THE GIST OF SPIRITUALISM: VIEWED SCIENTIFICALLY, PHILOSOPHICALLY, RELIGIOUSLY, POLITICALLY, AND SOCIALLY, PP. 1-177

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WARREN CHASE

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GIST OF SPIRITUALISM:

VIEWED

Scientifically, Philosophically, Religiously, Politically, and Socially.

IN A COURSE OF FIVE LECTURES,

DELIVERED IN WASHINGTON, D. C., JANUARY, 1865.

BY WARREN CHASE,

AUTHOR OF "LIFE LINE OF THE LONE ONE," "THE FUGITIVE WIFE," AND "THE AMERICAN CRISIS."

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1867.

INTRODUCTION.

THESE lectures were delivered to large and intelligent audiences in Smeed's Hall, over the League Rooms, in Washington, D. C., on the five Sunday evenings of January, 1865. They are not written out here as spoken, for no notes or even headings were taken at the time; but the substance, and argument, and gist of each lecture are the same as spoken, and as written out by the author in February, at the quiet home of A. T. McCombs, Esq., in Maryland.

W. C.

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THE GIST OF SPIRITUALISM.

LECTURE I.*

RELATION OF SPIRITUALISM TO SCIENCE.

The object of this lecture will be to show the true relation of spiritualism to science, and to prove it worthy a place on the record as a great practical discovery to be hereafter referred to and relied on by future generations, as opening a new era in scientific phenomena and logical deductions. I am aware of the fact that few persons, even among those interested in, or believers of, spirit intercourse, know, or even suspect, that it has already carried forward the standard of science, and planted it not only on the battlements, but on the very citadel of spiritual life.

Heretofore, the experiments and discoveries of science have been confined to the sphere of ponderable and tangible matter; and many scientific men have doubted or denied the existence of other material, at least within the scope of human experiment. Theological teachers, it is true, have often referred to

* Delivered in Washington, January 1, 1865.

immaterial substance, to something that was nothing, and of somewhere that was nowhere; but scientific minds only regarded this as religious gammon, to be tolerated for its moral effect, or for its religious effect on the stupid, or mainly on the visionary and vivid imaginations of the victims of religious delusion. No truly scientific mind has given the least heed to the religious descriptions of heaven and hell, or of angels and demons, or of God and a devil, about which so many, learned and unlearned, with about equal knowledge, zeal, and authority, have preached and prayed for the last three or four hundred years. Some have pursued their studies and experiments without the least regard to religious theories, and without fear of God or devil (though they have often feared the wrath of priests), while others have found their experiments, when leading to the discovery of elemental or spiritual intelligent beings, have been at once stopped by the authority of clerical professors, who have had control of all the higher classes of schools in which experiments could be conveniently made, and of nearly all the scientific literature, as well as the reputation, of nearly every scientific writer, and most of the literary also, so that no book could find its way into the schools or into the hands of students which trenched upon the forbidden ground of spiritual or elemental life.

Theology asserted that God began in birth and ended in death each human being's existence here, for his own purposes. "The Lord giveth and the Lord taketh away, and blessed be the name of the