

# AFTER DOGMATIC THEOLOGY, WHAT?

MATERIALISM,

OR

A SPIRITUAL PHILOSOPHY AND NATURAL  
RELIGION.

BY

GILES B. STEBBINS,

DETROIT, MICHIGAN.

EDITOR AND COMPILER OF "CHAPTERS FROM THE BIBLE OF THE AGES,"  
AND "POEMS OF THE LIFE BEYOND AND WITHIN."

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"All that we are is the result of what we have thought; it is founded  
on our thoughts, it is made up of our thoughts."— *Buddha*.

"God is the original life and force of all things."— *Plato*.

"Physiology reduces man to a jelly; Psychology lifts him to immortality."

"Sweet souls around us watch us still;  
Press nearer to our side;  
Into our thoughts, into our prayers,  
With gentle helpings glide."

*Harriet Beecher Stowe.*

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## DECAY OF DOGMATIC THEOLOGY: WHAT NEXT?

“The monstrous blasphemy of creeds  
Which represent an angry God,  
Who tempts man sorely through his needs,  
And meets his feelings with a rod —  
Eternal wrath, through blood appeased,  
The curse of God, salvation’s plan,  
Are nightmare visions, which have seized  
The stumbling consciousness of man.

. . . . .

The pure fresh impulse of to-day,  
Which thrills within the human heart,  
As time-worn errors pass away,  
Fresh life and vigor shall impart.” — *Lizzie Doten.*

**T**HE power and sway of dogmatic theology are on the decline. Its assumptions, that creeds and books are authority, more sacred than the truths of the soul and of Nature, that belief in dogmas is the only means of salvation, and that there can be no religious life outside its narrow limits, are to die as the soul asserts itself, and as rational knowledge increases. By slow but sure degrees it fails and weakens. It grows spasmodic in action, rushes into “revivals of religion,” goes into a chill after the revival fever is over, halts in doubt yet weakens continually. Men and women hunger for some bread of life it cannot give; crushed and darkened minds seek liberty and light; the thoughts of men grow and broaden beyond dogmas, Pagan or Christian. The demand for religious liberty is quick-



ened with the demand for personal and political liberty. Man is no longer the tool and creature of institutions, in State or Church. They are made by him: if they help and serve him it is well; if not, "the breath that made can unmake." No divinity hedges around Bishop or parish minister, book or doctrine. No "thus saith the Lord" can enslave men; thought must be untrammelled by external and arbitrary limitations that our ideals of life may enlarge. The best people in the churches care least for dogmas, the best preachers say least about them; in good time they will die out. Dogmatism is not religion. When creeds are forgotten and Bibles are helps, valuable yet human and fallible, there will be more "peace on earth and good will among men" than now. We can see already that the growth of spiritual freedom brings more healthful and natural piety.

Psychological study reveals the wide sweep of man's spiritual relations and the splendor of human powers and possibilities, while Science questions Nature for fact and law. Dogmatic theology offers only the crude systems of a darker Past, and the poor stories of miracles wrought by an arbitrary power above law,—all to be believed, even if reason rebels and conscience abhors. We have the supremacy and sanctity of the soul, its instinctive call for "Light, more light!" and the grand search of Science, wide as the world and through stars and suns; while troops of bigots hold up all manner of holy books and conflicting dogmas, and vex the air with their senseless yet cruel outcries,—“Believe and be saved. He that believeth not shall be damned.” It is a growth more than a contest. With far less warfare of words than of old we are leaving these dwarfing finalities beneath us. We move on and toss back our broken fetters, not caring to dispute about the stuff they are made of.



In a late number of an influential London magazine, the *Contemporary Review*, its editor, John Morley, tells "How Dogma is to disappear before Truth." In clear and forcible language he gives, not only his own views, but those of many able leaders of English thought.

"The growth of brighter ideals and nobler purposes will go on, leaving ever and ever farther behind them your dwarfed finality and leaden moveless stereoscope. We shall pass you on your flank; your fiercest darts will only expend themselves upon air. We will not attack you, as Voltaire did; we will not exterminate you; *we shall explain you*. History will place each dogma in its class, above or below a hundred competing dogmas, exactly as the naturalist classifies his species. From being a conviction it will sink to a curiosity. From being a guide to millions of human lives it will dwindle down to a chapter in a book. As history explains your dogma, so science will dry it up. The conception of law will silently take the place of the conception of the daily miracles of your altars, which will seem impossible. The mental climate will gradually deprive your systems of their nourishment, and men will leave your system, not because they have confuted it, but because, like witchcraft and astrology, it has ceased to interest them."

Matthew Arnold in England, one of the earnest and able defenders of the Bible and of Christianity, a man of truly catholic spirit, and who aims to be broad and generous in his ideas, in his *Last Essays on Church and Religion*, says:

"The partisans of traditional religion in this country do not know, I think, how decisively the whole force of progressive and liberal opinion on the Continent has pronounced against the Christian religion. They do not know how surely the whole force of progressive and liberal opinion in England tends to follow, so far as traditional religion is concerned, the opinion of the Continent. They dream of patching up things unmendable, of retaining what can never be retained, of stopping change at a point where it can never be stopped. The undoubted tendency of liberal opinion is to reject the whole anthropomorphic and miraculous religion of tradition as unsound and untenable. On the Continent such opinion has rejected it already. One cannot blame the rejection. 'Things are what they are,' and the religion of tradition, Catholic or Protestant, is unsound and untenable. A greater force of tradition in favor of religion is all which now prevents the liberal opinion of England from following the Continental opinion. That force is not of a nature to be permanent, and it will not, in fact, hold out long."



For England say America, and these calm words of timely warning will apply here as well. No mountain range or sea can bar or check the progress of this "liberal opinion," the tendency of which, here as across the broad Atlantic, is to reject the "miraculous religion of tradition as unsound and untenable."

Arthur Penrhyn Stanley, D.D., Dean of Westminster, an eminent and eloquent preacher in the English Episcopal church, came to our country a year ago, and his words here show the tendency of his thought to a broader charity and fraternity. A published volume of his American discourses is quoted from. Addressing the Episcopal clergy of New England, he said :

"The crude notions which prevailed twenty years ago on the subject of Bible inspiration have been so completely abandoned as to be hardly anywhere maintained by theological scholars. . . . The doctrine of the Atonement will never again appear in the crude form common both in Protestant and Catholic churches in former times. A more merciful view of future punishment and of a hope of a universal restitution have been gradually advancing, and the darker view gradually receding. . . . The question of miracles has reached this point—that no one would now make them the chief or sole basis of the evidence of religious truth. . . . I am persuaded that what is called Liberal Theology is the backbone of the Church of England, and will be found to be the backbone of its daughter church in America."

To the students of Union Theological Seminary in New York, under Presbyterian care, he said :

"Do let me entreat you to look facts in the face, whether the facts of the Bible, of science, or of scholarship. Do not be afraid of them. Compare the sacred volumes of the Old and New Testaments with the sacred volumes of other religions. Make the most searching investigation, with light from whatever quarter, as to the origin of the sacred books."

On The Conditions of Religious Inquiry he writes :

"The most excellent service that churches and pastors, authorities of State or of religion, universities or teachers, can render to the human reason in this arduous enterprise is, not to restrain or to blindfold it, but to clear aside every obstacle, to open wide the path, to chase away the phantoms that stand in the road. Above all, it is alike the high calling of true philosophy



and Christian civilization to rise beyond the reach of the blinding, bewildering, entangling influence of the spirit of party. . . . This spirit of combination for party purposes, and this alone, is what the New Testament calls 'heresy.' This it is that constitutes the leading danger of synods and councils, which, by their very constitution, become almost inevitably the organs, never of full and impartial truth, almost always of misleading ambiguities which tend rather to darkness than to light, rather to confusion than to union."

Speaking on *The Nature of Man* in a New York pulpit, his word was :

"When the Apostles declared, and when we after them declare, that we must obey God rather than man, it was not the repudiation of the laws of ruler or magistrate ; it was then the assertion of the supremacy of conscience against the authority of a Sanhedrim of priests and scribes, as it still may be against the authority of a Pontiff, a Synod, or a Council. . . . It is this doctrine also of the superiority of the spiritual nature of man above his physical frame which, as it is our safeguard against the materialism of the scientific lecture-room, is also our safeguard against the materialism of the altar and the sacristy. Such a materialism has pervaded many ages and minds. . . . When for a thousand years the Christian church believed that the eternal weal or woe of human beings depended on the immersion of the human body or sprinkling the forehead in a baptistery or a font of water ; when the regeneration of nations, in the Middle Ages, or even in the seventeenth century, was supposed to depend on the possession of a dead bone or a fragment of wood ; when Dodwell maintained that the soul was mortal, and that none but bishops had the power of giving it 'the Divine immortalizing spirit ;' when a celebrated English divine maintained, some fifty years ago, that the ordinary means by which a human being acquired immortality was by physically partaking of the bread and wine of the Eucharist, — these were all so many attempts to sink the spiritual in the material, to resolve the spirit of man into the material particles of meat and drink, of inanimate substances, and of things that perish with the using. . . . Whenever, whether in Catholic or Protestant, in heathen or Christian lands, the irrational, the magical, the inanimate, gives place to the reasonable, the holy, and the living service of the human soul to God, — there, from the rising of the sun to the going down of the same, the pure sacrifice, the true incense, is offered, by which alone man can hope to prevail with his Maker."

These significant utterances, coming from one standing in such high place in the church, need no comment. Plainly enough they point toward the supremacy of the soul and the authority of conscience over dogmas, and to a world-



wide recognition of truth, wherever found. So runs and swells the tide. What poor hand of bigot can stop it?

Thoughtful and sagacious men in the pulpits see this turn of the tide, and sometimes sadly and frankly tell why it sets away from their churches. Rev. David Watson, a Scotch Presbyterian clergyman, in a discourse to the Young Men's Christian Association of Paisley, said :

"The great, the wise, the mighty are not with us. . . . The best thought, the widest knowledge, and the deepest philosophy have discarded our church. They detest what they call the inhumanities of our creed. . . . They step out into speculative atheism, for they can breathe freer there. . . . They are instinctively religious, despite their renunciation of our theological creed. They are big with a faith in the ultimate salvation of man, — a faith that inspires them to toil, and shames our whining cant. And yet these men — the master-minds and imperial leaders among men — the Comtes, the Carlyles, the Goethes, the Emersons, the Humboldts, the Tyn-dalls, and Huxleys, if you will, — are called atheists by us, are pilloried in our Presbyterian orthodoxy as heretics before God and man. Why are such as these outside the pale of the Christian Church? Not that they are unfit, we own that, but we are unworthy of them, and by the mob force of our ignorant numbers have driven them out. They shun us because of our ignorant misconceptions and persistent misrepresentations of heaven and man and God."

He speaks of the scholarly and cultivated. How it is with large classes of the working people in England we may learn from high authority. In an official report on religious worship, made December 8, 1853, to the Registrar-General of England, we read :

"There is a sect, originated lately, called 'Secularists,' their chief tenet being that, as the fact of a future life is (in their view) susceptible of some degree of doubt, while the fact and necessities of a present life are matters of direct sensation, it is prudent to attend exclusively to the concerns of that existence which is certain and immediate, not wasting energies in preparation for remote and merely possible contingencies. This is the creed which, probably with most exactness, indicates the faith which, virtually though not professedly, *is held by the masses of our working population.*"

And the writer adds, speaking specially of artisans and other workmen :



"It is sadly certain that this vast, intelligent, and growingly important section of our countrymen is thoroughly estranged from our religious institutions in their present aspect."

In our own land we find an able clergyman, Rev. R. S. Storrs, of Brooklyn, L. I., in a Young Men's Christian Association meeting in 1872, speaking of "a fatal tendency to skepticism and unbelief which threatens to sap the foundations of society itself. It pervades the literature of the day; it stands behind our science; and it is broadly proclaimed from the rostrum."

Rev. Phillips Brooks, of Boston, a gifted and eminent Episcopalian, has an article in the *Princeton Review* of March, 1879, on The Pulpit and Modern Skepticism, in which he says :

"Doubts are thick around us in our congregations, and thicker still, outside in the world. Skepticism is a very pervading thing. It evidently cannot be shut up in any guarded class or classes. . . . Ideas change and develop in all sorts and conditions of men; the occupants of pulpits have their doubts and disbeliefs as well as others. . . . A large acquaintance with clerical life has led me to think that almost any company of clergymen, talking freely to each other, will express opinions which would greatly surprise, and at the same time greatly relieve, the congregations who ordinarily listen to these ministers. . . . How many men in the ministry to-day believe in the doctrine of verbal inspiration which our fathers held, and how many of us have frankly told the people that we do not believe it? . . . How many of us hold the everlasting punishment of the wicked is a clear and certain truth of revelation? But how many of us who do not hold it have ever said a word? . . . There must be no lines of orthodoxy inside the lines of truth. Men find that you are playing with them, and will not believe you, even when you are in earnest. . . . The minister who tries to make people believe that which he questions, in order to keep them from questioning what he believes, knows very little about the certain workings of the human heart, and has no real faith in truth itself. I think a great many teachers and parents are now in just this condition. . . . It is a most dangerous experiment."

Such testimonies, from such sources, are significant. They show the prevalence of doubt even in "orthodox" quarters, and they show too that theological dogmatism is a crime against humanity.



It may be said: "Creeds are only statements of opinion; and may not men put their convictions on record? Is it not their duty to do so?" Certainly, men should state their opinions with all sincerity, and such statements should command respect, even if we do not agree with them. It is indeed a duty to uphold and stand for our convictions, and any one with depth of soul and character must wish to convert others. Whoever is inspired by spiritual ideas must, in some way, be a missionary. Each man's creed may be such glimpse as he can get of eternal verities. But shall no one else see more? Must all look through the distorted haze of his poor glass? Can he, or they, get no clearer sight? Dogmatic and pharisaic creed-makers say, No. Their method is to formulate a rigid statement of doctrines, based on their interpretation of a book, and to demand that all shall believe it for all time; to denounce or craftily slander and depreciate those who cannot honestly accept their statements; to make belief of more consequence than life, and so lift creed above deed. They put the arbitrary authority of dogma and book above the truth as soul and mind see it, and as Nature teaches it, and so aim to fetter and hold back the spiritual progress of mankind, lest that progress should make their creeds effete and powerless. This method must be left behind, this spirit must go the way of all evil.

This is the day of image-breakers. Idols are cast down, be they graven images or printed books. The Age of Reason and the Mistakes of Moses will be read. Broader criticisms, more just some may think, yet more searching, will command attention. The Bible, as Divine and infallible authority, will pass away. How, then, shall we rate or value that collection of Hebrew books? What of its wondrous visions and revelations? Shall our mode of thinking give us any key to its real spiritual significance?



Shall we smite down the idols and sit satisfied among the fallen ruins, or gather them up for stones in the walls of fair and free temples where all the people shall come for light and truth and growth?

Fashions or habits of thought change. The habit of thinking grows into a method, which the multitude follow, as they do the prevalent style of coat or dress, until new elements and ideas come in, and a new method and fashion supplants the old. The dogmatic fashion was to make the creed or the book the basis and standard, to start from that as a settled matter, not to be questioned. The Quaker, and transcendental, fashion, never so widely prevalent, is to make the soul — “the voice within” — the basis and standard. The scientific fashion, now quite prevalent, is to look at the facts of external nature, and outward experience as the standards, and well-nigh ignore the soul. This belittles an important element — the inner life — but it aims to put the process of law in place of parchment authority. All these fashions may be criticised, but, for the present purpose, it is enough to say that the first is passing away. Christ was no dogmatist, rather a transcendentalist indeed, when he said, “For behold the kingdom of heaven is *within* ;” and, “Why judge ye not even of yourselves, what is right.” The sectarian churches do not follow this method, are not possessed and inspired by this spirit of him whom they claim as teacher and guide. No dogmatic creeds were framed, no war of bigots was opened, until long after the sad scene in the garden of Gethsemane, and the sweet prayer from the cross at Calvary: “Father, forgive them, they know not what they do.”

Old as history indeed is this protest against dogmatism. Each great religious teacher and reformer is a breaker of fetters so long as he follows the inspiration of his enlarged thought, for it points above all written authority, and recog-



nizes the sanctity and supremacy of the soul. Luther made all Europe ring with his protest against the authority of the church over the conscience of man, and was "mighty to the pulling down of strongholds" so long as he held to that idea. When he began to dogmatize and persecute, Protestantism made no more gains. Twenty-five hundred years ago, as old Asiatic story, mingled of myth and fact, tells us, Gautama-Buddha sat under the sacred Bodhi-tree, in meditation seeking Truth. Mara the Prince of Darkness sent strong enemies and crafty tempters to affright and confound him, and among them, as Edwin Arnold tells us in his great poem, "The Light of Asia," came —

"She who gave dark creeds their power,  
 Silabbat-paramasa, sorceress,  
 Draped fair in many lands as lowly Faith,  
 But ever juggling souls with rites and prayers;  
 The keeper of those keys which lock the Hells  
 And open Heavens. 'Wilt thou dare,' she said,  
 'Put by our sacred books, dethrone our gods,  
 Unpeople all our temples, shaking down  
 That law which feeds the priests and props the realms?'  
 But Buddha answered, 'What thou bidd'st me keep,  
 Is form which passes, *but the free truth stands;*  
*Get thee unto thy darkness.'*"

Each sect has its fragment of truth, but dogmatists demand that we must take that fragment, and their errors with it. To reach out for more truth, to sift out error, or to doubt a dogma, is heresy; and the orthodox sinner has a better chance for heaven than the white-souled saint who is a heretic. As creed and book are lifted up to be idolized, sacrilege is committed against the soul: this is the "sin against the Holy Ghost,"—the sacred and living spirit *within us*.

But vital questions come up at this transition period, which is not without its perils. What shall come in place of dogmatic theology? What ideals and inspirations shall

help us when these "old things" have passed away? How can we keep the good and reject the ill of the Past? What gleam of truth, what sanctity of devoted suffering for the good of others, may we find, for instance, in Trinity and Atonement, and how lift off the clouds and put aside the revolting and demoralizing perversions? Can we be wise thinkers as well as free thinkers, and so reach up to something better? What of Science in its present aspects? May not its methods be imperfect and lead to false conclusions? Is there a scientific dogmatism akin to that of sectarian theology? There is too much loose and superficial thinking and shallow negation among those who have cast off the bondage of creeds. We have made encouraging progress, but we need to survey the field and gain more clear and definite aims and ideals. Free thought is precious, but we need wisdom to make best use of our freedom. Let a foolish man take his own way and he stumbles into strange pitfalls, while a wiser traveler is safe.

Plainly enough the day of dogmatic theology is passing away. Let us rejoice at that. What next? is the important question. What ideas of life and destiny and Deity shall give hue and shape to the thought of coming time? As we pass out from the realm of a decaying dogmatism, two paths open before us. One leads to Materialism, — the potency of matter; mind and soul but fine and transient results of the chemistry of digestion; the negation of personal immortality and of a Supreme Intelligence. The other leads to Spiritualism, using the word in a broad sense, — the potency *in* matter, guided and governed by the indwelling Soul of Things; man "an intelligence served by bodily organs," a spirit clad in flesh, catching glimpses of the life beyond. These differ and diverge widely; they are indeed opposite to each other. Their differing ideals and methods may act as mutual corrective and counter-



poise, and as stimulus to inquiry and criticism; yet that which is most true must and will bear sway at last, and must be in accord with man's best development and finest culture. Let us look at both, and seek answers to these pressing and vital questions by fair statement and criticism. John Stuart Mill has well said, "He who knows only his own side of the case knows little of that." Is a Spiritual Philosophy or a Material Philosophy to rule the world? What will be the tendency and result of the one or the other? These are the great religious and scientific questions of our day. In examining them let us remember that good men and women, orthodox and heterodox, materialists and spiritualists, have led true lives, and done noble work, and been royally faithful to their best light of creed or no creed, and so avoid the old folly of judging persons by their theories rather than by their lives. Yet we must look at the tendencies of systems of thought, and seek the best as help and inspiration to the best practical conduct, the wisest reforms, the richest enjoyment and the noblest heroism. With the growth of man to a higher and larger life, shall we be materialists or spiritual thinkers?

## MATERIALISM.—NEGATION.

### INDUCTIVE SCIENCE, EXTERNAL AND DOGMATIC.

“High up in the air, all blackened and bare,  
Still rises the Castle of Doubt,  
And the Giant, I trow, should you seek for him now,  
You will find him still prowling about.”—*Doten.*

**T**HEOLOGICAL dogmatists have said a great deal of the law of God,—not law universal and inherent, but the arbitrary decrees of an Oriental Sovereign, written in a book. Criticism shows that there is no reasonable certainty as to the age, or authorship, or compilation of this volume, and that it is contradictory as to facts and morals, and so men doubt both book and decrees. They have told us of a Being, sitting on a distant throne, building worlds as a carpenter builds houses, and enacting an occasional miracle-play at the expense of natural law, to show his power, or reward his friends, or punish his enemies. In our day the great lesson is that The Reign of Law is everywhere, in and through all things, and so this old conception of a God, outside of the world and regardless of the eternal process of natural law, is dying out.

We have had glowing pictures of a heaven for the few, narrow, exclusive, and selfish, and of a place of eternal and hopeless torture and despair for the many. Death has been “the king of terrors,” the grave “a bourne from whence no traveler returns,” the future life a realm shut off from us, and of which we could have no reliable knowledge,—



save through the words of one ancient book,—but only such hopes and dreams as the soul *will* cherish.

The saving of our souls in that mysterious other world has been held of more consequence than the care and culture of mind and body here, and the belief in certain dogmas of hell, devil, and Jewish Jehovah, and in demoralizing mysteries like the vicarious atonement, of higher moment than the noblest conduct of our lives on earth. These views, so arbitrarily imposed, are fading away, and it is no wonder that many grope in the dark as they look toward the grave, or that brave and strong hearts prefer the good work to be done here and now, to the cold and narrow intolerance and the irrational lifting of creed above deed, that is said to send modern Pharisees into Paradise.

Modern materialism is the reaction against supernaturalism. Atheism and the doubt of immortality are the rebellion against “the wrath of God,” and the horrible injustice of an endless hell. The present methods and spirit of Science, inductive and external, tend in the same direction. Hudson Tuttle has well said:

“Atheism is a mental state into which some of the most profound thinkers fall. The student of nature cannot avoid, if he logically follows the views science at present entertains, arriving at its goal. This tendency has long been foreseen by the theological world, which, in various ways, has sought to arrest its progress. The shafts hurled by dogmatic believers have always rebounded against themselves. . . . Science is an interpreter of the senses, and to them the phenomena attending the death of man and of animals are apparently the same. The processes of decay destroy their bodies, resolving them into identical elements. . . . A living being represents a balance of the forces of decay and renovation. In the maturing organism the latter predominates; in age, the former rule with constantly increasing power until they gain the victory in death.”

Science gives us truths of great value in the material world. It makes suns and stars our neighbors, builds splendid mechanism, makes heat and light serve us, and transmutes coal-beds into “portable climate” and the force



that drives great engines. It broadens human thought, breaks up old dogmatism, and gives us The Reign of Law instead of the lawless miracles of the world's childhood. The high service of its great leaders should be justly appreciated, but it is inductive and external, and therefore materialistic in its tendency. It works from the surface by experiment, and knows no Soul of Things; it knows man as a perishable body, not as an immortal spirit. This must and will be changed, for we can no more rest satisfied with incomplete scientific methods than with a poor and barren theology.

Dealing with it as it is, we find one of its great interpreters, John Tyndall, saying that "matter contains within itself the promise and potency of all terrestrial life," or "of *all* life," as he originally said in his Belfast Address, the limiting word "terrestrial" having since been added. But here he halts and says, "How it came to have this power is a question on which I never ventured an opinion;" and in the same address he also says, "You cannot satisfy the human understanding in its demand for logical continuity between molecular processes and the phenomena of the human mind. *This is a rock on which materialism must inevitably split whenever it pretends to be a complete philosophy of the human mind.*" This is clear and emphatic, and shows how inconsequent and shallow this external philosophy is, when applied to mental problems. To solve the problems of the outward and material world it is just as incomplete.

Let the men of this school speak for themselves. Atkinson asks, "What are the instincts of animals, and the mind of man, but a result of chemical action and material processes?" Büchner says, "Matter is the origin of all that exists; all natural and mental forces inhere in it." With a direct and commendable frankness Carl Vogt tells



us, "The brain secretes thought, as the liver does bile." This honest statement brings us at once to the gist and logical conclusion of materialism, which makes mind a secondary result of matter, and the visible universe, as James Martineau well says, "a self-acting dynamic engine," and *not* "the embodied thought of God." Of course, it makes human thought and intelligence and emotion but fine results of digestion. The clay creates and sustains the soul, and as the body grows cold and lifeless, that is the last of earth or heaven for us. Moral sentiment, intuition, power of will and design, are wrought out of the insensate dust! The positive and shaping power of mind is lost sight of; the Supreme Intelligence is a myth of human childhood; there is no spiritual genesis of things. Verily, matter not merely builds better than it knows, but, knowing nothing, it evolves the spirit, ever striving to know all, and then nips it in the very bud of its being by the untimely frost of death! We have had too much of Jehovah and too little of law, and now, as reaction and protest, we have law without God, and the life of man perishing with the earthly form. We shall reach the golden mean, and find interior and invisible force ruling and shaping the outer shell of things that we see and feel, law everywhere, the Divine thought and will in all and ruling all, and the spirit of man surviving his dying body, which he shaped and used and then left behind.

Huxley may be Episcopalian or Presbyterian by profession, and may be a constant church attendant, but his scientific ideas land him in materialism. He wrote in *The Symposium* :

"In the interest of scientific clearness I object to say that I have a soul, when I mean all the while that my organism has certain mental functions, which, like the rest, are dependent on its molecular composition and come to an end when I die; and I object still more to affirm that I look to a future life, when all I mean is, that the influence of my doings and sayings will



be more or less felt by a number of people after the physical components of that organism are scattered to the four winds."

Of course this logic leads to Atheism ; and a frank avowal that they are Atheists, by those who follow it to its conclusion, would command the respect to which open and honest consistency is entitled.

All scientists are not materialists, but the logic and tendency of our popular science is in that direction. Giving its interpreters due justice, it is well to see their faults and limitations, especially as the tide runs toward a blind worship of their claims. There is a scientific dogmatism akin to that of old theology,—an assumption that nothing can be reliable or of any value without their indorsement, and that their methods are the finalities ; a contempt for all that is out of their range, quite like that of the pious bigot for what is not orthodox, and quite as absurd and injurious. We find skilled experts in some special department assuming to judge of matters of which they know little or nothing. An excellent geologist, for instance, may know little of experimental chemistry, and therefore his opinion or criticism of it can be of little value. No eminence in one realm of knowledge can make a man competent to judge or decide on another of which he has barely touched the borders, or excuse or justify him in ridiculing the methods or conclusions of those who have explored regions unknown to him. This especially applies to the criticisms of some scientists on psycho-physiological investigations which they have not shared. When Tyndall, kingly in his realm, after but slight investigation, refuses with open contempt the courteous invitation of intelligent persons to share their studies and research, and talks of the "intellectual whoredom" of spiritualism, he makes a pitiful descent from the manners of a gentleman and the true scientific spirit into vulgarity and intolerance.



In 1869, a Committee of the London Dialectical Society, made up of persons of well-known and high standing, invited Huxley to investigate alleged spirit-phenomena with them. His answer was :

“I take no interest in the subject. The only ease I have had the opportunity to investigate was a gross imposture. . . . The only good I can see in a demonstration of the truth of spiritualism is to furnish an additional argument against suicide. Better live a crossing-sweeper than die and be made to talk twaddle by a medium hired at a guinea a *séance*.”

Herbert Spencer refused to investigate spiritualism, as he had “settled the matter on *a priori* grounds.” His theory must not yield to fact. All this reminds us of the poor Hindoo devotee who religiously held animal life sacred, and avoided animal food. When the microscope revealed to him the terrible fact that he swallowed scores of animated creatures with every drop of water, he would not yield to this evidence of his senses, and of course declined farther investigation, but angrily seized the microscope, crushed it with a great stone, and then had peace in the bliss of his old ignorance.

The *Popular Science Monthly* sends out from its New York office, in its issue of December, 1879, an article on “Magic of the Middle Ages,” which makes modern spiritualism “the survival of the old practices of witchcraft, as a matter of curiosity and for the solemn amusement of vacant minds.” Among those “vacant minds” are Wallace, Crookes, Victor Hugo, Zollner, Fichte, Butelof, Alice and Phebe Carey, Abraham Lincoln, Wm. Lloyd Garrison, and many other well-known students and believers. Each and all of these would say, as some of them have to the public, that spirit-phenomena are not the weird miracles of witchcraft, but come in the realm and order of spiritual law, as natural facts.

The old writer of ecclesiastical history, Mosheim, tells



us that, in the fourth century, pious men held it justifiable to misrepresent and deceive for the good of the church and the glory of God. It is hard to see any moral or mental difference between the deceptions of these old bigots, for the good of their church, and such gross and delusive mis-statements of the *Popular Science Monthly*, in the service of materialistic modern science. Verily, dogmatism is the same, in pagan, or pietist, or professor, in Hindostan or London, or in the *Science Monthly* in New York; and this dogmatism of inductive and materialistic science is arrayed in powerful and bigoted opposition to a spiritual philosophy and to the research of the inner-life and spiritual relations of man.

We are learning that the title of scientist may be used to foster a foolish and exclusive pride. Science is exact and well-arranged knowledge, and the wool-grower, or the grower of corn or cattle, may be, and often is, as good a scientist as the titled professor — knowing fact and law in his realm as well as that professor does in some other.

Men and women outgrow and repudiate the old theology; the church has never taught them self-reverence or trust in their own souls, and so they drift off into skeptical doubt. The author of the *Eclipse of Faith*, (written in London in reply to Newman's *Phases of Faith*,) gives not only his own experience but that of many, in many lands to-day :

“I have been rudely driven out of my old beliefs; my early Christian faith has given way to doubt; the little hut on the mountain-side, in which I had thought to dwell with pastoral simplicity, has been shattered by the tempest, and I turned out to the blast without a shelter. I have wandered long and far, but have not found rest. As I examine other theories, they seem to me pressed by at least equal difficulties with that I have abandoned. I cannot make myself *contented*, as others do, with believing nothing; and yet I have nothing to believe. I have wrestled long and hard with my Titan foes, but not successfully. I have turned to every quarter of the universe in vain. . . . When I gaze upon the bright page of the midnight heavens, those orbs gleam upon me with so cold a light and amidst so por-



tentous a silence, that I am, with Pascal, terrified at the spectacle of the infinite solitude."

Such persons feel the wide sway of scientific thought, and find in it a fidelity and freedom beyond what the narrow sects they left had shown.

The reaction from false ideas of God and man and immortality turns them toward the potency of matter, and in all sincerity they become materialists. All due honor to their moral courage and sturdy integrity, — a living rebuke to the cant of insincere professors of religion! Their spiritual nature may not be cheered or inspired, the hunger of their hearts may not be satisfied, the horizon of life may not be warm and magnetic; but one can live better, even in a thin and cold air than in the stifling breath of a dungeon. The freed prisoner turns to pull down the walls of his Bastille before he builds a new home, and so materialism answers, for a time.

As the same human nature is in us all, modified by birth and temperament and training, kindred hopes and imaginings will spring up, and kindred ethics and morals be taught, irrespective of our theories. George Elliot has the fine spiritual insight of genius, yet hesitates to affirm the reality of a personal existence hereafter. George Holyoake and B. F. Underwood nobly aim to be, not merely iconoclastic but constructive, shaping plans for wiser practical conduct, yet they doubt the life beyond and a Supreme Mind. None can ignore the life within, and we are all related to the outer and material life, and learn of it by experience and experiment. Each man or woman repeats and represents the old Greek story of the demigod, of celestial and also of human parentage. He could dwell among the gods, yet he must touch the earth sometimes, to keep and renew his strength. Which way does our thinking tend? Do we hold the husk as above the germ from



which it is shaped and outbuilt? Do we make the outward shell dominant over the inner life? Is not the more perfect method to know matter, and to know mind within, as shaper and builder, lifting all up to a finer development?

It has been well said that "to doubt is the beginning of wisdom;" and Tennyson says finely:

"There lives more faith in honest doubt,  
Believe me, than in half your creeds."

This is true of a conscientious questioning of traditional limitations, yet an external and skeptical mood and habit are not healthy. Max Müller happily distinguished earnest doubt from this mood of shallow skepticism, when he said, in Westminster Abbey:

"There is an atheism which is unto death: there is another atheism which is the very life-blood of all true faith. It is the power of giving up what, in our best and most honest moments, we know to be no longer true; it is the readiness to replace the less perfect, however dear and sacred it may have been to us, by the more perfect, however much it may be detested as yet by others. It is the true self-surrender, the true self-sacrifice, the greatest trust in truth, the truest faith. Without that atheism no new religion, no reform, no resuscitation would ever be possible; without that atheism no new life is possible for any one of us."

These golden words show that we must search and question, that we may affirm and verify great truths of the soul. Thus shall we see and feel that the most interior and perfect truth will cheer and inspire our whole being, and that materialism is the transient phase of skeptical reaction, touching the surface but not reaching the depths, and wanting in exalting inspiration. Its theory of conscience makes that inward monitor a mere inheritance of certain molecular groupings and motions, rather than the divine gift of a voice within that stirs the pulses and lifts the whole being up to heroic heights of duty, and endeavor, and self-sacrifice. Frederick Harrison, of England, treating of *The Soul and Future Life*, says:



“We certainly do earnestly reject that which is most fairly called materialism, and we will second every word of those who cry out that civilization is in danger if the workings of the human spirit are to become questions of physiology, and if death is the end of man, as it is the end of a sparrow. We not only assent to such protests, but we see very pressing need for making them. It is a corrupting doctrine to open a brain, and tell us that devotion is a definite molecular change in this and that convolution of gray pulp, and that if man is the first of living animals, he passes away after a short space like the beasts that perish. And all doctrines, more or less, do tend to this, which offer physical theories as explaining moral phenomena, which deny man a spiritual in addition to a moral nature, which limit his moral life to the span of his bodily organism, and which have no place for ‘religion’ in the proper sense of the word.”

We want a radicalism to uproot all falsehood, a conservatism to keep all truth. Dogmas and creeds, as authorities, must die; but what of God, Duty, and Immortality? By what name better than religion can we call our reverent and intuitive aspiration for the divine and the infinite? How can we study Nature without recognizing Mind *in it*, — spirit ever positive and interior, matter negative and external, the inner-life moulding the outward form. Shall we ignore the testimony of both the soul and the senses touching Immortality? We turn to a Spiritual Philosophy for deeper wisdom, finer reverence, and more perfect culture. The path that leads to Materialism is dark and chilly; we want light and warmth for clearer sight and a more vital and earnest life.

# A SUPREME INDWELLING MIND

## THE CENTRAL IDEA OF A SPIRITUAL PHILOSOPHY.\*

“Before beginning, and without an end  
As space eternal, and as surety sure,  
Is fixed a Power divine which moves to good;  
Only its laws endure.

This is its touch upon the blossomed rose,  
The fashion of its hand shaped lotus-leaves;  
In dark soil and the silence of the seeds  
The robe of spring it weaves.

. . . . .  
The heart of it is Love, the end of it  
Is Peace and Consummation sweet. Obey!”

BUDDHIST, “The Light of Asia.” — *Edwin Arnold*.

“Eternal, self-existent soul!  
From whom Life’s issues take their start,  
Thou art the undivided whole,  
Of whom each creature forms a part.

. . . . .  
God of the granite and the rose!

Soul of the sparrow and the bee!

The mighty tide of Being flows

Through countless channels, Lord, from Thee.

It leaps to life in grass and flowers,

Through every grade of being runs,

Till, from Creation’s radiant towers

Its glory flames in stars and suns.” — *Doten*.

**M**ATERIALISM and a Spiritual Philosophy are unlike and opposite. Materialism makes the crude and outward stuff we call matter dominant, has no spiritual

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\*I use the term Spiritual Philosophy in a broad sense, to include the views and method of thought of those who start from the *inner life*, and so



genesis of things, but only blind force and law, ignores and holds superfluous a Central and Positive Mind, relies on our external senses as the sole source of knowledge, treats a life beyond the grave as an idle dream and religion as superstitious folly—both to vanish as rational knowledge enlightens the world.

The central and inspiring idea of a Spiritual Philosophy is an indwelling and positive Mind :

“Sustaining all—controlling, ruling o’er.”

It finds that interior and constant forces, governed by law and guided by that Mind, mould and shape, dissolve and shape again, the plastic and transient forms of matter, and so outwork an Infinite Design. Its natural religion is man’s aspiration to bind himself to the Eternal Life, to obey the eternal law, to reach up toward the eternal wisdom and love, and make them manifest in his daily life. Its ethics

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recognize the supremacy of mind, an indwelling and guiding intelligence manifest in natural and spiritual law, and the future life of man. The facts of spirit-presence, and the study of psycho-physiological science, are invaluable and greatly needed helps to a clear comprehension of this philosophy, yet there have been and are many, not technically spiritualists,—that is, who do not accept or comprehend the facts of spirit-presence,—who are spiritual thinkers. Thoughtful persons in the orthodox churches, who are outgrowing dogmas, and the advancing class of Liberal Christians, are of this increasing company. Outside of churches, outside of Christianity even, from Plato to our time, we find them. The line is clear and deep between their methods and conclusions and those of the materialist. The spiritualist and the materialist should have mutual respect for honest opinions, and for practical reforms all classes should unite, irrespective of other differences; but any effort to join for earnest teaching of ideas unlike and opposite can bring no satisfactory results. In chemistry, salts and fluids and gases, when they meet, either fuse or hold apart, or fly off in destructive explosion; and the wise chemist knows what compounds it is well to bring together. There are spiritual as well as chemical affinities and repulsions. Spiritualism and materialism cannot fuse and mingle in the realm of thought,—they are opposite and irreconcilable; try the experiment and “the irrepressible conflict” follows, in the nature of things.



are based on the intellectual and spiritual constitution of man, and call for obedience to a law of right *within*. Sectarian dogmatists constantly assert that their shibboleths must be repeated or true religion will die. With the death of their dogmas will come a wiser reverence, a finer spiritual culture, a larger and nobler life on earth, more "pure and undefiled religion." What they hold man's ruin will be his safety and abiding strength. Sectarian dogmas are transient and variable, but religion is a living and lasting power.

On her way to the guillotine in Paris, where with a sweet bravery she triumphed over a cruel death, Madame Roland exclaimed, "O Liberty! what deeds have been done in thy sacred name!" None the less, but all the more, as she spoke these words in that supreme hour, did she believe in true Liberty, and trusted doubtless that her self-sacrifice might help its advent. So, as one looks back to the bloody cruelty and shameful persecution wrought in the name of religion, might the exclamation be, "O Religion! what deeds have been done in thy sacred name!" Yet none the less may we feel the reality, and look forward to the growth of true religion. All the more indeed, as we see how its divine elements have blessed the world and lifted up many lives, even amidst the perverted dogmatism and narrow bigotry of a darker Past. The Catholic Fenelon, the Quaker Penn, the infidel Robert Owen, the Presbyterian Howard, and the Unitarian Channing, all led lives of rare beauty and goodness.

With our present education and prevalent views, people think of the creeds of the sects, the stated prayers and services of the clergy, the belief in the infallible Bible, attendance on so-called "divine service" in popular churches, and a profession of religion after these ideals, as necessary parts or synonyms of true religion; and that whoever does



not thus act and profess is in moral and spiritual danger — is irreligious. All these are but transient and ever-changing forms and opinions, a mingling of truth and error set up as authority, such as Christ, and Penn, and Paine, in their day protested against, and were under priestly ban for their protests. But the immortal and uplifting aspiration to be in divine unity with the “Power that makes for Righteousness,” lives and is to live, for it is of the soul, innate and permanent. Often it is plain that, in the deeper sense, the most religious men and women are outside the churches, and even repudiate and oppose what is called religion. William Howitt well says, “The natural condition of humanity is alliance with the spiritual.” Man’s highest culture is the recognition of that alliance.

The idea of an invisible and supreme intelligence would seem to be much more prevalent, of an earlier date, and more free from gross errors and absurdities, than writers of materialistic views have supposed, and the same is true of the belief in a future life. Dr. J. M. Peebles writes from India: “Ramasawing Naido, B. A., connected with the Madras High Court, assures us that in the ‘Vedic era of literature the people were pastoral, worshipping one invisible and omnipresent God, and this one God was neither Brahma, Vishnu, nor Siva.’ In the days of the Egyptian Pharaohs, Hermes Mercurius Trismegistus taught, ‘This is He that is to be seen by the mind. This is He that hath no body, and that hath many bodies; rather there is nothing of any body which is not He.’”

In *Macmillan’s Magazine* for July, Professor Max Müller discusses vigorously the question, “Is Fetichism a Primitive Form of Religion?” Herbert Spencer and his disciples, who explain all religion as the evolution of fear, wonder, and awe excited by the sun and stars, by trees, animals, and inanimate objects, will positively dissent from



the conclusion the professor reaches. Yet the reasoning is valid, and shows the logical weakness of bringing a lofty sentiment from a low one with nothing but material elements at work. Mr. Müller clears away at the entrance of his theme the obloquy which has rested upon the word "fetich." Too much ignorance and depravity has been charged upon the negroes of Africa in comparison with the Christianized whites. By repeated illustration he establishes two positions: "That there is hardly any religion without something which we may call fetich-worship, and that there is no religion which consists entirely of fetichism." Fetich means, in common speech, some visible object of worship. Professor Müller shows that the African negroes have the clear idea that their fetiches are only symbols, and that there is an invisible, omniscient, omnipotent spirit behind the representation. He says:

"Though our knowledge of the religion of the negroes is still very imperfect, yet I believe I may say that, wherever there has been an opportunity of ascertaining the religious sentiments even of the lowest savage tribes, no tribe has ever been found without something beyond mere worship of so-called fetiches. . . . What I maintain is, that fetichism was a corruption of religion; that the negro is capable of higher religious ideas than the worship of stocks and stones; and that the same people who believed in fetiches cherished at the same time very pure, very exalted, very true sentiments of the Deity. . . . The more I study heathen religions, the more I feel convinced that, if we want to form a true judgment of their purpose, we must measure them as we measure the Alps, by the highest point which they have reached."

Many African tribes believe in a Supreme Being, though in several cases his name is the same word as that used for "sky," or "clouds." In such cases the view can be well supported that the idea was transferred from the Supreme Being to the greatest boons which he gives to his children in a thirsty land. It is not certain that the word was first used to mean "sky," or "clouds." On the Gold Coast the negroes believe in spirits, or "wongs," which inhabit the



many objects which are worshiped as fetiches. After a review of many varying forms of fetich-worship, the writer asks :

“Is there the slightest evidence to show that there ever was a time when these negroes were fetich-worshippers only and nothing else? Does not all our evidence point rather in the opposite direction, viz., that fetichism was a parasitical development, intelligible with certain antecedents, but never as an original impulse of the human heart?”

It is of moment in the discussion to see how pertinently Professor Müller puts upon ancient and modern civilization the charge of fetich-worship; and we must plead guilty if reverence for an object and religious care for the emblems of the unseen is to be labeled and advertised as superficially as the manifestation of like sentiments by the blacks of Africa. Pictures, altars, and images may be fetiches as truly as trees, snakes, and stones. The necessity of the second commandment, “Thou shalt not make to thyself any graven image,” and so on, is seen in this warning generalization of the learned professor :

“One of the lessons which the history of religions certainly teaches is this: that the curse pronounced against those who would change the invisible into the visible, the spiritual into the material, the divine into the human, the infinite into the finite, has come true in every nation on earth. We may consider ourselves safe against the fetich-worship of the poor negroes; but there are few of us, if any, who have not their own fetiches, or their own idols, whether in their churches or in their hearts.”

The end of the study of fetichism in its development in Africa is thus clearly set forth :

“Fetichism, then, far from being, as we are told by almost every writer on the history of religions, a primitive form of faith, is, on the contrary, so far as facts enable us to judge, a secondary or tertiary formation, nay, a decided corruption of an earlier and simpler religion. If we want to find the true springs of religious ideas, we must mount higher. Stocks and stones were not the first to reveal the infinite before the wondering eyes of men.”

To leave no stronghold of the enemy untaken behind

him, the professor, as he advances into the opposing theories, meets the argument that at greater or less antiquity the growth of belief in supernatural power was evolved from physical objects. His position is, that the evolution theory utterly fails to account for the predicate "God," which the savage puts into the sun, stars, or other things. From the ideas furnished by the five senses no concept "God" could ever arise. Whence, then, comes the tendency to predicate divinity of natural objects of unusual power? The discussion is thorough and logical. It reveals again the ever-recurring truth that man, with only his senses for aid, could never have reached the moral conceptions and development he now has. Higher than the visible is the invisible, which both the Christian and heathen, philosopher and savage, agree in calling "God."

A writer, quoted with approval and indorsement by Müller, says:

"The statement that there are nations and tribes which possess no religion, rests either on inaccurate observations or on a confusion of ideas. No tribe or nation has yet been met with destitute of belief in any higher beings, and travelers who asserted their existence have been afterwards refuted by facts. It is legitimate, therefore, to call religion, in its most general sense, an universal phenomenon of humanity."

The missionary Cruikshank thinks the Gold Coast negroes have a very old belief in God, "He who made us," mingled with fetich-worship. Max Müller traces back the Greek word Zeus to the old Sanscrit Dyaus, — the sky, brightness, the illuminator, — and so finds the gleaming dawn of the Deific idea far back in old Vedic days.

The Persian Hafiz said, "Remember Him who has seen numberless Mahomets, Vishnus, and Sivas come and go, and who is not found by him who turns away from the poor." Samuel Johnson tells us that "the Hindoo thinker found Deity most near him, not as visible shape, but as



Word, the symbol of pure thought in his own marvelous Sanscrit," oldest probably of all known languages. He tells us that their Vedic hymns refer back to a still remoter antiquity with its faith in the Divine. The Hindoo Manu said, "O friend of virtue, that Supreme Being which thou believest one with thyself resides perpetually in thy bosom, and is an all-knowing inspector of thy virtue or thy crime." Nirkuta, an ancient sage of the same race, declared that, "Owing to the greatness of the Deity, the One soul is lauded in many ways. The gods are members of the One Soul."

Reary Chand Mittra, a Calcutta merchant, a scholar and a spiritualist, writing on *The Psychology of the Aryas*, quotes from the Bhagavat Gita on the destiny of departed saints: "They proceed unbewildered to that imperishable place which is not illumined by the sun or moon, to that primeval Spirit whence the spirit of life for ever flows." He quotes a Buddhist prayer to the "heart and soul of the universe," and a hymn sung on hearing the convent bell:

"Produce in all a perfect rest and quiet from every care,  
And guide each living soul to lose itself in Mind Supreme."

As the tide of higher thought sets that way, we shall find that man, in all ages and regions, has a consciousness of divine relations which lead him toward the Supreme and Infinite Being.

The student in science will find too that all efforts to interpret the facts of Nature without the theory of a central and ruling mind are painfully inadequate.

The problem and demand of to-day is to put in place of Materialism:

*First.* An idea of Deity free from superstition or slavish fear, and so recognize Mind as ruling Matter, give scope for rational and natural reverence, and find a firm and clear

foundation for morals and ethics in the attributes of that Being — the Soul and Centre of things, with its moral laws pervading all time and reaching all souls more and more, — laws in us, the very existence of which proves that of the Central Mind from whence they sprang.

*Second.* An idea of religion free from dogmatism and without supernatural miracles, and that shall enlarge, uplift, and fraternize, and not enslave and alienate, men and peoples.

*Third.* An assurance of immortality that shall give light and help and inspiration to daily life, and show us how trial and discipline work upward toward good, how sin brings suffering, yet good at last conquers evil, and how justice can be satisfied and hope made rational by the compensations of the Life Beyond.

The materialist says, "I cannot comprehend infinite mind, and therefore will not trouble myself about it." Can he comprehend infinite matter? or eternal law and force? or ether filling all space from all time? Yet these last he assumes *must be*. Matter he knows by his senses, law and force by their effects; and if there were no ether, he says light and heat could not be, and therefore this invisible and all-pervading substance must permeate all space. He spends years in the study of matter and law and force, is constantly troubling himself about them, and gets well paid for his trouble. If he would go back to the indwelling Mind, his trouble would be joy and his compensation a deeper insight, a broader range, a more perfect knowledge of Nature and of man.

"To this complexion it must come at last,"

or inductive and materialistic science will be savage jargon and the babble of childhood in the light of coming spiritual ideas and systems of thought and research. There is in-



deed no true scientific method which ignores positive and creative mind and design. All else is fragmentary. Has crude matter evolved intelligent moral power and purpose? Has it developed the beauty of love and emotion and aspiration? Is the clay the maker of the sky? Will clod and rock stand when the heavens fall? Sex is even more of soul than person. When and how came the differentiation into male and female? It is learned folly.

How majestic and largely ordered this development from *nebulae* to suns and stars! How wonderful the irresistible upward tendency of our earth, from the ages when no life stirred on its slimy wastes and no animal breathed its fetid air to the beauty and the teeming life of to-day! No grandest human plan or design equals this divine procedure. The progress of man is no mere theory, but a scientific and historic fact. From the savage of the stone age dwelling in his cave and smiting wild beasts, or savage foes as wild, with his club, to the builder of palace-homes and steamships and railroads; from the swift-footed messenger sent over the heather-clad hills by Roderick Dhu to bear the flaming cross that called the Highland clans to battle, to the telegram flashing its message farther and faster than the lightning, and the spiritual telegram from the life beyond, is the same story, — a fact more marvelous than any fiction.

From the rude policy of savage tribes to the complex legislation of modern empires, and the opening future of great republics, with their ideal of "a government of the people, for the people, and by the people," recognizing the freedom and equality of man and woman, is a long upward reach.

In religious progress it is the same. In all ages great seers and thinkers have spoken kindred words, revealing thus the inner and spiritual fraternity of man; but the



ideas which these gifted few could know and teach, reach the peoples more and more, and are felt and understood by growing numbers. From a jealous Jehovah, the fall of man, total depravity, and a hell of endless torture and despair, to Quakerism, liberal Congregationalism, Universalism and Unitarianism, and to Free Religion and Spiritualism, is a long road upward toward light, and toward the truth that shall make all free. This upward path does not lead to the gospel of the clod as king and the soul as subject and dependant, living to-day but to die at its master's mandate to-morrow. The growth of man, like all growth, is *from within*, and so immortality, and duty, and Deity live.

Although not always manifest at first, yet at last we come to see that every step in reform helps to the supremacy of a spiritual philosophy. This has been called "woman's era." Her higher education, her equality before law and gospel, in marriage and wherever she goes, the growing reverence for her sacred maternal office, will all give us a new wealth of intuition, a greater spiritual power in the world's thought; for the wealth of womanhood is in the interior life of woman.

Professor Newcomb says, "Science deals with the laws and properties of matter." With a deeper insight Buckle writes, "We know little of the laws of matter, *because we know little of the laws of mind.*" When we come to see that matter is always shaped and controlled by mind, and that the body of man is lighted up and vivified by the conscious spirit within, we shall make better and truer progress.

This phase of scientific thought which stops at the "physical basis of life," and so holds mind and thought as derivative from matter, is not to bear lasting sway. Its reign is already disputed. In August, 1878, the British Scientific Association held its annual meeting at Glasgow, where its



members listened to an address from its President elect, Dr. G. J. Allman, former Regius-Professor of Natural History in Edinburgh. He took ground that the physical basis is not also the psychical or spiritual basis of life, and criticised Huxley in friendly frankness. A few sentences of his address will show the tendency of its thought:

"When, however, we say that life is a property of protoplasm, we assert as much as we are justified in doing. Here we stand upon the boundary between life in its proper conception, as a group of phenomena having irritability as their common bond, and that other and higher group of phenomena which we designate as consciousness or thought, and which, however intimately connected with those of life, are yet essentially distinct from them. . . . When a thought passes through the mind it is associated, as we now have abundant reason for believing, with some change in the protoplasm of the cerebral cells. Are we, therefore, justified in regarding thought as a property of the protoplasm of these cells, in the sense in which we regard muscular contraction as a property of the protoplasm of muscle? Or is it really a property residing in something far different, but which may yet need for its manifestation the activity of cerebral protoplasm. . . . The chasm between unconscious life and thought is deep and impassable, and no transitional phenomena can be found by which as by a bridge we may span it over. . . . That consciousness is never manifested except in the presence of cerebral matter, or of something like it, there cannot be a question; *but this is a very different thing from its being a property of such matter* in the sense in which polarity is a property of the magnet, or irritability of protoplasm. . . . Whatever may be that mysterious bond which connects organizations with psychical endowments, the one grand fact—a fact of inestimable importance—stands out clear and free from all obscurity and doubt, that from the first dawn of intelligence there is in every advance of organization a corresponding advance in mind. Mind as well as body is thus traveling onwards through higher and still higher phases; the great law of evolution is shaping the destiny of our race; and though now we may at most but indicate some weak point in the generalization which would refer consciousness as well as life to a common material source, who can say that in the far-off future there may not yet be evolved other and higher faculties from which light may stream in upon the darkness, and reveal to man the great mystery of thought?"

The light streaming in on the darkness, of which he speaks in the closing sentence, is nearer than he thinks. In the facts of spiritualism and the philosophy toward which they



point, he and his eminent associates will find its dawn. In due time they will examine them.

Professor J. D. Dana, of Yale College, writes in his New Haven study on evolution, recognizing it as the process of a divine mind :

“The theories of evolution which make progress mere transformism, as it has been designated, or a direct result of the pulling, shaping, or transforming action of environments, I regard as based on a superficial view of nature. I hold that in evolution there was truly an evolving; that beneath are molecular and physiological laws whose action external conditions or the environments were able to modify, but not to control. *And I may say further, that it is my confiding belief that a'l law is law by divine appointment, for a divine purpose, and that all force is the ever-active divine will.*”

The separation and divorce of science and religion should come to an end. If we speak of Deity or immortality, the inductive scientist says, “I neither affirm nor deny;” yet all the while his spirit and methods are full of denial. How is it possible to be non-committal on such topics? They are at the very source and foundation of all inquiry, giving cast and method not only to religious, but to scientific thought and research. It is true that in the realm of ethics and morals there may be a partial division of labor; these may be more especially the province of the religious teacher, while the phenomena and laws of nature and of life may be studied by the natural scientist and the biologist, but neither can afford to ignore or keep apart from the other. Surely the scientist must aim to obey what is right and true, and must enlighten his conscience to that high end; and the religious teacher must enrich and enlarge his thoughts by the grand facts and laws of nature. Their fields of effort infringe on each other, to their mutual benefit. If mind rules matter, or if God exists, the scientist must know that great central truth, and make it the soul of his philosophy, or make strange



blunders. If man is immortal, the scientist must know it, or grope in the dark when he tries to study his nature and relations. Neither science nor religion can ignore such matters, for they reach over and interpenetrate the whole field of both.

In justice to the scientist it should be said that theologians have kept their dogmas in the front, and it is no marvel that the large-minded student of nature should shrink, with pitying dislike or open contempt, from election and reprobation, from all manner of devils and hells and bloody atonements, and escape into the free air and to his own nobler ideals. But as this impious dogmatism dies, a new order comes, and the scientist and the teacher of natural religion and spiritual culture can and must be mutual help-meets. The great truths at the root of science and religion are the same, and as the students in both learn this, the dogmatism of theology and the negations of materialism will fade away. The conflict ever has been between science and a theological creed-worship, which calls itself religion. Between natural religion and true science there can be no conflict.

F. W. Newman, in the *London Contemporary Review*, in reply to Physicus, a materialistic scientist, says :

"He is simply false in fact when he says (indeed often repeats) that modern science has made the hypothesis of a divine power superfluous. . . . He becomes ludicrously false when he says that the doctrine of Natural Selection completes the whole chain of causes, and explains the evolution of the present world out of the chaos of different *nebulae*. Forsooth the sexes rose out of one by natural selection ! What drivel may not be blurted out under the pompous pretext of modern science ! . . . Nothing is less intelligent than the attempt of Herbert Spencer and others to cast scorn on Theism as a development of Feticism. It is a confirmation to the Theist, a pride not a shame, that mankind, born in its lowest state, has always discovered that Superior Mind acts in the Universe. Pritchard (a celebrated anthropologist) lays down reverence for the Unseen Powers as one criterion of the species."



Physicus, carrying out his materialistic logic with honest frankness, had said :

“There can be no longer any greater doubt that the existence of God is wholly unnecessary to explain any of the phenomena of the Universe, than there is that if I let go of my pen it will fall to the table.”

I must make earnest protest against the superficial and external method and spirit of thinking, which holds nothing proved save outward things, tangible to the senses. It is the method of materialism, indorsed by what some men call science.

Man is the highest being on earth, his soul the motive and guiding power of his wondrous physical body. What that soul asserts and hopes for, in all lands and ages, has thereby millions of confirmations, — more than all tests of crucible or microscope have given of anything in the outer world. For a few centuries the magnetic needle has turned to the pole, but for thousands of years countless millions of souls have turned to the Supreme Mind. By a few recent experiments, we have gone back to what scientists consider the physical basis of life, but from the earliest historic days millions have intuitively gone back to the spiritual basis of life, and looked forward to the life beyond. Perhaps the earliest recorded prayer is that in the Vedas, centuries before the Mosaic Genesis was written, in which the Hindoo saint exclaims :

“Come, oh, Great Father! *along with the spirits of our fathers.*”

The soul's testimony is oldest, deepest, and most enduring, and it grows clearer as man reaches a higher interior development. The old Hindoo, the Catholic Fenelon, the Quaker George Fox, the Methodist Wesley; and the spiritual teacher of to-day, but speak the thought of millions when they tell of Deity and immortality. Voltaire and Thomas Paine, infidels as they were called, have left us



their words of beauty and power on the existence of the Supreme Being. The soul says, "God is," and star and sky, mountain and rose, reveal Him. The soul says, "I shall not die;" and the facts of spirit-presence in all ages confirm its testimony. The outward is but test and sign of that which is within, — invisible, intangible, known only by its results and effects, as we know the spirit in man by the glance of the eye or the music of the voice, and his mental power by pyramid and palace, by railroad and steamship, in constructing which the skilled hand is but the tool of the guiding mind. Vast spaces lie beyond the reach of the telescope; no chemist can test, and no eye can see the inner-life of man. Around and within us is this great super-sensuous region. The realm of the spirit is wider than that of the senses. The truths of the soul are primal and creative; to give these truths due weight, and to pay heed to their outward signs in the testimony of the senses, is the need of our day.

As Bartol, the wise Boston preacher, well puts the case: "The atheist says, 'No God distinct from Nature.' I answer, 'No Nature distinct from God.'" As soul rules body, so mind rules matter. This is a universal law creative of all phenomena.

Deity, immortality, and religion are not superstitious fancies of the childhood of man, to disappear with his growth. It has been well said: "Take any one of what are called popular superstitions, and on looking at it thoroughly, we shall be sure to discover in it a firm underlying stratum of truth. There may be more than we suspected of folly and fancy; but when these are stripped off, there remains quite enough of that stiff, unyielding material which belongs not to persons or periods, but is common to all ages, to puzzle the learned, and silence the scoffer." Mingled with the folly and superstition of undeveloped man, as we see them



in creed and ceremonial. is this "unyielding material," — these great truths of Nature and of the soul, which will grow clear and inspiring with the unfolding progress and the rational freedom of humanity.

All growth is from within, as the tree outbuilds its yearly layer around its trunk. The visible germ is interior, yet the shaping potency in that germ none can see. This great globe, and what of suns and stars we can reach, all demonstrate interaction, interdependence, and unity impossible without design, and so we reach back to mind. In atom or sea-shell, in flower or man, in mountain or ocean or blazing star it is the same. Where the body is, there is the soul; where matter is, there is mind, — "God in all and through all and over all forever." We are told of suffering and sin as inconsistent with Divine power and goodness, which should not permit them; but how transient is all that we see in the great spaces of eternity! Even in this life the good is far greater than the perversion and imperfection that we call evil. How sweet the sanctity that comes from the chastenings of sorrow or pain. Our disciplines and experiences are the straying and stumbling that lead us, at last, to the upward path. Without imperfection and discipline no growth is possible, and this growth is the abiding joy and inspiration of our existence. Look to the higher stages of the eternal life, and we see all this, and more. The broader our view, the larger and deeper our spiritual experience, the more life comes to us in this light, and so our sense of justice is satisfied. At best, we are

"But children crying in the night,"

and to us, as to the fretful child, will come the day.

As S. J. Finney states the matter :

"How is religion possible to man? On the ground of three great ideas. First, an infinite spiritual reason and causation; second, a representative



divine or spiritual nature in man; third, the inspiration of the second by the first.

"The absence of either of these great fundamental conditions renders religion impossible to man. If the Deity be Zero, there can be no divine soul in man, no inspiration from God. If there be a soul in man, and no infinite soul, there can be no inspiration, no progress, no divine ideals of perfection to charm on to the spiritual levels. And if there be a God and a soul in man, and no vital connection between them, then there can be no progress toward perfection, no transcendent ideas, nor march of man for the Morning Land, the New Atlantis.

"Religion as a historic fact, then, involves these three great central ideas: 1st, God, the all in all; 2d, a divine correlative element in man; and, 3d, a vital connection between God and man.

"Our souls are as adequate to find God, as are our senses to find the sun; and precisely in the same manner—by analysis. We climb up the sunbeams to the solar center; we climb up on soul-beams to the spiritual center. As rocks and trees are petrified sunbeams, so souls are petrified beams of God, and the latter is in as vital sympathy with its source, as is the other.

"Inspiration is spiritual power pouring directly into us from the fountain-heads of creation, the reaction of which raises us up to the divine levels."

Dogmatic Theology separates science and religion; a Spiritual Philosophy enlarges and perfects science, and unites the two. Religion is aspiration, the soul reaching out and up toward the Infinite Love and Wisdom to which it is akin, and of which it is a part; science surveys and smooths the upward path and maps out the way, so that we may know it and walk in it.

Thomas Carlyle says:

"According to Fichte, there is a Divine Idea pervading the visible universe, which visible universe is indeed but its symbol and sensible manifestation, having, in itself, no meaning, or even true existence independent of it. To the mass of men this Divine Idea is hidden; yet to discern it, to seize it, and live wholly in it, is the condition of all genuine virtue, knowledge, freedom, and the end, therefore, of all spiritual effort in every age."

It is the old question—a living God or matter as king, the immortal spirit or the dying body as the real man—forced on us with desperate effort by dogmatic materialistic



scientists, who repudiate human testimony, shut their eyes against facts, and determine to annihilate all belief of anything beyond matter and force. Let it be pressed. George Fox said, "Truth, above all things, beareth away the victory."

Bartol asks, "Without the Infinite Spirit, how are our finite spirits possible?" James Martineau, of London, one of the ablest Unitarian clergymen in England, in a masterly criticism of Tyndall's "Potency of Matter," says:

"The universe, which includes and folds us around is the life-dwelling of an Eternal Mind; the world of our abode is the scene of a Moral Government, incipient but not yet complete; the upper zones of human affection, above the clouds of self and passion, take us into the sphere of a Divine Communion."

His statement is admirable, so far as it goes. I will venture to add to it. Man is a microcosm; rock, earth, and all flora and fauna reach up into his corporeal frame; all subtile forces that hold and sway suns and stars pulse through him; all ideas of freedom, justice, immortality, and the great truths that ever uplift and save this world of man, and all worlds of men and angels, are *in* and *of* his spiritual being.

"From the earth-poles to the Line,  
All between that works and grows,  
Everything is kin of mine."

So made up and related, the spirit of man must have great wealth of innate and intuitive knowledge, and wide and wondrous power of discovery.

The upper zones of human thought and affection take us into the sphere of a spirit communion with our friends in a higher realm of the eternal life. The fact of clairvoyance, and of spirit-presence and manifestation, demonstrate the wide reach and subtile sway of man's interior powers and the supremacy of the spirit, outlasting the earthly form.



A Spiritual Philosophy makes Mind, active in will and instinct with intelligent and ever-unfolding design, the cause of all phenomena, the soul of all life from mollusk up to man; Materialism refuses to recognize Mind, but starts with matter and stops with law and force, — unintelligent powers, out of which, in some blind and mysterious way, intelligence is evolved. It deals largely in negation and denial, and its pride is to accept only what is tangible to our outward senses. I heard, not long ago, a speaker triumphantly say to an audience that he did not believe in God, because he had never seen him. A little thought might moderate such shallow assurance, and lead one to see that *causes* are always invisible; it is only the *effects* that we see.

Du Bois Raymond, addressing a great Congress of Naturalists at Leipsic, in 1872, said :

“What conceivable connection exists between definite movements of definite atoms of my brain on the one hand, and on the other hand such primordial and indefinable facts as these : I feel pain or pleasure; I experience a sweet taste, or smell a rose, or hear an organ, or see something red? It is absolutely and forever inconceivable that a number of carbon, hydrogen, nitrogen, and oxygen atoms should be otherwise than indifferent as to their own position and motion, past, present, or future. It is utterly inconceivable how consciousness should result from their joint action.”

Truly it is “utterly inconceivable,” unless we know that God is, — that an Infinite and Positive Mind moves and guides all, and mounts up to consciousness in the wondrous being of man.

Tyndall says :

“I do not think the materialist is entitled to say that his molecular groupings and motions explain everything. *In reality they explain nothing.* The utmost he can affirm is the association of two classes of phenomena of whose real bond of union he is in absolute ignorance. The problem of the connection of body and soul is as insoluble as in pre-scientific ages. . . . If you ask him whence this ‘Matter,’ who or what divided it into molecules, or impressed upon them this necessity of running into organic forms, he has



no answer. Science is mute in reply to these questions. But if the materialist is confounded and science dumb, who else is prepared with a solution? To whom has this arm of the Lord been revealed? Let us lower our heads and acknowledge our ignorance, priest and philosopher, one and all."

In the last year, in *The Nineteenth Century*, he said no scientist can explain how the brain acts, or devise sensation and thought from physical interaction of its molecules. He tells the materialist :

"The facts you consider so simple are as difficult, I tell you, to be seized mentally as the idea of the soul. If you abandon the interpretation of grosser minds, who image the soul as a Psyche which could be thrown out of a window, or an entity which is usually occupied, we do not know how, among the molecules of the brain, but which in the face of a bullet, or the blow of a club, can fly away into space,—if abandoning this heathen notion you approach humbly the subject, in the only way in which approach is possible, if you consent to make your soul a poetic rendering of the phenomena; which, as I have taken more pains than anybody else to show you, repels the yoke of the physical will, then I would not object to this exercise of ideality; but when you stand on cold bald materialism as the creation and creator of all, I object."

A study of psycho-physiological science — of magnetism, clairvoyance, and spirit-manifestation — would reveal to this gifted teacher the dual being of man, the reality of his spiritual body and the soul within it, both of which, survive "the face of a bullet or the blow of a club," and he would be saved the poor necessity of making the "soul a poetic rendering of the phenomena" of mind. All this he chooses to ignore, and so vacillates between his inductive science which leads to materialism and his intuitions which turn him away from it. In his Belfast Address he said :

"Religion, though valuable in itself, is only man's speculative creation. It is good for man to frame for himself a theology, if only to keep him quiet."

Then he declares that Address was misapprehended, and says :



"I have noticed, during years of self-observation, that it is not in hours of clearness and vigor that this doctrine (*i. e.* atheism) commends itself to my mind; that in the presence of stronger and healthier thoughts it ever dissolves and disappears, as offering no solution of the mystery in which we dwell, and of which we form a part."

It is a pity that his "hours of clearness and vigor," or of the preponderance of his interior and spiritual faculties, are not frequent enough to master his life, and lift his thought out of the materialism which sways and yet does not satisfy him. Such men are paying the painful penalty of uncertainty and vacillation which comes of ignoring the spiritual science of our day, and the *voice within*. His words reveal a fit modesty and humility in the presence of these great questions, for at best we can see and know but partially, but they reveal, too, the utter incompetence of materialism, which explains nothing. Accept the idea of mind, working in and through all things, and man and nature stand in a clearer light, all is more reasonable and consistent, the idea helps to solve the facts, and we still have much to learn, and so the joy of gaining knowledge is ever ours.

The materialist may say, "It is unscientific to accept theories; only solid facts learned by experiment will answer." This is not so; some of the grandest demonstrations of science start with a theory and are impossible otherwise. Mathematics is based on axioms, held as self-evident. The whole splendid range of experiment and discovery by which light and heat are proved to be modes of motion, rests on the assumption of an invisible and all-pervading ether — "The bold theory," as Tyndall calls it, "according to which all space is filled with an elastic substance capable of transmitting the motions of light and heat." Herbert Spencer says that "physicists in their investigations assume that the units of matter act upon each other according to the same law, — an assumption



which indeed they are obliged to make, since the law is not simply an empirical one, but one deducible mathematically from the relations of space, one of which the negation is inconceivable." The eternity of matter and law and force is assumed too, for the negation of that assumption would be inconceivable to a scientist.

The method by which units of matter act on each other rests on theory. An invisible and all-pervading ether can be assumed, because proof of certain scientific theories is impossible without such assumption, and the materialist complacently accepts all this; but speak of an all-pervading Mind, of which "the negation is inconceivable" to a spiritual thinker, and he smiles, or sneers, and talks of childish folly!

The scientific theories of evolution and natural selection are not proved by an unbroken chain of facts. There are many missing links in the chain, and wide gaps in the series of evidence; ages between the fossils and strata that tell fragments of the wondrous story. Wallace and Darwin admit this, with the modesty of true greatness, and all small materialistic dogmatists would do well to imitate their example. These great theories have but a large probability, going with their reasonableness, as best accounting for known facts in Nature, and this probability is fairly held as a weighty argument and a stimulus to investigation. These theories do not touch the question of an indwelling and ruling Mind, which may act better through evolution than by special and arbitrary creation. The continuous series of proofs of clairvoyance, and spirit-presence is more complete than that on which these scientific conclusions are based.

Here are suns and stars, held in place or moving in such perfect harmony that if we could hear their motion it would be the music of the spheres. Here are laws of due dis-



tance and proportion so perfect that Plato well said, "God geometrizes." All about us is the grandeur and beauty of the globe we live on, ripening up to finer uses through the ages; life, from lowest to highest, linked together by wondrous similitudes, reaching toward finer types by an all-pervading upward tendency; and man last and highest, his thought widening with the process of the suns; evil transient, and good permanent; suffering but a discipline, and the joys of existence overcoming its sorrows, here and hereafter.

So far as we can see is evident a unity of design and purpose impossible without One Supreme Intelligence and Will, which materialism ignores, and yet is proud of its wisdom! A diviner wisdom was that of Emerson when he said:

"Ever fresh, the broad creation,  
A Divine improvisation,  
From the heart of God proceeds;  
*A single will, a million deeds.*"

Even Herbert Spencer, in an hour when his inmost spirit utters itself, contradicts his inductive and external philosophy, and says:

"The religion of humanity does not satisfy the soul. The religion of humanity can never exclude the sentiment awakened by that which is behind humanity and behind all other things, — a power of which humanity is but a small and fugitive product."

We do not see or know force or law, save by their results and effects, but the materialist believes in them and maintains that they *must be*. What are they but the working processes of mind? Yet that informing mind he stoutly denies! Nowhere is matter possible without mind, or mind without matter; not as separate or conflicting entities, but as inseparable elements in the great Cosmos. Everywhere it is soul and body, but mind is ever the potency in matter, dominates it, works from within outward, as the positive

and creative power, spirit ever building and shaping form in a world as in man, and the One Mind in and through all. Alexander Bain, of Scotland, treating of mind and body, says, "The one substance with two sets of properties, two sides, the physical and the mental, — *a double-faced unity*, — would appear to comply with all the exigences of the case."

I quote the fit language of an unknown and able writer, the author and compiler of an admirable series of articles on "Devotional Spiritualism," in the *Religio-Philosophical Journal* :

"All power, in its last analysis, is will-power. Everywhere do we see matter as ruled by its lord and master, Mind; how then can it be the progenitor of mind? Can the transient produce the permanent? Can the lower call into existence the higher? Can the less include and produce the greater? Can blind diversity summon into being conscious unity? — in a word, can mud produce mind, or body create soul?

It is no answer to this to say that we cannot comprehend or explain any form of existence beyond the reach of our physical senses; for it is not a question of what we can comprehend or explain, but of what we are bound to infer. It is true that we may not be able to say anything about the origin of mind, or to explain how mind became active in producing matter, but neither can we explain how thought comes to be thought, even at the moment of reflection here and now.

The phenomenon of thought in the case of the dullest rustic, is every whit as wonderful and inexplicable as the thought of God. Can the materialist tell what matter is? Nay, the blade of grass defies him as much as Deity. The difficulty of comprehending, then, or of giving explanations, is no hinderance here to the theistic conception. The only valid question is: Are we, or are we not compelled to draw the conclusion that mind is first and deepest, and matter last and superficial?

We may admit that the world of spirit is a world of mystery; but are we not driven to infer its reality? What mind may be apart from matter, we may not know; but are we not compelled to date matter from mind in a descending scale? The whole tendency of science is to show that this is inevitable. Matter is purposeless and multitudinous, and it is mind that has to come in to set in order, to unite, to direct, to combine the whole, and to form a conception of the whole as a universe. And surely, if mind is necessary to form a conception of a universe, it is not less necessary for the production of a universe.



If materialism were *all* the truth, that is, if matter were first and supreme, the dominant forces should be all solid and most palpably material. But the fact is, that the nearer we get to the controlling forces of nature, the farther we get away from the palpable and solid. It is unceasingly urged upon us by nature that the unseen world is a world of causes, of primary forces, of permanent powers. All the most powerful and universal forces are now referred to minute vibrations of an almost infinitely attenuated form of matter.

Light, heat, electricity, magnetism, and probably vitality and gravitation, are believed to be but modes of the motion of a space-filling ether. Thus all the manifestations of force in the material world are produced by a form of matter so impalpable that only by its effects does it become known to us.

How easy, then, is it to infer, nay, how inevitable is the inference that the unseen universe is the universe of abiding energies! And how surely we are led on to the conclusion that an order of beings may dwell there, who have the tremendous advantage of the use of those ethereal forces which are the overflowing fountain from which all forces, all motion, all life upon the earth originate!

Every atom of the tree's trunk, every fiber of the corn-blade, and every tint of the rose, is but an outward and visible effect of an inward and spiritual essence. A ceaseless ebb and flow of life between the seen and unseen is going on, and the life seems to begin in the unseen. With what solemnity and pathos does nature, in her loftiest movements and monitions, proclaim that 'the things which are seen are temporal, but the things which are not seen are eternal?'

Not the least of the many reasons for holding by our faith in the Spirit-world as the world of causes is this: that it supplies the key to some of life's darkest problems; gives unity and direction to all forms of being; explains the stream of tendencies that works for righteousness by working for perfection through personal or structural development; suggests that nothing is high or low, great or small, to the one Infinite Power; obliterates the distinction between natural and supernatural, and presents the inspiration of the everliving spirit as a permanent means of intercourse between the human and the divine; and while it shows us that all things are moving on to vaster, fuller, diviner life, it interprets and transfigures all the world's religions, and enthrones justice to every living thing as the supreme law of the universe.

. . . . .

Not more mysterious or incredible is it that God should be, than that the soul of man should be. In our own nature we find infinite wonders, perplexities, and riddles. The growth of a blade of grass is to us as inexplicable as the solar system. If a grain of dust, why not a universe? If the blaze of a candle, why not the starry firmament? If a human spirit, why not the spirit supreme; conscious of itself and of every infinitesimal part of the universe; personal, nay, super-personal, but without circumscription; in-



finite and eternal, that is without extent or duration; as really present here, where I am speaking to you, as in the brightest stars; as active in the operations of Terrestrial Nature as in the sublime manifestations of the higher spiritual spheres? 'This is heaven, in which we live, and move, and are, we and all mundane bodies,' says Kepler, the great astronomer."

When a great discovery flashed upon that astronomer's mind, he knelt in silence and said, "I am rethinking the thoughts of God."

Of materialistic scientists who would put the persistence of force in place of a ruling mind, this writer says:

"What, then, in its last analysis, is this force that persists but the equivalent of a divine energy? What is this 'unknown force' but spiritual causation; and what is spiritual causation in the universe but the action of the Supreme Spiritual Intelligence? To say, then, that the eternity of matter and persistence of force do away with the necessity of a Deific Cause, is to utter a mere opinion, having no claim whatever to be accepted as scientific. . . .

It is time to rebuke that rash arrogance of anti-theistic physicists, which leads them to put forth as doctrines what are mere undemonstrated hypotheses, and who make no distinction between science in the state of hypothesis, and science in the state of fact. These confident gentlemen, who know exactly how man came into being and whence he is derived, if they do not also know whither he goes, know a great deal more than there is any scientific evidence of. So long as no one can define for us the properties of carbon, hydrogen, oxygen, and nitrogen, in such a way that we can conceive how from the sum of them a soul arises, so long is it simple charlatanism in Materialism to affect to speak authoritatively on the great questions of man's origin and destiny. Evolution may be true, since it is not inconceivable that evolution may be the Divine order of creation; but so far as there is any evidence at all of a pre-historic man, he is seen to be as thoroughly a man, and with as distinct a separation from the ape, as is the modern man. This is the testimony (1878) of Virchow, the eminent German histologist."

The *London Times*, commenting on some scientific discoveries of Mr. Norman Lockyear, given before the Paris Academy of Science and the Royal Society, says they show that "*all matter may turn out to be varied forms of one primitive element.*"

Of this the *Banner of Light* says:

"In connection with the above it may not be uninteresting to our readers



to peruse the following passages translated from Bornouf, which we find in Epes Sargent's 'Proof Palpable of Immortality':

'The unity of physical forces is the point on which Science has its eyes now fixed. Materialism is not more eager than Spiritualism for the proof.'

'Heat, electricity, light, magnetism, *chemical attraction*, muscular energy, and mechanical work are exhibitions of one and the same power acting through matter.'

'All physical phenomena have one and the same primordial agent as their original generator.'

'*Chemistry, by its theory of equivalents, is tending to unity.* Few intelligent chemists now regard the elements ranked as simple as being simple any further than the present imperfection of our instruments compels us to class them as such.'

'The substance of things evades all chemical testing; and so the simple bodies of chemistry are themselves only forms, more or less elementary, the agglomeration of which produces compounds.'

'If by the theory of equivalents these forms should be some day reduced to unity, *chemistry will be entitled to infer*, with some reason, the substantial unity of the universe.'

'To reduce all this multiplicity of things to a single principle, has been, and continues to be, the ever-recurring problem. In physical science, in astronomy, in *chemistry*, in physiology and psychology, the tendency now is toward unity. As we draw nearer to a principle of unity we draw nearer to a conception of God.'

According to Leibnitz (and there are few greater names than his in philosophy) all substance is essentially a force. Active force is everywhere; it is the true principle of all corporeal phenomena; it is in the plant, in the animal, in the man, in the angel; it is in the earth, and in the highest heavens; it is the fundamental life of all beings. And what is this force but an efflux from the central energy to which the universe owes its existence and its continuance from minute to minute.

'Things compound,' says Swedenborg, 'derive their origin from things simple; things simple from the Infinite; and the Infinite from itself, as being the sole cause of itself and of all things.' "

Thus Science tends toward unity of force; back of that is unity of mind, and will, — God. Let Science step into that light and life, and its methods and spirit gain in perfectness and catholicity, and the Conflict of Science and Religion ends. Never can it end in any other way. They will then be irresistible allies.

Said an old Hindoo, in the Vedas — oldest of all books :



“That all-pervading Spirit, which gives light to the visible sun, the same *in kind* am I, though infinitely distant in *degree*.” The inspired Russian poet, Derzhaven, wrote wisely as well as beautifully, a century ago :

“Yes, in my spirit doth thy spirit shine  
 As shines the sunbeam in a drop of dew.  
 . . . . .  
 Thy light, thy love, in their bright plenitude  
 Filled me with an immortal soul, to spring  
 Over the abyss of death, and bade it wear  
 The garments of eternal day, and wing  
 Its heavenly flight beyond this little sphere—  
 Even to its Source, to thee, its Author there.”

A great thinker and spiritual seer in our own land, who has passed from an eminent and useful public life to the Summer Land but a few years ago, Selden J. Finney, of California, said in an inspired hour :

“The expanded earth and the unfolded heavens are manifestations of an Eternal Spirit. The rocks, hills, valleys, rivers, ocean, and stars gleam with the white splendors of the Divine Reason. The spiritual idea of substance is arising from science. All bodies are now proved to be only petrified forms of force; all forces are proved, by their mutual transformability, to be only modes of the action of some common, simple, homogeneous, invisible or spiritual Power; and all power is eternal, infinite, and divine. . . . . The fraternity of souls and the paternity of God rest, at last, on the identity of the original substance of each being. If human spirits are the children of God—if the idea of the fatherhood of God be not a delusion—then the substance of the Creator is the foundation of each soul. The identity of the primordial essence of the human and the Divine Spirit is the only logical basis; and it is on this foundation alone that religion itself is possible.”

It is a long way from the fearful doctrine of total depravity to this conception of the essential unity of man and God. The one belongs to the Saurian age of theological dogmatism, the other glows with the dawning light of a higher spiritual dispensation.

Spending a few days in Philadelphia in the Centennial summer, I found reported in a Chicago journal a discourse



delivered in that city by my friend Lyman C. Howe, "Who and where is God?" and went out into Franklin Square one lovely Sunday morning, to sit beneath the great trees, and listen to the bird-songs as my sacred music, and read this discourse as my church-service—acceptable and profitable. I extract from it to help us on this high theme :

"We know of no better method of approaching the subject than by taking some finite standard with which you are all more or less familiar; and the highest possible standard we know is man, for man is the climax of natural production. Take man then as the standard, and reason from man with infinite aspirations and resources, toward the infinite, the uncomprehended God, and what do we find? We find man materially limited and bounded by the laws of matter; we find man spiritually indwelling here, reciprocating the limitations of this material form, but in his inward life and aspiration outreaching and expanding without bounds and soaring away upon the wings of life and love to grapple with the infinite, the divine. We find man also in his inter-relations here possessed of two grand attributes, the voluntary and the involuntary; and since man is derived from nature and God, we must conclude that those forces from which man is derived must possess the corresponding elements, else they could not generate them. Man's voluntary nature is the direct subject of his consciousness, his desire and his intellect, his spirituality, his mentality. His involuntary nature is not the subject of his consciousness, but acts without it. His heart beats, blood circulates, nerves vibrate, sensation acts, without any intent. Were man compelled to preside over all these functions of the body and see to the circulation and at every instant watch the pulses, watch digestion, and assimilation, and distribution, and carry on all the processes of life by his special superintendency, he would find his existence a failure. Yet there are missions which man is compelled to watch and continually direct by his conscious volition, and this constitutes the part of life which it is the special purpose of all labor to educate and perfect.

Let us judge God in the same sense then. Nature exhibits everywhere the evidence of plan, design, direction. It also exhibits perpetual movement and interchange, which does not employ special volition, and yet which works so completely, and in order and sympathy therewith, blending and harmonizing with all the relations of higher mentality, that they are interchangeable in their action, and sometimes mistaken for each other. The volition of man is never independent; it is always subject. Desire always precedes it; conditions precede desire; desire being an outgrowth of the activities of the life, the chemistry of the human combination. Motive is born of desire. The intellect and its reasonings come in for a manifest claim; and thus the individual works out many a problem, always limited by cir-



circumstances, conditions, and involuntary action. Yet, by a conscious effort directing the will, by desire and motive and intellectual purpose, it works to an end, but can never work independently of involuntary action. Let us then suppose the same of the infinite mind—that there is both plan and direction, reason and consciousness, memory and volition, and that there is also universal action that needs no superintendence, but which moves in harmony, and rolls under the divine rhythm of the universal constitution in the same completeness that your lives physically and spiritually move on, while you are far away in your mental contemplations. While your mind is fixed upon some special problem that you are to solve,—while your thoughts are reaching far into the dim distance of the hereafter, your spiritual being, with its constitutional functions and principles, is still acting with all its divine harmony, only less manifest as the mental motives and voluntary action is further removed from its connection, for there is always a mutual modification between these intimate actions. But again, while you are individualized, while you have consciousness, sensation, memory, feeling, desire, motive, volition, and also involuntary action and life—while you have personality that is more or less confined to the recognition of the body and its circumference, yet your personality is not entirely bounded by these, nor is your life thought or feeling limited to the simple range of the surface of your body, but the mind lives and acts more outside of you than inside. You are in your relations interchanging more through those subtle and unseen vibrations of energy and of substance than from any absolute contact known as solid touch; and there is no limitation to this extent of your mentality, no limitation to the reach of this spiritual expansion. At the same time you recognize within this individuality that you reside more within your vital functions than in the extremities, more in your brain than in your feet, more in your heart than in your hand; that you have in these vital centers more consciousness, sensation, individuality, power—everything that makes up your personality. But while these are only central functions from which your individuality outflows, if you were confined entirely to these vital centers without their connections, without their expansion and universal outreaching, your life would be meager indeed. In proportion as you do live within the environments of your physical being and the immediate tangible circumstances by which you are surrounded—in that proportion are you a spiritual pauper; but in proportion as you live out of and above the limitations of the flesh, out of and above these enslaving environments, are you enabled to touch the interior centers and feel the divine influences and emotions that breathe and sing from the bosom of God.

Then we may assume the same of the infinite toward which we are reasoning. Where is it? We can not suppose that mind, love, sentiment, volition, reason, reside as much, as really, as absolutely in the granite as in the rose, nor in the rose as in that higher blossom, the outgrowth of the ages—the human being; nor yet can we suppose that they dwell in the human being



whose qualities are eternally ripening but never fall from the tree of life in this limited sphere bounded by the senses and the narrow circumstances of mortality, as they do in those far-reaching circumstances and influences that border the infinite land. Hence, while God is on earth, while he is all around you, while he breathes in the sunshine and blossoms in the flower, sings in the thunders of Niagara, voices himself in old ocean's tides, in the rivulets and in the warbles of the bird; yet he is more typified and highly manifest in that interior realm far withdrawn from these externalisms—not locally so much as in spirit and in fact; and so withdrawn, he lives and throbs and sings more in the voices of the Spirit-world, and in those spheres of inner life and contemplation where all of these lower emblems or primates center, and where humanity is exalted, spiritualized, intensified, harmonized, and made to feel the depth of his divinity and integrity."

We speak of the Infinite Being, yet person has no more limitation than being, and impersonality can have no will or intelligence, and is only force. We are far too narrow in our conception of personality, human or divine.

Man is an individual and personal intelligence, yet his thoughts outrun the lightning and outreach the stars. His personality we may call the center of his being; its wide circumference, who shall reach? The French philosopher Des Cartes said, *Cogito ergo sum*: "I think, therefore I am;" and this power of thought is proof of our personal being. The plan and purpose manifest in the universe prove an eternal and infinite thought—a Being, personal yet infinite. We cannot compass infinity, but reason, judgment and intuition, and reverence and sympathy as well, are better satisfied by a spiritual philosophy, with a living God as its central and inspiring soul, than by the negations of materialism.

The scientific theory of evolution is impossible without indwelling and designing mind. "The ascent of matter implies the descent of spirit." A positive will must guide the force that ever lifts matter to higher forms. The thought and will of man evolve new and higher forms, so far as their range extends, and hence comes growth in art and archi-



ture, but the thought and will of Deity are everywhere, uplifting and evolving all. Mind must marshal and array atoms and particles for their new departures up the spiral pathway. As in the growth of worlds and races through long ages, so it is in the annual transfigurations which surprise and delight us. God transmutes the dry seed and the black mud into the delicate hue and shape and the fine fragrance of the rose, because the divine Mind, working through the law of the flower's growth, vitalizes and refines the stuff it uses to reveal a gleam of the infinite Beauty. How poor and barren all miracles of theology compared to this!

We are told of atoms and molecules; but what is moving them? They move to some purpose, and there can be no purpose without mind. We are sent back to protoplasm—"the physical basis of life,"—the same in vegetable and animal under microscopic and chemical tests. Whence its wide differentiation? We must go back to mind, using force and law as its faithful and unswerving servants. No doubt all law and force are in matter; *but they are not derived from it, or secondary to it, as materialism teaches.* Matter is negative and plastic as clay in the hands of the potter to the spiritual potency which controls it and is inseparable from it. Science must take in the foundation idea of a spiritual genesis, and so enlarge its scope *and reverse its philosophy.* It must study nature and man in the light of interior principles, and then test and verify its work by inductive experiment. *It must know the inner-life of things.*

Darwin could thus write a new Origin of Species. He would show the influence of external nature in modifying the types of life, and enlarge on "the survival of the fittest"; but he would also emphasize what he now fails even to recognize—interior force and law guided by mind, ever uplifting and refining all to work out a progressive and



divine design,—and so make his great work rich and complete where it is now poor and imperfect. He and his co-workers might take a valuable lesson from the terse and clear statement of S. J. Finney. On the origin of species he said :

“Function before organ, force before function, power before force, ideas before power, and a unitive and transcendental reason before ideas,—or rather as the essence, substance, and constitution in which ideas are evolved.”

William Denton well says :

“Leaving out of view, as Darwin and his school do, the spiritual side of the universe, I regard his theory as radically defective. I could as soon believe that a boulder rolling down a mountain-stream could be fashioned into a perfect bust of Daniel Webster, as that natural selection could transform a gelatinous dot into intelligent man. An infinite and intelligent spirit, in my opinion, presides over the universe, and natural laws are its instruments.”

In the old Hindoo Bhagvat Geeta, the idea of Brahma—the Infinite Spirit—is given in words full of grandeur and beauty.

“I am the father and mother of the world, . . . the Holy One worthy to be known. . . . I am the comforter; the creator; the witness; the asylum, and the friend. . . . They who serve other gods with a firm belief, in doing so involuntarily worship even me. I am he who partaketh of all worship, and I am their reward. I am the soul which standeth in the bodies of all beings. . . . I am all-grasping death, and I am the resurrection of those about to be. . . . I am the seed of all in nature; not anything animate or inanimate is without me.”

Anaxagoras said Intellect was the first moving force, shaping chaos into things; and Zeno called God the Reason of the world, the life-giving Soul. Twenty-five hundred years ago the Greek Pythagoras taught :

“There is One Universal Soul, diffused through all things—eternal, unchangeable, invisible; in essence like truth, in substance resembling light; not to be represented by any image, to be comprehended only by the mind; not, as some conjecture, exterior to the world, but, in himself entire, pervading the universal sphere.”



Theodore Parker, speaking in Music Hall to a New England audience, said :

"The whole universe of matter is a great mundane psalm to celebrate the reign of Power, Law, and Mind. Fly through the solar system from remotest Neptune to the Sun, study each planet, it is the same. Ask every little orange-leaf, ask the aphid that feeds thereon, ask the insect corpses lying by millions in the dead ashes of the farmer's peat-fire, the remains of mollusks that gave up the ghost millions of years before man trod the globe, — they all, with united voice, answer still the same, — Power, Law, Mind. In all the space from Neptune to the Sun, in all time from silicious shell to the orange-leaf of to-day, there is no failure of that power, no break of that law, no cessation in its constant mode of operation, no error of that mind whereof all space is here, all time is now. So the world is witness continually to power, the never-failing law, to mind that is everywhere; is witness to that ever-present Power which men call God. Look up and reverence; look down and trust."

Andrew Jackson Davis says :

"The laws that govern nature go on with a steady and unchangeable progression. . . . They are established by one great Positive Power or Mind. This Power men call Deity, whose attributes are Love and Wisdom, corresponding with the principles of male and female, positive and negative, sustaining and creative. . . . The growth of trees or flowers or animals is invariably attended with chemical, mechanical, and physiological changes; hence the conclusion that the Deity is a substance moving substance, but the moving principle must be superior to that which is moved. . . . Nature testifies most positively that Deity acts universally upon matter in seven distinct but converging ways: first, anatomically; second, physiologically; third, mechanically; fourth, chemically; fifth, electrically; sixth, magnetically; and seventh, spiritually. . . . The anatomy, physiology, mechanism, and chemistry of the rose tend to a beauteous flower; although all these processes take place in the germ of the rose with the minutest and most distinct precision, yet there are but three actions or processes apparent — namely, Association, Progress, and unfolding, or Development. So with everything in nature. . . . The first three modes by which the Divine substance acts on and moves the substance of Nature — viz., the anatomical, physiological, and mechanical modes — are simply manifestations of the Principle of Motion; also the fourth and fifth modes — viz., the chemical and electrical — are manifestations of the Principle of Life; that the sixth — the magnetic action — is only another name for the Principle of *Sensation*; and that the seventh — the Spiritual — is a manifestation of the higher principle of vitality, which we term *Intelligence*.



Motion, Life, Sensation, and Intelligence, unfold themselves into an organization of elementary and divine principles, which govern all the vast congregations of matter we see in Nature. Motion was first especially manifested in the Mineral kingdom; Life in the Vegetable; Sensation in the Animal; and Intelligence in the Human kingdom; but as we ascend the successive kingdoms in the development of Nature, we perceive these principles of action to be more and more progressive toward perfection. . . . Thus the vegetable is actuated, not only by *motion*, but also by *life*; and the animal not only by motion and life, but by *sensation* combined with them; and the human organization is actuated by motion, life, and sensation, in a perfect state of combination, *which combination develops an eternal intelligence.*"

The splendid fabric of modern science is based on assumptions and theories. It is compelled to go back to the invisible and the intangible, — to the all-pervading ether, to eternal force and law, to the self-evident axioms of mathematics,—and yet it denies, or will not affirm or assume, the Infinite and Eternal Mind, because we cannot see God as we see these mortal bodies! Take away these scientific assumptions, or theories, and the fabric totters to its fall. The theories are good, they are the only basis science has to work on, the results prove them, *yet not one of these foundations of science can be proved by any experiment that our senses can know.* Far more clearly, to the spiritual thinker, do Nature and man prove that God must be, and we say to the scientist, "Go back of law to mind, and you see more and better." The great authority and the real service of science, in this day of the decay of old theology, makes us blind to its limitations and imperfect methods.

It is remarkable that the historic men who are held in high esteem and reverence by materialists *were not materialists*, but wrought bravely for liberty of conscience in the strength and inspiration of spiritual ideas. Voltaire said:

"Continue to cultivate virtue, to be beneficent, to regard all superstition with horror or with pity; but adore, with me, the design manifest in all nature, and consequently the Author of that design. . . . Religion, you



say, has produced thousands of crimes,—say, rather, superstition, which unhappily reigns over this globe; it is the most cruel enemy of the pure adoration due to the Supreme Being. . . . To be a disciple of God is to announce him as of a mild heart and an unalterable mind.”

Thomas Paine wrote his *Age of Reason* to counteract the atheistic tendencies of the French Revolution, and said :

“I believe in one God, and no more, and hope for happiness beyond this life. . . . The existence of an Almighty power is sufficiently demonstrated to us, though we cannot conceive, as it is impossible we should, the nature and manner of its existence. We cannot conceive how we came here ourselves, and yet we know we are here. . . . The creation is the Bible of the Deist. He there reads, in the handwriting of the Creator himself, the certainty of his existence and the immutability of his power. . . . Every part of science, whether connected with the properties of inanimate matter, with the geometry of the universe, or with the systems of animal and vegetable life, is a text as well for devotion as for philanthropy, for gratitude as for human improvement. It will, perhaps, be said that if such a revolution in the system of religion takes place, every preacher ought to be a philosopher. Most certainly, and every house of devotion a school of science. . . . *The consciousness of existence* is the only conceivable idea we can have of another life, and the continuance of that consciousness is immortality. This consciousness, or the knowing that we exist, is not necessarily confined to the same form, nor to the same matter, even in this life. We have not always the same form, nor in any case the same matter, that composed our bodies twenty years ago. Limbs may be lost and this full consciousness remains. We know not how much or how little of our composition, or how exquisitely fine that little is, that creates in us the consciousness of existence. . . . Who can say by what exceeding fine action of fine matter, a thought is produced in what we call the mind; and yet, when produced, as I now produce the thought I am writing, it is capable of becoming immortal, and is the only production of man that has that capacity. Statues of brass or marble will perish, and statues made in imitation of them are not the same. But print or reprint a thought a thousand times over, carve it in wood or engrave it on stone, that thought is identically and eternally the same, unaffected by any change of matter. If the thing produced has in itself the capacity to become immortal, it is more than a token that the power that produced it, which is the self-same thing as our consciousness of existence, is immortal also.”

These words of these grand old heretics are full of spiritual light and life; there is no materialism in them.

Bacon, the great interpreter of inductive science, said :



"So far are physical causes from drawing men off from God and Providence, that, on the contrary, the philosophers employed in discovering them can find no rest but by flying to God and Providence at last."

William Law, in England, a hundred and fifty years ago, wrote :

"All Nature is itself a birth from God. Creation out of nothing is a fiction of theology. So far is Nature from being out of nothing, that it is the manifestation of that in God which before was not manifest; and as Nature is the manifestation of God, so all creatures are the manifestations of the powers of Nature. . . . Properly and strictly speaking, nothing can begin to be. The beginning of everything is nothing more than its beginning in a new state."

A few years ago a book on "The Idea of God," by M. Caro, was published in Paris, and was honored with the "crowning notice" of the French Academy. Its closing passage is as follows :

"It is then the living God, the intelligent God, that we believe in, and not the God of Naturalism which would be only a geometric law or a blind force; and not the Hegelian God, a result and product of the universe; and not the God of a new idealism, which, to save his divinity, takes away his reality. We affirm, in opposition to all these subtle conceptions, that a perfect Being non-existent would not be perfect; that a pure ideal of human thought is in no sense God; that if he is not substance, he is but a concept, a pure category of the speculative intellect, a creation and dependence of human thought which in being extinguished annihilates its God; that if he is not Cause he is the most useless of beings; that if he is Cause, he is distinct from the series of his effects; and finally, if he is Cause, he is Reason, Thought, supreme and conscious of itself; for if he is not that, he would be but a fatalistic agent, a blind world-energy inferior to that which it produces, since in the organic system of his effects emerges the intelligence of which they deprive him, and in man alone is manifest the divine reason.

One last trait, and our definition will be completed. This living and intelligent God is also the loving God; otherwise he would not be entitled to our adoration, which is the supreme degree of love. One does not adore a law, however simple and admirable it may be; one does not adore a blind force, however powerful and universal it may be; one does not adore an ideal, however pure, if it be a mere abstraction; one adores only the Being who is the living and the perfect; the perfection of reality under its highest forms, Thought and Love. All other adoration is nonsensical if addressed to a pure abstraction, an idolatry if it has to do merely with the incognita-



tive substance of the universe. A living, a loving, and a conscious God, — such he is as reason conceives him, and the religious conscience of man requires him. Such is our God.”

A gifted woman in our own land puts her thought and aspiration in eloquent words, as follows :

#### THE MOUNTAINEER'S PRAYER.

“Girt me with the strength of Thy steadfast hills!

The speed of Thy streams give me!

In the spirit that calms, with the life that thrills,

I would stand or run for Thee.

Let me be Thy voice, or Thy silent power, —

As the cataract or the peak, —

An eternal thought in my earthly hour,

Of the living God to speak.

Clothe me in the rose-tints of Thy skies

Upon morning summits laid;

Robe me in the purple and gold that flies

Through Thy shuttles of light and shade;

Let me rise and rejoice in thy smile aright,

As mountains and forests do;

Let me welcome Thy twilight and Thy night,

And wait for Thy dawn anew!

Give me of the brook's faith, joyously sung

Under clank of its icy chain!

Give me of the patience that hides among

Thy hill-tops in mist and rain!

Lift me up from the clod; let me breathe Thy breath;

Thy beauty and strength give me!

Let me lose both the name and the meaning of death

In the life that I share with Thee!”

LUCY LARCOM, in *Sunday Afternoon*.

Last year, in the pleasant month of May, a distinguished scientific scholar passed on to the higher life from Washington, — Professor Joseph Henry, President of the Smithsonian Institution. He was ripe in years, and in wisdom and beauty of life as well, beloved and revered by all who knew him. On the 12th of April, 1878, he wrote a



letter to Joseph Patterson, of Philadelphia, but was too much fatigued to revise it for the mail, and it was found in his desk and taken out by his family, being probably the last letter he ever wrote. The extracts given will show that he did not belong to the materialistic school, and the clearness of his statements make them of especial value.

“What mysteries of unfathomable depth environ us on every side; but after all our speculations and attempts to grapple with the problem of the universe, the simplest conception which explains and connects the phenomena is that of the existence of one spiritual being, infinite in wisdom, in power, and all divine perfections; which exists always and everywhere; which has created us with intellectual faculties sufficient in some degree to comprehend his operations as they are developed in nature by what is called ‘science.’ This being is unchangeable, and therefore his operations are always in accordance with the same laws, the conditions being the same. Events that happened a thousand years ago will happen again a thousand years to come, providing the condition of existence is the same. Indeed, a universe not governed by law would be a universe without the evidence of an intellectual director. In the scientific explanation of physical phenomena we assume the existence of a principle having properties sufficient to produce the effects which we observe; and when the principle so assumed explains by logical deductions from it all the phenomena, we call it a theory; thus we have the theory of light, the theory of electricity, etc. There is no proof, however, of the truth of these theories except the explanation of the phenomena which they are invented to account for. This proof, however, is sufficient in any case in which every fact is fully explained, and can be predicted when the conditions are known.

“In accordance with this scientific view, on what evidence does the existence of a Creator rest? First, it is one of the truths best established by experience in my own mind that I have a thinking, willing principle within me, capable of intellectual activity and of moral feeling. Second, it is equally clear to me that you have a similar spiritual principle within yourself, since when I ask you an intelligent question you give me an intellectual answer. Third, when I examine the operations of nature I find everywhere through them evidences of intellectual arrangements, of contrivances to reach definite ends precisely as I find in the operations of man; and hence I infer that these two classes of operations are results of similar intelligence. Again, in my own mind I find ideas of right and wrong, of good and evil. These ideas then exist in the universe, and therefore form a basis of our ideas of a moral universe. Furthermore, the conceptions of good which are found among our ideas associated with evil, can be attributed only to a being of infinite perfections like that which we denominate ‘God.’ ”



These thoughtful words of a gifted man may fitly close this array of testimony, reaching through the ages. Hindoo and Greek and Hebrew, European and American, philosopher, teacher, seer, and spiritual-minded scientist agree in essence, on these eternal verities of the soul and of God. They give us the higher aspects of the God-idea in history. That idea is not merely a fleeting and unreal conception, born of fear, and wonder, and blind reverence, to fade and die with the larger culture of humanity. It is the result of the unity of the human and Divine essence, such as led the inspired Russian poet, Derzhaven, to exclaim :

“Yes, in my spirit doth thy Spirit shine,  
As shines the sunbeam in a drop of dew!”

It is man's innate cognizance of the great and all-sustaining central Reality and Soul, proved and verified by the glory and beauty of Nature. Therefore *it stands and gains, and will endure.*



## THE INNER LIFE.—FACTS OF SPIRIT- PRESENCE.

“This dusty house, wherein is shrined  
The soul, is but the counterfeit  
Of that which shall be, more refined  
And exquisite,  
When death shall come, and disallow  
These rough and ugly masks we wear,  
I think that we shall be as now,  
*Only more fair.*”—*Alice Carey.*

“Then shall come the Eden-days,  
Guardian watch from seraph-eyes,  
*Angels on the slanting rays,*  
*Voices from the opening skies.*”—*R. W. Emerson.*

THE inspiring idea of an indwelling and infinite Life fills us with a deep desire to know the *inner realities of things*, and the *inner life of man*. We feel that *the spiritual is the real*. Materialism wakens no such desire, and makes the study of psycho-physiological science, in an appreciative spirit, almost impossible. Yet a knowledge of psychological laws and powers, of psychometry, magnetism, clairvoyance, and spirit manifestations, is necessary to a finer comprehension of these interior and all-sustaining realities. In a coming day education will be held incomplete without such study. It will even reach our universities, where the best things go last, after “the people have heard them gladly.”

The medical faculty, especially the “old school,” ignore

magnetic healing, and yet so fear and hate it that they would rob us of its great benefits by unjust and unconstitutional laws, virtually forbidding its practice. It is to be recognized and studied in medical schools, and the bigotry which seeks to impose medical dogmas on the people will belong to a darker Past. Physiology and medical science must recognize mind *in* man, — the spiritual force shaping and modifying organ and function, the will overmastering the body, the subtile psychological and healing influences, the soul-power that makes the body its servant and organ, — and not grope in the dark among bone, and nerve, and tissue, as among the rods and cranks of a machine.

All the great historic religious teachers and reformers, and the Prophets and Apostles of the Old and New Testaments, were illuminated men, living a spiritual life so exalted and superior that they were brought into the realm of divine truth, and tides of inspiration swept through them, not by special miracle, but as result and fit reward of their devotedness and consecration. That inspiration cannot be limited to any people or age. Samuel Johnson, of Massachusetts, well said :

“Never was to chosen race  
That unstinted tide confined;  
Thine is every time and place,  
Fountain sweet of heart and mind!

Breathing in the thinker's creed,  
Pulsing in the hero's blood,  
Nerving simplest thought and deed,  
Freshening time with truth and good.

Consecrating art and song,  
Holy book and pilgrim track;  
Hurling floods of tyrant wrong  
From the sacred limits back.”

They were often seers, clairvoyants, mediums, helped and guided by supernal intelligences; for all these gifts and



capacities are *in* and *of* this wonderful human and divine nature of ours.

What is the Bible, read without this spiritual knowledge? A book of strange myths and miracles, which the skeptic can, and will, cut in pieces and repudiate. This knowledge is the only key to its finer and truer interpretation. Read in its light, and the book is not infallible but valuable, the historic record of great spiritual experiences. A false theology makes these experiences miraculous, a spiritual philosophy makes them natural and therefore of some practical value.

“The man Christ Jesus” was eminent in beauty of life, in wealth of intuitive thought, in consecration to truth, in love for humanity and Deity, in the clearness of his interior sight, and his power to heal the sick. Clairvoyance, mediumship, superior magnetic and psychological powers were his. He sent out his twelve apostles (Matt. x.) and “gave them power against unclean spirits, to cast them out, and to heal all manner of sickness.” He said (Mark xvi.): “And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak in new tongues. . . . *They shall lay hands on the sick and they shall recover.*” Christ said (John xiv.): “He that believeth on me, the works that I do he shall do also; and greater works than these shall he do.” We read how Peter cured a man lame from birth (Acts iii.); how Paul cured the cripple at Lystra (Acts xix.), and saw “*in a vision* a man named Ananias, coming in, and putting his hand on him that he might receive his sight;” how an angel loosed the bands of the imprisoned Peter, and led him out safe and free, the gates opening of their own accord as they went. From Genesis to Revelation are recorded the gifts and experiences, the visions and great words of seer and apostle. Dogmatic theology makes them supernatural marvels, which



the educated materialistic skeptic can make the babble of wonder-loving and childish semi-barbarians, and all learned theologians cannot refute his critical assaults. The study of psycho-physiological science, and the knowledge of modern spiritualism, make them events coming under the wide sway of natural law, and to be judged by their historic and intrinsic probability. As we study these facts and experiences, in the Testaments and elsewhere, we feel that the crude notion that the soul is but a resultant of bodily forces is as poor and inadequate to solve them, as its equally crude companion-notion that the unintelligent and impersonal potency of matter evolves suns and stars, paints the flower, shapes the eye of the eagle, and balances the insect in mid-air on wings of gossamer, is to solve the processes of nature. The spirit innermost and dominant in man, the Supreme Spirit innermost and dominant in nature, must be recognized for clearer thought and deeper comprehension. Life within, ruling and guiding law and phenomena, is the conclusion of the spiritual thinker.

In the New Testament we find that Paul healed the sick "by prayer and *the laying on of hands*;" and we read (1 Cor. xii.) : "There are diversities of gifts, but the same Spirit. . . . For to one is given, by the Spirit, the word of wisdom. . . . To another, *the gift of healing*, by the same Spirit; to another, prophecy (or the gift of preaching); . . . to another, divers kind of tongues." When like gifts are manifested to-day, bigots in the sects join to scoff with scientific and professional bigots. To all such we would commend the words of that great scientist La Place : "It is exceedingly unphilosophical to deny magnetic phenomena merely because they are inexplicable in the present state of our knowledge." Still further they might study and inwardly digest the suggestions of Abercrombie, in his "*Intellectual Powers*" :



"An unlimited skepticism is the part of a contracted mind, which reasons upon imperfect data, or *makes its own knowledge and extent of observation the standard and test of probability*. . . . In receiving on testimony statements which are rejected by the vulgar as totally incredible, a man of cultivated mind is influenced by the recollection that many things at one time appeared to him marvelous, which he now knows to be true, and thence concludes that there may still be in nature many phenomena and many principles with which he is entirely unacquainted. In other words, *he has learned from experience not to make his own knowledge his test of probability*."

If they fail to profit by these wise suggestions, their names, if at all remembered, will be pilloried on the page of history with that of a certain Francois Bazin, a candidate for membership of the Paris Royal Society of Medicine in 1672, who sought to win the favor of that learned body by taking for his theme the *impossibility* of the circulation of the blood, *forty-four years after Harvey had demonstrated that circulation as accepted to-day*.

The knowledge of psychological laws, and of the strength or weakness of the will in its positive or negative attitude and action, will be a safeguard against weakness and temptation, and a help to higher virtue and nobler and more self-poised character. Some of our liberal religious writers and speakers have been educated as clergymen, and such an education limits one too much to theological methods and ideas. These have their place and value, but are not equal to the work of dealing with the thought of to-day. Let them, and let us all, study man and his relations, know more of the wondrous will-power, so potent for good or ill, of the laws of birth and health, and hereditary descent, of the sway of soul over body, and the need of spiritual culture, of man as "an intelligence served by bodily organs." Theological history has its value, but we do not dwell in cloisters or creed-bound seminaries, and can find to-day deeper and more uplifting lessons than they were built to teach.



One great result of psycho-physiological research is to verify and establish the fact that man has a dual body, — an outer and physical form with its external senses, and an interior form, real yet invisible, with its finer spiritual senses; and that death destroys the outer body only to release the inner form, which it does not and cannot touch, that it may enter the upward path to a higher life. When the material eye is closed the clairvoyant eye opens, when the outward ear is sealed the clairaudient or spiritual sense awakens, and these inner sensations are farther-reaching and more delicate. Sometimes they are active in this life, in the next life they may give broader range and finer perception to the spirit. *The co-existence of these two bodies in this life on earth, their separation at death, and the continued organic existence of the inner or spiritual body, make a rational psychology possible and open the true relations between mind and matter, as nothing else can.* Without this we are in darkness and uncertainty. A thoughtful scholar, Prof. Knight, says:

“The spirit shrinks from a ghostly or disembodied state as its perpetual destiny nearly as much as it recoils from the sleep of the Buddhist *nirvana*; but how to find a body, how to incarnate itself, or even to conceive the process by which it could by any foreign agency be robed anew, remains a puzzle. . . . There are difficulties which attend every attempt to form definite conceptions as to the details of this question. Mr. Greg is wise when he says of the belief in immortality, ‘Let it rest in the vague, if you would have it rest unshaken.’ ”

With the idea of a dual body we need not “rest in the vague,” or shrink from “a disembodied state,” or be puzzled “how to find a body” *which we cannot lose*. The words of an able thinker, in that suggestive book, *The Unseen Universe*, show how the best minds turn in that direction.

“The spiritual body being a perfect resemblance and reproduction, under altered conditions, of the natural body, it might be expected that it should



retain the material impressions in which memory is supposed to consist. Successive acts of consciousness leave indelible traces within us. Every thought that rises in our minds is accomplished by some molecular motions and displacements in the brain, and parts of these are in some manner stored up in the brain-cells so as to produce what may be called our physical memory. Other parts of these subtle motions are communicated, we may believe, to the spiritual or unseen body, and are stored up there, forming a memory which may be utilized when that body is set free by death and better able to exercise its functions. It will thus retain its hold on the past, and serve the grand purpose of maintaining a continuous, intelligent existence. Every shade of knowledge and of ignorance, of virtue and of vice, of happiness and of misery, will be found in that illimitable country whither we tend. The spiritual body also will, by its extreme subtilty and perfect subjection to the rule of thought, have means of exhibiting varieties of feeling such as at present we can but faintly imagine. . . . We shall carry with us into eternity the elements of our own bliss or woe. Heaven and hell spring out of the nature of things. They are indeed present as well as future. They begin in time. We are all even now in one or the other of these states. In the spiritual body the condition of the soul will only become more defined, more intense. Remorse, despair, impenitence, a disturbed conscience — these are hell. The sufferings, however, of the world unseen will be spiritual."

Paul wrote: "There is a natural (or material) body, and there is a spiritual body." There is *now*, in this life, seems his thought. Tertullian said, "The soul has the human form, the same as its body, only it is delicate, clear, and ethereal." John Wesley (see his *Life*, &c., vol. vi. p. 50, on Paul,) said:

"The soul [as he calls the spiritual body] seems to be the immediate clothing of the spirit, . . . never separated from it either in life or death. It does not seem to be affected by the death of the body, but envelops the separate, as it does the embodied spirit; neither will it undergo any essential change when it is clothed upon with the immortal body at the resurrection."

Paul says, too, "Although the outer man perish, the inner man is renewed day by day;" suggesting the thought of an imperishable form within "the outer man."

In the *London Psychological Review*, of July, 1878, a writer says that we find the idea in Genesis of "a body



formed of matter, dust of the ground ; a soul (*nephesh*) in common with the previous animal creation ; and a spirit (*ruach*) of the very substance of Deity through which man becomes a living soul." Tylor tells, in his *Primitive Culture*, of the early "conception of an apparition-soul or ghost-soul, its substance impalpable and invisible, save when manifested in dream or vision, with physical power," in likeness of the person, and which could leave the body, fly swift and far, take possession of the bodies of men or animals and act through them. All these are intuitive conceptions of the dual body of man, reaching indeed toward his triune life, of body, soul, and spirit.

Professor Benjamin Pierce, of Harvard University, one of the most eminent mathematicians of our day, and an astute and clear thinker, gave a course of lectures at the Lowell Institute, Boston, in the winter of 1878-9, in which he enters upon this realm of thought, as follows :

"What shall we say concerning the suffering with which this world is afflicted? What of sin? The body is the vocal instrument through which the soul communicates with other souls, with his past self, and even, perhaps, with his God. Were the communication between soul and soul direct and immediate, there would be no protection for thought: each man could take full possession of the thoughts of every other man, and there would be no such thing as personality and individuality. The body is needed to hold souls apart and preserve their independence, as well as for conversation and mutual sympathy. Hence body and matter are essential to man's true existence. Without them he must, in accordance with the Chinese theology, be instantly absorbed into the Infinite Spirit. In this case creation would be a false and unmeaning tragedy. The soul which leaves this earthly body still requires incorporation. The grandest philosopher who has ever speculated upon this theme has told us in his sublime epistle that there are celestial bodies as well as bodies terrestrial. It may not be in vain to strive to attain some insight into the possible nature of the celestial bodies, and it may, perchance, assist as a reconciliation for sorrow and sin.

Can we fear lest the substance of the celestial bodies will be less adapted to the souls which they are to clothe? Is it not a fair and just inference that each body will be nicely fitted to its soul, as if organized and crystallized under the controlling influence from within? What better suggestion can



be made which shall give us the full benefit of the discipline, education, ties and sympathies of this life? We shall be known as we are. Soul will recognize soul through its external covering with unerring certainty.

The stature of each body will correspond to the magnitude of the soul. The intellectual supremacy and consummate beauty of a Shakspeare will be more apparent in his celestial body than is his ideal stature. The countenance of the great Lawgiver of Judea will shine as when he descended from Mount Sinai. No crown will be needed to designate legitimate royalty, nor any celestial aureole encircling their heads to mark the loving and majestic presence of the apostles and the true saints.

We may justly apprehend that the deformity of our future body will conform to our spiritual errors in the present life. Would not such be the natural and legitimate punishment of sin? But, surrounded by love and sympathy, who would not speedily repent and hasten to be restored to his intended excellence, and fill heaven with joy at his recovery? We then might recognize how suffering and sin were short-lived violations of material and spiritual law, essential to free agency; how they were the evidence of unlimited potentiality, and how they were amply compensated by the freedom and pardon with which they were associated. . . .

We have here five imperfect senses, and they are as much as we can manage in this terrestrial world. A lifetime is required for the most of us to become journeymen in the use of either of them, and no man has yet been known who was the master of them all. Touch, taste, and smell arise from objects in immediate contact with the nerves. Their wide range of perception in different persons and their great capacity for education give us undoubted intimation of how much they may be extended in a more delicate and sensitive organization. Their variety of character dependent upon their location in the nervous system, and their apparent difference in the inferior animals, suggest the possibility and probability of increase of variety in the future, when they may be usefully employed. Hearing and sight by which we communicate with our fellows and perceive distant objects, are conveyed by means of vibrations. Auditory vibrations may not be oftener than ten in a second, or they may be as many as twenty thousand. Visual vibrations, on the contrary, are not less than four hundred millions of millions in a second, and may be as many as eight hundred millions of millions.

Between these two limits what a vast range of untried perception! There is ample room for more than forty new senses, each of which might have its own peculiar effect upon the nerves of the observer, and give a corresponding variety of information and opportunity for scientific study, for the invention of strange varieties of microscope, telescope, and spectroscope to strengthen the new senses for beautiful art, and for the development of the grand or lovely forms of poetic fancy and imagination. Such is the glory of the intellectual future life naturally suggested by Christian philosophy. It is the natural and reasonable expansion of the ideal development, which



began with the nebular theory. Judge the tree by its fruit. Is this magnificent display of ideality a human delusion, or is it a divine record? The heavens and the earth have spoken to declare the glory of God. It is not a tale told by an idiot, signifying nothing. It is the poem of an infinite imagination signifying immortality."

His words glow with the light and warmth of the Spiritual Philosophy, yet a large experience and knowledge of clairvoyance and spirit-presence and power would have made his fine statements still more clear and perfect.

*Spiritual science and psycho-physiological research have made the greatest addition of our age to our knowledge and systematic conception of the life of man, its phenomena, relations, and future continuity. They are teaching us that the spiritual life and the thought of man inhere in an interior and lasting organization, a fine body, of a substance invisible and supra-physical, not in any gland or vessel, or tissue, or structure that death can dissolve.*

The following letter from Myra Carpenter to Joseph Baker — the capacity and personal character of both being indorsed by William Denton — gives a glimpse of the clairvoyant experiences which reveal the great fact that the spiritual body triumphs over death, and so we "still live," personal and individual, beyond the grave. Miss Carpenter tells of her mother's translation to the higher life:

"My mother and I had often talked of death and immortality. She frequently magnetized me when she was in health, and I was in the clairvoyant state, by her assistance, when the spiritual sight was first given me. By your assistance (Baker's), I acquired the power of putting myself in that state without the assistance of an operator. She had often requested that I would, at the time of her decease, put myself in that state, and carefully notice the departure of the spirit from the body. Her failing health admonished her that her end, for this life, was near; but she viewed it with calmness, for her thoughts were full of the life to come, and her hopes placed on her Father in Heaven. Death had no terrors for her. When she felt its approach, she sent for me, as I was absent attending an invalid. I came, and remained constantly with her, until she left us for a better home. Her last words were addressed to me. Perceiving that she was dying, I seated myself in the room, and was soon in a state of spiritual clairvoyance.



With the opening of the inner sight, the painful scene of a mother's death was changed to a vision of glory. Beautiful angelic spirits were present watching over her. Their faces were radiant with bliss, and their glittering robes were like transparent snow. I could *feel* them as material, and yet they communicated a sensation I can only describe by saying it seemed like compressed air. Some of these heavenly attendants stood at her head, and some at her feet, while others seemed to be hovering over her form. They did not appear with the wings of fowls, as angels are commonly painted, but they were in the perfected human form. They seemed so pure, so full of love, that it was sweet to look at them, as they watched the change now taking place in my mother.

"I now turned my attention more directly to my mother, and saw the external senses leave her. First the power of sight departed, and then a veil seemed to drop over the eyes; then the hearing ceased, and next the sense of feeling. The spirit began to leave the limbs, as they died first; and the light that filled each part, in every fiber, drew up towards the chest. As fast as this took place, the veil seemed to drop over the part from whence spiritual life was removed. A ball of light was now gathering, just above her head; and this continued to increase as long as the spirit was connected with the body. The light left the brain last; and then the silver cord was loosed. The luminous appearance soon began to assume the human form; and I could see my mother again! But oh, how changed! She was light and glorious—arrayed in robes of dazzling whiteness; free from disease, pain, and death. She seemed to be welcomed by the attending spirits with the joy of a mother over the birth of a child. She paid no attention to me, or any earthly object, but joined her companions; and they seemed to go through the air. I attempted to follow them, in the spirit, for I felt strongly attracted, and longed to go with my mother. I saw them ascend, till they seemed to pass through an open space, when a mist came over my sight, and I saw them no more.

"I returned and soon awoke—but not to sorrow, as those who have no hope. This vision, far more beautiful than language can express, remains stamped upon my memory. It is an unfailing comfort to me in my bereavement."

As such facts and experiences gain in frequency, and call for thought and investigation, it is plain that no scientist or religious truth-seeker can be fully prepared for his work without a comprehensive study of magnetism, clairvoyance, and the facts of spirit-presence. Without such study even the ablest and best seem to wander in a haze of doubt and uncertainty. To know the inner-life of man is to know his immortality and the inner-life of nature—the being of



God; and these are the real questions of our day. With this central truth of the dual being of man, we are strong against materialism; and all manner of Liberal Christians and Free Religionists must learn it, or they drift out of sight like floodwood. The coming religion demands its recognition.

A great German philosopher, Immanuel Kant, (1724–1804,) intuitively foresaw one of the great results of this knowledge and study of man's inner-life — the facts of spirit-intercourse. The prophet can hardly be laughed at, even by those who may try to make light of the fulfilment of his words. He wrote:

“There will come a day when it will be demonstrated that the human soul throughout its terrestrial existence, lives in a communion, actual and indissoluble, with the immaterial natures of the world of spirits; that this world acts upon our own, through influences and impressions, of which man has no consciousness to-day, but which he will recognize at some future time.”

Fichte and Zöllner, in his own land, will say gladly to-day that *these words are fulfilled*. Immanuel Hermann Fichte, one of the first philosophical writers in Germany, has just passed away in his eighty-fourth year. Some twenty years ago he was convinced of the reality of spirit-intercourse by facts developed through the mediumship of the late Baron Guldenstubbe, a cultivated scholar and a man of high integrity, and has left a pamphlet full of moral earnestness as well as of mental ability. He says, “No one should keep silent,” and holds spiritualism as the ratification of the belief in immortality by the evidence of psychical experiences. The phenomena through Henry Slade he speaks of as tested by Zöllner, Fechner, Scheibner, and Von Weber, the celebrated Göttingen electrician, all among the first physicists in Europe, under conditions “to preclude all imposture or prestidigitation.” He anticipates



the greatest possible benefit to the cause of religion and morality from the progress of spiritualism, and says :

"The proof that the future state is a continuity of the present one, and to be affected by all earthly experiences, and by our fundamental sentiments and affections while here, whether pleasant or grievous, empowers us to meet the moral obligations of life, entirely abstracted from considerations of future reward or punishment. Here in earth-life we have it in our power to seize our future destination. Certainly is this a serious revelation at a time when mankind has long since become accustomed to *displace their care for the future from their daily routine*, as a consideration not affecting their interest."

With the idea of a divine Mind as the inner-life of nature, and by the help of interior research, we shall see man as building and using for a time his bodily frame. As Edmund Spenser said, three centuries ago :

"For of the soul the body form doth take,  
*For soul is form, and doth the body make.*"

We shall find that the spirit is not dependent on its earthly body for its continued being, but that its immortality is but the "survival of the fittest." The thought of supernal spaces and realms full of the wealth and glory of angelic human life, of the dear immortals seeing us, and of whom we may get glimpses in hours of open vision, or whose presence we may feel and know, and of the Infinite Presence, fills the soul with reverence and joy. Spirit-visitations may be rare, "angels' visits few and far between," but these rich experiences lift and light up the whole being, and their memory lives and glows for long years. They are like sweet strains of music, brief because one could not bear them long and *live in the body*; yet no earthly melody can so thrill the heart as these voices from the spirit-land. Heaven pity those who say such visitations cannot be !

The low condition in a future life of such as were slaves



to crime and selfishness here is but justice; their final reaching to a higher harmony is but that conquest of evil by good, that upward tendency which streams through all things as the Divine purpose. A future of action and growth gives strength such as the old and enervating conception of eternal and selfish praise cannot give.

Our sense of justice, shocked by the inequalities and limitations of earthly life, is satisfied by the eternal compensations of an enlarging future, and our innate desire for growth goes out toward the infinite possibilities of spiritual culture. With the decay of the earthly form man most truly lives, clothed upon by an incorruptible body. Even now we are in the eternal life, not only surrounded by spirits clad in flesh, but walking daily in the invisible presence of the blessed immortals. The real presence of our translated friends is the assurance that the hunger of the heart is to be satisfied, and that human affection and sweet personal companionship are lasting realities.

The immortality of man we can know; for the voice of the soul is confirmed by the testimony of the senses. This knowledge has important practical bearing and influence on our life here. In its light our daily path is more clear, our daily duty more imperative yet more beautiful, — full of new and larger significance and dignity, of new grace and hope. The air grows pure and magnetic, the sky bright, the horizon broadens as we go on; and with the ripening of the interior being that should come with old age we but draw nearer to the Life Beyond and hear the voices from its borders, and so death comes as “a sweet and solemn Passover.”

The *Katha Upanishad*, of Hindoo Sanscrit antiquity, says: “The fathers too shalt thou behold; the heroes who died in battle; the saints and sages glorified, the pious, the bounteous, the kings of old.” The Buddhists, Mrs. L. M.



Childs tells us, do not say a man is dead, but, "His soul has emigrated." Everywhere is the thought of immortality. In all ages poets have sung of angel-visitants, and artists have made them live in forms of supernal beauty. Is this all idle fancy? Has it no foundation in human experience and in the very being of man?

As the result of a finer culture and development of man's interior being,—*his real life*,—these ideas and experiences enlarge. Of this method of self-culture, so valuable yet so slightly appreciated, S. B. Brittan admirably says :

"We have yet to penetrate the *inner mysteries of being*. Then the faculties, by a kind of introversion, begin to open in a new direction.

*We look inward and reach centerward*; and at every step the mind is intromitted to a new and more interior sphere of being.

The shadows that float in the dim atmosphere of our earthly life, gradually disappear; the translucent forms of a superior creation hover about us; and from the loftiest summits of this world we behold the immortal day-spring!

The grandest of all human discoveries is made when the senses are opened *from within*, and we are brought into conscious relations with the vast realm of the invisible and eternal. How does the spirit thrill with amazement and ecstasy at the grandeur of the scene presented; when the great veil that seemed to cover the world is suddenly drawn away, and we are made to realize that in the wide universe there is nothing concealed, that *all doors are open to MAN*! Before the vision of the philosophical SEER everything is transparent as the luminous ether. He dwells in a region of ineffable light, and can know no darkness save the obscurity that depends upon moral conditions, or the existing state and relations of the soul. The solid earth becomes a crystal sphere; the rugged mountains stand out in the clear air white as alabaster forms; and the fathomless depths are discovered to be illuminated ways, where the spirit may dwell in light and walk alone with God.

If we gradually enter upon the inner life, we at once begin to see those divine realities which before were only objects of faith and hope. The stormy passions of this rude world are hushed, and sweet peace soothes the unresting heart. The music of glad voices and the universal harmony are precious realities to our waking consciousness; radiant forms people our day-dreams, or glide before us in 'visions of the night when deep sleep falleth on man.' Through rifts in the clouds of our mortal sphere we catch glimpses of happy faces, whose entrancing smiles are the attempered glories of God and his angels."



Materialism cannot recognize the innate and discovering power of the soul. It limits our knowledge to what the outward senses can reach, in their crude and limited way. Our external senses are of priceless value, as means of knowing the outward beauty and grandeur around us and of verifying and confirming interior truths, but the materialistic thinker and the inductive scientist ignore a *super-sensuous and interior realm*, beyond their range yet closely linked to the outward world, and having subtle and powerful influence upon our life. The higher class of scientists get glimpses of this vast realm, but they are drawn back by their inductive habits of thought and investigation, and — with some honorable exceptions, fortunately increasing — keep to their imperfect and fragmentary methods, ignorant of inner realities.

In a lecture in Boston, Tyndall spoke of the philosopher as working “with his eyes, hands, and senses,” and “going beyond the region of the senses into a sort of under-world from which all phenomena grow,” and using his “imagination” (intuition) to form theories. Elsewhere he says: “Two-thirds of the rays emitted by the sun fail to arouse in the eye the sense of vision. The rays exist, but the visual organ requisite for their translation into light does not exist.” Huxley tells us that “the wonderful noon-day silence of a tropical forest is, after all, due only to the dullness of our hearing. Could our ears but catch the murmur of the tiny maelstroms, as they whirl in the myriads of innumerable cells which constitute each tree, we should be stunned as with the roar of a great city.”

Dr. E. D. Babbitt of New York, in his book on “The Principles of Light and Color,” tells of grades of ether finer and finer, and of vibrations producing colors far finer than those of our visible spectrum. In sound and color the dull senses fail to appreciate the perfectness of all music and the



beauty of all subtly delicate hues. Science is carrying us toward the subtler realms. In London, Norman Lockyear talks of matter many times lighter than hydrogen; and Prof. Crookes tells the Royal Society of ultra-gaseous matter in connection with electricity. Dr. Babbitt's researches point back of electricity to a dual unity — an element and a principle of motion together. Chavee, a French physicist, says, "No fact in physics, chemistry, or mechanics contravenes the theory of an electro-luminous organism for man." He is a scientist and not a believer in the facts of spirit-presence, yet his words solve and explain them, for millions of spiritual beings may thus walk the earth all unseen by our poor eyes.

Mrs. Maria King, a gifted writer too little known, says, in her *Principles of Nature*, vol. i. p. 249 :

"Clairvoyance is a gift vouchsafed to individuals of particular temperaments and constitutions, by means of which they may study the secrets of nature, may discover the action of the invisible elements, the life-forces : therefore men are not left without the means of studying nature's most intricate methods. Are the discoveries of the astronomer, the chemist, of value to man? not less so are those of the clairvoyant. Are the telescope and the microscope products of art and of nature combined? So is well-directed, cultivated clairvoyance; and if men prize the former, and avail themselves of discoveries made by their means, they should no less prize the other and avail themselves of discoveries made by its means. Man has no more right to deny the discoveries made through clairvoyance than those made through the telescope or microscope, it ranking with these as a product of natural law, and therefore its discoveries not possible to be set aside. Man cannot truthfully say, 'We have no means of testing the truth of principles, of propositions relative to the action of nature's invisible agents.' They may trust the revelations of the clairvoyant as well as those of the telescope, which latter they do not pretend to deny from want of personal observation.

The educated clairvoyant may behold in the beams of the morning sun the grades of the electric fluid [or ethers] and their action upon each other; also the effect of that action. He can behold atmospheric atoms eliminating light, and he may behold that the effect of the rapidity of this action is the effect of heat; therefore he unavoidably arrives at the conclusion that chemical action of atoms of light produces an effect, which is



heat. Thus as he observes—as he perfects his clairvoyant sight by practice, by art—he may discover the most intricate processes of nature, and arrive at just conclusions concerning the methods and the results of these processes by the use of his reasoning faculties.”

Carry this research into the being of man, and clairvoyance reveals to us the interior and spiritual senses, — like our external senses, but finer and reaching further, — and we are thrilled and startled by a new conviction, *a proof positive that man's spiritual organization is an entity not dependent on his bodily form.*

When I saw a young and sincere girl lying on her sick-bed with her eyes closed, and her mother with a skilled and eminent physician standing by, and heard her describe the occupation of the family and arrangement of the furniture in a house seven hundred miles distant, — which none knew but which was found correct, yet contrary to the mother's latest knowledge and to her expectation and idea, — the external senses could not take in that fact, the measuring wand of the materialist could not span it.

Dr. J. R. Buchanan, in an admirable address in Brooklyn, in December, 1879, says :

“The doctrine of the invalidity of human testimony, as presented by the skeptical philosopher Hume, was an ingenious sophism, which might even captivate good men; but the doctrine of its entire worthlessness, presented now in certain medical journals [in relation to the Miss Fancher case], is as far below the skepticism of Hume as the assassin is below the honorable soldier. Establish this animal skepticism, which destroys all faith in human testimony, and you paralyze progress, and establish the permanent martyrdom of original genius. To deny that the human soul is capable, when sufficiently released from its material bonds, of witnessing facts occurring at a distance, simply shows the ignorance of the denier. Dogmatism naturally runs into delusion, and refuses to be undeceived. This sort of chronic skepticism affects the mind, as chronic rheumatism does the body, making the joints so stiff that they cannot be moved. In its effect it is as ruinous as paralysis. What excuse can there be to-day for any intelligent man to deny the transcorporeal power of the human soul, unless it be the same excuse as for the colored brother Jasper denying the rotundity of the earth? Whatever man has done is a possibility, and depends on a power in the



human constitution which some men possess in a high degree, but which all men possess in some degree, and will be realized when the human race is adequately developed. Not one man in millions can shoot a flying ball like Dr. Carver or Bogardus, but that does not diminish its credibility. The phenomenon of transcorporeal vision is much more common than that of shooting flying balls."

He gives a few well-known cases "out of many thousand," and I transcribe his narration of Swedenborg's clairvoyant vision, which no materialist can bring within the range of his sensuous and limited philosophy or no-philosophy rather.

"In 1756 Swedenborg was at Gottenburg, at the house of William Castel, three hundred miles from Stockholm. It was on Saturday evening, when a great fire broke out in Stockholm, which he saw and described in its progress and extent during the time it was burning. Next morning he described it again to the Governor, and on Tuesday the royal courier brought the full confirmation of his statement. For this we have, in addition to other testimony, the statement of the eminent philosopher, Kant. Swedenborg watched the progress of the fire as if he had been on the ground, and was very much excited. He saw that a friend's house was burned down, and his own was in danger, but at eight o'clock he exclaimed, 'God be praised, the fire is extinguished the third door from my very house!'—all of which was strictly true."

Either "transcorporeal vision" (that is clairvoyance), or some direct angel-visitation, must solve this fact. The high possibilities of the great Swedish seer are in other men waiting for development and fit conditions.

This study of the inner life opens new proofs of subtile and far-reaching influences and delicate susceptibilities. Some thirty years ago I wrote a letter, from my then home at Rochester, New York, to Dr. Buchanan, then leading Professor in the Eclectic Medical College at Cincinnati. We were total strangers, and I wrote to enclose a subscription for his *Journal of Man*, and added some words of commendation of his labors, expecting no reply. An answer soon came from him, saying, that he felt like submitting my letter to the psychometric examination of a young man



who had this fine susceptibility; that this person simply took the letter, with no knowledge of its contents, held it against his forehead, sat quietly until some impression came to him, and then described my character from the impression gained from my handwriting; doing all this in his normal state, and in Dr. Buchanan's presence. The description was held correct, in most respects, by my friends, and more correct by me, — showing a subtle comprehension of leading traits and qualities, remarkable indeed. All this from the delicate yet lasting transmission of some part of my mental and spiritual influence on to the paper, and his power to feel and describe me by contact with what I had written. This is but one of many such tests by persons and psychometrists far apart. Professor Mendenhall, a physician of high repute in Cincinnati, said a few years ago, as quoted by Dr. Samuel Underhill, of Ohio, "The whole field of nervous diseases is a perfect wilderness to M.D.'s, who have not the light of clairvoyance."

Dr. Underhill writes of a clairvoyant, whom he employed as a help in his practice, telling a man of his white horse kicking up his heels in the yard; on which the reply was, "That is not true, for the horse is tied in the stable." At once a messenger was sent, and the horse, to its owner's surprise, was found in the yard. The clairvoyant had been told to go and look at the black horse, but answered, "Your black horse is white." This is a quaint and homely illustration of the same faculty.

Dr. J. Kerner, of Germany, as quoted by Underhill, tells of a Frenchman in Paris who dreamed he saw his son, who stretched out his arms and said, "Father, I die!" The son was in New Orleans, and the father, strongly impressed by his dream, went across the ocean at once, found his son's boarding-place in New Orleans, and learned that he died the day and hour of that vivid dream. His last words, uttered with outstretched arms, were, "Father, I die!"



Was this clairvoyance? Could the son's intense out-reaching of his soul for a distant father's love make its mark on that father's inner-sense? Was it the son's spirit, going to the father with that last word? What answer has materialism to such facts! What has inductive science to say? "Impossible; they never occurred; hallucination; unconscious cerebration; mental prepossession; only experts can judge, and I am *the expert*." All these are but varied expressions of the same old bigotry, of the blindness and impudence of pedant and priest in all ages.

In Johnson's New Cyclopædia is a fine definition of clairvoyance, which may help us:

"*Clairvoyance*, from the French *clair*, 'clear,' and *voir*, to 'see.' It is a supersensuous perception, depending on the spiritual nature of man, without which it would be impossible. The world of spirit, to which 'force' furnishes the key, perhaps may at some future time broaden into as wide a field as the physical world now presents. . . . The interference of a second person is not essential, and perhaps without exception distorts the result. . . .

Swedenborg, Zschokke, and Davis are not peculiarities of modern times, but are repetitions of Socrates, Apollonius, and countless other sages, who deeply impressed their personality on their times. . . . Clairvoyance must be regarded as a peculiar state of the mind, in which it is in a greater or lesser degree independent of the physical body. It presents many gradations. . . . Hearing, tasting, smelling, feeling, as well as seeing, are seemingly independent of the physical organs. . . . The perceptions become intensified. . . . The mind sees without physical organs of vision, hears without organs of hearing, and feeling becomes a refined consciousness which brings it *en rapport* with the intelligence of the world. . . . If, as there is every reason to believe, clairvoyance depends on the unfolding of the spirit's perceptions, then the extent of that unfolding marks its perfection. . . . Yet there is a profound condition which sets aside all these, and the mind appears divested of all physical trammels, and to come in direct contact with the thought-atmosphere of the world. Time and space have no existence, and matter becomes transparent. If there is an independent spiritual existence after the death of the physical body, the clairvoyant in this independent stage closely approximates to that existence. Clairvoyance is no miraculous power, but an **INHERENT** faculty, a foregleam in this life of the next spiritual life. For if man exists as a spirit after the dissolution of the physical body, his present life is that of a spirit clad in flesh, and



should manifest some of the characteristics of the next untrammelled condition."

It is sometimes said that clairvoyance is impossible, save when some one knows what it is to be seen, showing it to be a sort of mind-reading.

Allen Putnam, a careful and competent observer, in his work on *Mesmerism, Spiritualism, &c.*, says :

"Twelve years ago, or more, I saw a young man mesmerized, and the operator put me in communication with him. I held my watch over the top of his head and near to it, out of the range of his eye-sight, changing the position of the hands, yet he told me the exact time, as the hands stood. I turned them so as not to know how they stood, yet he told accurately, being blindfolded all the time."

His own description of one of his first clairvoyant visions, by Andrew Jackson Davis, carries us at once to that "underworld from which all phenomena grow," of which Tyndall caught a glimpse and then drew back. He says :

"In my ordinary state I had never seen an organ of the human viscera; but now I could see all organs and their functions. The whole body seemed transparent as glass! It was invested with a rich spiritual beauty. It looked illuminated like a city. Each organ had *centers* of light, besides being enveloped by a general sphere. For example, I saw the heart, surrounded by one combination of living colors, with special points of illumination interspersed. The auricles and ventricles gave out distinct flames of light, and the pericardium was a garment of magnetic fire, surrounding and protecting the heart in the discharge of its functions. The air-chambers seemed like so many chemical laboratories. The fire in them wrought instantaneous chemical changes in the blood; and the great sympathetic nerve, whose roots extend through the lower viscera, and whose topmost branches are lost in the superior strata of the sensorium, appeared like a column of life, interwoven and blended with a soft and silvery fire!

The brain was likewise luminous with prismatic colors. . . . I saw each ligament, and tendon, and membranous structure illuminated with sheets and centers of magnetic light, which indicated and beautifully set forth the presence of the spiritual principle. . . . The spirit of Nature and my spirit seemed to have formed a sympathetic acquaintance, — the foundation of a high and eternal communion! The properties and essences of plants were distinctly visible. Every fiber of the wild-flower, or atom of the mountain violet, was radiant with its own peculiar life. I saw the living elements and



essences flow and play through these simple forms of matter; and in the same manner I saw the many trees of forests and fields all filled with life and vitality of different hues and degrees of refinement. . . . Beds of zine, copper, limestone, gold, &c., arrested my attention, and each gave off diverse kinds of luminous atmospheres. Everything had a glory of its own! The salts in the seas sparkled like living gems; crystalline bodies emitted soft, brilliant, azure and crimson emanations; sea-plants extended their broad arms, filled with hydrogenous life, and embraced the joy of existence."

His statement, ten years ago, of his personal habits, tells of the purity and serene self-poise necessary for these experiences. Like habits, and the transparent integrity and self-control they indicate, are necessary too for the highest spiritual mediumship, and to lift our common life up to a higher realm of interior perception, of spiritual as well as physical health.

"And now a word concerning my habits with reference to these things; for my physical methods, I think, have a direct and important bearing upon the question. Whenever I wish to obtain these visional results by voluntary telescopic clairvoyance, I do not seek opium, or hasheesh; neither Arabian, Hebrew, Bohemian, nor Gipsy incantations; nor do I clog my digestive organs, nor highly stimulate my nerves; but there comes (as Daniel expresses it) a period of 'fasting,' and of constant, though not over-urgent desire. Sometimes I have been obliged to continue this from four to six weeks, before my nerve-system was perfectly still, my blood cool, my senses indifferent to the outer world. Then I could concentrate the perceptive faculties, and bring into action all the requisite organs, and, under the control of intuition, direct them upon remote earthly objects, or scenes super-terrestrial. If I had taken for food what is called a 'generous diet,' or habitually engaged in these mental exercises at night, I should in either case have distrusted my discoveries. But I almost never have such an experience as a *dream*.

I never attempt to get visions in the night, 'when deep sleep falleth upon men.' My exercises, on the contrary, are between six o'clock in the morning and twelve o'clock of the same day. If I do not obtain my clairvoyant or other experiences during these hours, they do not come that day; for I do not then seek them. . . . This has been my mental and clairvoyant habits for years. . . . I have met persons who said to me, 'Why, Mr. Davis, are you not *all the time* conscious of the presence of the spiritual world?' And my answer has been, 'No, I could not be and live.' Others have asked, 'Are you not personally and frequently in contact with spiritual beings?'



And I have replied, 'No, I could not be frequently in contact, and yet keep physically healthy, and be mentally able to attend to the ordinary duties of my life.' And again, some ask, 'Are you not constantly and consciously associated with ideas, and thinking of great principles?' And others seem to think that I should appear uniformly abstract, and look ghostly, like the remains of an evangelical minister."

Magnetism indicates the independence of the spiritual organization; and its facts, and those of psychometry, show the sway and power of the spiritual forces. All conspires to make the survival of our personality after the death of the physical body a natural fact. We are ready for still more light, and the great facts of spirit-manifestation and communion come to us. Do we overrate their importance? Professor Butlerof, the Russian physicist, of the University of St. Petersburg, says:

"The recognition of their reality will very soon be the inevitable duty of every honorable observer, and finally, of all humanity. This recognition will destroy many of the present prevailing views; life and science will have to come to terms with it. Our old notions about the essential nature of matter dissolve in the light of the actuality of these facts, and new ideas present themselves of the endless variety of degrees and forms of existence."

A remarkable article on "Theism," in the *Westminster Review*, speaks of Spiritualism as "the religion of the future," and says:

"It is in our midst to-day, with signs and wonders uprising like a swollen tide, and scorning the barriers of nature's laws. It comes veiling its destined splendors beneath an exterior that invites contempt. Hidden from the prudent, its truths are revealed to babes. Once more the weak will confound the mighty, the foolish the wise. . . . Spiritualism will re-establish, on what professes to be ground of positive evidence, the fading belief in a future life—not such a future as is dear to the reigning theology, but a future developed from the present, a continuation under improved conditions of the scheme of things around us."

The *Scientific American*, not accepting its facts, is yet so impressed by them as to declare:

"If it were true, it would mark the nineteenth century with imperishable



lustre; if it were true, we can find no words to adequately express our sense of its importance; if it were true, such words as profound, vast, stupendous, would have to be strengthened a hundred-fold to be fitted for such a case; if it were true, its discoverer would have no rival in renown."

Millions can leave out the qualifying "if" and say that the rest is no overstatement. The undying hopes and longings that grow with the growth of humanity have found a higher satisfaction and stronger outward proof than ever before. A great truth of the soul, a sublime and uplifting intuition, an aspiration that spans the ages, has been tested through the senses, and "confirmation strong as Holy Writ" is the glad and great result. Fraud may be spoken of; and especially will pious (or rather impious) bigots raise the cry. It comes with but poor grace from those whose dogmas come down to them from those Dark Ages, when, as Mosheim tells us, pious frauds so abounded that it was held justifiable to lie for the good of the church. A margin of fraud is granted; for where the genuine is there is its counterfeit, a useful stimulant to careful and needed scrutiny. But it is of small moment in the balance of proof, for we have, on the other side, such a weight of evidence as can hardly be equalled in any department of science, proving the reality of the life beyond and the return of the denizens of that great world to our narrow earth! The one is but the dust floating in the sunlight, compared to the glory of the light in which it floats, and by its slight obstruction all the more fully reveals.

Solid matter can be made to pass into the invisible realm. The black and grimy gunpowder, under the fiery touch of the lighted torch, flashes into smoke and floats away to mingle unseen with the impalpable ether. From these earthly bodies of ours the chemistry of death evolves some subtile matter, with form, and power, and conscious personality — "the incorruptible body" fit for the finer



conditions of a higher life. From the invisible comes the visible. The wand of the chemist, moving among his retorts, evokes the salts from impalpable gases. So the spiritual body may be made visible, or its will can guide the force that manifests itself in beautiful phenomena. The law is everywhere. What dogma of priest or scientist shall set the limits of spiritual chemistry?

On this matter of imperfect, or fraudulent, alleged spirit-communications, I quote some wise and timely words :

“Persons who have given but brief reflection to the problems that come up in Spiritualism, as in every other form of life, often put the question : ‘Why are not all spiritual manifestations of a lofty order? Why are frivolous, deceptive spirits allowed to manifest themselves? Why is there so little moral earnestness in many?’

We shall not have to go far for an answer, since it rests in the nature of things. It is this : Probably one of the important providential purposes of this sudden outbreak of wide-spread intercommunication with the Spirit-world, is to let us know that the change from an earthly to a spiritual state and abode does not involve a change of a man’s individuality. The realm he is to inhabit in spirit-life is that spiritual environment he is creating for himself here by his daily thoughts, habits, desires, deeds, passions, loves, aspirations, and tastes.

Unless the kingdom of God is within us, unless it has come before we leave this life, we shall get no nearer to it by entering the invisible world. Already we are in that world, just as much as a blind man is in a world of sight. Not by submission to a creed ; not by going through certain rites and forms ; not by any vicarious agency or virtue, will that kingdom of life and light and love be found. All these external means, processes, forms, can avail only so far as they may affect a man’s character for good ; so that his depravity shall become rectitude, his impurity purity, his selfishness generosity, his meanness nobleness, his hatred love, and his malice charity. And oh, do not imagine that by any vicarious action, and without effort of your own, your character is to be changed from the bestial to the celestial.

Yes, the communications, supposed to come from spirits, are often frivolous and unworthy. Those to which great names are attached are often ridiculously false, since the matter of them is inferior to what we know the credited writers were capable of on earth. This only shows that there are deceptive, immature, undeveloped spirits, who find themselves morally and intellectually, just where they were when they left the physical body. Or it may show that the medium himself gets impressions psychometrically, which he attributes ignorantly to spirits once famous on earth.



By the mere circumstances of passing into the spirit-world, man will not at once make amends for all his past neglects, impurities, depravities. The sinner will not rise at once into the saint, nor the fool into the sage. We shall not gain vicariously those good things of the mind and heart, which we spurned when they were offered to us here. There is no royal road to perfection even in the spirit-world. Eternity is before us, and God is very patient.

If the disclosures from the unseen world were all of the most exalted character, they would afford us no true idea of the numerous grades of moral and mental development existing there. Spirits create their own environments; carry their own heaven, or their own hell. It becomes externalized and is their home, the home of their preference, until, aspiring to something better, and courting high influences, and looking to God for light, they gradually rise to a state less unworthy of the yearnings of an immortal being.

And by presenting this wonderful fact; by showing us deceased men and women with their mortal foibles and shortcomings still adhering to them, their moral and mental conditions hardly yet changed for the better, Spiritualism is fast uprooting a mischievous error from the minds and consciences of men. For spirits come to us now, revealing and enforcing that divine caution, that eternal verity: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."—*Devotional Spiritualism*.

This skeptic says, in regard to the alleged facts of spirit-presence or clairvoyance: "All this may be true, to you, but I cannot accept what I know nothing about. I have never felt or witnessed such things." How many of us know anything, personally, of the experiments of natural scientists? A few great men, with their fine apparatus and laboratories, make the experiments by which they test their theories of light, heat, electricity, &c., and we accept their statements and conclusions. Why refuse all credence to the experiments and experiences, all belief of the testimony and conclusions of the cloud of intelligent and careful witnesses of these facts? A reasonable skepticism is wise, and we must prove all things as best we can; but this unhesitating acceptance, both of the testimony and the conclusions of so-called "scientific" investigators, and this obstinate refusal of the testimony and con-



clusions of competent investigators (some of them most eminent scientists) of these facts, are in absurd and irrational contrast. Poor and narrow-minded creatures indeed should we be, if we limited our belief or theory of things to what we have seen or touched! The world grows rich by a reasonable acceptance of the testimony and ideas of its true and gifted men and women, and we want no high-priests, either of science or theology, to cry out against such acceptance.

Would any one limit these facts to a few raps and trances? These are full of significance; but widely varied manifestations reach from power, surprising and startling the uncultivated, to transcendent intelligence teaching and inspiring the wise, — all needed and valued tests of spirit-identity and presence, coming in fit time to meet and vanquish the materialistic tendencies of our time, and to confound “the pride of science.” The great spiritual movement, with its facts, awakening thought, and quickening intuition, its science and philosophy, its religious element, sweeter and nobler than the poor supernaturalism of the sects, is a proof and result of the progressive development of man. Its full power and meaning we fail to see. Under its sway what breadth to the idea of man’s being and destiny! Far back, when the first life stirred on this planet, its seers and teachers find that the forces of nature worked in one direction, toward the evolution of man, not merely as a physical being, but as an heir of immortality. This carries us into an illimitable future, not of dread despair or the monotony of eternal and changeless adoration, but of celestial usefulness, and growth in wisdom and harmony. Of that future we get such glimpses that we *know* our friends still live, and know us and love us, and can sometimes even come to us.

The splendid researches of Darwin and other inductive



scientists, give us evolution in the realm of matter. In spiritual science the same idea is traced up to man and on to an eternity of progressive development.

Andrew Jackson Davis says:

"A child is the repository of infinite possibilities. In its baby constitution we recognize the holy plans of Divine Goodness, the immortal impartations of Divine Wisdom, the image and likeness of the Supreme Spirit, the possibilities of the greatest manhood, womanhood, and angelhood. . . . The philosophy of death is the philosophy of change; not of change in the personality of the individual, but in the situation of the human spiritual principle; which, instead of being situated in an earthly body, is placed in a spiritual organization. . . . Death causes as much alteration in the condition of the individual as the bursting of the rose-bud causes in the situation and condition of the flower. It is only an event, a circumstance in our eternal life."

At a dinner-party in Paris, in the presence of several materialists and atheists, who made up part of a brilliant company, Victor Hugo spoke, his features lighting up with enthusiasm:

"I feel in myself the future life. I am like a forest which has more than once been cut down. The new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds. You say the soul is nothing but the resultant of bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, and eternal spring is in my heart. There I breathe, at this hour, the fragrance of the lilacs, the violets, and the roses, as at twenty years old. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. It is a fairy-tale, and yet it is history. For half a century I have been writing my thoughts in prose and verse, history, philosophy, drama, romance, tradition, satire, ode, and song. I have tried all. But I feel that I have not said the thousandth part of what is in me. When I go down to the grave I can say, like so many others, 'I have finished my day's work;' but I cannot say, 'I have finished my life.' My day's work will begin again next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight to open with the dawn."

The great Frenchman's life has been illumined by the light of the spiritual movement. He knows and appreciates its facts, and is inspired by its ideas.



It is individual life hereafter and personal recognition that we long for. In his noble and touching poem, *In Memoriam*, sacred to his friend Hallam, Tennyson says :

“Eternal form shall still divide  
The eternal soul from all beside,  
*And I shall know him when we meet.*”

The true poet is always a spiritual philosopher. I can respond to his words with the added assurance of outward knowledge, for a dear friend, from the spirit-world, I have been allowed to see, — his form the same that he wore on earth, tinged perhaps with some radiance from his higher life. Other kindred experiences come fresh to my mind.

Years ago I met George Redman, a total stranger, in a city distant from my home. As I stepped into his room he looked up and said : “ I saw a spirit-form come in with you,” and described my mother as perfectly as I could have done. I sat down opposite him at a table, giving no sign or response as to his description, and he took a sheet of paper and wrote, rapidly, a message of motherly affection, with correct allusions to family incidents, and signed her name. I still made no sign of response or denial, and messages, characteristic in thought and style, and marked by like private and family allusions, came with the signatures of my father and sister. Some of these, too, were written, each line from right to left, or backward.

I once told a friend of a spirit-artist, and he mailed a letter three hundred miles, to a stranger, asking for a portrait of a son, whose age and time of departure he gave. Months after, at their home, his wife showed me the portrait, sent them by mail, a month after they wrote, and which was recognized by others of the family, who knew not how or whence it came, or that it had been sent for. There was no other portrait, and never had been. A daughter, twelve years old, a natural seer or clairvoyant,



had told her mother, months before, of seeing a boy at her bedroom door, and described this brother who passed away before she was born. When this picture came, and the family were looking at it, this guileless child came in, looked over her mother's shoulder, and said, thoughtfully, "Mamma, that is the boy I saw at my door."

There came also to them a fine likeness, both in pencil, half life-size, of another son, whose portrait they had not asked for nor sent his name.

"Judge Edmonds was the warm personal friend of Isaac T. Hopper. This good Quaker finally became ill; and it was evident that his useful pilgrimage was ending. The Judge, naturally social, frequently visited him. Calling on a Thursday about four o'clock, he found the invalid friend very weak and low. He thought, however, he might rally and survive several days, possibly months. This was the evening for the Judge to hold his weekly seance. The party assembled at eight o'clock. All seated, and the seance opened in an orderly manner, a member of the Judge's family became influenced, and it was written with considerable rapidity, '*I am in the spirit-world,*' and signed I. T. H. Who is that? was the passing inquiry.

None seemed to know, until the Judge, adjusting his glasses and looking closely, exclaimed, '*These are the initials of Isaac T. Hopper,* but it can hardly be possible, for I left his residence a few hours since; he was very feeble, yet comfortable.'

Judge Edmonds, throwing on his hat and cloak, and repairing to the residence of his Quaker friend, found the body a corpse and the friends weeping. Returning, after a little time, to the circle he had left, the medium's hand was again controlled, writing the following: 'I am in the spirit-world, and I now understand what the apostle meant when he said: "We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye." I have not slept. I have not been unconscious for a moment; but I have been changed. I have changed the earthly for the spiritual body. I was met by those whom I knew and loved. I. T. HOPPER.'

In the '*Revue Phil. et Relig.*' of May, 1856, A. A. Mountersely said: 'When a table, moving under the hands of four persons, myself included, in answer to a question of mine, announces to me *beforehand* the exact number of words and letters that the answer, often a long one, will contain, and without a mistake as to either, is it my reason that does this? If so, let an academician try it.'

When it spells out an answer in numerous verses, beginning with the last letter of the last word of the last verse, and continuing thus backwards to the first letter of the strophe, is it my reason that does this? If so, let an academician try it.



When I ask *the reasoning being created* in my table to extract five cube roots of quantities occupying eight places of figures, and the answer is given me in three minutes, while I require two hours, with the help of a table of logarithms, to verify the result of the calculation, is it my reason that does this? If so, let an academician try it."

Possibly some may say that these wondrous facts come of some mesmeric *rapport* or mind-reading. This case of Judge Edmonds and Isaac T. Hopper could hardly be solved in that way. Even if it can, careful investigation will show, what I have found, *personal intelligence distinct from that of any one present, cognizing facts of which no one had knowledge, and which were contrary to their views and thoughts.*

In December, 1878, I visited Mrs. Simpson, a medium in Chicago, a Frenchwoman from New Orleans, whom I only met once, the night before, a few moments in a large company, and who had no outward means of knowing my family or relatives. She held a slate under a small table, without drawers or moulding, by placing her open hand under the slate, and so pressing it up against the lower side of the table, her other hand in full sight, and a small bit of pencil on the slate, — all in full daylight, and I sitting by her side. Sometimes I held the slate under the table, in the same way, she touching the end which projected out, so that both her hands were in my sight, yet I heard the pencil move over the slate, and the messages came all the same as when she held it, yet not so forcibly or rapidly.

My uncle, Calvin Stebbins, of Wilbraham, Mass., who passed away several years since, had his name given and characteristic messages written out on the slate. One of these was: "He thought, when on earth, that spirits went but did not come again." I did not know his views, but supposed him to have been a spiritualist, knowing he had paid some attention to the subject. The next week I saw his widow, in Detroit, who said that he was not convinced.



of spirit-intercourse, but had a firm faith in immortality. She had never been in Chicago, he had never seen the west, she spends most of her time in New England, and the message touching his views *was correct, yet contrary to my thought and expectation*. How could my mind have influenced it? One of these written messages was strikingly characteristic, full of the vigor and clearness of my departed kinsman: "I find no hell or baby's skulls, as we used to talk of. I find over here common sense and justice. Each man makes his own destiny. God has not destined any one to heaven or hell. Ah! Giles, the abyss is bridged, and we are fortifying the arches under the bridge, daily, daily."

Mrs. Murdock, then Mrs. Blair, years ago, painted (blind-folded) a flower-piece for a friend of mine in this State, each flower typical of a member of his family, here or in the higher life. One pale rose, with a broken stem, she said, was for a grandson in Kansas, who was then ill, and would soon pass away. They supposed the child to be well, but heard, the next week, of his death soon after the pale rose was painted by this susceptible medium.

A highly intelligent woman, of Quaker birth, near this city, whom I know well, told me how she heard raps under her pillow years ago, — three soft and distinctly different sounds. She woke her husband, both heard them, and she said, "My grandchildren are sick, and I fear are dying." Three nights they both heard these raps, and then came a letter telling of the sudden death of the three grandchildren the night and hour they were first heard. After this they ceased.

I extract from a letter in *The Banner of Light*, from Hon. R. S. McCormick, of Franklin, Pa., giving his report of a visit to Mrs. Mary Andrews, at Cascade, near Moravia, N. Y.:



"The *séance* was held in the morning, with five or more persons besides Mrs. Andrews (the medium), and conducted in the usual way. A dark *séance* preceded the light one, during which a voice near me, purporting to be my mother, said, 'Robert, when you return home, go and see Jane as soon as you can, and comfort her *in her dark hours of solitude and gloom.*' Jane Kerr, my only sister, resides in Pittsburgh, Pa., and is the widow of the late Colonel James K. Kerr, brother of Speaker Kerr, deceased, of the House of Representatives at Washington. My home is in Franklin, more than a hundred miles from Pittsburgh, and both places more than three hundred miles from Cascade. I went alone to Cascade, and there was no one there residing near us. I attended another *séance* the next morning, beginning at about nine A. M. In the dark room a voice, purporting to be my brother, who passed to spirit-life twelve years ago, said: 'Robert, Mr. Kerr has opened the door, and is weighing his investigations in the great ocean of eternity.' The nine P. M. train brought a message: 'Franklin, Pa., February 25, 1876. Colonel Kerr died to-day. Funeral at two P. M., Monday.' Next morning, before leaving for Pittsburgh, I attended another *séance*, asked the time that Mr. Kerr expired, but had no response. Immediately before going to the cars (which stop near the door), Mrs. Andrews said to me, 'I think you will find that Mr. Kerr passed away between three and four A. M.' Arriving at his home, I found he died at twenty minutes to four A. M.

Will those who speak so lightly of spirit-communications explain, or account for, this information I received in central New York? On the day before Colonel Kerr's death I was told it would occur before my return home, on the next morning that it had transpired, and through Mrs. Andrews, the time of day it took place."

In August, 1878, on a lovely Sunday afternoon, I was at Onset Bay, at the cottage of Dr. H. H. Brigham, of Fitchburg, Mass. The camp-meeting services of the day were over, and we were looking out on the blue water and the green islands, enjoying the scenery, and inspired by the sweet, clear sea-air. He and his intelligent wife told me of one of their early experiences — such as compelled them to be Spiritualists, if they would be true to themselves, as they well said. This occurred at their Fitchburg home twenty-eight years ago, while they were not believers, but investigators. Mrs. M. A. Billings (the medium), her husband, Dr. Brigham and wife, had just closed a *séance*, and were sitting away from the table, which moved, with no



one touching it, in a way that seemed to indicate that there was something more for them, in addition to messages already received by raps and moving of the table. He sat nearest the table, but did not touch it. All the rest were six feet from it, and with no touch of any person, raps came on it, and the message was spelled out by alphabet, and written down: "I died Saturday night, and my body has been carried through this place to-day for interment at Mount Auburn to-morrow. ELIZA LISCOMB."

Mrs. Liscomb resided at Brattleboro, some fifty miles away, and they supposed her to be well. Dr. B. asked, in surprise, "You are not dead?" and the answer came, in the same way: "No; I have passed through the beautiful change you call death, and little understand, and am more alive than ever." This was Monday night, and they wrote Mr. Liscomb the next morning, and learned that his wife passed away Saturday night, and her body was sent through Fitchburg on the cars Monday, for burial near Boston, at Mount Auburn Cemetery. Only these four were in the room when this message came, and had no outward means of knowing anything about it, yet it was true, and its minute veracity is evidence that it did come, as it purported, from their valued friend.

Well may Alfred R. Wallace say, in London, of spirit-manifestation:

"It demonstrates mind without brain, and intelligence disconnected from a material body. . . . It furnishes the *proof* of a future life which so many crave, and for want of which so many live and die in anxious doubt, so many in positive disbelief."

Of course we are to investigate with open and receptive minds, yet with thoughtful care, and with due use of reason and conscience. We are to "try the spirits," as of old, and to judge for ourselves. There is, no doubt, much of the life beyond that we cannot see or comprehend. The



surety of soul and senses that such a life *is*, the glimpses we get of it, the precious tests and messages that come to feed the hunger of the heart, are enough. Evidence that the future life is a grand and solid and lasting truth, and that spirits can and do pass from one world to the other, we need, *and we have it*.

I have found mental, vocal, or written questions answered with equal readiness. I once occupied fifteen minutes in a circle of six or eight persons, asking mental questions and getting ready and correct answers, by raps and the motions of a light stand, while the medium and all others present were saying that the raps and motions came without any meaning or system. I knew the meaning, as did the invisible intelligence present, but they did not. *Did they read my mind?*

In De Ruyter, Madison County, N. Y., I was shown a letter from E. W. Primm, of Belleville, Ill., to Julius Hill, a man of character and integrity. Mr. Primm writes that he had a communication through a medium, from one George W. Knowlton, of De Ruyter, and none of them had ever heard of the man or the town. Soon after, he saw Mr. Hill's name in the *Religio-Philosophical Journal* as a subscriber, and wrote to learn of Knowlton. Mr. Hill knew and described him and wrote for a copy of the communication, which came, and which an intelligent neighbor, not a spiritualist, thought very like Knowlton, in ideas and style.

In my presence, last autumn, in a public meeting at Brown's Hall, Georgetown, Madison County, N. Y., S. P. Hoag, of East Homer, — a man of well-known integrity and intelligence, of Quaker descent, not a professional medium, but giving his experiences reluctantly and for the common good, — stood on the platform, and, pointing to a man in the audience, said, "I see beside you a soldier mortally wounded and standing near you;" describing the



person and the wound. The man rose and said, "I am a stranger here, no one knows me. I am from Pennsylvania. My brother was shot in that way by my side in a battle." Was this "unconscious cerebration," or "mental prepossession?" or what other nonsense can so-called science trump up to expose its own folly to the future?

By what psychometric or clairvoyant power, or by what message from the spirit-world, could D. D. Home reveal the inner life of a stranger? We are told how he was once at a party in London, when he heard one gentleman say to another, "There's that humbug Home." The celebrated medium glanced at him, perfect stranger as he was, and instantly had presented to him an extraordinary scene from the man's past life. Turning to him, Home spoke words to this effect: "Sir, in the year 1849, on the 4th of June, you were at a small town in Sussex, the name of which I need not mention. You there got into a quarrel with a young man whom you thought paid too much attention to ——"

Here the stranger turned pale, seized Home by the arm, dragged him away to a distant part of the room, and said, "For God's sake, not another word! I see you have the power that is claimed for you. I ask your pardon." The stranger subsequently became one of his best friends.

The Swiss writer, Zschokke, tells of his own like power; and Schopenhauer, an eminent German *savant* and philosopher, gives an instance of a like gift in his life. In our country, E. V. Wilson has startled many a stranger and convinced many a materialist, by revelations of their most secret experiences.

At Lake Pleasant, Mass., on a Saturday in August, 1877, I met J. F. Baxter—then residing near Boston, and never a resident in the West—for the first time and only for a moment. The next day we were both on the platform before an audience of over two thousand people, and he described



the venerable figure, the Quaker dress, the broad-brimmed white hat, and the cane of my revered friend, Richard Glazier, of Ann Arbor, Michgian. He gave too, and by this I recognized the person, his leading traits, his earnest interest in freedom and progress, his inflexible will and royal integrity, and told, *what I knew nothing of but learned to be true afterward*, of his efforts to release an alleged criminal some forty years ago, his fruitless appeal to Gov. Barry of Michigan, and the criminal's escape. His name and residence too were given, and on that and the following days a score of tests, equally remarkable, were given to me and to others.

In 1878, Mr. Slade was in Melbourne, Australia, and his *seances* and tests excited profound interest. The *Melbourne Argus* said :

"A gentleman in Sidney called on Dr. Slade, and took with him a compass. Placing it on the table, he requested the doctor to put his hand on it, but, contrary to his expectations, the needle moved not. They then joined hands, and the doctor putting one hand to the needle, covering his visitor's hands with his other one, was astonished himself to see the needle deflected more than sixty degrees. The day following I was up again to see him, and he told me of this, bearing out exactly what my friend the scientist had said, and turning round to his side-table, he took a small compass from it, and placing it between us, joined hands with me and said, 'This is the way we did it,' but to his surprise the needle did not move. 'Why,' said he, 'that is curious, it moved yesterday, but perhaps the spirits want you to do it.' I disengaged my hand from his, and held it towards the needle, and it immediately followed my finger whichever side I put it. He then pushed the compass far from us, to the extreme edge of the table, and we sat away, but in full view of it. 'Now,' said Dr. Slade, 'will the spirits please revolve the needle, if we wish it?' Three raps answered him, and the needle, with no one near it, turned round several times. Perhaps scientific men will explain this, but before they attempt it, let them take their own compasses, and the doctor will, I doubt not, be only too happy to convince them."

At a *seance* by Mr. Slade, at the home of A. Aksakof,—a Counselor of the Czar of Russia, and an Imperial official of the great St. Petersburg University,—two pocket compasses were placed on the table, side by side and in



sight of the select and eminent company present. The request was made that the needle of one should turn while that of the other remained stationary, which was done in a way indicating power and intelligence, and destroying the theory of a concealed magnet. This reminds me of a device of Prof. Hare of New York, who, some twenty-five years ago, arranged cords and pulleys in such a manner as to establish a connection between the pressure exerted by the medium's hand at one end of a table, and the revolving finger of a dial-plate at the other end, *turned away from the medium's sight*. On the circumference of that plate, like the figures on a clock-face, were the letters of the alphabet, and messages were spelled out easily and rapidly by the finger turning to the letters and so making up words and sentences, without the medium's external knowledge, which were recorded by a scribe sitting by.

In his "Spirit Identity," a London book, M. A. (Oxon), an English gentleman of scholarly repute, gives his experience at a *seance*, at the home of his friend Dr. Stanhope T. Speer, Douglas House, Alexander Road, London; the medium a gentleman in private life, not a professional or public medium. After raps, moving of a table, carrying of small solid objects from one room to another, with no contact of hands, and large spirit-lights, he tells how, on May 22, 1873, this medium held the following conversation with spirits. He (Oxon) writing the questions, and the answers coming by what Dr. Carpenter would call "unconscious cerebration governing the motions of the hand:"—

*Question.* "Can you read?"

"No, friend, I cannot, but Zachary Gray can, and R——. I am not able to materialize myself, or to command the elements."

*Q.* "Are either of those spirits here?"

"I will bring one by and by. I will send ——. R—— is here."



Q. "I am told you can read. Is that so? Can you read a book?"

(Spirit handwriting changed.) "Yes friend; with difficulty."

Q. "Will you write for me the last line of the first book of the *Æneid*?"

"Wait. — '*Omnibus errantem terris, et fluctibus aetas.*'"

Q. "Right. But I might have known it. Can you go to the bookcase, take the last book but one on the second shelf, and read me the last paragraph of the ninety-fourth page? I have not seen it, and do not know its name."

"I will curtly prove, by a short historical narrative, that popery is a novelty, and had gradually arisen and grown up since the primitive and pure times of Christianity, not only since the apostolic age, but even since the lamentable union of kirk and state by Constantine.'"

(The book, on examination, proved to be a queer one, called *Roger's Antipopopriestian*. The extract was accurate, but the word "narrative" substituted for "account.")

Q. "How came you to pitch upon so appropriate a sentence?"

"I know not, my friend. It was a coincidence. The word was changed by error. I knew it when it was done, but would not change."

Q. "How do you read? You wrote more slowly, and by fits and starts."

"I wrote what I remembered, and then I went for more. It is a special effort to read, and useful only as a test. We can only read when conditions are very good. We will read once again, and write, and then impress you with the book:— '*Pope is the last great writer of that school of poetry, the poetry of the intellect, or rather of the intellect mingled with the fancy.*'"

"This is truly written. Go and take the eleventh book on the same shelf. [I took the book, called *Poetry, Romance,*



*and Rhetoric.*] It will open at the page for you. Take it and read, and recognize our power, and the permission which the great and good God gives us, to show you of our power over matter. To Him be glory. Amen."

(The book opened at page 145, and there was the quotation. I had not seen the book, and had no idea of its contents.)

These are strong proofs of spirit-identity, messages, and intelligence free from the mind of the medium, or of any one. Here, as in thousands of cases, the intelligence claims to be a spirit. Are all these cases, where such claim is made, fraud or self-delusion? As for the "unconscious cerebration" notion of Dr. Carpenter it is simply absurd, and inadequate. Far apart, in space and time, have these tests been given, and over oceans and continents are found the spiritual power and personal spirit-intelligence which can give them.

In broad daylight, in an uncarpeted upper chamber of a private house, I once saw a young man sit quietly by a heavy table, touching it with his finger tips. Four strong men tried in vain to hold it motionless, but were drawn along the floor, as it moved away, until their firm grasp tore out one of its legs. I felt their pulses in rapid motion, and they were flushed and perspiring freely. I felt the young man's pulse in quiet motion, and laid my hand on his arm and forehead to feel the skin cool and natural. This was invisible power, with no special intelligence. I once sat down by the window of J. V. Mansfield's room on Sixth Avenue, New York, at noon, he being thirty feet away, wrote a letter to a friend as though he were still in the body, folded and sealed it, called Mansfield who came and sat down before me, laid his left fingers over the letter (in blank envelope), took paper and pencil and rapidly filled a sheet, which he pushed across the table to me. It was a clear and consecutive answer to mine, signed by my



friend's name, each point and question answered in due order, and with allusions to distant persons, events, and plans, not known to him, not in my mind consciously, and not all known to me. Here was power and personal intelligence. I have sat across the table from Henry Slade, in daylight, in his New York office, cleaned a double slate, put in the little bit of pencil, closed the slate and laid it on the table with my hand on it. He put one hand on the end nearest him, his other hand all the time in full sight on the table, and as we sat quietly talking or listening, the scratch of the pencil was heard; when it ceased, I took the slate at once into my own hand and into another room alone, opened it and found the joined insides of both slates full of writing, with names and incidents in the distance alluded to, and good will of friends in the life beyond expressed. At Moravia, at Mr. Keeler's, with Mrs. Mary Andrews as the medium, I had my name spoken in the air before me in fifteen minutes after I reached the house from the cars, a perfect stranger, and my name purposely concealed. At the same place, in the light, I saw the brother of my wife, and heard his voice as he spoke his father's name and mine. I asked a lady next me, a stranger, to describe him, and she clearly described the face that I saw, so that it was not my imagination. More than twenty years of careful investigation have given me many such experiences, and a few frauds among them, readily detected. Whether the tricky spirits were in the body or out of the body, I could not always tell. In the light of such prolonged investigation the flippant worthlessness of verdicts and opinions given by persons, after slight and shallow examination, is clear enough. It needs far more patient experience to sift out the pretense, and to know the reality, *and prize it*.

I had known for twenty years an English lady, residing in an interior town in this State, a woman of eminent intel-



ligence, clear judgment, large ability, and eminent religious integrity, and with excellent health of body to an advanced age. Her son, a young man at this time, and herself, were the only occupants of their house, and both were quietly asleep at midnight, in 1847, or before the "Rochester rappings." She was awakened by footsteps, as of some one coming up stairs, and then came three strong and distinct raps on her door, repeated three times at brief intervals; and raps also on her bedstead and in other parts of her room in the air. She could not solve the matter, but thought it was her son, yet was not satisfied. At the same time three raps came on his door, and he rose and dressed, went to her room and sat by her bedside the rest of the night, talking of these strange occurrences. He feared it was ominous of evil, perhaps death, to her, and she had some shade of a like feeling in regard to him, but her strong mind lost no balance thereby. Some months after, a member of the family went to England and visited the home of her sister, who had died not long before. Her daughter says, "I want to tell you the strange thing that took place at mother's death;" and then told how that mother had talked of her sister in America a great deal, and had expressed a deep desire to see her once more and then depart in peace. As her end approached, she lay insensible and so near lifeless, to appearance, that they all had doubts, as they sat around her, of her ever again opening her eyes or recognizing any one. This lasted nearly two hours, when she opened her eyes, rose, and sat up in her bed, and said in clear strong voice, "I have been to America and seen my sister. I rapped, and rapped, and rapped, but I could not make her hear." She then lay back on her pillow, and said, "Now I am through," closed her eyes, and was gone in a moment. *It was found that this was at the very day and hour when these raps were heard by that sister in Amer-*



ica, and by her son. Her spirit, almost released from its dying body, must have found its way to the distant home of this beloved sister, and made the effort to have her presence realized.

The following article will explain itself, and add to the weight of evidence.

“REMARKABLE PSYCHOLOGICAL EXPERIENCE OF A MICHIGAN PIONEER  
AND RAILROAD BUILDER.

*Editor Detroit Daily Post:* The following remarkable narrative of a wonderful experience, I noted down carefully when it was related to me by Henry Willis of Battle Creek, whom I have known for years, a man of frank integrity, uncommon energy in business, clear and vigorous intellect, practical sagacity, firm and strong nerve, and fine physical health. He came from Pennsylvania to oversee the building of the Michigan Central Railroad, under State authority, from Detroit to Ypsilanti, has been well known in this region since, enjoys good health at seventy years of age, as a result of his Quaker temperance, and has as the result of his energy and industry a fair competence, which might have been much larger had not his hospitality and public spirit been generous and active.

The reference to former well-known residents of this city, some still here, makes this narrative of additional interest. M. W. Baldwin was the first locomotive builder in America, and gave name to the great locomotive works of Baldwin & Co., in Philadelphia. He was an intimate friend of Mr. Willis all his life, connected with him in business and on cordial and familiar terms. I give the words of Henry Willis as given to me at his house by himself. He has seldom told this strange story, and could only be induced to allow its publicity as a possible help to psychological and spiritual research and knowledge. He said:

‘In July, 1838, M. W. Baldwin, of Philadelphia, Pa., came with me to Detroit, intending to start a branch locomotive building shop on Cass Wharf, or river front. We remained near three weeks in Detroit together. I was at that time engaged to build a railroad from Kalamazoo to Allegan, of which Sydney Ketchum, of Marshall, was president. I think it was on a Thursday morning I left my friend Baldwin for Allegan; he was to leave on a steamboat at 10 o’clock of the same day for his home. As I passed through Marshall on Friday, Ketchum requested me to go to Sandusky, Ohio, and purchase provisions for our railroad men, as there were none to be had on our route, the country being new. I came on and stopped at Battle Creek to visit. On Saturday and Sunday I became very uneasy. I was frequently asked if I was unwell. On Monday morning I went East with some friends in their carriage, and on Tuesday attended a Quaker



quarterly meeting at Richard Glazier's, near Ann Arbor. I was asked by many if I was unwell. My mind was much depressed, but I bore up and endeavored to be cheerful, and after meeting, left for Sandusky in company with friends living near Adrian. We spent that night at Jacob Walton's, and still I was uneasy, and could not imagine the cause. At Tecumseh I stopped to take the stage and paid my fare to Sandusky. The stage drove up within fifteen or twenty feet of the door of the hotel. I handed the driver my carpet-bag, three passengers were inside, and as I put my foot on the step to get in, I felt a heavy blow on the back of my neck, and the words "go to Detroit" were as audibly, but inwardly, heard as I ever heard anything. I turned to see who struck me: no one except the driver and passengers, all before me, was nearer than the hotel, twenty feet off. I stood astonished, and passengers and driver shouted, "Why don't you get aboard?" I said, "Driver, hand me my bag." I took it, went to the hotel and asked the landlord who it was that struck me on the back of my neck. "No one was nearer you than I, standing here in the door; I saw you," said he, "give a bound as you put your foot on the step, but no one struck you I know, for I was looking directly at you. What is the matter?" he asked. "I must go to Detroit," I said, "and cannot imagine why or for what; I have no business there." The Chicago stage drove up in a moment or two. I mounted the seat with the driver, handed him fifty cents to drive his route as fast as he could. I repeated it with the next driver. When we drove into the upper end of Main Street at Ypsilanti, I told him to go directly to the railroad, not to stop at the stage office, and I would make it all right with Hawkins, the stage man. I felt as though I wanted to fly, so anxious was I to reach the station. As we turned out of Main Street I saw an engine on the track. The engineer said to the fireman, as I afterward learned, "Let us go; we can't find Willis." The fireman looked around, saw the stage, and said, "Stop; Willis must be in that stage." He jumped down, ran, and met us three hundred feet off. I knew him and said, "Why, Jack, what on earth is the matter?" and he answered, "Baldwin fell down sick in the hotel two or three hours after you left last Thursday. His great wish has been to have you with him. We have been out for days to try and find you. This morning when we left it was doubtful if he lived till night." We went to Detroit as fast as the engine could go. I ran to the hotel where the Russell House now stands, and as I reached the head of the stairs, the landlord and wife, Mr. and Mrs. Wales, Dr. Hurd, and five or six of the servants, were at the door. Dr. Hurd said, "He is gone." I pushed into the room, threw off my coat, and applied my hands over his head and down the sides of his face and neck as vigorously as I could for some five or six minutes, when he spoke: "Henry, where have you been? where have I been? Oh, how much I have wanted you with me!" Dr. Hurd said, "Well, if that is not bringing a man to life, what will?" This action of mine, like magnetizing, I can not account for. I never did it before or ever saw it done. He was in a trance or spasm,



but not dead. Dr. Hurd told me his symptoms were those of a dying man. I remained seven weeks with him, never sleeping in all that time on a bed, except about four or five hours in Lewis Cass, Jr.'s room, when C. C. Trowbridge and August Porter relieved me one night. I took him home on a cot to his family in Philadelphia, he not having been able to sit up for some eight or nine weeks. I think it was in 1844 or 1845 I was at work in my nursery of fruit trees, at Battle Creek, with my mind then, as it often had been, on this strange, and to me, unaccountable matter; how I was some sixty miles from Detroit, going directly away to the South, and on important business, and why I should have changed my course, and a voice said to me, "The spirit of Baldwin's father was after you to go and save his son and take him to his family." Down to this time I had never told a living being about this singular affair, not even Baldwin himself. From the moment that I was thus notified in my nursery why I went to Detroit I ceased to wonder, and was, and still am, convinced that there was an invisible power that followed me from the time I arrived at Battle Creek until I took Baldwin to his home. Spiritualism was not thought of at that time. I had never before been so singularly uneasy in my mind. The instant I took my carpet-bag from the driver at Tecumseh, I felt a relief, but was exceedingly anxious to proceed to Detroit. We arrived at Ypsilanti two or three hours before the time for the cars to leave for Detroit, hence the strangeness of my anxiety to get to the railroad, since I knew nothing of an engine being in waiting for me, nor did I think of an engine until we turned from Main street and saw it some eighty rods off. It is impossible for me to describe my feelings during four days and nights prior to my yielding to go to Detroit, nor did I even think of Baldwin, except to suppose he was on his way home. The instant I gave up to go I felt great relief, but was very anxious to be off as fast as possible.'

Any comment on these remarkable facts would be superfluous. They give, surely, abundant food for thought.

DETROIT, Mich., April, 1877.

G. B. STEBBINS."

In 1878, Hudson Tuttle and myself were engaged in selecting and compiling for publication the writings left by our friend, Selden J. Finney, of California. Mr. Tuttle wrote a letter to Finney, and sent it to J. V. Mansfield, in New York. I copy his statement of the case:

"After writing the letter I folded the sheet and pasted two folds of paper over it. I then cut notches in a card, and laying this card on the folds made dots in each notch, scarcely visible, and such as no one would notice, so that, if the folds were unfastened and again brought together it would be impossible to bring the dots into their former position so that the notches would correspond. I put this in a gray envelope, which I secured in like manner, and made dots at the notches. This I enclosed in my letter to



Mr. M., unaddressed, and with no clue to its contents. I will here say that when it was returned I examined it, with several friends, and all pronounced that the letter sent (in the blank envelope) had not been tampered with, or opened. Dots, pasted wrappers, and all was intact, and no one could read the contents.

The letter thus sent (and returned) read as follows:

‘BERLIN HEIGHTS, OHIO, Dec. 29, 1878.

S. J. FINNEY: Dear Brother. Will you confer the great favor on me of going to J. V. Mansfield, and answering, through him, the following questions:

Are you satisfied with the manner in which Mr. Stebbins and myself have edited your MSS.?

Have you any suggestions to make?

What will be the outcome of the present great spiritual movement?

Truly thine, HUDSON TUTTLE.”

To this the following answer was returned (in same envelope with the unopened letter above given):

“DEAR BROTHER TUTTLE:

Yours of December 29, is before me, for which accept thanks. Seldom a day passes but I am with you some portion of the day. I have not been unmindful of your labors, or those of Brother Stebbins, in elucidating matters so near to my soul. The course pursued by you both meets my entire approval, not only in that particular, but the course you have pursued in matters . . . . generally. . . . Go forward, my brother, fearing nothing while you have that interior evidence that your labors are approved. . . .

My motto while on earth, and now is: That any system of theology that shrinks from investigation openly declares its own error.

Be kind enough, dear brother, to send words of cheer to my dear sorrowing ones at Pescadero. Tell them Selden lives and loves them dearly.

Here comes Aggie, saying: ‘Say to brother and sister—Love, love, love!’

Touching the great Spiritual Movement throughout the world, I am sure it will override all other isms of the day, and within the next hundred years become universal throughout the whole world. Then, and not till then, will the millennium come on the earth. S. J. FINNEY.”

The letter and answer tells its own story, and the presence of Aggie Tuttle, an affectionate sister of Hudson Tuttle, is manifested in a characteristic manner.

A letter was once sent to Mr. Mansfield, from a third person, unknown to the one that carried the letter, and the



answer, in a strange language, and in unknown characters, on being taken back to the unknown writer, proved to be a message in Chinese, in response to a letter to his father who passed away twenty years ago from China. Mr. Ar Showe, of New York, the writer, then went to Mansfield's rooms with witnesses, and carried another sealed letter in Chinese, which was answered in the same language in ten minutes, by Mr. Mansfield, who sat constantly in the presence of all the witnesses, the answer giving family names and intelligence. "Unconscious cerebration" and "mental prepossession" must be apt Chinese scholars and writers!

During my work with Mr. Tuttle, in editing the writings of Mr. Finney, a letter came from Tuttle telling me of a spirit-message, through himself, from Finney. About a month after, I then being in Washington, D. C., I called on a lady friend, (a medium in private, known as such only to a few of her intimates, but having her own daily experiences), who soon said, "I feel the presence and influence of a new spirit. It is delicate, refined, and yet strong, exalted, and wise. He comes to you." She then gave me the same message, in substance, but not in words, that I had received from Mr. Tuttle, and I was told that it had been given to my friend on Lake Erie, who was writing and compiling with me. Then she gave me the name of S. J. Finney, whom she had never seen, hardly knew of, and of whom I was not thinking when this began. Her good sense and excellence are unquestioned. She was fully conscious, and I had unexpected and unsought confirmation of the message from the distant North. She had not met Mr. Tuttle, and did not know of our joint work.

In the early days of Methodism, there was a rich vein of spiritual truth and insight that gave light and vital power to that movement. Dr. Adam Clarke, the author of one of the best of the older Bible Commentaries, said:



"I believe there is a supernatural and a spiritual world in which human spirits, both good and bad, live in a state of consciousness.

I believe there is an invisible world, in which various orders of spirits live and act.

I believe that any of these spirits may, according to the order of God, in the laws of their place of residence, have intercourse with this world and become visible to mortals.

I believe there is a possibility to evoke, and have intercourse with spirits, and to employ in a certain limited way, their power and influence."

John Wesley, the great pioneer and apostle of Methodism, whose praise is in all the churches, tells of one Elizabeth Hobson, a pious and worthy young woman whom he knew well and esteemed highly, who told him :

"From my childhood, when any of our neighbors died, whether men, women, or children, I used to see them. I was not at all frightened, it was so common. Indeed, many times I did not know they were dead. I saw many of them both by day and by night. Those who came in the dark, brought light with them. I observed all little children, and many grown persons, had a bright and glorious light around them; but many had a dismal gloomy light, and a dusk cloud over them. When I told my uncle this, he did not seem at all surprised."

In a note Mr. Wesley says :

"It appears highly probable that he (the uncle with whom she lived) was himself experimentally acquainted with these things."

After relating numerous like experiences, of this young woman and others, he says :

"What pretence have I to deny well-attested facts because I cannot comprehend them? It is true most of the men of learning in Europe have given up all accounts of apparitions as mere old wives' fables. I am sorry for it, and I willingly take this opportunity of entering my solemn protest against this violent compliment which so many that believe the Bible pay to those who do not believe it. I owe them no such service. They well know (whether Christians know it or not) that the giving up these apparitions is, in effect, giving up the Bible; and they know, on the other hand, that if but one account of the intercourse of men with separate spirits is admitted, their whole castle in the air (Deism, Atheism, and Materialism) falls to the ground. . . . One of the capital objections to all these accounts, which I have known urged over and over, is this: 'Did you ever see an apparition yourself?' No: nor did I ever see a murder, yet I believe there is such a thing, . . . yet the testimony of unexceptionable witnesses fully convinces me both of the one and the other. . . . With my latest breath



will I bear my testimony against giving up to infidels one of the greatest proofs of the invisible world. I mean that of apparitions, confirmed by the testimony of all ages."

These worthy and gifted pioneers were not far from the spiritualism of to-day, which many of their professed followers not only fail to understand, but pitifully misrepresent. To such we would commend the vulgar attack on early Methodism of Hazlitt, a noted English scholar, who wrote in *The Round Table*, in 1817, and whose poor words are in the *English Classics*:

"The principles of Methodism are nearly allied to hypocrisy, and almost unavoidably slide into it. They may be considered as a collection of religious invalids; the refuse of all that is weak and unsound in body and mind. Methodism may be defined to be religion with its slobbering bib and go-eart. It is a bastard kind of Popery, stripped of its painted pomp and outward ornaments, and reduced to a state of pauperism. . . . It does not impose any tax upon the understanding. Its essence is to be unintelligible. It is *carte blanche* for ignorance and folly. . . . One of its favorite places of worship combines the noise and turbulence of a drunken brawl at an ale-house with the indecencies of a bagnio. . . . They . . . revel in a sea of boundless nonsense."

The words of Whittier well apply here:

"Why turn  
These pages of intolerance over?  
That in their spirit dark and stern,  
Ye haply may your own discover."

But light spreads and truth gains, and there are witnesses, even in the pulpits, to the reality of angel visitants, natural and not miraculous. Dr. H. W. Thomas, an eminent Methodist clergyman in Chicago, has the rare courage to speak his own opinions. In a sermon he said:

"To me this doctrine of the spirit-life, the immanence and presence of helping and guiding spirits, is a comforting thought. It brings me into the presence of the innumerable host that people the spirit-land. It gives me a consciousness of the great fact of immortality. It gives me a sweet consciousness that my friends live on the other shore, and that, to me, they will come as ministering angels in the dying-hour, to receive the spirit, weakened and pale, and bear it to the love and the life above."

In reply to the assertion that angelic ministry and help



in the affairs of this world cannot be, because so many do not know it, he well says :

“The earth turned on its axis and swept round the sun on its orbit for thousands of years, and man knew nothing of it.”

There is no end to the testimony of many witnesses ample to fill many great volumes, and there must be a limit to the selection, yet the following is worthy of attention. Rev. Joseph Cook, a widely known lecturer and preacher, is not a believer in spirit manifestations, seems not to understand their significance or the real character and power of the spiritual movement, but has the courage to investigate facts and the honor to report them fairly. At the Old South Church, Boston, March 15, 1880, he gave the closing lecture of his winter's course, on Spiritual Phenomena, and after some preliminary words on another subject said [see *Banner of Light*] :

“No one knows how shy I have all my life been of quacks; but of all quacks, the theological quack, the quack who stands between man and his fear of heaven and hell, has had the bulk of my loathing. In the library of Mr. Epes Sargent, last Saturday, I consented to meet a psychic (a medium). I took with me my family physician and my wife and a friend of hers, a lady who herself had performed psychic experiments for Mrs. Stowe, and that lady's husband. Of the nine persons present, five were unbelievers.

1. Five strong gas jets, four in a chandelier over the table and one in a central position on the table, were burning all the while in the library where the experiments took place.

2. At no time were the slates taken from the sight of any one of the nine persons who watched them. The writing was not produced, as was Slade's in London and at Leipzig, on slates held under a table.

3. The utmost care was taken by all the observers to see that the slates were perfectly clean just before they were closed.

4. During the first experiment, nine persons clasped each one hand or two, over and under the two slates. The psychic's hands were among the others, and he certainly did not remove his hands from this position while the sound of the writing was heard. . . .

[COPY.]

*Report of the Observers of the Sargent Experiments in Psychography.*

At the house of Epes Sargent, on the evening of Saturday, March 13th, the undersigned saw two clean slates placed face to face with a bit of slate-



pencil between them. We all held our hands clasped around the edges of the two slates. Mr. Watkins's (the medium's) hands also clasped the slates. In this position we all distinctly heard the pencil moving, and on opening the slates found an intelligent message in a strong masculine hand, in answer to a question asked by one of the company.

Afterwards two slates were clamped together with strong brass fixtures and held at arm's length by Mr. Cook, while the rest of the company and the psychic had their hands in full view on the table. After a moment of waiting the slates were opened, and a message in a feminine hand was found on one of the inner surfaces. There were five lighted gas-burners in the room at the time.

We cannot apply to these facts any theory of fraud, and we do not see how the writing can be explained unless matter, in the slate-pencil, was moved without contact.

F. E. BUNDY, M.D.

EPES SARGENT.

JOHN C. KINNEY.

HENRY G. WHITE

JOSEPH COOK.

Boston, March 13th, 1880.

[The original of this report is in Mr. Cook's possession.]”

Sometimes scientific men come to the very verge of a rational solution of such facts as these, and then fail to go on, but turn back into uncertain paths. In New York, in 1873, Agassiz gave eight lectures on the “Methods of Creation,” and spoke, in the last lecture, of some interesting experiments of Dr. Brown-Séquard, who “has satisfied himself,” as Agassiz said, “that the subtile mechanism of the human frame — about which we know so little in its connection with mental processes — *is sometimes acted upon by a power outside of us, as familiar with that organism as we are ignorant of it.*”

This surely draws near the idea, and the demonstrated fact, of the power of intelligent personal, spiritual beings, once denizens of earthly bodies, now making the finer spiritual body their homes and instruments, to act upon “the subtile mechanism of the human frame.” Indeed this seems to be the only reasonable solution and cause of such action, yet that cause neither of these eminent



men have assigned. Agassiz has gone to that higher life, where he can pursue his studies with clearer sight and broader range, and for his distinguished friend, and others like him, we can work and wait. Time and truth will conquer at last.

Meanwhile men, in the inspiring hours of great occasions, when the spirits speak, instinctively tell of the presence of the departed. At Lexington, Mass., in April, 1875, at the Centennial Celebration of the old battle of 1775, Thomas Merriam Stetson, president of the day, said :

“And must we now and henceforth omit to greet the men of 1775? The funeral drums have long since heralded to the grave the last survivor of those venerable forms who so long attended our celebrations—but, if it is true that the dead ever revisit the scenes of their earthly grandeur, what invisible auditors throng around us to-day! *Adams and Hancock, whose veiled presences stand on this platform, are with us. They are all with us.* For, of the rewards which Heaven gives to those who strive and die for their country, we can conceive of none more magnificent than the gratitude of a nation saved for liberty. *Their Heaven to-day will be here. The dead heroes are with us in our triumphal pageant. We reverently welcome their companionship to-day.*”

Here is another remarkable experience, which I give as heard from the lips of the lady,<sup>1</sup> and condensed from her report of it in the *Sunday Times* of New Orleans. Mrs. E. L. Saxon is a woman of well-known social standing, mental ability, and personal character. Her fearless and devoted services among the sick in the dark days of yellow fever in New Orleans, her enlisting the aid and indorsement of leading men and women in Louisiana on behalf of woman-suffrage, and addressing the Constitutional Convention on that reform, are known to many, and her frank acceptance of the facts of spirit-presence shows her fidelity of soul. I quote from her article in the *Times*, and from my notes of her narration to me, both of which, as she says, are “*literally true.*” Born in Tennessee, her married life spent in Alabama and New Orleans; she was her father’s child,



like him in mind and soul as well as person, and a close spiritual sympathy existed between them. He went to Arkansas in 1857. In the spring of 1861 she was in Mobile with her husband, and he left her at the Battle House while he was absent on business a few days. The civil war had just opened, and she was anxious for her absent father and her two beloved half-brothers. They entered the Confederate army, and the father was a non-combatant, having little faith in the success of the South, yet all were strongly attached to each other. One evening after a pleasant visit with friends, she went to her room, slept from eleven until two o'clock, and then came a dream, or rather a vision, so vivid as to banish sleep, and of which she wrote down each detail, and dated her writing that night.

"I dreamed that I was with my father, who lay on an uncanopied bed, the low ceiling almost touching the bedposts. Near the head of the bed (which was in the corner) was a door, at its foot another. The fireplace was nearly opposite the bed. On the opposite side of the room, and drawn in front directly across it, was a huge bed, or couch, jet black, with square ends, stiff and upright. In the opposite corner was a bureau, and over it a white cloth. My father was dying a death of the most terrible agony, and I was utterly alone (with him) in a distress and sorrow near to frenzy. This distress, apparently, as the soul left the body, aroused me from my wretched sleep."

All this seemed so improbable that she tried to forget it, but could not. Her husband once met the brothers and learned of the father as still in Arkansas. She saw one of her brothers not long before he was killed in the battle of Chickamauga, and learned from him of his great desire to see his father, to whom he felt strongly drawn. In October, 1863, she had an intense and constant longing to see her father. Almost nightly, whether waking or sleeping she could not tell, she

"Saw a venerable head and long flowing white beard; the blue eyes, dim as dying stars before the gleam of daylight, looked into mine, and a voice,



a whisper, or loud and distinct, would fill my ears: 'Go to him; he needs you; go at once.' Again and again I have roused my daughter, crying aloud, 'Who spoke to me? Who called me?'

She had never seen her father wearing a beard or with white hair, and this strange vision turned her toward Arkansas. It was difficult to reach there amidst the perils of war, and at Memphis she decided to start for Cairo and New York, with her young son and daughter; went on to the steamboat for that purpose, but a voice ever said, "Return, return." Holding a child in her lap while its mother went to take her tea, she found the woman was going to B——, in Arkansas, where her father had lived. His name being spoken, this woman, a total stranger, cried out, "Leave this boat at once before it goes. He is here in the Irving Block; we heard to-day, sick—dying!" She found her way ashore, kindly helped by the captain of the boat, found her father, "with the white hair, the long beard, and the dim pleading eyes" of her vision, in the prison, got his release, found quarters for him, and he died in fearful agony just after daylight, none but herself with him, and she "knelt and watched beside the dead" in heart-stricken sorrow. When the day came she said:

"I rose to my feet, my eyes fell on the white cloth thrown over the mirror and the bureau in the corner. The bed-clothing had been taken away; there stood the black couch, square, upright, and huge. The bed-posts within an inch of the ceiling. The bed in the corner, the doors. '*Like a revelation, I saw the literal fulfilment of my old prophetic dream.*' That dream was the night of March 17, 1861; this was December 11, 1863. Before this I had argued that my distress of mind caused that dream. . . . My brother's desire to see our dear old father was expressed to me with a deep soul's fervor a short time before his death. Why should I not believe that his freed spirit sought that father, found him in his wretched condition, and impressed my own mind with it?"

People the invisible realm with our friends, ready to help and approach us, when it is well to do so and when we are in a mood to allow them, and in place of a mysterious and



special Providence answering prayer, the soul, strong by its desires and aspirations, attracts these spiritual beings, and help and light come with them. Thus naturally do they become the angels, or messengers, of the Lord; and thus, and by the strength that spiritual uplifting brings, is true prayer answered.

From all ranks and conditions of life; from scholars and nobles in Europe, from distant Asia and the far-off islands of the Southern ocean to the pioneers in their cabins on our western prairies and the dwellers on our Pacific coast, —

“From farthest Ind to each blue crag  
That beetles o’er our western sea,”

reaches the broad realm wherefrom we glean our proofs of spirit-presence, tested and approved by thoughtful and critical witnesses. Baboo Peary Chand Mittra, of Calcutta, tells us in his valuable little work, “Spiritual Stray Leaves,” that—

“The Rig Veda chanters did not think the soul, after death, was in a state of inactivity. Its mission was to ‘protect the good,’ to ‘turn back to the earthly life to sow righteousness and to succor it.’ It is thus evident that India was the cradle of Spiritualism — the land where a deep conviction was entertained of the immortality of the soul, of its endless progression in the spiritual world, *of its returning to earth*. . . . These early Aryan teachings clearly show the belief that spirits hold communion with mortals for the purpose of gradually spiritualizing them, and thus extending the spiritual kingdom of God. . . . The spiritual world is composed of spirits of different will-force, but their real occupation is to spiritualize those whom they can reach. Their means are not always the same. There may be external manifestations in some cases, which is an initiatory process. They work on the mind, on the sensations and emotions, that the man may sink into *serenity* — the first psychic stage. In the midst of the work of spirits we pass from sympathy to somnambulism, from somnambulism to clairvoyance, from clairvoyance to *nirvana*. In this way mediums are developed and communication between men and spirits is established. We sometimes know a great deal from the exercise of our own spiritual power. But we feel the influence of the spirits on our body and on our mind, and thus recognize them. We hear their words and we find that they are working on our will-power, that it may be entirely the power of the soul. What I



have stated is from actual spiritual experience. For the last sixteen years I have been associated with spirits who are not away from me for a moment, and I am not only spiritualized by them, but I am talking with them as I talk with those in the flesh. My debt of gratitude to God is endless for vouchsafing me this light, and I am anxious that Spiritualism should be solemnly thought of. Many points may not be clear, but let us endeavor to gain light in a fraternal spirit. Nothing delights me so much as the teaching of the Aryan philosophy, that God is in the soul as its internal light, and that true theosophy is to be in the soul-state, that being illumined by that light we may make an existence a bright one, here and hereafter. . . . The light within, if seen internally, is our guide, and leads us to endless love and wisdom. . . . It is not the creed, but the spiritual practice, the life of purity, the life of self-abnegation, and the life of unselfish love that develops the soul in which we have Divine reflection."

It is interesting and noteworthy that this accomplished Hindoo, almost the first to interpret to Europe and America the religious ideas of his Aryan ancestry, should find in them the germs of modern Spiritualism, and should so frankly, and with such simple and fearless sincerity, tell of his own mediumistic experiences.

How pitiful the talk we hear, how shallow the learned ignorance of grave books that we read, treating all these facts and ideas as "survivals of savage thought." In the childhood of man savage thought was but the instinctive germ reaching toward the light. This modern thought, in the same line, is that germ growing to new beauty and reaching toward the flower and fruitage of a riper spiritual age to come. Johnson, in his *Rasselas*, makes the wise Imlac say :

"That the dead are seen no more, I will not undertake to maintain against the concurrent testimony of all ages and nations. There is no people, rude or unlearned, among whom apparitions of the dead are not related and believed. This opinion, which prevails as far as human nature is diffused, could become universal only by its truth; those that never heard of one another would not have agreed in a tale which nothing but experience could make credible. That it is doubted by single cailers can very little weaken the general evidence; and some who deny it with their tongues confess it with their fears."



In lighter mood, yet with serious purpose, Byron wrote :

“I merely mean to say what Johnson said,  
That, in the course of some six thousand years,  
All nations have believed that from the dead  
A visitant at intervals appears.”

In his “ Conflict of Science and Religion,” Draper says :

“That the spirits of the dead revisit the living, has been, in all ages, in all European countries, a fixed belief, not confined to rustics, but participated in by the intelligent. If human testimony on subjects can be of any value, there is a body of evidence reaching from the remotest ages to the present time, as extensive and unimpeachable as is to be found in support of anything whatever, that these shades of the dead do return.”

In their higher forms, spirit manifestation and communion come to man in his finest and most harmonious development, and in this last and ripest of the centuries we have them as never before. The facts of modern spiritualism are the proof-positive of immortality, and they are to confound materialism, and save all that is worth saving in dogmatic theology. The impersonal ideal of living again, “In minds made better by our presence,” as George Elliot has it, is not enough. We want that and more. We crave a future *being*, vital and earnest. As Whittier says :

“Not mine the hope of Indra’s son, —  
Of slumbering in oblivion’s rest,  
Life’s myriads blending into one,  
In blank annihilation blest;  
Dust-atoms of the infinite,  
Sparks scattered from the central light,  
And winning back through mortal pain  
Their old unconsciousness again.  
No! I have FRIENDS in spirit-land.  
Not shadows in a shadowy band,  
Not *others* but *themselves* are they.”

As we think of our translated friends, we *must* and *will* feel as he did when he wrote :



‘There’s not a charm of soul or brow,  
Of all we knew and loved in thee,  
But lives in holier beauty now,  
Baptized in immortality.’

Epictetus, a Roman Pagan, said, “The universe is but one great city, full of beloved ones, divine and human, by nature endeared to each other.” Is not the freedom of the city given to these divine ones? Shall they come to us? To get gleams and glimpses through the Gates Ajar, to know through both soul and senses that our friends live, and can reveal their life to us, is a high and holy privilege, to be won if we follow the light and obey the law. How the spirit within asserts its immortality, which these facts confirm! Well said an old poet:

“We feel, through all this fleshlie dresse,  
Bright shootes of everlastingnesse.”

With the growth of man’s spiritual nature, and as the result of the inspiring facts of spirit-presence and manifestation, there comes a new sense of the naturalness of the future life. In one of her letters, Elizabeth Barrett Browning speaks of this:

“It seems to me that a nearer insight into the spiritual world has been granted to this generation, so that (by whatever process we get our conviction) we no longer deal with vague abstractions, half closed, half shadowy, in thinking of departed souls. There is now something warm and still familiar in those beloveds of ours, to whom we yearn out past the grave—not cold and ghostly as they seemed once—but human, sympathetic, with well-known faces. They are not lost utterly to us even on earth; a little farther off, and that is all.”

Her words show the depth of her own thought and her clear understanding of the tendency of the thought of her day. Surely it is well and healthful to leave the “cold and ghostly” conceptions of the past and to find that “a nearer insight into the spiritual world” gives us “something warm and still familiar” there, some sweet natural



human life, touched with the radiance of a higher state of existence.

The great German writer, Lessing, said that "the notion of future reward and punishment needs to be eliminated, that the incentive to holiness may be a perfectly pure one." To do the right for its own sake is noble indeed; and Plato well said, "The perfectly just man would continue steadfast in the love of justice, not because it is pleasant, but because it is right, and would be willing to pass for unjust while he practiced the most exact justice." There are no rewards or punishments, as man rewards and punishes in his blind way, but obedience to natural law brings good, and disobedience pain and evil, in the divine economy. These results help to train us, if we heed them, to a truer conduct, and divine elements in us lift us toward the true and the beautiful. The voice within ever says:

"It is not all of life to live,  
Nor all of death to die."

Slowly but surely we are gaining an ideal of life here and hereafter, and of the naturalness of spirit-intercourse, that shall supplant and make more perfect the prevalent conceptions in our churches, as these have put aside and made better the conceptions of ruder days. The facts of spirit-presence and the awakened interior life which they call out, is bringing a new and inspiring element into our literature. "Something rich and rare" we already see, — the dawn and promise of more. Light permeates and penetrates, and no Papal anathema, or warning of bigots, or false "pride of science," can bar its beams or change its radiance to darkness. Time and truth are faithful allies, and they always win at last.

We find the grim and ghastly fear of our mistaken education is passing away. Shakspeare gives the old dread and terror when he says:



“It is the very witching time of night  
When churchyards yawn, and hell itself breathes out  
Contagion to the world!”

In like strain he portrays the ghost, at whose sight Hamlet exclaims :

“Angels and ministers of grace defend us!”

and who declares that if they were not forbidden

“To tell the secrets of their prison-house,  
They could a tale unfold whose lightest word  
Would harrow up thy soul, freeze thy young blood,  
Make thy two eyes, like stars, start from their spheres,  
Thy knotted and combined locks to part,  
And each particular hair to stand on end  
Like quills upon the fretful porcupine.”

In place of this superstitious dread is coming the sweet and sacred feeling of the lover and husband, described by that spiritually-gifted poet Edward Arnold, of London :

“‘She is dead!’ they said to him. ‘Come away;  
Kiss her and leave her: thy love is clay.’  
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And they held their breaths, as they left the room  
With a shudder, to glance at its stillness and gloom.  
*But he who loved her too well to dread*  
*The sweet, the stately, the beautiful dead,—*  
He lit his lamp and took his key  
And turned it, — alone were he and she.”

From the eternal being of God, the next step is to the immortal life of man. The interior and abiding evidence of this is the soul's sense of immortality, the normal outlook of man's interior vision toward a life beyond, but the outward evidence, through the senses, quickens the soul to new life, as the beauty of a fine landscape awakens and intensifies the sense of beauty slumbering within. Man must know Nature and his fellow-men through his outward senses, that his powers may be called out and his life perfected. So he needs to get outward glimpses of the Im-



mortal Life, that his interior sense of immortality may gain wealth and power ; and the time has come in the progress of the race when these glimpses and visitations can be more frequent and satisfying than ever. The dear immortals have their mission of guardian care and tender affection for us, which it is pitiful blindness to ignore, and shallow folly to laugh at. A bereaved mother once told me of her grief at the loss of her child. Like Rachel of old "she mourned and refused to be comforted" until the agony of her grief, her tears in sleepless nights and through hopeless days, made her husband fear for her health and life. One morning he awoke to see her face sweetly serene, to hear her voice calm and peaceful, to see her go about her household duties cheerfully. At last he expressed his hopeful pleasure, and she said to him, "In the night, wakeful and weeping, all at once it seemed as though some unseen hands had laid our baby by my side. I felt its warmth, I was thrilled with joy as its tiny fingers touched my face, and the fragrance of its breath came to me. I held it for an hour, lying in sweet rest, and its dear presence feeding and filling my heart and soul. I knew it was not to stay, but it was so blessed to *know* that it lived and was with me. I felt I should *never lose it*, that a sense of its life and presence would last. Then, all at once, it was gone, but I had peace and hope." That "peace which passeth all understanding" is with that mother yet.

I honor and reverence the lover of truth who gives up worldly success and reputation for its sake ; but when men feel bound to ignore their finest intuitions, to silence their immortal hopes and aspirations, and stifle their natural emotions for truth's sake, I feel that they are making a needless and mistaken, as well as a painful and injurious sacrifice. I have known brave souls, under the sway of materialistic thought, longing for the light and warmth



of immortality, but saying that they had no evidence, and that truth must be followed at whatever cost, and so living on, with their hearts chilled and hungry, and yet refusing to be warmed and fed. They are victims of a poor theory. Truth calls for no such martyrdoms; for every healthful and normal faculty or desire of the soul there must be use and satisfaction, or the universe is full of injustice and fraud. The cold negations of materialism, the external and imperfect methods of inductive science, and the horrible dogmas of old theology are at fault. These are being tried and found wanting, and a Spiritual Philosophy will stand in their stead.

Science must recognize the soul of things, and the innate spiritual faculties of the human soul, to make its processes more perfect and to be the ally of natural religion, yet the destroyer of all supernaturalism, superstition, and bigotry. With the idea of the body as the transient abode and fit temple of an immortal spirit must come spiritual culture, the soul supreme over the senses, self-poise, purity, and chastity, justice, conscience, and nobler morals in our daily life.

Sectarian dogmatists suppose that the decay of materialism will give new life to the creed-bound churches: that theirs is *the* religion, their "plan of salvation" *the* plan, all else fatal error. This is a great mistake. While dogmatism is smitten with sure decay, religion will be put on a basis deeper and older and more lasting than book or creed. In the soul of man and in the eternal verities will its sure foundations be placed. S. J. Finney well says:

*"There is no other universal Bible but the Creation and its informing Spirit. The human spirit or reason is the universal Bible rising into the language of love, justice, science, and philosophy. There is not a single pebble on the sea-shore, not a rock on the mountain-top, not a world, nor a fountain, nor a flower, but invites us to read a divine revelation. Is it not universal? Is it not universally accessible? If you study a corn-cob*



you get swept into the cycles of universal life. You commence with that silken tassel, and you study the laws of vegetative growth, and before you are aware of it, you are contemplating the everlasting genius of suns. Here is a universal revelation, the *only one* through which the Divine Intelligence addresses the senses and through the senses the soul.

Says one, I don't see but your religion is simply science. Certainly, science, philosophy, and spirituality. Everything is a help to it. It points to every scientific exploration, every scientific discovery, everything in the world as a revelation of the Divine Will, and of the Divine Law. . . . I have no doubt that Moses had a divine revelation; nor have I any doubt every man and woman in the universe has a divine revelation. But it must be sought there, where that revelation is *living*. Religion is not a mere record; religion is a process; spiritual life is a process, a procession of the soul of the world. It is living; it is vital; it is full of power; it is full of beauty; it is full of devotion; it is full of Love, full of Wisdom — it is not a dead record. . . . I do not think that simple, instinctive, thoughtless life is the highest manifestation of religious life. That man or woman is most sublimely spiritual or religious who wills to know the nature of the Divine Laws, and then wills to obey them. It is then man most resembles the Divine nature when his virtue is the result of his own volition — when he, so to speak, copies the divine proceeding — when he has so directed and eliminated his energies, so harmonized them, that the powers of the world can make naught but music through them.

To read a revelation, you must read it in the light in which it was written, or you never can read it at all; *and in order to read it in the light in which it was written, your private lamp must be kindled at the central sun of the world which illuminates that revelation.* It is the spiritual eye that must be touched with the vital energies of that everlasting love. We cannot read any divine revelation by any other light, by any other power. This view is very hopeful — makes humanity divine."

This coming religion can have no limiting dogmas or dwarfing creeds, used as finalities. As it lives they will die. The church of the future will be the free assemblage of spiritual thinkers, — of men and women meeting for growth and progress and culture, aiming *to do* and *to be* more, and more truly, day by day.

The central idea of a Spiritual Philosophy must be the Supreme and Indwelling Soul of Things, ever uplifting all to higher uses and finer harmony. By all true thought and deed and aspiration the Infinite Presence is in us, and its light and peace and strength are ours. Religion



will be manifest in practical *righteousness*, — being right and wise in daily life, — and all ascriptions of praise, all prayer or ceremony, will be held useful only as helps for this righteous conduct, and as light in our upward path. Listening to the *voice within* which says, “Thou shalt never die!” we shall give due heed to the quickening and inspiring facts of spirit-presence, manifestation, and communion, bringing the immortal life near to us. As tests and evidences of interior truth they must hold high place. As we witness them we can well say :

“ Our hearts with glad surprise  
To higher levels rise ;  
The tidal wave of deeper souls  
Into our inmost being rolls.”

The sectarian churches are weak in their unreasoning and cruel dogmatism, which is falling before the mental and moral power of our day ; but they are strong in their ideas of Deity and Immortality, distorted and perverted as these are. Materialism is strong in its idea of the Reign of Law, but weak in its superficial and soulless philosophy. The Spiritual Philosophy will include the living ideas of the sects, but will rescue and separate them from theological dogmatism. It will include, too, the Reign of Law, but it will vitalize and enrich that great truth by making law the process of mind. It will be catholic in its acceptance of truth and inspiration. Its method and aim are finely expressed by Whittier, in his “Questions of Life :”

“ I gather up the scattered rays  
Of wisdom in the early days, —  
Faint gleams, and broken, like the light  
Of meteors in a Northern night,  
Betraying to the darkling earth  
The unseen sun which gave them birth ;  
I listen to the sybil’s chant,  
The voice of priest and hierophant ;



I know what Indian Kreeshna saith,  
And what of life, and what of death,  
The demon taught to Socrates;  
And what, beneath his garden trees  
Slow-pacing, with a dream-like tread,  
The solemn-thoughted Plato said;  
*Nor lack I tokens, great or small,  
Of God's clear light in each and all."*

The golden words of Pythagoras, the fine morals of Epictetus, the high and pure ethics and compassionate tenderness of Buddha, the sweet and inspiring teaching of the Nazarene, — broad, comprehensive, full of spiritual wisdom, — the sublime monotheism of Mohammed, the great words of seer, and poet, and prophet of to-day, all past and present inspirations fairly and impartially judged, will be made helps to a higher and more harmonious life. We shall be hospitable to truth *from both worlds*, and pay heed to those who may come to us from beyond the change that we call death, as well as to spirits yet elad in these mortal forms. We shall study and interpret Nature and life in the light of innate ideas and interior principles. As this Spiritual or Harmonial Philosophy gains in perfectness,

"The world will be the better for it."

All great religions have some gifted being as their central figure. They all started from the fresh and strong inspiration of some seer, — Buddha, Christ, Mohammed, and others, — and myths and miracles that these great teachers never sanctioned grew up around their names. Which saw and lived the most truth is not to be settled in these pages, and opinions vary with race and country. Enough for our present purpose to know that they were our elder brothers — great, yet not infallible — who helped the human race, each in his way and place. Christianity, as interpreted by the best thought of its modern



disciples, is not subjection to the word of Christ as authority, so much as love for his life, reverence of his ethics and spiritual culture as a natural revelation of the Godlike in humanity. The supernatural element will die out of these religions. Science has taught the world that miracles, violations of natural law, are impossible. Walls of sectarian division are breaking down. Thomas W. Higginson has well said, "The great religions are but larger sects; and we shall want the truths of all, the errors and dogmatism of none of them."

This true catholicism should, and may, come first to the most advanced Christian peoples, and all creed-makers and dogmatists should understand that *it must come*. The old theological questions, on which fierce wars have been waged, and bitter disputes made, — transubstantiation, election, fore-ordination, baptism, — are wearing out and inconsequent. Clergy and laity have little wish or power to revive these old disputes. So will pass away the holy horror of heresy touching Bible infallibility, the vicarious atonement, the Trinity, eternal punishment, and the being of Deity, until Pagan and Christian clasp hands in token of the fellowship of man. Different schools and peoples may advocate different opinions; there may be searching criticism and earnest warning, but persecution for opinion's sake must cease and Pharisaism come to an end. One danger of to-day is an indifference in regard to true thinking and religious ideas. This is a transition time. The old dogmas are dying, and many fear, or are careless of affirming larger views. This indifference cannot last without disaster, for it deadens inspiration, and so, at last, undermines morals and conduct. We do not want a philosophy of sensuous and selfish pleasure; we cannot rest with no philosophy, for a mental and moral vacuum starves and chills; we cannot long make the body king, the soul



and mind transient dependents, and all human hopes and capacities cramped into a few brief years. We need a recognition of the supremacy of the spiritual element in man that shall give us more than the martyr-courage of the old confessors at the stake and in the fire, more than the grand strength of conscience which gave Puritanism its glory, and we would leave behind the narrow bigotry that made the martyr a persecutor, and marred the glory of the Puritan.

Deeply impressed with the need and importance of right methods of thought and study; believing in the clearness and fidelity of the spiritual method, which sees life and Nature *from within*, "with the spirit and the understanding also;" seeing that many are at the turning of the two paths which lead from theological dogmatism to materialism or spiritualism, hesitating which to enter,—I have written these pages as some possible help to right thinking and a true ideal and conception of man and his capacities and destiny.

The world needs a great awakening and uplifting to noble earnestness, to an inspiring and reverent sense of the Divine Presence, of the nearness and vital reality of the life beyond, and of the glory and wisdom of allegiance to the truths of the soul; a sense so clear and warm that no dogmatism or materialism can chill or darken it. We have millions of soldiers and huge and hideous weapons of war in so-called Christian lands; we have hundreds of millions spent for appetite which ends in degradation and drunkenness in our own country. We want peace on earth, and self-conquest born of the supremacy of the soul and the will over the senses, that shall end the fearful crime and waste of intemperance. We want a wiser, a more loving and fraternal conduct of daily life. The sectarian churches cannot well give it, try as they may, for sectarianism is



opposed to reform and fraternity, and only accepts them when compelled and pushed on by an outward pressure. Their morals and ethics are too poor, their spirit too exclusive and narrow, their dogmatic finalities too barren. Beyond all decaying dogmatism and cold negation is the upward path that leads to a Spiritual Philosophy and the growth of natural religion, — the path of light and wisdom, of pleasantness and peace.



## INTUITION.—THE SOUL DISCOVERING TRUTH.

“As by footprints one finds cattle, so by soul one knows all things.”  
*Upanishad, (Hindu.)*

“Rolling planet, flaming sun,  
Stand in noble man complete.” — *S. Johnson.*

“*We see into the life of things.*” — *Wordsworth.*

**M**ATERIALISM and inductive science ignore or belittle Intuition — a vital and important factor in the discovery of truth. They see man as a machine, his body evolving some curious mental results to cease with their physical cause, and this gives no fit conception of innate ideas or of intuitive powers. The spiritual thinker sees man as a microcosmic being, in whom all forms and qualities of matter and life are centred, and into whose spiritual organization all the forces and laws of Nature are wrought and all divine ideas inwoven. Thus is he akin to Nature and to its Soul, and can reach out into all realms.

Man interprets Nature, and for this there must be analogy and likeness between the world within and about us. The interpreter is made up of the same substance and laws which built the world. We say a flower is beautiful because the same genius of beauty which blooms in the flower had bloomed in the soul and looks out through our eyes at the lovely image which is its own kin and acquaintance. Mathematics, *the* exact science, is based on self-evident



axioms or statements. Why self-evident? Because they refer back to mathematics organized in the soul.

A writer in the *Banner of Light* comments and quotes from Mrs. Mary F. Davis, on the relation of man to Nature, as follows :

“The gifted writer proceeds to say that ‘on the very summit of life Nature has reared the temple of Humanity. Low down, in the mineral kingdom, did she commence the pyramidal structure. Patiently, through long cycles of ages, she, our Mother, wrought; forming, combining, dissolving, and reconstructing, placing deposit upon deposit, and strata upon strata, building up the vegetable kingdom on a mineral foundation, causing the complicated animal structure to spring from the vegetable world, linking motion to matter, life to motion, sensation to life, and intelligence to sensation, until at length man stood upon the apex of that vast and glorious mountain. So perfect was that chain of being that there is not an atom or element, not a force or form in all that unimaginable machinery of means but finds itself duplicated in this wonderful human structure, which is the end and culmination of all.’ Yes, there is the whole secret. It is because we came out of Nature, and are its crowning work, that we acknowledge in so many ways as we do its subtle and profound connection with our lives. Our love of Nature need be no longer a secret.

Mrs. Davis continues, in beautiful and impressive phrase : ‘We are, then, truly related to the external universe by every fiber of our being, and yet superior to it all. *Hence that mysterious sympathy which we feel in solitary places*—that deep, restful lull which contact with green fields and graceful trees will give us—that sublime joy of communion with mountains and stars—that dear consolation in sorrow and despair which comes in the voice of rushing of mighty waters—and, amid all, that feeling of supremacy over time and change which rises like an aroused spirit within us at such moments of contemplation.’ And she aptly quotes some exquisite verses from saintly George Herbert, the following being the last :

‘ More servants wait on man  
Than he ’ll take notice of; in every path  
He treads down that which doth befriend him  
When sickness makes him pale and wan.  
Oh, mighty love! Man is one world and hath  
Another to attend him.’ ”

This fine statement of the microcosmic nature and wide relations of man will help us to see more clearly that the innate power to discover truth *must be*. Go back to old



Buddhist thought, and the idea of this gifted and intuitive woman — soul-knowledge — they held best of all. Of the sage they said: “All within calm and pure, without any blemish, who is acquainted with all things that have not yet transpired, who knows, and sees, and hears all things.” This they call “illumination,” and say that the soul has “divine eyes, or a divine vision.” Nothing is absolutely “unknowable,” and the word, used in that sense, is an absurdity. Man’s most clear and intense thought brings him *en rapport* with inner realities, so that truths of physical science, as well as of morals and ethics, are revealed *from within*, while his external senses are closed and quiet. The soul mirrors and reflects the universe and lights up the way, so that the experimental scientist can follow, to test and verify the discoveries that intuition has made.

To illustrate and prove the soul’s power of discovery, I have gathered some significant historical evidences of important theories and facts, now endorsed and demonstrated by science, but which we owe primarily to intuition.

Some six years ago a learned Brahmin, A. Jayrim, Row (or Prince) of Mysore, lectured in St. George’s Hall, London, to a brilliant English audience. He said: “The modern theory of evolution is shadowed in the Vedantic resolution, by ancient Hindoo sages, of all matter into one unconscious, self-existent, and ever-changing principle.” A legendary life of Buddha, by Wang Puh, a Chinese, 600 A. D., “holds to the eternity of matter as a crude mass, infinitesimally attenuated or expanded into the beautiful varieties of Nature;” as Samuel Johnson tells us in his *Oriental Religions*. From him, too, we learn that the ancient Chinese account of the original condition of man foreshadows Darwinism, as “primitive men are shown in picture-books as semi-human, and improve in their human shapes as we follow down the series.” These are but hints



and suggestions, as the saying of some pre-Mosaic Egyptian: "All life originates in the egg," is a hint of protoplasm, or as the old Chinese idea of the unity of man with nature hints that he is a microcosm; but such intuitive suggestions are full of significance. "Coming events cast their shadows before," we are told, and these shadows come *from within*. Intuitions flash out in advance and light up the paths, that science may follow with its fine tests and patient experiments.

Nearly twenty-five hundred years ago the Greek Pythagoras first laid down the true theory of the planetary system, which was laid aside until revived by Copernicus. It stands accepted and tested to-day, but it was an intuitive discovery with the old philosopher. The Roman poet, Lucretius, nearly a century before Christ, gave us "the survival of the fittest" in his Latin verse:

"The seeds of bodies from eternal strove  
And used by stroke, or their own weight, to move  
All sorts of union tried, all sorts of blows,  
To see if any way would things compose;  
And so, no wonder they at last were hurled  
Into the decent order of the world, —  
And still such motions, still such ways pursue,  
As may supply decaying things by new.  
But more, some kinds must other kinds replace,  
*They could not all preserve their feeble race;*  
*For these we see remain and bear their young,*  
*Craft, strength, and swiftness has preserved so long."*

Seventy years ago Joel Barlow, then our Minister to France, wrote a poem entitled "The Canal," and intuitively foretold the telegraph.

"Ah, speed thy labors, sage of unknown name:  
Rise into flight and seize thy promised fame.  
For thee the chymic powers their bounds expand;  
Imprisoned lightnings wait thy guiding hand.  
Unnumbered messages, in viewless flight,  
Shall bear thy mnadates with the speed of light."



Tyndall says that the "emission theory" of light, held by Newton, Laplace, and others, was finally overthrown, in 1801, by Edward Young, an English Professor of Natural Philosophy," and that "Young never saw with his eyes the waves of sound, but had the force of imagination to picture them, and the intellect to investigate them." This statement shows that the great discovery of the undulating theory of light, now held established by science, was first intuitive. His "imagination" — intuition — apprehended the law and deduced the facts from it, which inductive experiment afterward verified. In the same intuitive way Young believed in ether, and early suggested the idea of an all-pervading, invisible, elastic substance, the existence of which is now an established theory of science.

In 1791, Dr. Erasmus Darwin, grandfather of Charles Darwin, published, in London, a long didactic poem, "The Botanic Garden," which attracted much attention. A brief extract is significant.

"Organic life beneath the shoreless waves  
Was born and nursed in ocean's pearly caves.  
First forms minute, unseen by spheric glass,  
Move on the mud, or pierce the watery mass;  
These, as successive generations bloom,  
New powers acquire and larger limbs assume,  
Whence countless groups of vegetation spring,  
And breathing realms of fin, and feet, and wing."

Here is evolution, differentiation, origin of species — the discovery and the record in glowing verse of theories which his gifted grandson and others have toiled through years of investigation to confirm. All honor to their inductive work; but shall the intuition of the earlier discoverer, who perhaps kindled the mind and lighted the path of his great descendant, be ignored?

In 1847, a poor boy, near Poughkeepsie, N. Y., who had scarce read a book in his life, and had but a twelve weeks'



tuition in a most common school, gave "the evolution theory," with finer insight of its principles and grander comprehension of its results than we find even in Darwin, or Tyndall, or Yeoman's. In "Nature's Divine Revelations" Andrew Jackson Davis starts with "one great Positive Power or Mind" *in* all things, and says that in every particle of matter is a representation and evidence of the divine laws which govern the universe. "In the stone you see the properties of the soil; in the soil the properties of the plant; in the plant the properties of an animal; in the animal you see Man,—and in Man you cannot see, but you can *feel*, the immortal principle." The laws of Nature, guided by an indwelling mind, work on and up, — Matter, Motion, Life, Sensation, Intelligence, are his steps in the spiral pathway whose height looks out toward the spirit's immortal home! No inductive scientist has grasped or reached so broad and lofty an ideal. They may ridicule it to-day, but future teachers of a more perfect and spiritualized science will accept it. It may be said this comes from some spirit-teacher. He makes no such claim, but simply says he was in a "superior condition," where his mind and his interior faculties could act clearly and without hindrance from the outer world. It is the clear-seeing and far-seeing of the inner man. His fine statement, "The intention of Nature, everywhere manifest, is the perfection of man," is pure intuition waiting to be verified.

There are credible witnesses to the fact that in March, 1846, his words were written down (see *Nat. Div. Rev.* p. 261): "The existence of eight planets has been determined upon as nearly beyond all doubt. Still the eighth and ninth are not yet recognized as bodies belonging to the solar system." His mind, abstracted from outward things, as he was in a trance, was free for its work of subtile and far-reaching search and discovery. Months after, the cal-



culations and conclusions of Le Verrier reached this country, and in September the great French astronomer discovered the eighth planet, which he had decided must exist to make certain perturbations of the stars natural. Either the young man in New York had read his mind across the Atlantic, or had intuitively forestalled his calculations, or had this knowledge from some gifted spirit.

That eminent English thinker and scholar, Henry Thomas Buckle, gave an Address before the Royal Institution in London, in 1858, on *The Influence of Woman on the Progress of Knowledge*, full of suggestive thought and valuable information. He said :

“They have exercised an enormous influence on the progress of knowledge, . . . so great that it is hardly possible to assign limits to it. . . . If it were not for women, scientific men would be much too inductive and the progress of our knowledge would be hindered. There are many who will not willingly admit this proposition, because, in England, since the first half of the seventeenth century, the inductive method as the means of arriving at physical truth, has been the object, not of rational admiration, but of a blind and servile worship.”

This is clear thought in terse and strong words. It is, too, a fine philosophical and psychological argument in favor of woman's influence, as a co-worker, in every realm of life and thought, showing how her mental and spiritual qualities must join with those of man to perfect society, religion, and government, as well as scientific and intellectual culture. He gives most interesting proofs of the value of this deductive power, some of which I quote.

Of Sir Isaac Newton he says :

“It is certain that his greatest discovery was deductive, in the proper sense of the word ; that is to say, the process of reasoning from ideas was out of all proportion large, compared to the process of reasoning from facts. . . . Sitting in his garden, an apple fell from a tree. . . . His object was to discover some law ; that is, to rise to some higher truth respecting gravity than was previously known. Observe how he went to work. He sat still where he was, and thought. He did not get up to make experiments, nor did he go home to consult observations made by others, or to collate tables. He



did not even continue to watch the external world, but sat like a man entranced and enraptured, feeding on his own mind and evolving idea after idea. . . . His mind thus advancing from idea to idea, he was carried by imagination into the realms of space, and still sitting, neither experimenting nor observing, but heedless of the operations of nature, he completed the most sublime and majestic speculation that ever entered into the heart of man to conceive. See how small a part the senses played in the discovery. It was the triumph of an idea. . . . *The cause of the discovery was in the mind of Newton.*"

The great discovery was made in a single hour of intuitive light, and the slow but sure process of twenty years of experiments that followed tested it, and it stood.

The law of crystallization had long been a perplexing and unsolved problem.

"At length, late in the eighteenth century, a Frenchman named Haüy, one of the most remarkable men of that remarkable age, made the discovery, and ascertained that the native crystals, irregular as they appear, are in truth perfectly regular, and that their secondary forms are by a regular process of diminution; that is, by what he termed the law of decrement, — the principle of decrease being as unerring as that of increase. I beg you will notice how this striking discovery was made. Haüy was essentially a poet; and his great delight was to wander in the *Jardin du Roi*, observing nature, not as a physical philosopher, but as a poet. Though his understanding was strong, his imagination was stronger; and it was for the purpose of filling his mind with ideas of beauty that he directed his attention first to the vegetable kingdom, with its graceful forms and various hues. His poetic temperament luxuriated in such images of beauty, his mind became saturated with ideas of symmetry, and Cuvier assures us that it was in consequence of these ideas that he began to believe that the apparently irregular forms of native crystals were in reality regular. . . . As soon as this idea was firmly implanted in his mind, at least half the discovery was made; for he had the key to it, and was on the right road, which others had missed, because, while they approached minerals experimentally, on the side of the senses, he approached them speculatively, on the side of the idea. This is not a mere fanciful assertion of mine, since Haüy himself tells us, in his great work on Mineralogy, that he took as his starting point, ideas of symmetry of form, and from those ideas worked down deductively to his subject."

In this case again, experiment followed and verified the discovery. One more extract, full of significance and interest, must suffice.



"Those among you who are interested in botany are aware that the highest morphological generalization we possess respecting plants, is the great law of metamorphosis, according to which the stamens, pistils, corollas, bracts, petals, &c., of every plant, are simply modified leaves. It is now known that all these parts . . . . are successive stages of the leaf—epochs, as it were, of its history. Who made this discovery? Was it some inductive investigator, who had spent years in experiments and minute observations of plants, and had classified them that he might study their structure and rise to their laws? Not so. The discovery was made by Goethe, the greatest poet of Germany, and one of the greatest of the world; and he made it, not in spite of being a poet, but because he was a poet. His brilliant imagination, his passion for beauty, his exquisite conception of form, supplied him with ideas, from which, reasoning deductively, he arrived at conclusions by descent, and not by ascent. He stood on an eminence, and looking downward from the heights, generalized the law. Then he descended into the plains and verified the idea. When its discovery was announced by Goethe, the botanists not only rejected it, but were filled with wrath at the idea of a poet invading their territory. . . . A mere man of imagination, a poor creature who knew nothing of facts, who had not even used a microscope on the growth of plants, to give himself out as a philosopher! It was absurd! . . . . You know the result: the men of facts succumbed before the man of ideas; even on their own ground the philosophers were beaten by the poet, and this great discovery is now received and eagerly welcomed by those very persons, who, if they had lived fifty years ago, would have treated it with scorn, and who even now still go on in the old routine, telling us, in defiance of the history of our knowledge, that all physical discoveries are made by the Baconian method, and that any other method is unworthy the attention of sound and sensible thinkers. The laws of nature have their sole seat, origin, and function in the human mind. They are simply the conditions under which the regularity of nature is recognized. They explain the external world, but they reside in the internal. As yet we know scarcely anything of the laws of mind, and therefore we know scarcely anything of the laws of nature."

This narration of intuitive discoveries begins, but by no means ends, the list; yet it may suffice. Before Columbus discovered the western hemisphere and bold sailors circumnavigated the globe, our knowledge of geography was but fragmentary, our understanding of climatic laws of no moment. Wide realms of land and sea are yet unexplored, but we have taken their range and bearing, we know their



mutual relations, — what ocean currents sweep past their shores, what winds stir their upper air, almost what rocky strata lie far beneath their soil or waters. Such generalizations as guides to further research were impossible, so long as only one hemisphere was known to civilized man. *We have taken in both hemispheres*, and rounded out our thought and methods.

So in the realms of science, and ethics, and spiritual culture. The inductive scientist and the materialist, ignoring intuition, or the transcendentalist ignoring facts and experience, are like old Europeans, or red Indians of San Salvador, before the Genoese discoverer found them, each on their fragment of the earth, ignorant of other regions and incompetent to learn. Let the inductive scientist and the transcendentalist *take in both hemispheres*, recognize the *inner and the outer life of man*, give intuition and induction due and fit place, and the one shall discover new continents, and the other shall explore them and bring back their treasures to enrich and enlarge our life and thought.