all of which Randolph coincides. Randolph dead is thus wiser than Randolph living.

We must confess our inability to accept as literal truth all contained in this handsome volume. It is probable that a portion of it (particularly in the early part of the work) may have emanated from Randolph's spirit presence; but much of the latter portion we regard as unreliable in detail,—a dim, obscured reflection of the truth, mayhap,—to be accounted for by the psychological condition of the mediums when writing it. Most of that pertaining to Jesus and the Madonna is unquestionably imaginative and unreal. Some of it, however, savors strongly of Randolphism, as exemplified in his various earthly productions, all of which are noted for the wild and fanciful nature of their contents.

Despite these defects, there is much good sense and sound philosophy in this work, together with much valuable information vouchsafed regarding supernal life, as previously indicated.

All Liberal Books and publications, including those noticed in this department of the OFFERING kept on hand and for sale at publishers prices: will be sent promptly by mail. Address SPIRITUAL OFFERING, Springfield, Mo.

THE SPIRITUAL OFFERING.

A MONTHLY MAGAZINE.

DEVOTED TO THE INTERESTS OF HUMANITY
FROM A SPIRITUALISTIC AND SCIENTIFIC STANDPOINT.

VOL. I.

APRIL, 1878.

No. 12.

INTIMATIONS OF IMMORTALITY.

It must be so. Plato, thou reasonest well:
Else whence this pleasing hope, this fond desire,
This longing after immortality?
Or whence this secret dread and inward horror
Of falling into naught? Why shrinks the Soul
Back in herself, and startles at destruction?
'Tis the divinity that stirs within us;
'Tis heaven itself that points out an hereafter,
And intimates eternity to man.

* * * * *

The soul, secure in her existence, smiles
At the drawn dagger, and defies its point.
The stars shall fade away, the sun himself
Grow dim with age, and Nature sink in years;
But thou shalt flourish in immortal youth,
Unhurt amid the war of elements,
The wreck of matter, and the crush of worlds.

There is a calm for those who weep,
A rest for weary pilgrims found;
And while the moldering ashes sleep
Low in the ground,

The soul, of origin divine,
God's glorious image, freed from clay,
In heaven's eternal sphere shall shine,
A star of day!

The sun is but a spark of fire,
A transient meteor in the sky:
The soul, immortal as its Sire,
Shall never die.

If thou, O Death! a being art, draw near,
And let me clasp thee; for I hold thee dear.
I shall extort eternal life from thee:
Thou canst but snatch this worn-out dress from me.

[Written for the SPIRITUAL OFFERING.]

CHRISTIANITY versus RELIGIOUS FREEDOM.

BY WILLIAM EMMETTE COLEMAN.

CHRISTIANITY, from Jesus Christ to Pius IX, has been the sworn foe to religious freedom, the steadfast patron of persecution for opinion's sake with fire and sword, the rack and gibbet. Born in blood, (springing from Judaism reeking with bloody sacrifices, human and bestial); cradled in gore (the crucifixion of Jesus); baptized in savage slaughter (the bloody persecutions of Pagans, Jews, and earlier heretics); matured in cruel carnage and fiery flames (the Crusades, Inquisition, Smithfield fires, St. Bartholomew's Massacre, destruction of the Albigenses, Waldenses, etc., etc.); but now, thanks to the steady march of intellect, the advancing sweep of scientific truth, it is fast relapsing into "second childishness and mere oblivion," scarce able more to do than mouth and mutter, jibe and jeer, at those it can no longer rack and torture, subdue and murder. Still, however, having many premonitions of its not very distant demolition, feeling its death-throes fast approaching, it is now nerving itself for a final desperate struggle with religious freedom, a last malignant attempt to crush, under the iron heel of despotic sway, all antagonists of its theologic dogmas and inane vagaries,—all advocates of Universal Mental Liberty, of free, unfettered thought, speech, and action; as witness in the vindictive prosecutions of Bradlaugh, Besante, and Truelove in England, and of Bennett, Heywood, and others in America; and unless the Freethinkers, fully realizing the perilous crisis speedily nearing them, arouse from their lethargic slumbers,—particularly in America,—and present a solid, unbroken phalanx to the wily foe, ere we know it, we shall find ourselves manacled hand and foot, at the fell tyrant's mercy.

Jesus, the founder of *Judaic* Christianity, regarded his people as the chosen of Jehovah, all others being outcasts and "dogs," and damned to everlasting flames all those failing to receive him as the Messiah. The Twelve Apostles, following their Master, scorned all Gentiles, and threatened all unbelievers with fiery vengeance from on high,—not having power themselves to enforce it on earth; and, moreover, they persecuted Paul and his more liberal gospel with relentless hate, denouncing him and his followers as agents of Satan, seducers, liars, etc., (see *Jude*, and *Revelation* chapter ii., *passim*). Paul, the founder of *Gentile* Christianity, bitterly anathematized, and threatened with the Lord's vengeance, all other Christians differing from him as regards the true meaning of Christ's gospel. Fierce and bloody disputes raged among the early Christian sects in the first three

centuries,—from the time of the Apostles to the enthronement of Christianity as the state religion of the Roman Empire by the wholesale murderer Constantine; each petty sect denouncing the others with right good will, their strifes often culminating in the loss of hundreds of lives.

Pagan civilization had granted religious freedom to all; but as soon as Christianity assumed sway in the Roman Empire, persecution of Pagans, Jews, and heretical Christians began in solemn earnest. The most heartrending scenes were of constant occurrence with the pagans, owing to their ruthless persecution by the hardhearted Christian fanatics. After Paganism was forcibly suppressed, the extirpation of heresy within the Christian ranks assumed larger proportions, and the whole power of civil and ecclesiastical law was brought to bear to crush it. The transubstantiation controversy cost nearly 400,000 lives: the image controversy, 50,000: the Manichean persecution, 100,000: the Crusades, 5,000,000 lives. In addition to these, the terrible persecutions of the Moors and Jews in Spain, and of the latter over all Europe: the extermination of the Albigenses and Waldenses; the destruction of 12,000,000 of the aborigines in Peru and Mexico; the 50,000 Huguenots massacred in France: the 50,000 killed in the Netherlands: the slaughter by rack and fire of 300,000 by the Inquisition: the burning, hanging, and torturing of hundreds of thousands of men, women, and children, in obedience to the Biblical injunction, "Thou shalt not suffer a witch to live,"—are a few of the bloody enormities consequent upon the domination of Christianity over Europe and America; the same spirit of red-handed intolerance and pitiless persecution being as rife now as in mediæval age or in Crusading times.

It is a significant fact, that the only other great religion that has ever used the sword to extend its sway is the Mohammedan: which is an offshoot from Christianity, Mohammed's intentions in promulgating his new religious doctrines being the reformation of the corrupt Christianity of his day. Mohammedanism accepts the Old and New Testaments, and Jesus as a prophet; only claiming Mohammed as the greatest of the inspired messengers of God, superior to Adam, Noah, Abraham, Moses and Jesus, who are all regarded as divinely inspired teachers.

Buddhism, whose adherents outnumber those of any other existing religion, owes its widespread acceptance solely to argument and reason, not a single convert having been made by force. Its remarkable progress over India, China, and Japan, in so short a time, is one of the most marvelous facts of authentic history; in comparison with which, the presumed miraculous spread of Christianity is devoid of significance,—the latter being one of the most natural and inevitable events (owing to the peculiar religious and political *status* of the civilized world at the time) that graces—or rather disgraces—the pages of history.

From the time of the mediæval ages to the present, every advance in mental and religious freedom has been sternly and ruthlessly opposed by Christianity. Luther, Calvin, Melancthon, Knox,—all the early reformers,—wrote in advocacy, and applauded the exercise, of religious persecution. The Protestants in England, Scotland, America,—in every locality where they obtained supremacy,—persecuted unto death those opposed to them in theologic dogma, whether Roman Catholic or differing Protestants. In Scotland, *early in the present century*, a boy was hung, under due process of law, for speaking against the inspiration of the Scriptures: and even now unjust and oppressive laws exist upon the statute-books of England and Canada, discriminating in favor of the Christian as against the unbeliever, and every effort of Bradlaugh and other determined enemies of ecclesiastical despotism to effect their repeal is resisted fiercely by the Christian bigots of those enlightened lands. In the United States laws against blasphemy, sabbath-breaking, and other imaginary offences against Christian dogmatism, still disgrace the penal codes of many states: a formidable organization, likewise, is steadily at work endeavoring to overthrow the separation of church and state, by foisting into the National Constitution the recognition of God, the Bible, and Jesus Christ: while the efforts to have uprooted or abolished the many objectionable features in the state and federal governments at war with the principles of state secularization, are constantly, unremittingly opposed by the dominant Christian Church.

Thus we see that the very genius of Christianity, from its first enunciation by Jesus to the present, has been and is wholly at variance with the sublime principles of Religious and Mental Freedom.

Fort Leavenworth, Kansas.

[Written for the SPIRITUAL OFFERING.]

THE THEOSOPHICAL SOCIETY.

BY JOSEPH E. LUDLAM.



LETTER from Col. Henry S. Olcott, published in *The Spiritualist* of December 7th, 1877, dispels, to a great extent, the mystery which has hitherto enshrouded the views and objects of the Theosophists. It will prove a bitter disappointment, however, to all those who supposed that in some way or other, the Theosophical Society was established in the cause of Spiritualism and working to further its progress. The supposition was a perfectly natural one. One would most assuredly infer, from what Col. O.

has done for us in the past, that a Philosophical society of which he was the originator and president, would have objects and methods similar to those of "The Psychological Society of Great Britain," or "The British National Association of Spiritualists"—societies which are investigating Spiritualism by pursuing the methods adopted by all other scientific societies in other departments of nature, and which have yielded such fruitful results. The Theosophists are far above such dull, common place prosaic work.

As many of the readers of *THE OFFERING* may not have seen Col. O.'s letter, I will indulge in more lengthy quotations than usual.

After reproaching us for regarding the Theosophical Society rather as a foe, and "instead of seeing in it our natural ally against a common enemy," he sets forth the claims of Theosophy as follows:

1st. "We accept the doctrine of the immortality of the human spirit, and the fact of an intercourse between this world and the next."

2d. "We believe in the reality of medial phenomena, objective and subjective."

3d. "That mediumship may either be congenitally active or latent; in the latter case it may be developed into activity by effort under favoring conditions." These simple propositions are the fundamental principles of Spiritualism, and if they embodied the sum and substance of Theosophy we should most justly deserve reproach for our indifference to its claims. Unfortunately they form but a small part—and the only rational part—of the Philosophical Society. In proof of this, and to give a clear insight into the other views of Theosophists. I will quote Col. O.'s description in full.

"To properly understand our attitude towards Spiritualism, you should first know how we regard man and nature. To us, man is a trinity, not a duality; in short, we accept the philosophy which is the fundamental doctrine of all oriental systems, and equally the basis of the Greek, Roman and other derivatives."

"Inside the physical body and permeating it, is an astral body or soul, and these two are overshadowed, illuminated and spiritualized by a third—the divine immortal spirit. At birth, the babe is but a duality, and becomes a trinity only when reason begins to manifest itself, usually at the age of seven years, but sometimes earlier. * * * * * We believe that the man of flesh dies, decays and goes to the crucible of evolution, to be worked over and over again; that the astral man, (double or soul) freed from imprisonment, is followed by the consequences of his earthly deeds, thoughts and desires. He either becomes purged to the last traces of earthly progress, and finally, after an incalculable lapse of time, is joined to his divine spirit, and lives

forever as an eternity, or, having been completely debased on earth, he sinks deeper and deeper into matter, and is annihilated.

* * * * * From a being thus brutalized, the divine immortal spirit has shrunk in horror, and death finds the man, but a duality, of which one part goes into the ground to rot, the other wanders in and about the habitations of men, obsessing sensitives, to glut vicariously its depraved appetites until its life is burnt out by their very intensity, and dissolution comes to crown its direful career."

The foregoing "views" are entirely beyond the reach of either proof or refutation, and the best way to deal with them is to adopt the simple but effectual method of "judging a tree by its fruit." If the fruit of this oriental philosophy be good, let us adopt it, although its doctrines are incapable of verification; if bad, let us reject it though it be the work of "thousands of trained seers."

From the above description of man and nature given by Col. Olcott, it infallibly follows:

1st. That millions upon millions of human beings who, through no fault of their own, happened to die under seven years, or before reason was developed, become extinguished forever upon the death of the body.

2d. That innumerable millions more who attained manhood, but through a defective organization or the irresistible pressure of adverse circumstances, have led depraved lives, will exist for a longer or shorter period after death, only to sink "deeper and deeper" into depravity until they snuff themselves out of existence by the intense combustion of their passions.

3d. That immortality is not part and parcel of the uniformity of nature, but is a blessing or prize to be attained by a favored few who work and labor for it as the chief aim of their lives.

In other words, just that immense army of unfortunate wretches who most need spiritual help and assistance in the next world, won't get it, but will be treated as noxious vermin, fit only for annihilation. To them existence will prove the most perfect farce conceivable.

Such truly "oriental" philosophy is not likely to find much favor with the civilized peoples of the West. It commends itself neither to heart or head. It is far inferior to the Brahminical and Buddhist doctrine which condemns the wicked to a long series of transmigrations till their natures are purified, and it is not fit to mention in the same breath with our theory of an immortality of progress for all.

It is very amusing to find Col. O. actually dragging in Darwinism to bolster up the Theosophical doctrine of annihilation. The argument is so unique it must be given in his own words.

"One word more before I close. We affirm that the indiscriminate attainment of immortality *would be contrary to the analo-*

gies of nature and repugnant to our ideas of strict justice. Everywhere, as Darwin, Wallace and other compeers have shown us, the universal law of the 'survival of the fittest' prevails. There are positively no exceptions: the rule is imperative. Shall then, this eternal scheme of the universe which applies to the physical man no less than the animal and plant, be interrupted with respect to the spiritual man, or astral human soul? Is this logical? We answer that it is not."

And the answer is perfectly correct if the conditions of life in the next world are adapted only to make the good better and the bad worse. In that case, the perpetual survival of the bad would be an intolerable nuisance. Their annihilation would be an unmitigated blessing. But let us suppose the "scheme of the universe is infinite as well as eternal." and we then have an infinite series of adaptations in which nothing can be lost, nothing wasted, nothing destroyed. The tiniest atom of matter will be incapable of annihilation, much less a human soul. Col. O.'s metaphor representing this annihilation as a "burning out" is very unscientific. Combustion merely transforms our wood, coal, oil, etc., from visible to invisible forms—not an atom is lost.

Upon what ground does Col. O. use the phrase *attainment of immortality*? He quotes a saying of Jesus, showing that eternal life is a prize to be won, and he might have quoted several verses from the Pauline epistles, to the same effect. Such a narrow conception of the future life was in strict accord with, and the natural result of the profound ignorance of those times. Eighteen centuries of Christian history have revealed the fact that the notions of nature and man which Jesus and his Apostles entertained were far from true, and upon the question of a future existence, they are of no value whatever.

The vast mass of testimony given by spirits through mediums, showing that immortality is the common lot of all men, is set aside in the following free and easy manner:

"My answer is, that until the laws of Spiritual intercourse with us are understood, and the phenomena wholly brought within control, the less use made of such testimony the better. Who cares to off-set the asseverations of such unverified and unverifiable witnesses against the accumulated experience of thousands of trained seers, not mediums, not controlled, but *able to sound the profoundest depths of nature, and who have sounded it.* This very day the earnest truth seeker may find in the far East the proofs of the doctrines I have enumerated."

If there really exists in the far East men who are capable of sounding and who have actually sounded the profoundest depths of nature, such men deserve to be taken as infallible guides. They surpass immeasurably everything that Western civilization has ever produced. No such men could be found throughout all Europe and America outside of insane asylums. Our greatest

intellects so far from pretending to sound the profoundest depths of nature would acknowledge that what little they know serves to reveal the depths of their ignorance. Why does not the Psychological Society translate the works of these "thousands of trained seers," and thus dispel the prevalent delusion that the political, social and moral development of the West is incomparably superior to that of the East. Why haven't these "trained seers" done more towards the elevation of their countrymen instead of leaving them in such a state of degradation that Tennyson's sentiment--

"Better fifty years of Europe than a cycle of Cathay," finds an echo in the hearts of us all.

This shallow conception of nature lies at the root of the vast difference between Theosophy and Spiritualism. We are justified in not only holding aloof from it, but in regarding it as a worse foe to the spirital development of man than the rampant materialism of the Tyndal-Huxley school. The latter simply regard immortality as not proven; they neither believe nor reject the doctrine. The Theosophist, however, dogmatically teach the annihilation of the immense majority of the human race upon no other ground except that it is so taught by "innumerable trained seers" in the far East, who are "capable of sounding the profoundest depths of nature."

How men of the ability and culture of Col. O. could enunciate such views as those above given, would be a profound puzzle were it not that he, himself, removes all cause for surprise in the following astounding statement:

"We Theosophists of the inner ring regard oriental religious philosophies as a better guide to happiness than Christian Theology, and better teachers of science than the Aristotelian (should be Baconian) methods of our modern physicists.

This is enough. Spiritualists and Theosophists are as wide asunder as the two poles in their principles, although there may be a few points of agreement between them in matters of detail. The former represent the inquisitive, progressive, practical, scientific spirit of Western civilization; the latter, the dreamy, metaphysical, speculative spirit of the far East, which has never wrought the slightest practical good for the human race and probably never will.

If the account given in Genesis is really true, ought we not after all to thank this serpent? He was the first schoolmaster, the first advocate of learning, the first enemy of ignorance, the first to whisper in human ears the sacred word liberty, the creator of ambition, the author of modesty, of inquiry, of doubt, of investigation, of progress and of civilization.—*Col. Ingersoll.*

[Written for the SPIRITUAL OFFERING.]

AWAKENING AMONG THE PEOPLE.

BY WARREN CHASE,

AT NO period for many years has there been so lively an interest and such general awakening and earnest enquiry among the people as that of the present on the subject of currency and the financial policy of our government. From the shores of the Pacific to the hemlock forests of Maine,—from the Gulf of Mexico to Pembina,—in the mines and on the prairies, in the mills and on the mountains, the people of all grades and classes are discussing the money question and enquiring why Hugh McCullough betrayed his country and sold it out to the foreign bankers, and why, since he became a traitor, the administrations of Grant and Hayes, and the policy of each secretary of our treasury, with Sherman as the last and worst, must all be engaged in carrying out the contract and sale by which they have already got \$1,000,000,000 of our national debt over the ocean, and \$2,000,000,000 of other corporate debts, taking from the productive industry of our country *annually* over \$140,000,000, *every dollar* of which could as easily and readily have been saved at home and kept in our own country, since we have power and capacity to make our own money, and all we need of it, and make it as good as any in Europe for our use and purposes, and since our credit, if we need to use it, is good enough at home, and among our own people, to supply all the help we need in that direction. Every dollar of our public debt would have been taken by our own people even without interest if put in a full legal tender currency, and if preferred in interest bearing notes could have been kept in the hands of the people in small banks such as we had in 1865, to the amount of over \$800,000,000, and which was then used by the people as part of our currency, and showed by the estimation in which the small bonds, running as low as ten dollars, were held by the people, that the whole debt would be carried by the people and the interest saved at least to the country, but Belmont at the head of the Democratic party, and McCullough, the Republican financier, saw that this home credit must be destroyed to get our credit up abroad and get our debt into the hands of foreign bankers, and they did it to the almost ruin and repudiation of the people, but I trust this awakening will change the policy, and yet save us from bankruptcy and ruin or revolution and repudiation. Were it not for the falsehoods and mistatements of our leading daily papers, which are nearly all in the interests of bankers and bond holders, the people would soon be enlightened on the subject, and demand and enforce the true policy—an American policy in

which we make our own money and do our business, and save our credit, and use our own credit when we need any. The very worst thing we can do is to build up our credit abroad at the expense of our home credit. Scores of small papers in the country have started up or being started have come out within the last year in favor of the American policy, and are rapidly opening the eyes of the people to this all important subject, and one on which they have not been enlightened, but one they have left to financiers until they have been nearly ruined by the robberies of industry to enrich the few millionaires of Europe and America.

[Written for the SPIRITUAL OFFERING.]

MATERIALIZATION OF FORMS.

BY JOHN WETHERBEE.

MATERIALIZATION seems likely to be the Waterloo of Modern Spiritualism, and I have no doubt but this Waterloo will be a victory and not a disaster to our *ism*; settled in this point all is settled. Before making briefly my point I will preface it with a few general remarks.

The spiritualistic manifestations have flowed into current affairs in two streams somewhat blended, but still quite distinguishable. One of ideas, teachings, intelligence, thought, &c., the other of a phenomenal character addressing in particular the senses, the phenominal sustaining the intellectual. The latter would have failed in attracting attention were it not for the former, the border line of human thought and spirit influence not being well or at all defined, without the phenominal spirits might have inspired human utterances and the world have thought it all its own thunder. The rap, independently spelling out a message, gives the petty thought its sublime aspect. The bible as a basis the the minister might have said and did, "George has arisen," "gone but not lost" and spoken wiser than he knew, but it would have been only a glittering generality, but something outside of ourselves mysteriously rapping intelligently and saying "I am not dead but alive" and subscribed George, makes that message of six words of transcendant value, so also when extended by influence into wiser utterances than the utterer is capable of and claims to be the effort of a spirit, the phenomena endorse the claim and thus we have a known quantity in the sum that solves the problem which otherwise would have passed as one of the freaks of genius.

Gradually the phenomenal phases have gone on from step to step, from rap to tip, to writing, to spirit touch, to show of spirit hands, flowers and forms, and there is no denying the fact that the

interest centres in the phenomenal as though the solving of this stream, as I have called it, solved the other, the higher or more indefinite.

It seems by the religious world, and strangely so, as well as by the busy world in general, that these mysterious phenomena are to be accounted for by credulity, delusion, fraud or psychic force, and if this were settled as the solution, the claimed super mundane influence in the other stream of sentiment ethics or spiritual teachings, would be settled also, and fall into line with the mundane flow of human thought. It is the physical phenomena as a setting that gives the celestial character to the other. The world could get along and be perfectly material in its thought however transcendental in expression, and the future life a doubtful probability, and the church be as it has been, the top wave of consolation but for this little "rap" that nobody in the form makes, but which seems to hear the human voice and responds to it and says every time, "I am your brother that died but is alive." If that rap was in every case credulity, delusion or fraud, modern Spiritualism would go into eclipse, the Richmonds, the Brittan's, the Peebles and the Davises could not save it, it would all be labelled genius, not spirits.

I use "rap" as a general term. I mean in my argument the whole stream of physical phenomena: there is no logical halting place between the rap and the materialization of a spirit form, the outer rim or wave which was begun by the rap. I might then say the stream of physical phenomena is to be the Waterloo of Modern Spiritualism. Well, that would be true, but the greater comprehends the less, and as materialization of forms seems at the present hour to be in the front, I will confine my thoughts to that.

I am not blind to the quantity of fraud that has flowed down this phenominal stream from the rap to materialization, neither am I blind to the truth in every phase of physical manifestation also, from the first rap to date. It would be interesting to treat the whole subject in reference to this accompaniment of fraud, but it is not best to be voluminous in a small magazine, so I will jump the idea now, and stick to my text.

One thing is very certain, that in almost all, if not in every case of exposure in materialization, the parties have proved themselves mediums for the phase, both before and after the exposure; the fraud was simply "cussedness" in street language, prompted by ambition or gain. Some of the exposures have been questionable ones, the medium being innocent because unconscious. I feel very sure, it is in the power of those present in a circle for materialization to be so sure in their minds that there is fraud, and so determined it shall be fraud, that they have such a conscious or unconscious effect upon the medium that her body may follow her aura and she never know anything of it, though escaping from

some rude arms and finding herself half dead coming to consciousness without knowing in detail the disturbance that has affected her. I am aware this excuse will be availed of by the real cheat as well as the apparent one. I am aware also it compromises some in the other world—well, I cannot help that, nor see any reason why spirits should help apparent fraud; there may be a purpose in it but I will not discuss it now. I find no fault with exposing frauds. I hope every cheat will come to grief, but we have got to understand the laws of materialization before we handle too roughly the tools of the spirits.

If my experience and opinion is of any value, I will say I am myself a believer in materialization or transfiguration (which ever it is) of forms. I have not yet seen the materializations of Mrs. Pickering of New Hampshire which is attracting so much attention even by the secular press in their favor. I have talked with brother L. A. Bigelow of this city, who has done some exposing in his life time, and who has been investigating Mrs. P. I have also talked with an equally shrewd skeptic; they both endorse them as genuine which appear so numerous at her seances; they say fraud is impossible. This woman, acting from the first under the advice of her spirit guides, has a body guard of five or six sympathizing friends who have attended her from the first, and perhaps with this magnetic protection or strength she is able to do better than most others in her phase. Those who have read of the materializations by Dr. Monck in London, where the spirit's form, he being present or in sight; the spirit appearing very human, and dissolves apparently, the substance going back into the medium from which the invisible spirit gathered it to become visible, will get some idea of the method. I think this is reliable, for Donald Kennedy, a wealthy and sensible resident of this city, now in London, testifies to this statement from abroad.

I cannot, without taking more space than is justifiable, write my thoughts out now any fuller, but I am convinced from what I have seen, and from some remarkable communications from the spirits on this subject that this phase, this outer circle of the rap disturbance, has come to stay; to be more demonstrated, that by and through these materializations of human spirits we shall be highly favored with the unmistakable sight of well known departed friends, who in favored conditions will be able to talk to, and even teach us, then vanish into the circumambient air. There may be a struggle, I don't know why, on both sides of the river of death, but truth will prevail, and this generation, in my judgment, will not pass away without the fulfilment of this thing, and the super-mundane, like the mundane, be matters of fact to the senses.

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[Written for the SPIRITUAL OFFERING.]

WOMAN SUFFRAGE.

BY D. HIGBEE, M. D.

IN DISCUSSING in favor of woman's right to the elective franchise, the following propositions are offered for consideration :

1st. As intellectual, moral, social and accountable agents, freely to think, speak, and do what truth and duty dictate : and to be the ultimate judges of their own sphere of action.

2d. As members of the body politic, needing the protection, liable to the penalties and subject to the operation of the laws, they should take their part in legislation and administration, and in appointing the makers and administrators of the laws.

3d. As property holders, numbered and registered in every state, and liable to the imposition of town, county, state and national taxes, either to be represented if taxed or untaxed if unrepresented according to the established precedent. "No taxation without representation."

4th. As producers of wealth, to be freed from all restrictions on their industry, to be remunerated according to the quality of work done and not the sex, and whether married or single to be secured in the ownership of their gains and the *use* and *distribution* of them.

5th. To be allowed ready access to the best means of culture afforded by schools, colleges, professional institutions, museums, galleries of art, libraries and reading rooms, and as members of society to have the legal right to preach, publish or print, and perform marriage contracts as they may elect.

6th. That mothers be entitled equally with fathers to become guardians of their children, and executors of their deceased husbands' wills.

7th. That confirmed and habitual drunkenness of either husband or wife, be held as sufficient ground for divorce, and that her vote is necessary that justice be secured to woman in this regard.

8th. That women, equally with men, be entitled to claim trial for offenses against the law before a jury of their peers—that is, women jurors.

9th. That the Fourteenth and Fifteenth amendments to the Constitution, *fairly* interpreted, give women *now* a full and unequivocal right to vote, and that they *must demand* this right, and to place it beyond question must secure the enactment of a Sixteenth amendment, fixing the right of suffrage and equality with men before the law as their unquestionable and inalienable inheritance.

10th. That enlightened mothers as the regenerators and saviors of the race must be placed before the law so as to secure their *personal* rights and *favorable* surroundings regarding the high and holy office of motherhood, that children may be born right at first, inheriting all those high and holy qualities of intellectual, moral social and physical greatness in the power of mothers to give, and precluding the agony of being born again. To secure the above ends she must vote. I will append the Fourteenth and Fifteenth Amendments.

Article 14. Section 1st.—All *persons born or naturalized* in the United States and subject to the jurisdiction thereof, *are citizens* of the United States and of the States wherein they reside, etc.

Article 15, Section 1.—The *right of citizens* of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color or previous condition of servitude.

Now look at Article 4th of amendments last clause and if *persons* do not mean or include women then no papers nor officer can arrest a woman, no matter of what she may be guilty. The only reason why suffrage is not *now* allowed to women is this: lawyers, judges, and powers that be, wish to hold the perquisites and emoluments of office in their own hands to the repression and degradation of the "better half" of society.

MUNGERVILLE, Mich., Jan. 15th, 1878.

PHENOMENAL DEPARTMENT.

FOR SEVERAL months past, frequent allusions have been made to phenomena occurring in Rochester, New Hampshire. Mrs. John Pickering is the medium in whose presence it is claimed, (and from the evidence before us we think with good reason) that spirits, once the occupants of human earthly bodies, are able to so clothe themselves in material forms as to be seen and recognized by those who knew them here. Our attention was first called to the Rochester manifestations by the reading of an account in a secular paper published in the vicinity. We have investigated as closely as we can by correspondence, and now present our readers with an account of one or two of the *seances*, conducted in the presence of parties of known integrity and under conditions that seem to preclude the possibility of deception. We are indebted to our valued contributor, John Wetherbee, of Boston, for a letter upon

the subject, and for a Haverhill, New Hampshire, paper, a secular publication near the home of the medium, for the account we give below. Mr. Wetherbee writes us that he will go the present week to closely investigate: in our next issue he will probably be heard from. That we have real, actual form presentations, or materializations of persons once living on earth, we have no doubt, but, in view of the fact that there are so many men, and women too, palming themselves upon the public as mediums for these manifestations, and who through trickery succeed in *imitating* many phases of spirit manifestation, it becomes the duty of Spiritualists to be extremely cautious and critical in their investigations; accepting and reporting only after test conditions have been complied with. In the case of Mrs. Pickering, while the reports have not been always favorable, the circumstances and test conditions to which she submits certainly are. Another favorable consideration is the fact that pecuniary considerations have apparently no influence upon her or her husband. A correspondent of the Boston *Herald* says:

“For many months Mr. and Mrs. Pickering gave their time freely and would accept no compensation from sitters. Mr. Pickering is employed in a shoe factory. Mrs. Pickering's health failing, she was obliged to give up housework and take her meals out. This additional expense is covered by the \$6 00 or \$8 00, perhaps less on an average, taken once a week at the public circles. Your correspondent representing himself simply as a Spiritualist seeking for knowledge, Mrs. Pickering arranged an extra seance, inviting several of the sceptics in the town. Three visitors were also favored, but Mr. Pickering refused to accept any remuneration from any of the sitters. Asking Mr. Pickering, after the seance had closed, if he objected to newspaper men, he replied, “No.” He expected soon a representative of the Boston *Herald*, who had telegraphed.

“The development from table-tipping to form manifestations has been gradual, covering a period of two years. Every opportunity is afforded to examine the premises, up stairs or down stairs. A careful investigation on three different occasions revealed no trace of a trap-door or spring-closet. The walls are plastered and papered. The pattern of the paper would quickly reveal any cut that must necessarily accompany an opening: it was perfectly clean, free from any soils. The mop-board, six inches high, was mortised in the corner with a neat, clear joint, and fitted closely at the other ends on either side, where they joined door casings. Your correspondent is familiar with the exposures of so-called mediums, and expected to discover a trick in the shape

of a trap-door or medium personating the forms: every precaution that might end in detecting her was taken, but, as a conscientious journalist, he is obliged to state the facts as above."

Without further comments we give the following extract from the paper to which reference is made:—[EDITORS.]

On Thursday evening an appointment was made for a party, chiefly from Lowell, for a seance. Having business in Rochester which called us there for a day, we made the acquaintance of the party, nearly all of whom were entire strangers to us. They were pleasant and harmonious people, who took the whole day for observation, and the inducement to remain over for the night was too strong to be resisted. The party consisted of Ex Mayor Dr. Ambrose Lawrence, formerly of Lowell, but now of Boston; M. H. Fletcher, Abbie E. Fletcher, of Westford, Martha A. Goward, Z. Goward, Mrs. Maraline A. Abbott, Francis Goward, Sarah A. Goward, N. S. Greenleaf, A. B. Plympton, of Lowell; D. E. Blood, of Greenville, N. H.; Mrs. Wingate and Mrs. Goodwin, of Boston, we believe, and Mrs. Sarah W. Hunter, of Topsham, Me.

Four of the gentlemen called on Mrs. Pickering in the afternoon, examined the premises as fully as they desired, and for the first time met the medium. At eight o'clock in the evening the seance took place. The medium sat outside of the dark curtain, with nothing but a lace curtain dropped over her face and the upper part of her body, with the lower part of her form and dress in full view every moment of the time. In addition to this the medium submitted to the *superior* test of having a small strong cord tied about her waist, extended back and around a portion of the chair, and then tied into an iron bracket under the mantel piece in full view of the party, and six feet or so from the medium. All present saw the medium take her seat in the chair, saw the occasional motion of her limbs, heard her cough and a frequent expression of "Oh, dear!" accompanied by a smacking of her lips, which indicated physical disturbance, but nothing of which she is ever conscious. They saw her in the process of passing out of the trance state: they saw the twine examined and found to be *exactly* as it was placed, and she was released by cutting it, because the knots could not be easily untied, and the twine is now in our possession.

Under these test conditions the manifestations went on with ease, regularity and *eminent success*, until twenty or more forms made their appearance, representing men, women, and one child form, which was the most perfect we have ever seen, and came out manifestly clear from the curtain and a distance of three feet from the medium, *there being no movement perceptible on her part at the time*. As a guide to the eye, the exact height of the medium was marked by a piece of white paper pinned upon the curtain.

The first form which appeared was a female a trifle taller than the medium, which was recognized by the Lowell party as Laura Wilson. The second was Julia Wentworth, whom we have frequently seen. The third was a man who was taller than the medium, and was recognized as Dr. McKean, by Mrs. Hunter. The fourth was a female form who identified the writer of this article. She was of slight form, with sharp features and dark hair. She responded emphatically to the name of Angeha Morse, and in gesticulations waved her good will to his home. The fifth form was that of a man immediately recognized by many of the party as Charles Goward. The sixth was a female form which was not recognized, but came out very strong. She lifted the lace curtain fully three times, showing clearly the medium to all, sitting in the chair. The seventh was the athletic Indian, who was heard treating the medium before making his appearance. When he came out he was cordially greeted by lively singing and clapping of hands, to which he vigorously responded by waving his arms, clapping his hands as audibly as any person in the room, and by taking off his feather cap and bowing to the party. He walked out firmly into the room quite a distance and lifted the curtain, showing the medium. The eighth was a female form recognized by the Lowell people as Clara Williamson. The ninth was a female form who recognized the writer of this article speaking his name aloud and attempting to take a tulip from the table and pass it to him, but failed on the first attempt. She remained out so long that she nearly fell before retiring. The second attempt was a success, she dropping it into his hand. She whispered the name after getting back to the cabinet, as "Almira," and to the inquiry, "is it Almira Sargent?" the quick response was yes, in three raps. The tenth was a child form. The eleventh was that of a man who was recognized by Mrs. Hunter as "James." The twelfth was a female form which came out with great strength, went to the table and tried to take apart a bouquet of flowers, but failing in that, tried to take the whole. Failing twice, she succeeded the third time, and gave it to Miss Messerve, the pianist, and then laid it in the lap of the medium. We believe it was that form which took up a bell and rang it. She was recognized as Hattie Twitch. The thirteenth form was that of a female who came out when the John Brown song was being sung, which greatly inspired her and she *joined* in the singing, her voice being distinctly heard by those nearest to her. The fourteenth and fifteenth were female forms who came out strongly, but there were no marked features connected with their movements differing from those already described. The sixteenth form was that of a tall lady, half a head taller than the medium. She was recognized fully as Mrs. Lawrence, who died in Boston on the 23d day of January. Dr. Lawrence fully recognized her form and features. He asked her if things were right

at Mount Hope: the reply was "No." "Will they be right if the other is taken there?" was asked. The answer was "Yes." This referred to the removal of a child from Lowell to Mount Hope to rest at her side. Mrs. Lawrence promised before her departure to return if the thing were possible, and to parties in New York she has lately given the assurance that the event would soon take place. This manifestation with its incidents, was one of the crowning ones of the evening. The seventeenth was also recognized by Dr. Lawrence as Mrs. Harriet Perkins, a sister of Mrs. Lawrence. She showed a lameness, and also pointed to a white swelling on her knee, which Dr. Lawrence said he could plainly see beneath the drapery. This was also a marked manifestation. The eighteenth was the form of a man who came out very enthusiastically and joined in the applause manifested at his appearance by clapping his hands as loudly as any of us. The nineteenth was a male form who came out, took a fan from the table and fanned the medium, and then passed it to Miss Messerve. This form came fully out into the room, turned about showing himself fully, and clearly to all. The twentieth was the presentation of two faces at the aperture, but nothing of a marked nature appeared in connection, and there might have been one or two others of which we failed to take note.

When the appearance of the forms ceased, a slate was called for which was passed under the curtain into the dark space, not to the medium, and on it was written "We like this party very much; with them we can do wonders."

So well satisfied were they with their experience, and so impressed with what was due to this distinguished and true medium, through which this mysterious power was shown, that a statement was drawn, signed and presented to the medium as a testimonial to the truthfulness and power of her mediumship, and as a memorial to her of confidence in her and satisfaction with the tests to which she has unhesitatingly submitted.

Hon. Ambrose Lawrence, who heads this testimonial, was formerly mayor of the city of Lowell, and is, professionally a dentist, at present residing in Boston, and is well known to that profession as a lecturer upon the dental science. The other gentlemen from Lowell and vicinity are well known business men, and one or more is now in official position under the Lowell city government. The ladies are well known in the communities where they reside, and with the other signers desire to respect facts in relation to these wonderful manifestations. We present the above not as opinion but as a statement of facts, and will not even presume to give the mystery a name. There is intelligence of a high order connected with it, and if it is not spirit power, will some learned gentleman please tell us what it is?

It is a power to be met, and if those who resist it cannot overthrow or conquer it, they might as well make up their minds to

be conquered. Old theories are very likely to become a pile of "broken crockery."

[Written for the SPIRITUAL OFFERING.]

PROGRESSION.

BY MRS. KATE OSBORN.



WASTE not precious time in useless repinings. Sin cannot be washed away with tears, for it leaves a stain on the soul that naught save progression in truth and purity can remove.

Remorse is the gate that opens to the path of progression. Blessed are they who discover this entrance. But linger not too long in the gate-way, for what good is it if you find the way to paradise and will not enter therein.

Impatience is a volcano that is ever sending forth its fire and lava across the path of progression.

Patience is the chisel with which you must carve your way through the rocks of life. Selfishness is the highest mountain that stands between you and heaven. If you would pass onward it must be carefully graded down to its lowest foundation, that it may leave a valley for the flowers of self-denial and humanity to grow in, for these flowers bloom only in low and humble places—foot-stools to the throne of grace.

Mental indolence is a mildew that dampens all the finer feelings, rusts the intellect and retards the action of both mind and soul. Let not the most perfect piece of mechanism in existence move so slowly that sufficient friction cannot be produced to preserve each part free from rust.

Energy is the great wheel that keeps this machinery in motion, and harmony the mechanic that keeps all in repair. Without these you can only progress very slowly, producing all kinds of jar and discord. As the green grass carpets the earth, so do pure thoughts pave your way to heaven. Evil thoughts are black stains on the pure tablets of the heart, and if allowed to remain too long can only be removed by cutting away the heart-strings. Thus sorrow comes with her burning torch of anguish, to destroy these stains of sin ere they canker in the heart.

Happy thoughts are flowers fallen from the garden of paradise.

Gather them as they fall; they will weave for you a garland that will cheer you on your way.

Hope is the magnetic light that illumines the soul, the golden cord that passes from sphere to sphere, leading the spirit upward. Cling to this golden cord, by angel hands cast forth from the courts of heaven to rescue the weary and heavy-laden from the dark waters of despair. Onward, ever onward in the pathway of progression! Let patience be the watchword, and the star of Truth shall guide you to the summer-land, sparkling in the blaze of knowledge, hallowed with the light of love.

[Written for the SPIRITUAL OFFERING.]

WEEP NO MORE.

BY MRS. KATE OSBORN.

SILVER stars were brightly shining,
 The birds had ceased their lay;
 Every loving voice and footstep,
 Was hushed with close of day.
 Lonely in the silent midnight,
 I thought of loved ones gone;
 When a strain of sweetest music,
 Was on the soft winds borne.

Angel voices, loving voices,
 So often heard before;
 Sang in tunes of sweetest cadence
 "Dear mother, weep no more!
 For your loved ones have not perished,
 They live where all is bright;
 Gliding o'er the crystal river,
 They come to you each night."

"Let your broken heart strings echo,
 The song we bring to you!
 Song of blighted hopes all real,
 Beyond the ether blue,
 Where the faded perfumed flowers,
 Adorn the emerald shore,
 Where all tears and sad repinings
 Are hushed forever more."

[Written for the SPIRITUAL OFFERING.]

PRO TENEBRIS.

BY JOHN WETHERBEE.

“**A**BOLISH the dark circles?” One might as well say abolish the “night side of nature.” There are some who seem to be so ashamed of the average Spiritualistic society, that they would like to separate themselves from, or abolish phenomenal Spiritualism altogether. Abolish dark circles even, and you logically abolish the physical manifestations, and that would be abolishing Spiritualism as a feature in current history.

I know what I am saying; I certainly would agree with Bro. Jamieson that the upper crust, the essentials of Spiritualism, the ethical teachings are a vital and distinct part of the subject from the more or less attractive or unattractive manifestations which address the senses merely, and without being offensive, might be considered the lower side or the undercrust of the subject; there is no question this under crust has brought Spiritualism to grief times without number, and one can hardly be blamed for ignoring the whole of phenomenal Spiritualism, and withdrawing into the other and become exclusive; but I am not one of them, we owe to the phenomenal too much; without this lower half there would be no distinctive modern Spiritualism; without the setting of the phenomenal, the eloquent teachings of the “shut eyed” and the “open eyed” mediums, that is, the trance and impressional teachers, would all be but expressions of free religion or liberal Christianity.

I often detect in many of our bright lights a disposition to be exponents of the pulpit rather than the platform, and I am of the impression that that is the mission of Spiritualism to rationalize the church and the bible, and to re-enact almost lost immortality and thus rebuild the church, rather than become a prevailing *ism* distinct from the church; but it is the phenomena that will do it, by making the spirit influence apparent and extending it to the men and women of inspiration and enable the world to detect the celestial influence, which, unaided it would not and could not do.

I am inclined then to say what would the “lights” of Spiritualism be but for the “darks.” I am aware that Spiritual manifestations are not all dark, but there is no place to draw a line but between the ethical teachings and the phenomenal facts, and they must stand or fall together; a fraud in this subject is an awful wicked thing, and the subject I trust will work itself clear in time, but in this connection the 19th century is a fraud, or fraud is the accented syllable of it, but truth is truth “for a’ that and a’ that.”

I like lofty eloquence, to have my soul lifted by the inspired words of the poet or the prophet, but I could give up the wealth of thought that I have found in a Davis, a Richmond, a Brittan, a Tuttle, or a Peebles, better than I could give up the unmistakable evidence to my senses, that I have got in the dark or semi-dark seance. True I cannot live and thrive on phenomena, but what an illumination the phenomenal fact is to the uttered thought, that we can thrive on.

I am afraid I am more than filling a page, and yet I want to add a word from my experience. I sat at a table in my own house—true it was not strictly dark, yet the shadow was an aid, and I bless shadows, for I put my hand under the table, we were only three, wife, nurse and self, the nurse was a medium, all our six hands on that table before our eyes, and I could put my hand under the table leaving five hands in sight, and shake with a grip, the palpable hand of a spirit ancestor, a spirit aunt and a spirit sister, etc. Oh! how teachings fade by the side of such a tangible fact. I had rather have a thousand bright lessons in thought than a thousand such spirit hand grasps, for repeated phenomena is monotonous, but I had rather have *one* such grasp than all the thoughts ever uttered, because one such touch tells a story for all time.

I had a sitting with Mrs. Wilds the other day and had many tests, one from my old friend Ralph Huntington, who died ten years or more ago, and among other things he said, "*I saw you at Maud Lord's circle the other night and I whispered to you that I would help you, and you heard me, and I am going to do so.*" That is not a big thing to say, but see how sublime it becomes when hung in the celestial zodiac. Two weeks previously I went to Maud Lord's circle; her circles, you know, are the darkest of the dark. I need not describe it, her circles have often been described. Ralph Huntington came, or some one did, and touched me, and when recognized as he was, by a way I have, he said yes with his hand quite forcibly, and then whispered thus: "John, we will help you," and he came again a second time and said it again, so plainly that my next neighbor in the circle said "that spirit says he will help you." I know there was no collusion between the two mediums, and at Mr. Wild's, Huntington identified himself and his appearance at the dark circle referred to.

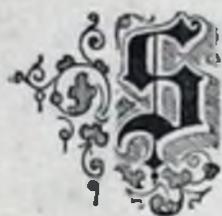
It is a pity that frauds do so abound in light and dark circles both, and I have known cases where fine teachings have been uttered by trance speakers, and quoted at that, and trance only a pretence, "so the pots must not call the kettles smut," but each and all prove all things whether in the light or in the dark, and hold fast to whatever is good whether found in the dark or in the light—I do, and I have had but few things in the light more thoroughly satisfactory than this double headed test at Maud

Lord's dark circle. I am always sorry when I see any of this superciliousness on the part of inspirational speakers who have no phenomenal gifts manifested to those who often under difficulties are representing the more apparent part of modern Spiritualism, for the former is wholly indebted to the latter as the setting that writes celestial on what they say. I do not apply this to Bro. Jamieson, I have only used his subject for a text—not him.

[Written for the SPIRITUAL OFFERING.]

JUSTICE TO THE INDIANS.

By A. W. ST. JOHN.



SOME ONE has said "Justice is the tree of life, and injustice leads to death." However this may be, we feel as our spiritual philosophy teaches, that each individual, people or nation who commit a moral wrong, or great act of injustice, must suffer therefor.

Could we have a true history of our Indian troubles, we would find that the North American Indian has been more sinned against than sinning; that from the discovery of this continent,—when some were enticed aboard a vessel and carried captive to the Old World, to the present time, every act of hostility has been caused by some act of injustice, and in nearly every case the innocent have had to suffer to a greater extent than those who were guilty. This is often the case, particularly with a people or nation who, through their agents or rulers, commit or sanction any great wrong. The United States sanctioned African slavery, and hundreds of thousands who had nothing to do with it, had no voice for or against, suffered thereby. Other instances could be given, but we were to write of the Indian, and will relate a few historical facts and incidents which came under our personal observation while doing military duty upon the Minnesota frontier among the Sioux Indians. As per treaties entered into with the United States, dated July 23d. 1851, and August 5th, 1864, these Indians were to receive \$555,000 for lands ceded to the United States.

Much dissatisfaction existing among the Indians relating to the payment of this money, the Indian department sent Major Pritchette to inquire into the cause, and in his report he said: "The complaint which runs through all their councils, points to the imperfect performance or non-fulfillment of treaty stipulations," and in one of the councils, "Cloud Man" (one of the head chiefs) said: "At the treaty of Traverse des Sioux, \$275,000 were to be paid them when they came upon their reservation. They desire to know what has become of it. Every white man knows that

they have been upon their reservation for five years and have yet heard nothing from it." The government then sent Judge Young to investigate charges against Gov. Ramsey, acting superintendent of Indian affairs for Minnesota, and from his report we gather that Gov. Ramsey paid to one Hugh Tyler, in all, the sum of \$320,000 out of \$385,000, specified to be paid to two tribes, and that said Hugh Tyler paid his money over to traders and half breeds less his commission of \$55,250, all of which the Indians objected to as a violation of treaty stipulations.

In addition to the sums of money promised the Indians—disposed of as indicated above—they were to receive semi-annually, annuities of money, provisions, blankets, etc, and at specific times would gather at the agencies to receive the same. In July of 1862, fifty men of company "C," 5th Minnesota Infantry, (of which I was a member), were ordered to the Yellow Medicine Agency, to assist in guarding the annuity goods during the payment that was to be made to the Sioux who had gathered there in full force at the specified time. But day after day passed without the payments being made. The provisions and blankets were in the warehouse guarded by the soldiers. The money, they were told, had not come, but was expected each day, and right here is a point we wish all to note. It was generally understood that the money was at St. Paul, waiting the orders of the agent, but there was a "trader" there who had the monopoly of selling to the Indians such goods as they would or could be compelled to buy on credit, being permitted to sit at the paymaster's table on pay day and as each Indian came for his annuity money, the "trader" would present his bill and receive the amount direct from the agent or paymaster, giving receipted bill to the Indian: armed soldiers being always present to awe him into submission, whether right or wrong.

At this time the Indians had not bought enough of the trader on credit to cover what money was due them, and as they could not hunt or fish but little where they were, they were compelled to buy or starve. Many were hungry, women and children crying for food, and on the fourth day of August, the money "not having arrived," the first act of that terrible tragedy known as the Minnesota Indian massacre was committed. Five hundred Indians suddenly surrounded the guard of fifty soldiers, and quietly disarmed them without harming a single man. They then broke open the warehouse, took one hundred sacks of flour and other provisions, carried them to camp and fed their starving women and children. Some will say this was all wrong, but civilized white men have been known to do as much when pressed by hunger. Realizing that they would be punished, or the attempt made at least, and stung to madness by the systematic manner in which they had been and were being robbed, also knowing that most of our troops were in the South struggling to conquer the

rebellion, they commenced an indiscriminate warfare against the defenceless, and in most cases innocent, "pale faces," whose agents and traders had, as they believed under the protection of the government troops, so deeply wronged them.

We need not detail what followed. We who were there know that one thousand men, women and children were killed or taken prisoners, and worse than killed; a beautiful country made desolate, soldiers ordered out to punish the Indians, many being killed, others taken prisoners, and of the number forty-eight warriors, in presence of the ballance were hanged by the neck at one "drop" by the strong arm of the government. All this suffering, destruction of property and life, caused by injustice. Many times when viewing the atrocities of the red man, some of our people have cried out "subjugate or exterminate," but we would say deal justly by them; watch our Indian agents and traders, and perhaps a little healthful subjugation among that class would save our nation thousands upon thousands of treasure and lives, and while we are about it, we would say watch all thieves of high or low degree who, backed by the power of the government, rob the weak and ignorant of their homes and money. The same feeling which prompts me to side with the thousands of laborers and enterprising, hard-working business men, who are being bankrupted and turned out homeless tramps upon our country, robbed by systematic legal enactments in and through our monetary laws, prompts me to side with and demand justice for the Indians who, in nearly every case, have been made the devils they appear, by the same greed and desire to get rich by robbing, in every way the cupidity of man can suggest, the weak or those who for the time being chance to be placed in their power.

If when these tramps that have been and are being made, get tired of tramping and begging for work or food; if they should by chance gather together and organize, and smarting under the wrongs they have endured, should commence the destruction of some capital their labor has created, will we join in the cry that may go forth through the subsidized press at the bid of native and foreign Shylocks to "subjugate or exterminate?"

Human nature is much the same in the red as well as the white man: the masses among each ask for simple justice, and that contracts be kept according to the spirit and letter of the law, that they be not changed from the original for the benefit of a few, and to the great injustice of the many, *fearing* that such injustice may "lead to death," *knowing* that the recompense must be paid. Until we learn this, we presume the present conditions must continue until through suffering we learn

"To feel, aye! to feel and to know,
That man is not man's foe."

Carthage, Mo., March, 1878.

[FROM THE LONDON SPIRITUALIST.]

SPONTANEOUS PSYCHOLOGICAL PHENOMENA.

BY ELIZA BOUCHER.

YEAR after year into the dust-bin of oblivion is swept a large mass of evidence bearing upon and illustrating almost every phase of psychical science, for the simple reason that Spiritualists and investigators fail to collect and throw into form the many accounts of strange phenomena which are constantly cropping up in private life, to either the ignorant terror or equally ignorant mystification of the sensitives to whom they have presented themselves. Before I became acquainted with the varied and beautiful literature of Spiritualism, I always felt a deep interest in, and a realization of, the great importance of the facts connected with the spontaneous phenomena, as demonstrating the truth of the doctrine of a life beyond the grave, and, as I had opportunity, entered into conversation with those whom I thought capable of throwing light on this most interesting subject. On looking back over my life, I find that many narratives have been given me from time to time by persons (who at the period of the occurrence of the events were utterly unacquainted with the very name of modern Spiritualism), all of which tend more or less to enlarge the basis of facts upon which each separate phase of the phenomena rests.

The two following accounts were related to me some years since, the first by the curate in charge for a quarter of a century of my native town, and the second by our family physician of still longer standing, and with both of whom I have been acquainted from childhood. The first narrative I shall denominate J, the second F. J in his earlier years resided with his parents in the country, and being fond of sport—as it is termed—had on one particular occasion a young man staying in the house with whom he hoped to enjoy some shooting on the following day. On knocking at his door the next morning, he was somewhat surprised and disgusted by his friend declaring himself too unwell to get up. J accordingly went out alone, and on returning some hours later found that his friend had become gradually so ill that before the close of the day a messenger was dispatched to communicate the sad intelligence to his parents and request their immediate attendance. Late in the evening the family were assembled in the dining room, and hearing a rush down the avenue concluded that their sadly expected guests had arrived, and the lady of the house on going into the kitchen to apprise the servants, was astonished at finding the housemaid in violent hysterics, exclaiming at intervals, “Oh! I thought I should have

been under the horses' hoofs." When she became a little calmer they gathered that having occasion to go into the yard, she had been fearfully terrified on seeing a hearse with four horses pass her and sweep round by the stables instead of stopping at the door. All this, though very remarkable, might be relegated to the realm of imagination; but mark the sequel. The parents in due time arrived, the son died during the night, and about a week after the vision a hearse and four horses came to convey the body to its last earthly resting place. On approaching the house one of the men, seeing the inconvenience which would be caused by stopping the hearse directly at the front door, gave the order "*Drive round by the stables,*" and thus the material hearse took the same direction as its phantom predecessor, and proved the truth even in detail of the clairvoyante prevision of the unconscious medium.

The next narrative illustrates the subject of guardian angels. In his earlier days, while studying for or gaining experience in his profession, Dr. F. was placed with a relative who treated him in an inconsiderate and unkind manner, rendering the life of the young student a most unhappy one by his exacting harshness. One night, as the doctor related to me, he was suddenly awoken by a light shining into his room; rousing himself, he concluded that his relative had come to call him on some professional business, when, to his surprise, he heard a voice saying: "Be of good comfort." Now, naively remarked the doctor, "I knew just as much about the Bible as most boys of my age, and consequently was even ignorant of the origin of the words." As he was by no means terrified he slept again quite tranquilly. On subsequently meeting an elderly friend he innocently inquired if it was usual for Providence thus to interfere in our mundane affairs. His friend regarded the whole matter as a delusion of the senses brought on by worry and injudicious treatment, and gave his opinion accordingly; but the sequel again pointed to the conclusion that the vision was of supermundane origin, for, soon after, if not the next day, an offer was made him which resulted in his removal from his relative's baneful influence, and from that time he became a comparatively happy and prosperous man.

From a further account which he gave me, it appeared that a sister of the latter gentleman had also the spirit-sight developed to a large extent, for when about fifteen years of age, while sleeping with her mother, she awoke the latter by exclaiming "Mamma! Aunt E. has just come into the room and seated herself in that chair." Her mother replied, "I did not even know that you were aware of her existence; at all events, this is but a dream," and supposing it to be so, the young lady slept again. The event, however, again pointed to a different conclusion, for the post soon after brought an account of the aunt's death about the time of her spectral appearance to the niece. "But," added the doctor,

"*she left* us nothing, nor could I ever account for her appearance to my sister!" So materialistic has man become by turning a deaf ear to the still small voice which in all ages has whispered that there may be more things in Heaven and earth than are dreamed of in the world's philosophy.

Albion Villa, Freemantle-square, Bristol.

[For the SPIRITUAL OFFERING.]

THE PACIFIC COAST, SOUTHWEST CALIFORNIA.

BY MRS. H. F. M. BROWN.

FROM this out-west-down-south corner of the United States I send you greeting. Do you ask where the corner is? Let me give you a fragment of a picture of it. Down close to the Mexican line you will find San Diego bay. A little strip of land cuts it from the Pacific ocean.

The crescent-shaped bay is sixteen miles long; from two to four miles wide. The county seat is San Diego, a handsome city, on the bay, four miles north. This little New England-like hamlet is about midway of the bay. On the east we have the coast range of mountains; on the south the mountains of Mexico; on the west the ocean, with Point Goma and the Coronade Islands. Just now the country is looking her best. The desolate hills are out in a toga of green. The wild flowers are creeping from every cranny; the vines draping rock and ruin. The almond and orange are in bloom. So, you see, there is sweetness with the fresh and green ground. In sight of so much new born beauty one is ready to believe that nature has heard and heeded the command: "Cover the rough and rude of earth with a veil of leaves and flowers."

If you note the war of words waged to get and defeat the Texas and Pacific Railroad, it may be of interest to know that here is the proposed western terminus. The citizens, hereabouts, with one accord, unite in prayer for government aid in the matter. And if justice holds her court in Washington there is no question but that Col. Thomas Scott will obtain the asked for aid. Will he get it? If so then there will be a competing road across the continent. The long stretch of desert land will be open to settlers, and employment will thereby be given to idle and empty hands.

Remember this is a new settlement—so far as Americans are concerned. Ten years ago there were not five hundred Americans in the county. The population was mostly Mexicans. Yet the place had seen better days. More than a hundred years ago Spain sent Missionary Fathers here to convert the Indians, who owned by possession the lands. Another version has it that

those pious Fathers took a look at the land and set about converting the Lo family by teaching them the holiness of subjugating the ground, while these children of nature were in themselves held in subjection. But the Los never did take kindly to hard work and have no great love for the sermon on the mount—*experimentally*. Another thing is true; there were busy brains and working hands among the missionaries. An olive orchard was put out, which has yielded fruit for at least seventy-five years. The probability is that the trees or the cuttings were brought from Spain. There is no record of their early existence. Near the olives stands (if an old tumbledown building *stands*) a church made of adobe (clay). The saints and heathen have passed to other fields. The hope is that in the light of the new life they are hearts and hands united; and it may be we who walk above their dust and eat the fruit of their toil are being led and educated by them. Be that as it may, there is peace and comfort in the hope that we who walk in blindness are not forsaken by the denizens of the Better Land. Another hope is that we are not utterly unworthy the companionship of these translated gods, and that they will find us, by and by, fitted for the New Church in the land of the Hereafter.

National City, Cal.

Advice to Writers.

The Observer gives the following good advice to writers:

“Omit the beginning of your essay. Most writers, not accustomed to the press, imagine that a newspaper article, like an oration, should have an exordium, an argument, and conclusion. Not at all. The argument is all that is wanted. That is, state your case, say your say, and stop. Do not take time and space to get into the subject, and more to get out of it; but come to it instantly, and stop when you are done.

Be short. The time is short, the world is very fast now, and readers of newspapers do not want long articles. Pack your thoughts into short words, sentences and short essays. If you never do a great thing, never do a long thing.

Come to the point. If you have no point, lay down the pen, and do something else, rather than write for edification, and you may not be one who can.

Write the article two or three times over carefully, making it shorter each time. *Write on one side only of the paper. Write legibly. Keep a copy of what you send to the press. Editors do not return manuscripts. We cannot undertake to, and we so state every week, but are every week asked to.* It is impossible to make the reasons plain to writers; but it is out of the question.

Be very modest in your estimate of your own productions, and do not fret if others esteem them even less than you do.”

INSPIRATIONAL INVOCATION.

BY NETTIE PEASE FOX.

OUR Father!
 On this bright Sunday morn of spring,
 Our words of praise to thee we bring,
 And sweetest songs our souls would sing
 To thee, our God!
 Praise for the winter's chilling blast,
 That o'er our cherished hopes were cast,
 Proving they were too bright to last
 On earth's cold sod.

Praise for the unutterable despair,
 The grief that seemed too great to bear,
 That crushed each bud of beauty rare
 In our sad heart.
 Oh! we have mourned with deepest woe,
 Not knowing that the winter's snow
 Protected germs that slept below,
 With magic art;

That when the long winter of the heart
 Had fulfilled its allotted part,
 From out its deepest gloom would start
 Life's sweetest flower,
 That we'd watch its growth with glad surprise,
 And see unfold beneath our eyes
 The choicest flower of paradise,
 Our spirit's dower.

Father! praise for the winter's blast
 For clouds that have our sky o'ercast,
 For all the trials of the past;
 Their work has been
 To enter the soul's secure retreat
 To find and lay at Truth's white feet,
 Selfishness, pride, and all conceit,
 And every sin.

Now winters' storms their work have done,
 We greet the spring-time's genial sun,
 Until its golden race is run;
 May we prove true,
 Until the light through sorrow brought,
 Shall sparkle in the realm of thought,
 And every soul by wisdom taught,
 Shall live anew.

"All matter is God's tongue,
 Out from its motion God's thoughts are sung:
 And the realms of space are the octave bars,
 And the music notes are the suns and stars."

THE SPIRITUAL OFFERING.

PUBLISHED MONTHLY.

D. M. FOX & NETTIE PEASE FOX, - - - EDITORS.

TERMS OF SUBSCRIPTION:

One Year.	\$1 25
Six Months.	75
Single Copies, sent postage paid,	15

Remit by P. O. Order, or draft.

Address, SPIRITUAL OFFERING BOX 806, SPRINGFIELD, MO.

SPRINGFIELD, MO., APRIL, 1878.

Everything appearing in this Magazine is original unless otherwise credited. The Spiritual Communications and Answers to Questions are dictated to an amanuensis by a Spirit, through the mediumship of Mrs. Fox.

CHRISTIAN MORALITY.

"Without its Enforcement We Shall Sink into Barbarism."

SO SAYS the *Springfield Patriot*. Here are its words: "With the bible excluded from the public schools, the repeal of laws enforcing the observance of Sunday, and Christian Morality, about a quarter of a century would be required to reach an age of absolute barbarism."

This note of alarm was embodied in a brief editorial, noting the fact that the Liberalists of Springfield, Mo., had organized a Liberal League, a movement sure to call out the most bitter opposition of the church and all within its influence. Why? The reading of its Platform of Principles will give the answer. It demands that churches shall be taxed, employment of Chaplains in Congress and all public institutions cease, no appropriation of the public school fund for sectarian purposes, no religious services or bible readings in the public schools, etc. All these demands clearly indicate that the Liberalists have determined that all further encroachments upon religious freedom shall cease and

that all relations existing between the state and the Christian church shall be severed.

The publication of the platform when adopted by the National Liberal League called forth the anathemas of the Christian church; for, it is obvious that should success crown the effort of the Liberal League, the supporting power of the state be withdrawn: Christianity must be left to stand upon its own merits. This test it would like to avoid, pressed as it is by the unanswerable arguments of Spiritualists and Materialists. Seeing its dogmas fading, dying before the light of reason, and its creeds crushed by the revelations of science, in its efforts to protract life and perpetuate its power, it cries out yet more frantically than ever before, for state and national aid, for legal enactments and for proscriptive laws. The people have caught the signs of the oncoming Revolution, and realize that,

“ Priests and creeds are retroceding ;
Men the guide within are heeding ;
Every one his garden weeding ;
 Headlong, bigotry is hurled.
Love up springing, hate is dying ;
Men rejoicing, knaves are sighing ;
Deadly curses fast are flying
 From a renovated world.

The editor of the *Patriot*, like all Christians, talk and act as though the world had no morals previous to the Christian era, in fact we have just read this statement from a Christian author: — “The christians have a morality, but the pagans had none.” Indeed! what becomes of the morality of Socrates, of Zalicus, of Chorondas, of Cicero, Confucius, Pittacus and Thales? “There is but one morality,” says one of the best writers of the past. There is no morality in superstition: it exists not in ceremonies, and has nothing to do with dogmas. We know that dogmas differ, but morality is the same among all men who use reason. — “Morality,” says Voltaire, whose writings Christians hate and misrepresent, “proceeds from God, like light, our superstitions are only darkness.”

Let us briefly consider the moral teachings of these pagans and contrast them with Christian writers. Thales lived six hundred years before Christ: Pittacus five hundred and seventy; Confucius five hundred. These three distinguished men taught the very doctrine which Christians boast, and declare belongs to them. Thales says “Avoid doing what you would blame others for do-

ing." Pittacus enjoins, "Avoid doing that to your neighbor which you would take amiss if he were to do to you." And Confucius taught, "Do to another what you would he should do unto you, and do *not* unto another what you would should not be done unto you: thou only needest this law alone; it is the foundation and principle of all the rest." Here we have the "Golden Rule." Thales was one of the founders of the Grecian schools of philosophy. Science owes much to him, which *cannot* be said of Jesus or any bible writer. But, as morality is more especially our theme let us hear further from him. He taught that noble aphorism "Know thyself." He says, "Let your study be to correct the blemishes of the mind, rather than those of the face." "Stop the mouth of slander, by prudence." "Enrich not thyself by unjust means." "Be not idle, though rich." "Entertain not evil." "Idleness is troublesome." "Intemperance hurtful." "Ignorance intolerable." "Use moderation." "Be equally mindful of friends, present and absent." "Cherish thy parents." Is not this beautiful in contrast to Jesus's doctrine of "He who hates not his father and mother," &c. "What thou bestowest on thy parents, thou shalt receive from thy children in thine old age." He gives the following rational definition of human happiness—"Sound health, moderate fortune, and a mind well stored with knowledge; these are the grand ingredients of happiness."

Solon, the great philosopher and patriot, died at the age of eighty years, five hundred and fifty-eight B. C. Did space permit we would like to quote from his sublime teachings. He it was who said "Make reason thy guide,"—not blind faith as inculcated by Christian writers.

An American writer in defence of Abner Kneeland, among the first of American Freethinkers, indignantly asks:

"Was there no morality in the days of Homer, Pythagoras, Solon, Plato, Aristotle, Cicero and Virgil? Was there no morality in the vast, populous, and civilized empire of China in the time of Confucius? Was there no morality in the kingdom of Egypt, where, before even the *Commandments* were given, 'mid the thunders of Mount Sinai, Benjamin was accused of an offence against morality, because of the cup of Joseph which was found in his sack? Was there no morality among the immense nations of the American continent, stretching almost from pole to pole, till the lofty and daring genius of Columbus impelled him to the discovery of the New World? Has there been no morality from the earliest times in those seats of innocence and contemplation, the dwellings of the Brahmins? Granting then, that there may be a few moral precepts in the bible, they are but *borrowed*—second-hand; and, therefore, if we are indebted to any one for these morals, it is not to Christianity, but to men greater than any recorded in the "Holy Word."

"Christian" morality, what is it? Should we answer by refer-

ing to the prominent characters of the Old Testament for examples, our opponents would answer, "that was the Old Dispensation." But, claiming as we do that Christianity is but an outgrowth of Judaism, we could legitimately refer to the personages in the Old Testament specially favored by God, their violations of all moral obligations, and their many actual crimes. We will, however, let them pass and come to the New Testament. Many of its teachings are utterly impractical, and therefore useless, nay, some, if literally followed, would be *actually pernicious*, as they would destroy the physical and mental industry of men, and lead to famine, ignorance and misery. For instance in Matt. chap. v. we are told to "take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body what ye shall put on. Is not the life more than meat, and the body more than raiment? Behold the fowls of the air, for they sow not neither do they reap, etc." What would follow the practice of such a doctrine as this? Utter confusion, want, and degradation.

Again, in Mark v. it is said "love your enemies." But who can do this? It is morally impossible. You may *pity* your enemies—forgive them, but so long as they are your enemies, you cannot *love* them. Perhaps the impracticability cannot be better illustrated than to refer to James i. v. "If any among you lack wisdom, let him ask of God, that giveth to all men liberally, and it shall be given him." Who ever heard of an ignorant man acquiring knowledge in answer to prayer. From the few instances cited it is obvious, that what little morality the bible contains is borrowed, impracticable or absurd. The Springfield *Patriot* would convey to its readers the impression that the result of free religious thought, of non-enforcement of Christian morality would lead to individual demoralization. As opposed to the expressed views of the *Patriot*, listen to the words of the most eminent scientist, in fact the great Apostle of Science of the present age. Prof. Tyndall, in his address at Birmingham, England, three months ago, on "Science and man" said:

"If I wished to find men who are scrupulous in their adherence to engagements, whose words are their bond, and to whom *moral* shiftiness of any kind is subjectively unknown; if I wanted a loving father, a faithful husband, an honorable neighbor, and a just citizen, I should seek him and find him among the band of "Atheists" to which I refer. I have known some of the most pronounced among them not only in life but in death—seen them approaching with open eyes the inexorable goal, with no dread of a hangman's whip, with no hope of a heavenly crown, and still as mindful of their duties, and as faithful in the discharge of them, as if their eternal future depended upon their last deeds."

But, let us glance at the dark side, and *dark indeed it is*, the scenes of crime, butchery and obscenity open to our view! The Old Testament abounds with it. We shall not shock our

readers by quotations. Instead of containing a code of moral teachings, like unto the sayings of the great men referred to, it is darkened by presentations of *immorality*, permitted and approved, yea actually authorized by its Jehovah. But leaving the Old, let us come to the New Testament, for it is *Christian* morality the editor of the *Patriot* wants enforced. In a conversation on the subject of his editorial against the Liberal League he distinctly avowed the sentiment that this government should be made a *Christian* government and that Christian morality should be *enforced* by law. Christianity, contrary to the spirit and letter of the fundamental law of the nation, after having by its assumptions and encroachments received the fostering care of the government for nearly one hundred years, does not possess inherent moral power for self preservation, dare not trust to its own intrinsic worth for favor with the world! No, it is asking for the enactment of yet more stringent laws to compel the observance of its Sunday, and the enforcement of its peculiar dogmas; thus virtually asking that its religion be made that of the state.

The following may be taken as samples of Christian morality to be enforced by the State. "If there come any unto you, and bring not this doctrine receive him not into your houses; neither bid him God speed." 2 John chapter v. What kind of a world should we soon have were such a law, a thousand times worse than the fugitive slave law, enforced? Jesus is represented as saying, Luke xix., 27; "But those mine enemies, which would not that I should reign over them, bring hither and slay them before me." Hear Paul whom Christians love to call the *Great* Apostle, Gal. i., 9., "As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be *accursed*." Behind this, is indeed rack, faggot and prison. Our Liberal speakers engaged in preaching "another gospel," ourself among the number are now *cursed* by the church, the editor of the *Patriot* would have the state also *curse*! Then indeed would persecutions, Inquisitions, burnings and tortures be revived. It is declared Mark xvi. 16. "He that believeth and is baptised shall be saved, but he that believeth not shall be damned." If damned by God, as a matter of course the church damns, and if this is to be made a Christian government, why should not the state damn also? The response will be, "No danger, the world has advanced." So it has, but *Christianity* has not. It is just as cruel, just as intolerant, and just as persecuting in spirit as ever. The editor of the *Patriot* knows it, for in the debate just closed in this city between W. F. Jamieson and Elder W. R. Cunningham he heard the latter say that the command given by God to destroy, to murder, not men only, but the *women* and *children* was *right*. What reason did he give? 1st, he was the creator, 2nd, they had not obeyed him. The whole congregation with the exception perhaps of a few Christians, blinded by bigotry, were

shocked by the bold, defiant, excited manner of this *Christian* minister, while he advocated the right of the Jews under the command of their God thus to slay. Right, never changes, if it was morally right then it is to-day, and we have too much reason to fear that if Elder Cunningham had the power, and the authority of a Christian government the Liberals of this land toward whom, all through the debate, he manifested such a bitterness, would fare no better than the Albigenses, Waldenses, the Quakers and so-called Witches of Puritan New England.

“ Earth groand beneath religion's iron age,
And priests dared babble of a God of Peace,
E'en while their hands were red with guiltless blood,
Murdering the while, uprooting every germ
Of truth, exterminating, spoiling all,
Making the earth a slaughter house.”

We have already exceeded the space we intended to use, and we have but touched our theme. Society is in no way dependant upon *Christianity* for its morality, its civilization or its progress, but directly the opposite. It has been the worst and almost the only persecuting religion on the earth. Already has it attained too much power in the legislation of this country, all of which is a departure from the teachings of the framers of our government. Hear THOMAS JEFFERSON, the most distinguished of them all, in answer to a committee appointed to visit and congratulate him upon his election to the Presidency, he says :

“ *Believing with you that religion is a matter which lies solely between man and his God ; that he owes account to none other for his faith or his worship ; that the legitimate powers of government reach actions only, and not opinions—I contemplate with sovereign reverence that act of the whole American people which declared that the Legislature shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof ; thus building a wall of separation between the Church and the State.*”

Another time we will specially notice the movement to amend the constitution by “ acknowledging God as the source of all power in civil government, Jesus as the ruler of nations, and the Bible as the Supreme Law.” Adopt this amendment and empower Congress to enforce its provisions, then the Bible and religious worship may be legitimately introduced into the public schools, the observance of the Christian Sunday and other Christian dogmas enforced ; this will then have become a Christian government !

Finally, we have found that Morality existed in the world thousands of years prior to the Christian era, hence we are not indebted to Christianity for morality, and further we learn that all the good we do find in it has been borrowed from the past, that many of the so called moral teachings of the bible are pernicious

in their tendency and if enforced by law, would transform this world which should be full of humanitarian love into one of intolerance, hate, religious fanaticism and oppression; equaling the ages of the past when the Christian church held full power. For deliverance therefrom we are indebted to infidels, Thomas Jefferson, Thomas Paine, Benjamin Franklin and a host of others like unto them, who laid the foundation of this free government, civil, and religious.

“Our fathers came and planted fields,
And manly Law, and schools and truth;
They planted Self-Rules which we'll guard
By word and sword, in age and youth.”

THE PHANTOM FORM;

Or, Experiences in Earth and Spirit Life.

CHAPTER XII.

“**D**EAR EMILY:—It is the still hour of midnight; the sighing night winds, the chirp of insects and the loud ticking of my watch are the only sounds that break the almost death like stillness of the hour. I can almost hear the rustle of angel garments as their ethereal forms move to and fro in the moonlight. I have hoped that these angel watchers would inspire and guide me in this turning point in my existence. But hope and prayers have been unavailing. Upon me rests the responsibility of deciding the important question that is to make or destroy the earthly happiness of three persons. Yes, dear Emily, three immortal souls with lofty aspirations and boundless capacity will look to this hour for the impetus that is to urge them forward into broader and more expanded views of life and its ultimate. I will not shrink from the task, but take up the broken threads of life and endeavor to unite them.

“I have spoken clearly and definitely of my feelings upon this subject, therefore shall have little to add save upon general principles. I need not repeat my regrets for the past; you must realize more fully than words can express how deep they are. The question pressing for an answer is this, shall we submit to conditions which our ignorance or folly have produced? Shall we three spend the remainder of life regretting the past and sighing for the happiness which we have not the courage to grasp. Long, careful and deliberate thought has yielded the answer I now give you. Every individual is the result of unseen and the

little comprehended forces of the universe. In man is found only the combination of atoms and the result of mentalities which have existed in myriads of forms and conditions. In nature it is the unconscious, unthinking force; in man the gradually matured reason guides the otherwise discordant forces. It is man's province to control, and mould matter. It is also his province to work out and control his own destiny. Without the guiding star of the logic of the brain, the three lives that have come so near shipwreck would be lost in the pitiless storm and the impenetrable darkness that envelopes them. Reason points the way to the green valleys and peaceful streams where each may advance along the line of individual progression, ultimating in that restful condition, the crowning joy of earth. Emily, you and I have sought the sunny isle in vain, no balm laden breezes reached our souls, no strain of heavenly music prophesied of brighter years; despair had folded its dark wings around my life and you too were unhappy. I thought to talk calmly with you to-night of my plans for the future, but your angry voice and flashing eye silenced me. I had hoped for a peaceful separation, finding that impossible, I take the only step that is left for me. First returning to our home and leaving my property in the care of a trusted friend. You shall have all. There is more than enough to make you comfortable for life; and all I ask in return is that you consent to a peaceful separation. Yet I realize this request is useless, you will not, for you cannot, see this subject as I do; nor understand that according to the eternal laws of God we do not and never can belong to each other. I ask for my liberty, but to obtain it shall bring no charge against you, nor will I violate the laws of right that you may have cause to apply for the freedom which I so fully grant. Emily, I have wronged you, do not fear that I shall ever wrong another. I shall wait until time has taught you the great lesson so strongly imparted to me. I go away alone; shall write to you once more, but it is not probable that we shall ever meet again. You I respect, Eunice I worship! When the sunlight falls across your way and the fingers of idolatrous love shall sweep your heart strings, then you will appreciate our feelings! Eunice is an angel of purity and goodness and I am fully satisfied that she is my eternal companion. Dear Emily, forgive the past and forget it as soon as may be. I shall ever remember your kindness with gratitude. Eunice is writing; what I have omitted she will supply. Emily, farewell! I feel assured that this parting which now seems so cruel will be a blessing in disguise. Ever your friend.

LAWSON.

Dear Sister Emily. There are many things I would say to you, but the painful embarrassment consequent upon the position I occupy will prevent the presentation of my thoughts as fully and clearly as I desire. I need not refer to the sisterly affection which brightened and blessed our childhood; to the kindness which in-

spired you to receive to your heart one who had been deserted and led to the very verge of destruction. The nobility and self-sacrificing spirit you manifested made a deep and lasting impression upon me: and welded more firmly the links in the beautiful chain of affection. I will not weary you by dwelling upon the horror that seized me when I discovered what I then looked upon as an unholy love, had taken possession of me. The hand you had caressed was raised to stab you, the viper you had warmed into life was about to turn upon its benefactor! Dark and appalling was the picture drawn by the delicate fingers of love. My resolution was formed; God and angels know how earnestly I struggled to keep it! Mr. Lawson has told you of the event that occurred before your marriage. At that time I thought I had torn from my heart every motive that could quicken it into action, every seed that could be warmed into life. I had dashed from my lips the cup of happiness for your sake, I had welcomed darkness, loneliness, desolation; yea, gladly consented to carry a dead heart in a living form that the crowning joy of life might be yours. Of my life after your marriage I need not speak: its struggles and heart sorrows are known to those whose watchful care has ever been over me. This brings me to the time when I was about to pass to that land I had so long sighed for; again your hand snatched me from the grave. Language is inadequate to express my gratitude for your unwearied attention; for you have indeed brought me from death unto life. But, oh my sister! you do not know, and it is useless to attempt to describe the tide of emotion that swept through my being when I recognized the presence of him from whom I had believed myself for ever separated. I will not pain your kind heart by portraying a depth of affection you have never known; but I would like to tell you of the gradual recognition of great principles; of their existence I was once ignorant. I realize that you are not prepared to accept of anything I might say upon this point although you have admitted that for five years you hoped and struggled to obtain the love of your husband. Your saddened spirit, joyless home, listless and almost aimless existence proves how great the failure has been. Ask your own heart would it be well to have this struggle continue through earth life? What God has united, no man, no institution or law can put asunder. Neither is man capable of forming ties sufficiently strong to bind and bless those whom God has not joined! How long I was blind to this great fact, but how clearly I see it now. Emily, the time must surely come when you will rise above the narrow prejudices which hold you. You must see that permanent, true love is reciprocal, you and Mr. Lawson must eventually drift apart: the earlier this truth dawns upon you the better will it be for all. Knowing you as I do, I feel sure you will put aside the legal bonds that give to you one to whom you have no right. I know how you will suffer, and gladly would I

stay to comfort and bless you, but I fear my presence will annoy you. Should you need my help or be willing to accept my sympathy, a letter directed to the family with whom I have so long made my home will reach me. I go into retirement to gain the strength I so much need and to wait your decision. Sister do not judge me too harshly; wait for the light that will surely come. Ever your loving sister,
EUNICE."

These were the letters referred to in last chapter; nothing new was revealed yet they produced a terrible shock. For weeks I lingered between life and death; a strong constitution prevailed and reason returned. As it came back the little form that had been constantly at my bed side, the soft hand that had soothed my brow, withdrew, and in its place was the faithful nurse who had cared for Eunice. I questioned her in regard to the other, but receiving no satisfaction, turned my attention to other subjects. One thought only was clear and well defined in my brain, my husband had asked for his freedom that he might be happy with another. Never, never could I consent! If I must suffer, they should suffer with me. I returned to my desolate home, secluded myself from all society, spent weeks and months wandering from room to room, as wretched and miserable a being as ever lived. At the end of a year my mother appeared to me, her looks and words convinced me that her sympathies were with my husband, therefore I refused to receive anything from her. Each day I grew more selfish and morbid; I condoled myself only with the thought that others were as unhappy as I. My health was failing and at the close of the second year my mother again appeared. After trying to draw me away from my gloomy life she said: "You will not live on earth much longer, drive this selfishness and jealousy from your soul and prepare to come up higher."

This announcement angered me; I resolved that I would not die and thus permit others to triumph. From that day I entered upon a new existence. My house was thrown open and the rooms filled with sympathising friends. The change worked like magic, before the close of the third year I was in perfect health; never had I been so pleasing in my person. I resolved to go to my husband and see if time, and the change wrought in me would not bring me the love I craved. I was preparing for the journey when my mother appeared. There was a look of anxiety upon her face as she said: "Emily desist, if you do not you will hasten your own destruction! I have told you this trial is for a purpose and out of it will spring roses whose fragrance will sweeten many a life." Her words and earnest manner failed to change my purpose and the preparations were continued, another day and all would be complete.

It was a bright, clear autumn day when for the last time I ordered my pet horse brought to the door; one more ride through the bright tinted forests and then I would trust him to other

hands until my return. Even now from the heights of spirit life I look back with pleasure to the beauty of that morning. I had been out an hour or more and was leisurely returning when the report of a rifle shot close by the way side startled my horse. He sprung forward and rushed on regardless of all my efforts to control or keep him in the road so often followed. On he flew, becoming each moment more and more frightened, until by a sudden turn I was thrown to the ground; my skirt became entangled and I was dragged some distance and when found was insensible. In this condition I remained until death closed my eyes and they opened upon the realities of another life. I died with all the energies of life bent upon accomplishing one purpose. I died with the fires of jealousy burning in my heart. Think you I awoke transformed? Future chapters will reveal the facts.

Thirty years had been passed in a physical form, yet the spirit was so dwarfed that it was not prepared to enter into the joys or harmonies of the inner temple. You who follow this experience will understand the necessity which held me for twenty years within the magnetism of earth. No beauty of scenery, no desire for knowledge; not even the pure love which I cherished for my mother could break that powerful spell which had woven itself around me. It was not the physical that was jealous, that loved, that was ignorant of the meaning of life; it was the spirit. The physical is an evolution from the cruder forms of matter, the spirit is an evolution, an individualization of what you term the forces of the universe. Good, harmony, happiness are evolutions from sin, evil and discord. In the majority of cases this last and greatest change comes after the death of the physical body. Future chapters will illustrate this better than I can now explain it.

EDITORIAL NOTES.

WITH THE BEGINNING of our Second Volume—the initial number of which will make its appearance on or before the 1st of May ensuing,—we shall introduce a new and important feature, which we are sure will be appreciated by all the readers of the OFFERING. We all like to learn what we may of the individual history of men and women who have sustained important relations to the public. This is especially true of those who have been identified with the development and progress of ideas. We are often deeply impressed by great military achievements; by the conquests of political ambition and diplomacy; and not the least by that profound statesmanship that balances the destinies of nations. But after all the great powers of the world are to be found in ideas. From the teeming brain—impregnated by all vital and spiritual forces—the original conceptions are evolved which gradually take form in the institutions of civilized society. If this in brief is the

true view of the subject, it follows that in the last analysis *the thinker is the ruler.*

The reader will have already concluded that the new feature in our Magazine will consist of Biographical Sketches of Eminent Spiritualists and Reformers. We have selected S. B. BRITTAN as the first subject in the proposed series, not inappropriately we think, since he was the earliest public defender of Spiritualism in this country, and the responsible editor of the first spiritual paper in the world. For a period of thirty-two years his name and his labors have been so interwoven with the history and vindication of a great truth that the story of the man, faithfully told, would involve in a great measure the history of Modern Spiritualism.

It gives us pleasure to announce the fact, that Hon. Nelson Cross, a gentleman of superior culture, widely known as a civilian and otherwise for his distinguished services in the field—has consented to prepare the biography of Dr. Brittan, which will extend through several consecutive numbers of the Offering. The first portion of it, to be published in the May number, will be accompanied by a splendid portrait of the subject, engraved on steel in the best style of the art.

This will be followed by others, men and women, who have been prominently before the American public. We intend to favor our readers during the year with the portraits of at least four of the persons to whom we refer, which, with the Biographical Sketches, will alone make the OFFERING a valuable acquisition to any library.

THE DEBATE.—Prof. W. F. Jamieson Spiritualist, and Elder W. R. Cunningham Christian, agreeably to previous arrangement, met in Springfield, Mo., March 12th, to discuss the following propositions:

1st. "Spiritualism the work of the devil," Cunningham affirming. 2d. "The Bible is of Human origin," Jamieson affirming. The meetings for discussion, were held in the Opera House with an average attendance of between two and three hundred. Excellent order and close attention was manifest throughout the eight evenings; four being devoted to each subject; the disputants speaking thirty minutes, twice each evening. We have been personally acquainted with Prof. Jamieson many years, listened often to his able lectures from the rostrum, but heard him in debate on this occasion for the first time. Here he fully sustained his high and well earned reputation as a Polemicist. Our only regret being that he had not an abler opponent, as courteous in debate as himself. The great disparity between them in both respects was so marked that it told largely in Prof. Jamieson's favor, and it was apparent from the first evening to the close of the debate

that the respect and sympathy of the audience were largely with him. Perhaps at no time during the discussion was this more marked than the last evening. In Prof. Jamieson's closing speech he complimented his opponent, spoke of him in the kindest terms, expressed his conviction of the sincerity of Mr. Cunningham in the maintenance of his opinions, although regarding him as greatly in error. The Elder, however, true to the spirit he had manifested throughout, with almost his last words accused his opponent of misrepresenting the bible, misconstruction of language, unfairness, etc. The difference was apparent to the audience, and it signified its satisfaction by loudly applauding the Professor at the close. A few attempted a like demonstration at the close of Cunningham's speech, but the congregation would not respond.

The debate has accomplished good, hundreds who otherwise would not, have thus been brought out to listen to the unanswerable arguments of Liberalists against the old superstitions. The public sentiment has been more favorably impressed toward Liberalism than ever before. We are satisfied, and know that we express the feeling of every Liberalist and Spiritualist of Springfield and vicinity in extending to Prof. Jamieson thanks for the ability he displayed and the true gentlemanly spirit he manifested throughout the discussion, and extend to him considerations of respect and the kind regards of all.

CLOSE OF THE VOLUME.—Dear readers, the last number of our first volume is before you. Have we not far exceeded the promise we made at the commencement? We have worked earnestly and faithfully to provide for the spiritual and intellectual wants of all to whom we make our monthly visits. Nearly all that has appeared has been written expressly for the OFFERING and by the best writers in the Liberal ranks. Being our first year's work in Magazine publishing, we had to learn, have profited by the experience, and feel confident that we are better prepared to systematize our work and furnish our readers the coming year with a greater variety and better adapted to their wants. New contributors have been secured and we are in correspondence with others whose names will soon be announced. We earnestly call upon every subscriber to favor us by the renewal of their subscriptions *at once*, and will not each one please send us by next mail the name of at least *one new subscriber*? For \$1 25 we have furnished five hundred and forty-two pages of reading matter of permanent value and beautiful in appearance. We promise at least six hundred pages in next volume, perhaps seven hundred and sixty-eight, for we hope to enlarge each number to sixty-four pages. *All* will depend upon our subscription list. Friends read our prospectus on the third page of cover; also please notice that we are to furnish several steel engraved portraits of distinguished Reformers, commencing in May with the Portrait and Biogra-

phy of Prof. S. B. Brittan as announced on page 535. These Biographical sketches will add to the attractiveness of the OFFERING. PLEASE GIVE IMMEDIATE ATTENTION TO THIS APPEAL; UPON YOUR PROMPTNESS AND AID, DEPEND OUR SUCCESS AND THE EXTENT OF OUR CIRCULATION.

SPIRITUAL PHENOMENA.—We have several communications awaiting publication giving account of spiritual phenomena occurring in different parts of the country. Two cases have, from the weight of evidence in favor of their genuineness, especially attracted our attention. One in Marlin, Texas, the other, Rochester, N. H. Immediately upon receipt of information derived from a Marlin paper, we wrote a subscriber there, Dr. A. Attaway, for facts. From him, a man intelligent and reliable, we received a letter fully confirming the statement published, and giving a detailed account of the phenomena occurring in the presence of the medium (Mrs. L. S. Gardner). We had hoped to make room for its publication in this number, but other matter awaiting publication caused us to defer it. In our next volume, we shall devote a department of several pages to Phenomenal Spiritualism. The utmost care will be taken, however, to publish accounts only for which we have the most unquestionable evidence of genuineness. We hope to exercise sufficient caution to prevent the publishing a glowing account of a wonderful medium, and astonishing manifestation in one issue, and the full exposure of the medium as a fraud soon after. Of the reality and value of a majority of the phenomena occurring in different parts of the world we have no question; but we are sorry to say that there is so much of fraud and deception that the utmost vigilance is required on the part of Spiritualists to prevent imposition.

APOLOGETIC.—Last month we published an article entitled, "Abolish the Dark Circle," written by W. F. Jamieson. The writer in detailing some of his experiences, referred to an incident that occurred in Chicago eleven years ago, and in so particular a manner that there can be no question in our mind now, as to who it was, although at the time as no name was used the objectionable two lines escaped our usual close attention, or we should have excluded them, for we desire to avoid all unpleasant personal reflections. Mrs. Jennie W. Holmes, the person referred to, has written a lengthy reply, not merely in defence, but assailing the opposite party in such a violent manner as to utterly preclude its admission to our pages. Mrs. Holmes denies the charges *in toto*. We give her, as in duty bound, the benefit of this denial; to go further would involve a personal controversy.

THIS NUMBER is sent to several persons whose name we have—please read and subscribe or return.

CORRESPONDENCE.

Dear Mrs. Fox:—As the first volume of the OFFERING is about drawing to a close, permit me a few lines in commendation of its claims and merits. Eleven numbers have now gladdened the eye and inspired the understanding of your numerous readers; and I think it may be truly said, that each number, if possible, surpassed all previous issues, both in the intrinsic value of its contents and in its mechanical execution, in which latter particular your last (March) number is a gem.

A journal embracing contributions from such able writers as now grace your columns,—writers like Brittan, Wetherbee, Chase, Jamieson, Loveland, Mrs. Osborn, Mrs. Planck, St. John, Ludlam, Straub, and Belle Bush,—must and will command success. Its field of labor and action encroaches upon the domain of no other Spiritual or Liberal publication of the day; its only monthly co-worker (recently established) being conducted upon a totally different basis, the two being in no manner in rivalry with each other as regards character of contents or scope of action.

I am pleased to see that the coming volume will embrace several new features of interest and profit. A careful record of accredited and reliable phenomena will measurably enhance the value of your magazine; the philosophical and the phenomenal being thus combined, as they are in Nature and the Universe. The reviews of current literature, conducted by the writer, will be endeavored to be made both interesting and instructive; a comprehensive, epitomized digest of the salient points of each work reviewed being, whenever practicable, embodied therein. No one can possibly object to the price of your monthly, as its cheapness is self-evident to all; and your clubbing terms with the *Banner of Light*, *Truth-seeker*, and *Freethought Journal*, three most excellent papers, should bring you in hosts of new subscribers.

That its success may be commensurate with its manifold merits, both as a Spiritual and a Liberal publication, is the fervent wish of

WILLIAM EMMETTE COLEMAN.

FORT LEAVENWORTH, KANSAS.

Sister Fox:—I write to express my appreciation of the OFFERING. It is the kind of Spiritual Literature long needed by Spiritualists. I admire your Magazine because it is not filled with minute details of Materialization and phenomena of which the distant reader can have no evidence. I appreciate the OFFERING too, because its pages are not filled with inspired communications strained through a morbid brain, made so by long religious training. Such communications come year after year always about the same. I love the OFFERING because its pages are not filled with supplications to an unknown Deity, located somewhere; one who, if found, no doubt would be discharging his duty to us weak mortals without information or supplication. I am sorry that I cannot promise many subscribers from this section. We are in the mountains, a district thinly settled. But few would condescend to even read the title page. One thing I will do, I will treasure up the rich sentiments as they drop from the pens of those noble souls, Jamieson, Coleman, Brittan and others, and administer the same to others in small doses to suit the patient, and in time hope to do some good. The price of the OFFERING seems to be a small sum for so much and such excellent reading matter.

Your friend,

D. K. DILLE.

ST. HELENA, CAL.

REVIEW OF CURRENT LITERATURE.

BY WILLIAM EMMETTE COLEMAN.

[The publishers of this Magazine are glad to announce to its patrons and the public that they have secured permanently the services of Mr. Coleman, of Fort Leavenworth, Kansas, a Bibliographer of twenty-five years' experience. All books sent to his address or to this office will be carefully, thoroughly, and impartially reviewed.]

Views of Our Heavenly Home. A Sequel to a Stellar Key to the Summer-land. By Andrew Jackson Davis. Illustrated with diagrams. 290 pp. 12mo. Boston, Colby & Rich, 1878. Paper, 50 cents; cloth 75 cents.

A new work by A. J. Davis. This announcement is sufficient to enlist the attention of every thoughtful Spiritualist, every earnest seeker after truth and light in Spiritual matters; and when it is learned that the work is devoted to a presentation, in popular phrase, of Mr. Davis's latest clairvoyant investigations relative to the locality, the nature, the laws and principles of the evolution, and the *status*, surroundings, and occupations of the inhabitants, of the Summer-land,—subjects to which he has given many years' careful observation and introspection,—the interest in its publication and perusal should be, and no doubt is, trebly enhanced. We all desire to know all that can be rationally gathered concerning "Our Heavenly Home;" and Brother Davis is one of the few of our seers and mediums who has really given us definite, tangible, substantial information thereupon.

The major portion of this book appeared not long since in the *Banner of Light*; but quite considerably new matter has been added in the published volume, thereby greatly augmenting its value. Reflections and suggestions upon many and varied subjects of contemporaneous interest and thoughtful attention are introduced, both in Parts I. and III.,—Part II. constituting the work proper,—including the present discussion on Hell, the moons of Mars, the question of sex and the sexual organism in the spirit-life, the origin of the Scriptures, capital and labor, origin of the Devil doctrine, origin and powers of clairvoyance, the power of will, etc.

Consequent upon brother Davis's publication, a few years ago, in the "Fountain," of a brief address of warning to the Spiritualists of the world, pointing out the errors and abuses infesting the Spiritual movement, many short-sighted, enthusiastic believers trumpeted him as having renounced Spiritualism,—as having recanted, abandoned the faith. Such senseless cries only indicated the ignorance and inaccuracy of their proclaimers; since brother Davis, as he in this volume conclusively establishes, by many quotations from his original work, *Nature's Divine Revelations*, stands to-day precisely where he has stood from the first, upon the questions of clairvoyance and spirit-mediumship. He has ever asserted that the revelations given by him are derived from knowledge acquired in the "Superior Condition,"—in a state of independent clairvoyance; and that they are not due to the inspiration of disembodied spirits, through mediumistic impartation, as many Spiritualists have persistently claimed, affirming him to be simply a medium through whom spirits speak to mortals. This whole question is well ventilated in this volume; and we trust no more misunderstandings as to the nature of the source from which Mr. Davis's clairvoyant knowledge is obtained will be current in the Spiritualistic world.

Our inspired brother demands for his works, one and all, the most "fearless, frank, truth-seeking inspection and analysis," the most rigid criticism, to the end that truth pure and pristine may be, if possible, elicited. "For it is time," says he, "that we, of the New Dispensation, should

stand shoulder to shoulder, and heart to heart, faithful and loving sisters and brothers, as one mighty army of invincible Progressives; in order that we may assail and *conquer* the vast array of institutionalized forces which are to-day drilling and entrenching for the terrible conflict."

This work furnishes more definite and precise information regarding the spirit-world than any or all of the author's prior publications; and it is illustrated with diagrams of celestial scenery, thus measurably assisting the reader in the full comprehension of the *arcana* therein revealed. Comprehensive details are, for the first time, given of the magnetic rivers ever flowing between the earth and the spirit world, and incidentally alluded to in several of Davis's earlier works and in the teachings and revelations of various other seers and media. This portion of the work will be found very interesting and suggestive. Glimpses of many different scenes, societies, brotherhoods, in the Better Land are afforded us; all inviting us to the higher life, the purer conscience, the subjection of selfish lusts and the dominance of the spiritual attributes,—of truth, fidelity, integrity. Among other matters "of great pith and moment," we are favored with a few sentences from old Pythagoras, whispered from the Upper Heavens psychophonically, or by spiritual telephony; and likewise, through the same channel, with a few earnest words upon eleemosynary institutions from the whilom white-coated philosopher of the *Tribune*. An explanation is also given—long and anxiously waited for—concerning the singular statement of Mr. Davis, thirty years ago, as to the non-erect position of the inhabitants of Jupiter; the question of the inhabita- bility of the outer planets being discussed at some little length.

We now learn that the distance of the spirit-world from earth varies from fifty to nearly two hundred millions of miles according to the orbital position of the earth in its annual journey around the sun, and that the time required to travel from the Summer-land to earth is from one hour and twenty-five minutes to four hours and thirty minutes; statements, we see, quite different from the current conceptions of the spirit-world lying just above the earth's atmosphere, and that travel to and from that world is instantaneous. Some idea may be gained of the dimensions of the Second Sphere from the fact that the "Isle of Akropanamede," a minute sub-section of that sphere, is 9,705,929,501 square miles in extent, and the number of men, women, and children comprising the Brotherhood thereon resident is 1,386,560,786!!

The foregoing will give a faint idea of the very interesting, instructive, and suggestive character of the contents of this remarkable work,—a book, which, despite the errors both scientific and Spiritualistic with which we deem it besprinkled, we regard as the best and most important from Mr. Davis's pen since the issue of the "Thinker," in 1859. We can most cordially recommend it to all, and advise our every reader to thoughtfully and rationally study its words of wisdom, instruction, beauty.

Poems of the Life Beyond and Within. Voices from Many Lands and Centuries, saying "Man, thou shalt never die." Edited and compiled by Giles B. Stebbins. 264 pp. 12mo. Boston, Colby & Rich, 1877. Cloth, \$1.50; full gilt, \$2.00.

For many years Mr. Stebbins has been a prominent and gifted worker in the cause of Spiritual truth. A gentleman of culture, taste, and refinement,—a scholar and thinker,—he is a worthy representative of what Francis E. Abbot denominates the "higher phases of Spiritualism." Actively engaged in the lecture-field (particularly in the West), he yet has found time to garner up, from the literature of all times and ages, "the

deepest thought, the highest inspiration, the clearest Spiritual light and life," of our common humanity, as expressed both in prose and verse.

The Liberal public have, for some years past, been familiar with Bro. Stebbins' first contribution to the treasury of Eclectic Wisdom so urgently demanded for utilization in this practical, progressive age,—“Chapters from the Bible of the Ages.” The present work, his second literary venture, may be fitly termed its companion volume, embodying as it does poetic gems carefully culled from full many a land and nation,—from ancient Hindostan, from Persia and Arabia, from Greece, Rome, and Northern Europe, from Catholic and Protestant hymns, the great poets of Europe and our own land, and closing with inspired voices from the spirit-land. Says the compiler, “Whatever seemed best to illustrate and express the soul's aspiration for the life beyond, the vision of the spirit catching glimpses of the future, the spiritual wealth of the *life within* and its infinite relations, I have used from whatever source it came.”

In company with many rare and beautiful poems, unfamiliar to the general reader, here first gathered into a comprehensive volume, may also be noted,—gladdening the eye and inspiring the heart,—many “old favorites,” dear and precious to our souls; such as, Leigh Hunt's “Abou Ben-Adhem,” Longfellow's “Footsteps of Angels” and “Haunted Houses,” Derzhaven's immortal and incomparable poem on “God,” Pope's “Vital Spark of Heavenly Flame,” J. G. Clark's “Evergreen Mountains of Life,” Mrs. Priest's “Over the River,” Cleanthes' “Hymn to Zeus,” etc., etc.

The rich intellectual and spiritual feast spread before the readers of this choice volume, is fully indicated when it is mentioned, that, among the hundred and twenty authors whose purest poetic pearls begem its sparkling pages, are found such acknowledged masters in poesy as Tennyson, Longfellow, [“Festus”] Bailey, Wordsworth, Montgomery, Byron, Milton, Spenser, Addison, Hood, E. B. Browning, Rossetti, Whittier, Lowell, Bryant, Dante, Goethe, Homer, Hesiod, Virgil, and such inspired evangels of spiritual truth and beauty as Pierpont, Lizzie Doten, Mrs. Hyzer, T. L. Harris, Emma Tuttle, Mary F. Davis, Belle Bush, Alice Carey, and Gerald Massey.

This exquisitely printed, handsomely bound volume should find a place in every home,—at every fireside altar,—to enlighten the shadows that attend our daily walk, to make life happier, sweeter, truer.

The Popes and their Doings; or, Biographical Sketches of the most noted Vicars of Christ and Vicegerents of God. Holy Cross Series No. 3. 271 pp. 12mo. New York, D. M. Bennett, 1878. Paper, 50 cents; cloth, 75 cts.

This book contains brief sketches of some 150 different popes, embracing their more prominent actions and their general character whether for good or ill; and it must be confessed that they were a sorry lot, their influence being largely extended for ill,—in antagonism to the best interests of humanity. It contains some very plain statements in unvarnished language, mostly taken from Catholic authorities. Within a narrow compass will be found, in as trustworthy a form as possible, what elsewhere can only be learned by consulting numerous bulky volumes. It will be found useful for reference as well as for reading.

A full account is given of the pseudo Female Pontiff, or Popess Joan, claimed to have occupied the Papal See from A. D. 853 to 855. It is now conclusively established, that Pope Joan is a myth, the whole story of her life and pontificate having been manufactured out of whole cloth several hundred years after the time of her supposed existence.

THE FREE THINKER is the name of a new paper just started at Kirksville, Mo. As its name indicates, it is "devoted to the advancement of Liberal Thought and Free Discussion." We bid it a cordial welcome to the great field of labor in that direction, and hope it may prove a success to the publisher, and an efficient aid in the oncoming conflict. A large monthly quarto, filled with a pleasing variety of excellent reading matter. Terms, \$1. Address Wm. M. Gill, Kirksville, Mo.

THE BANNER OF LIGHT.—This most excellent of all the Spiritualistic journals, of date March 23d, comes to hand just as we go to press. The number before us closes it XLII volume, and its table of contents shows it fully equal to any of its predecessors. Among the interesting articles of this week may be mentioned the closing chapter of "Life's Silver Lining," by our own valued contributor, John Wetherbee, "Dr. Carpenter on Spiritualism," by Alfred R. Wallace, "The Relation of Mediumship to Morality," by Geo. A. Bacon, specially good. The leading editorial, "The Remedy for Materialism," are indeed words fitly spoken. From this week's issue we learn of arrangements being made all over the country for the celebration of the Thirtieth Anniversary of Modern Spiritualism. Our fires are burning more brightly than usual all over the country, but these assemblages so well calculated to bring to remembrance the early history of this movement, will no doubt impart a new impetus to our cause.

Every Spiritualist should have the *Banner*, and this being the closing number of the volume of both, the *Banner* and *OFFERING*, the present is a favorable time to subscribe for both. By remitting to this office, only \$4 is required to pay for the two one year, postage paid.

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