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Truth Seeks no Dash, Holds at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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Carpenter, Youmans, and the Pseudo-Scientists of To-day.

BY JOSEPH RODES BUCHANAN, M.D.

Prof. Youmans, the editor of our best Scientific Monthly, has given his active aid in circulating the libels of Dr. Carpenter to the extent of more than a hundred and fifty pages, and has (only after very urgent remonstrance) admitted about one twelfth as much from the scientific side of the question against the skeptical.

Such an error I must ascribe to the density of his ignorance of real psychic science, which he has utterly neglected. On other subjects, Prof. Youmans writes like a philosopher, but on this subject, controlled by a dominant materialism, he seems intellectually paralyzed, or ankylosed. He objects to the extension of the term "Nature" to include the casually invisible existences of the Spirit-world, because materialistic scientists at present limit their ideas of nature to physical forms and powers, not knowing any other. But this word has been used both in the restricted and in the unrestricted sense. Does not the term nature properly include all real existences capable of affecting man, or capable of physical manifestation? The mind or soul of man could not be properly excluded from a study of nature, for if so, we should have to exclude the minds of animals also, and if the mind in the body is a part of nature, or presents material phenomena, is it not equally a part of nature after its separation from the body?

As well might we exclude light, electricity and gravitation, because they are not always, and by their nature, apparent to vision. Indeed, light itself is never seen any more than gravitation, but is only the medium by which we see other things. But the soul is to many persons a visible reality, while light, color and gravitation remain invisible, and therefore, according even to sensuous philosophy, it is more properly embraced in natural science. As for excluding the soul and its phenomena, it would have been as proper for geographers in the days of Columbus to have objected to including a new continent in their science, because it was unknown in the text book of Ptolemy.

Prof. Youmans objects to admitting the Spirit-world as a department or subject of science, because it would throw everything into confusion, and upset the physical laws of nature! The Spirit-world of which we speak is one of definite laws—as much so as the world of imperceptibles (light, heat, electricity, magnetism, etc.)—and when it acts upon the physical world, it no more interrupts or violates a physical law than its superior forces, that do the sun by its light and heat. The power of the sun and moon over the tides does not disturb the laws of hydrostatics in the ocean; neither can any new force violate any law of nature, for her laws are absolutely unfrangible. The suggestion that spiritual powers in physical action would violate the laws of nature, shows a forgetfulness of the very elementary truths of science, and shows, too, how confused and absurd an intelligent writer may become under the dominant influence of materialism.

NEED OF A HIGHER EDUCATION. The truth is, dogmatic materialists cannot reason logically upon the fundamentals of their blind faith. Carry the argument to its conclusion, and they either drop into the same *foremen coeum* (blind hole) in which Dr. Carpenter takes refuge from the force of evidence and declares that it cannot affect his opinion, or fall into some other equally absurd hypothesis.

There is no better way to demonstrate the imperfection of our educational systems and the incapacity of thoroughly skeptical minds to reason correctly than to give them a marvelous spiritual fact to discuss or to witness, and to observe how stubbornly they refuse to receive it upon satisfactory evidence, or to draw the inevitable inferences from it after it is admitted.

The entire moral force of Dr. Carpenter's lectures consists in the fact that his reputation helps to make such dogmatism seem less egregiously silly, because it has been maintained by a man of learning. Is there not an immense necessity for a better education among scientists than our colleges have given them—an education that would teach the art of Astronomy, and not leave the pupil a slave of his own prejudices or of those which he accepts from his teachers?

There is no absurdity so gross that it cannot be matched by the follies of men of learning and so-called philosophers during the last two thousand years, and when the follies of the speculative materialistic dogmatism of to-day shall have been burned in the same limbo of folly as those of Aristotle's followers, they will mingle with nothing more absurd than themselves. The doctrine that "nature spouts a vacuum" will look even more respectable than the modern doctrine that there is nothing in man more spiritual than the molecular mass and action of the albuminoid nervous substance, and that the decomposition of that substance is the end of all possible human life—a doctrine which forces men to deny the evidence of their senses.

their theories, and unwilling to receive the observations of others for the same reason) are informed that invisible, intangible intelligence will, at certain times and places, write upon slates, either by moving the pencil in full view of all, or by writing in the space between two locked slates where no living being is perceptible. The majority of such pseudo-scientists refuse to give any attention to the information, although if they had been informed that a frog had been seen with a tail six inches long, they would willingly have undertaken a day's journey on foot to see the animal, for frogs with long tails are possible, but souls existing without bodies are known in pseudo-science to be impossible.

It might happen, however, that a pseudo-scientist might be in the apartment in which such writing occurs, in which case one of an energetic temperament would either interrupt the proceedings by his noisy denunciation, or would snatch the slate before the experiment was concluded, and endeavor, if in England, to enlist the nearest magistrate in arresting such experiments by the law against vagrants.

The pseudo-scientists, however, of a less energetic temperament than Dr. Lankester, would patiently gaze at the proceedings and retire without learning anything. The invisible power that moved the pencil and displayed singular intelligence in writing in different languages, would be nothing more to their dazed understandings than the galvanism of a battery to the horse that sees the sparks from its wires. It is the characteristic of human intelligence, as distinguished from that of animals, to discover the cause of all phenomena before us, but pseudo-scientists, paralyzed by materialism, stare at the most intricate phenomena, like an unreasoning quadruped and learn nothing, for stubborn materialism arises from an imperfect development or imperfect culture of the brain. A psychometer endowed with a bright intellect and the subtle senses that feel psychic emanations, places upon his forehead an unknown piece of manuscript, and in a few minutes is enabled to portray the character of the writer, and even tell if he was out of health, the maladies under which he was laboring. The pseudo-scientist looks on in silence and retires in a brown study, but no one is ever any wiser for his meditations. Such occurrences have been in progress for thirty years in the United States, and during all this time the pseudo-scientists generally have either succeeded in keeping themselves ignorant of the facts, or if they have witnessed any, they have neither discovered in them the new powers of the human mind transcending the old limits of sense, nor have they related these marvelous facts for the edification of the public in scientific journals, nor for that of their private friends in conversation. New facts in science fall upon fertile minds like the rains from heaven upon a rich soil, which quietly absorbs the heavenly gift, and returns a wealth of food and a garniture of beauty in its flowers. But upon the barren minds of pseudo-scientists the richest intellectual gifts of heaven, would descend as the rains and dews fall upon the hard-boulders of a desolate country, only to leave their desolation unbroken in its nakedness.

It is true that I have not endeavored to force upon scientists generally a recognition of the truth of psychometry. I do not think it incumbent upon a discoverer to do more than to publish his discovery, to demonstrate it whenever convenient, to challenge investigation, and to receive with candor, patience and courtesy all who wish to investigate. To go in search of literati and scientists, and beg them personally to give some attention to novel facts, toward which they feel indifferent, would be a waste of time and surrender of self-respect. The true scientist embraces every opportunity to ascertain the truth, and does not need persuasion or coercion to do his duty. The pseudo-scientific spirit which repelled the discoveries of Harvey, was overcome only by the lapse of time and the growth of a new generation less confirmed in prejudice; and all new science must undergo the same delay in its reception until mankind cease to be generally mere creatures of habit, which at present is as much the case in professional circles as in the humble walks of life. Hence it is that, although during the past twenty-five years the Spirit-world has been knocking at the door for recognition, making various sounds and moving small objects to attract attention, compelling families, entire strangers to such phenomena, to seek their causes, the entire medical and clerical professions in the United States and Europe, have, as a body, with a few honorable exceptions, utterly failed to investigate the facts themselves, or to encourage any inquiry or investigation by others. Is there any system of ethics which can justify or excuse such indifference to the grandest discoveries that concern human welfare and progress?

CRIMINAL OPPOSITION TO SCIENCE. We have grown so accustomed to this systematic tramping on the truth, that the students of psychic science seem content if they are simply tolerated, and not subjected to malicious persecution and defamation. They do not arraign their opponents at the bar of public opinion for the daily repetition of a crime which may well rank with the unpardonable offense of the New Testament—the sin against the Holy Spirit.

who acts contrary to it, sins against God," we may justly denounce such sins. Divine wisdom flows into and develops the human soul from every quarter of the universe, which is the embodiment of that wisdom and pervaded by its spirit. It flows in not only by the influx of the senses, but the influx of intuition, a direct entrance to the human soul, which knows many things, and especially the higher truths by other means than sensuous perception and logical demonstration.

To close this inlet of the soul by unwillingness to receive and welcome truth is a sin against the Divine Spirit that enlightens man and elevates his nature. But when the degenerate soul not only closes itself against the invisible dews of divine wisdom, but still further, closes the grosser senses and palpable reason against demonstrable and solid facts that challenge attention, the degeneration has gone far indeed, and become not only a sin against the Holy Spirit of Divine Truth, but a reckless rebellion against divine law, and surrender to falsehood, which must be atoned for by long years of penitence in future life.

It is impossible to acquire truth without loving and seeking it. It is impossible to approach God, who is all truth but by loving and seeking truth. Hence it is clear that every form of religion which does not maintain the love of truth and the search for truth, is void of the divine element and is to a great extent a false religion.

In like manner all true science tends to enlargement. It points toward and implies other truths, and impels us to seek and recognize them. Whenever we find this progress arrested, and the consolation of higher ground undisturbed truth completely lost, we know that a falsehood has been introduced, and the windows of the mind have been closed by pseudo-science.

In vain then do our departed friends come to us in dreams, in vain do they make sounds to arrest our attention, in vain do they impress the sensitive soul of a medium, in vain do they grasp a pencil to send a message, in vain do they organize a form and impress their features by the actinic ray upon a photograph, in vain do they rise from the dead in well organized and tangible forms to clasp hands with surviving friends and utter the words of love and recognition. These facts are in continual progress today. Every twenty-four hours scores of hundreds of the departed re-visit their friends in tangible bodies, but as science fails to be diffused among the savages of Africa or North America, because they have not scientific or receptive minds, so these magnificent parts remain unfamiliar to the majority of the communities in which they occur, and thus we are compelled to recognize the lamentable truth that beyond the daily routine of common experience the love of knowledge belongs to but a few and the love of fixed habits of thought is the predominant feeling.

It is to this love that Dr. Carpenter appeals and calls upon the multitude to stand by him in denouncing all frauds and false writings that would disturb the dominion of ignorant habits, by giving us deeper views of the laws of nature.

He does not appeal as a true scientist would in behalf of more critical investigation of nature to get the exact truth, for he has not himself investigated and does not intend to investigate. He makes no discoveries because he makes no proper investigations of psychic science, his whole object being to discourage all investigation and have these questions left in the keeping of those who like himself are determined to keep our knowledge within certain limits and would never in a thousand years discover a purely psychic fact because they do not recognize the soul as a subject of scientific inquiry. Every twenty-four hours scores of men do not need his aid, and the active opposition of Dr. Carpenter is the best service he can render to the progress of science.

The attack of Dr. Carpenter, upon all who dissent from his infallibility as an authority in reference to sciences which he has never really studied, is so extremely malignant in spirit that he cannot rest satisfied with wholesale imputations of fraud, but descends to personal attacks upon Prof. Crookes, which we need not notice further than to say that a portion of his gossip has been branded as false by a resolution of the officers of the Royal Society, and the remainder is equally untrue.

Such an attack, so far beyond the proprieties of literary discussion, could not of course, be answered in a style appropriate to a respectable and courteous essay.

THE PROPER STYLE OF CONTROVERSY. Prof. Youmans objects to the style of my reply as too vituperative and peppery; but it is not vituperative to tell the truth in the plain language that is required, and I can perceive nothing in my reply beyond what is strictly true and urgently needed to be said. But of course, I do not write to please or conciliate those whose course required emphatic censure. The commonwealth's attorney is not regarded as vituperative when he calls the author of a premeditated homicide a murderer. When any crime has long gone unpunished and holds up its head in good society with numerous influential friends, that plain speaking which they would call vituperation against the criminal, is the duty of every good citizen.

making, self-confidence and dogmatism) undertook to present in its naked wickedness and to justify with all the prestige of his reputation and power of his learning, the principle which has animated the bigots of so-called religion and so-called science in all ages—the principle that plunged Bruno into the fiery flames kindled by the inquisition, could barely fall short of a similar murder in the case of Galileo by securing his submission.

This principle is the one which Dr. Carpenter so smoothly presents and defends as if it were one of the most innocent abstractions of transcendental philosophy—the principle that men in authority as professors, judges, law-givers and inquisitors are fully justified in regarding and treating as the illusions of imbecility and the deceptions of knavery, all new discoveries and sciences which transcend in phenomena their conceptions of the laws of nature—not the conceptions arrived at by patient and thorough investigation of any department of science, but the crude notions of what Dr. Carpenter calls "common sense," (before the investigation has occurred), which always reflect as incredible that which is essentially new.

CARPENTER'S COMMON-SENSE DOCTRINE.

In all human progress, truths discovered by patient research, and entirely foreign to previous opinions of the laws of nature, and their regular operations are brought forward by discoverers who have no tribunal to appeal to but the tribunal of the ignorant though learned—those who are ignorant of the particular matter in question, and therefore incredulous. A correct ethical system would teach those who are thus ignorant to suspend their opinions and treat with courtesy and candor the discoverer whose claims they may soon be compelled to acknowledge as their master and teacher. But just here Dr. Carpenter steps in to inform them that their own common-sense is the only standard that is infallible and whatever their common-sense does not inform them is reasonable or true, must be treated as a delusion, (a doctrine which would certainly make all great discoveries delusions) and that "the testimony is of such a character as not to be explained by delusion of opinion—the whole matter must be treated as a fraud. A great discovery is therefore to be recognized as a great fraud, and the discoverer to be treated like other frauds. If he belongs to any honorable society or profession he should of course be expelled from every position; if he practices medicine, society should leave him to starve. The tactics of the opponents of Harvey are fully justified by the doctrine of Carpenter; and if the holy inquisitors were justified in assuming fraud against Galileo—fraud dangerous to religion as they believed, why was it not right to compel Galileo to recant, and be an honest man?"

The "common-sense," or learned ignorance, to which Dr. Carpenter appeals, rejected the earth's rotundity, the existence of antipodes, the circulation of the blood, the existence of the American continent and a host of facts in chemical experiments, geology, paleontology and mechanical inventions. This common-sense which is exalted into an arbitrary despot is nothing more than consolidated ignorance—a habit of thought on any subject which has not been investigated, which necessarily embodies a certain amount of falsehood because knowledge is lacking—as "common-sense" believes the earth flat until enlightened by science. The doctrine of Carpenter teaches us to appeal from enlightened observation and scientific testimony—to what? To unenlightened public opinion—a public opinion so forcibly defined by Douglass Jerrold" as "the average stupidity of mankind."

Ignorances and bigots have in all ages acted on this principle—they are acting on it now all over the world, but it was not to be expected that any learned professor would have ever avowed such a principle, much less eulogized and defended it as the highest wisdom. We are therefore grateful to Dr. Carpenter for his bold confession of the fundamental principle that actuates him and all others of his class in opposition to newly established science. He has confessed what we know to be the position of his clique, and saved us the trouble of proving it. He has made it plain that there is no consistent alternative between the frank acceptance of all that is proved by scientific evidence (the position of Wallace Crookes and all other cultivators of psychic science) and the blind, scurrilous hostility against discovery which runs away from evidence, mistakes facts, treasures up malicious fabrications and assails as falsifiers or impostors the thousands who give unprejudiced testimony or who act upon such testimony when given by others.

The average skeptic only muddles the question as he discusses it. He has not the self-complacent courage of Carpenter in charging falsehood upon everybody who stands in his way, and simply says he does not know what to make of it all. But the alternative cannot be evaded logically. The facts of spiritualism and mesmerism must be accepted upon their evidence, or there is no veracity in man or woman, and all history is not worth the paper on which it is written.

PERSISTENT WARFARE AGAINST SCIENCE.

That Dr. Carpenter misstates facts and runs away from evidence, was so fully shown by Mr. Wallace (whose essay I had not seen when mine was written) as to need no further illustration. As to the fabrications and personal abuse set afloat by the

anti-spiritual party, of which Dr. C. is a most conspicuous exponent, it would require a huge volume to contain them. Slander, legal persecution, personal violence or mobocracy are but the natural results of Dr. Carpenter's principle. Every mesmerist or Spiritualist being regarded as an impostor, legal persecution must be applauded, and the more wretched libels of the lower order of newspapers must circulate as authentic news. Prof. Youmans, I presume, does not sympathize with this; does not even know of its existence. The persons assailed are not his friends. But when men who are as profound in philosophic thought as his friend Herbert Spencer, and who are as brave and disinterested in maintaining the truth under greater opposition, are the objects of this assault, headed and justified by Dr. Carpenter, Prof. Y. should at least tolerate and approve an attempt to establish better ethics among scientists, and to arrest the incessant war against improvement and discovery before it becomes established in the highest quarters by the dicta of Dr. Carpenter and the approval of certain scientific bodies, periodicals, colleges and newspapers that malignant warfare against new science and scientists is ethically right and laudable. Setting aside its odiousness as a personal attack upon worthy individuals (in which unhandsome business Dr. C. has personally participated), there is no greater crime against humanity in general than this systematic warfare against the new truths which are to lead us on to a higher and happier social condition.

Dr. Carpenter recommends such a war, for all great revolutionary truths or discoveries must by their very nature be condemned by his "common sense" rule as fraudulent. As applied by himself, it condemns truths which have been experimentally demonstrated in every city in Christendom as positively as Harvey's discoveries were demonstrated by him. If the rule should be sanctioned by high authority and put in practice by the mass of mankind, it would develop a merciless hostility against progress and reproduce the thousand years of stagnation which we call the dark ages, in which Dr. Carpenter's principle reigned supreme.

It is an easy matter to perpetrate barbarism and despotism by crushing the few who lead in enlightenment. Imprisonment or death inflicted on a few such leaders as Copernicus, Galileo, Kepler, Newton, Luther, Wickliffe, etc., would have prolonged the dark ages to the present time. Strike out a hundred names from European history and all that was identified with them, and liberty and philosophy would be to-day unknown; our condition would be no better than that of China.

MEDICAL INTOLERANCE.

The social ostracism and personal persecution implied by the doctrines of Dr. Carpenter, would be little less effective, if well administered, than the dungeon and the gibbet. No doubt the professional hostility shown in the expulsion of Prof. Elliotson from his honorable positions at London, his active rebuke of the people of Great Britain, to a great extent, of the medical relief afforded by mesmerism, and the beneficial influence of its facts upon the progress of medical science and philosophy.

This Carpenterian style of opposition is not the legitimate opposition of scientists to supposed errors, which cease as soon as a crucial experiment has settled the question, but a blind hatred like that with which the Turk spurns the Giaour, or the Christian mob pursues the unfortunate Jew. The performance of successful experiments in clairvoyance, or even their authentication by the most eminent scientists (as in the French Academy), has not overcome this stolid opposition, for clairvoyance is to-day neglected or scouted in medical colleges, with few exceptions. The successful performance of surgical operations on an unconscious mesmerized patient, excited no gratitude for the demonstration, no desire to relieve other surgical patients in the same way, in the minds of the medical profession generally of England, but only a sterner determination to put down this heretical procedure. The orthodoxy of medicine and the orthodoxy of Rome are the same in spirit, alike, unrelenting, intolerant and uninfluenced by reason. The creed of intolerance which has been formulated by Dr. Carpenter is diligently inculcated by medical colleges. Skepticism, which is their psychic disease, is perpetuated in medical schools, as small-pox is perpetuated in a pest-house, and few young men in such colleges escape its contamination. It was by prominent members of the medical profession, with the sympathy of its masses, that the attempt was made, in the case of Henry Slade, to make the cultivation of psychic science a penal offense, and Justice Flowers—a Carpenter on the bench (minus the learning)—would have imprisoned Mr. Slade for permitting an invisible power to write upon a slate at his table. Under the Carpenterian regime legislation would arrest, by fine and imprisonment, the cultivation of the most instructive, beautiful and beneficent forms of science which now occupy the attention of the profoundest thinkers of the age.

THE STRUGGLE OF GENIUS AND ORIGINALITY AGAINST DULL MEDIOCRITY.

The cultivation of profound science, and the consequent rectification of ancient errors, is the noblest work of the student of nature, but is one about which men will differ, for there are two antagonistic classes contending for the lead in the republic of

letters. Men of mere memory, of but little sagacity or philosophic thought, who originate nothing new, are incapable of either making discoveries themselves or judging of the value of discoveries introduced by others.

The former class, who are governed entirely by the established opinions which Dr. Carpenter calls "common sense," adhere to authority, and oppose any change in fundamental principles as zealous as a Jesuit protects the faith of Rome.

Learning without sagacity is of no value in promoting opinions which are essentially new. Dr. Carpenter himself has stated his own case very correctly while erroneously criticising an opponent.

Dr. C. insists that if we accept modern marvels, we are bound to accept all the supernatural narratives of past ages; but how vast the difference between science and superstition, which he ignores.

Dr. C. has but one explanation of belief in Mesmerism and Spiritualism—the suggestion of the mind to a dominant idea, and participation to believe something marvelous.

What a contrast between the honest students of nature and Dr. C. We can scarcely fancy the pains of a paramecium which he would feel in seeing a lath lifted to the ceiling without human agency.

But how utterly useless would it be to show such facts to Dr. Carpenter! True, he could not object to his own testimony—he would not accuse the pre-eminently qualified and wise Dr. Carpenter, whose qualifications excel those of all other men for such investigations.

In my younger days President Pars, the most enlightened teacher of his time, exhibited before the Kentucky Legislature a class of small boys far advanced under his care, one of whom, hardly three feet high, gave a lecture on Chemistry with illustrative experiments, which was greatly admired.

Until genius and labor formed a partnership, there was no such thing as prosperity among men.—Ingersoll.

Every man is dishonest who lives upon the unpaid labor of others, no matter whether he occupies a throne or lives in a poor-house.—Ingersoll.

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LOOK TO YOUR SUBSCRIPTIONS. Subscribers are particularly requested to note the time of the expiration of their subscriptions, and to forward their orders for the ensuing year, without further reminder from this office.

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CHICAGO, ILL., JANUARY 5, 1878. "Twilight Spiritualists."

This is the name Mrs. Richmond's control gives to those who, from a desire for popularity or from timidity, are attendants upon the churches which the Spirit-world are, in concert with their media, putting forth every effort to lead away humanity from the traditional errors of dogmatic ignorance and inhumanizing bigotry.

These "Twilight Spiritualists" occasionally take a feeble interest in the cause and sometimes manifest a slight spasmodic awakening, but, if they do anything in aid of Spiritualism, they desire to have it kept strictly private, not print their name in connection with the subject, lest the Paul Fry's of the Y. M. C. A. shall from their "ink-horn write upon their foreheads the mark of the beast" and seal it thereon with the "seven seals" of their condemnation.

As previously mentioned in the JOURNAL, D. M. Bennett, editor and publisher of the Truth Seeker, New York, has been arrested for blasphemy and obscenity. Now, what is blasphemy? According to the Bible (Mark): "He that shall blaspheme against the Holy Spirit shall not be forgiven."

You take a box of apples; some are brilliant with healthy colors; others are shriveled and present an uninviting appearance; others are decayed in spots, while not a few are rotten to the core.

Now, in the articles which Mr. Bennett published, though we may not deem his "Open Letter to Jesus" in good taste, we fail to find anything that is really objectionable, or that should subject its editor to be harassed by the Christian inquisitor, Anthony Comstock.

Blasphemy and Obscenity. As previously mentioned in the JOURNAL, D. M. Bennett, editor and publisher of the Truth Seeker, New York, has been arrested for blasphemy and obscenity.

of those who bring messages of love and wisdom from the other shore.

Those who have had this partial illumination and yet have cringed beneath the bigot's frown, and fawned for favors at the hands of the inquisitor, will yet have to answer for the groans of martyred mediums, for the world's retarded progress, for the onslaughts which error has made upon individual freedom of opinions and the rights of man.

The hour for action has arrived. The time has come when dominant errors would reign over truth, and right, and freedom, by whatever means—by stealth, by education, by assumed authority engrafted craftily upon our statutes, by terrorism in the dungeon, by the dagger, pistol and poison, or by war.

This is no time for Peter to deny Jesus, unless he is willing, in the end, to expite upon a cross, like the one, to which his imbecile cowardice has nailed the victim.

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over the land of obscene pictures, that are calculated to sow poison among the rising generation. He has caused the destruction of tons of poisonous literature each year, and there is not a father or mother in the land who will not thank him for so doing.

So far as Mr. Bennett is concerned, he has nothing to fear. He has done his duty, and done it well. Modern inquisitors can't long survive. Every day at Rome in 1568 a heretic passed to spirit-life through tortures.

Spiritualism in Cape Town, South Africa. From a file of South African papers recently received, we see that Dr. J. M. Peebles is there lecturing upon the India famine, ethnological subjects, and Spiritualism.

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THE CITIZENS OF CAPE TOWN.

Permit me through your valuable columns to apologize to the clergy and people of Cape Town, generally—not for the letter appearing from my pen in your issue of November 6th, but for having, unintentionally on my part, caused Dr. Peebles to be treated with such violence.

No man has a greater admiration for the energy and executive ability of Mr. Stanley than myself. But I utterly disapprove of his method as an exponent of a method involving, by his own confession, the unity, the hate, and the killing of natives.

extracts from Mr. Stanley's speech do not bring to my ear the ring of the "humane," "God-fearing," Christian! Therefore, while pressing upon the Dean's notice the previous (unanswered) inquiry—can a "humane," "God-fearing," "Crusader for Christ," that is a true and practical follower of Jesus Christ—

Strange Phenomenon.

The following manifestation, as set forth in the London Spiritualist, occurred in the presence of Dr. Monck, of England:

And now, an experiment, very unique in its outcome, was suggested, namely, that the form should drink a glass of water, and though Samuel, on behalf of Dr. Monck, objected to the experiment as not a nice one, in its expected conclusion, yet Mr. Colley, for good reasons, persisted; and the result was that as the figure drank the water visibly and audibly before us, the water so consumed was, in quantity corresponding to what the materialized spirit swallowed, instantly ejected from the medium's mouth.

Thus, after many experiments, and a stay with us of nearly an hour, the medium all the time, and throughout the whole séance, never once out of our sight, the embodied mystery began to lose power, fell at last Dr. Monck, drawing near, received the form back into himself, the figure sliding, as it appeared, gradually into his left side, leaving only a patch of white, misty, luminous vapor on his black coat.

The following from the True American, Trenton, New Jersey, gives expression to a sad truth:

In an attic, cold and dreary, Lay a mother and her child, Helpless, hopeless, weak and weary, And with craving hunger wild, Husband, father, toil-enduring, Working hard for pittance pay, In a week, enough procuring For his family for a day.

Laborers in the Spiritualistic Vineyard and other Items of Interest.

Dr. E. W. Stevens, of Janesville, Wis., made us a fraternal call last week. He is making an extensive lecturing tour through Illinois and Michigan.

We have received the advance sheets of "Carpenarian Criticism," by our esteemed correspondent, "M. A. (Oxon)" which we shall publish in our next number.

Francis Connelly, of Millville, Shasta county, Cal., is desirous to have Dr. C. C. Castleman visit that State, and wants societies who would like to engage his services as a lecturer, to correspond with him on the subject.

Dr. J. M. Peebles has been lecturing in Cape Town, South Africa, to large audiences. The sectarians are wrought up to a fearful pitch of excitement over the lectures. He will continue a month or so longer and then sail for London, Eng., by way of St. Helena.

Capt. H. H. Brown and Mr. Vandercook have had full and enthusiastic audiences at Vermont and Bushnell, Ill., in which places the Captain gave twelve lectures. They will be at Kirksville, Mo., Jan. 4th, 5th and 6th; at Memphis, Tenn., Jan. 11th, 12th and 13th. They can be engaged for the 7th, 8th, 9th and 10th, on the route between these two points. They will be at Austin, Texas, Feb. 5th. Address as above.

J. Frank Baxter is to lecture in Bristol, Ct., January 13th. The Gazette, in making the announcement, says: "Our contemporaries speak highly of him as a lecturer, rating him as one of the best speakers on the spiritualistic platform. His public tests are in many cases simply wonderful. Any of our readers attending his lecture will doubtless have an opportunity of witnessing his mediumistic powers. He is also a fine vocalist and organist, and will probably favor the audience with a few selections."

THE INDEPENDENT VOICE.

Answers to Questions.

By the Spirit of James Nolan through his own materialized organs of speech in the presence of his medium Mrs. Morris-Billing at her residence, 24 Ogden avenue, Chicago.

QUESTION:—What is the condition of Coolbaugh the banker, who lately committed suicide in this city?

ANSWER:—He is decidedly in a very unhappy condition.

QUESTION:—Can you give the immediate cause of his committing suicide?

ANSWER:—I could, sir, but that better not be published.

QUESTION:—Why did he select the tomb of Douglas for a place to destroy his life?

ANSWER:—While on earth he loved Douglas very much; was particularly devoted to him, and he thought he might assist him in passing over.

QUESTION:—Has Douglas been with him since his advent into spirit life?

ANSWER:—Yes, every hour in the day and night, holding him up, as it were, as you would an infant.

QUESTION:—Is his spirit in a dark condition?

ANSWER:—Not in a darker condition than many who come to the Spirit-world. It is cowardly in any man to leave the material side of life by committing suicide.

QUESTION:—Do you meet with Dr. P. B. Randolph, who committed suicide?

ANSWER:—I have seen him and know him well.

QUESTION:—Does he still feel the effects of his rash act?

ANSWER:—The effects thereof still follow him. He was a fire-worshiper and learned many of the black arts among the lower classes of negroes and magicians.

QUESTION:—What light does the phenomena of dragging throw upon the nature of the human spirit?

ANSWER:—In some instances it is education; in others, memory, and in others warning.

QUESTION:—Does the spirit during sleep ever become a conscious visitant to the Spirit-world?

ANSWER:—In many instances.

QUESTION:—How can we arrive at a knowledge of the absolute being, and of the nature and destiny of the soul?

ANSWER:—Well, we do not think that any finite mind can comprehend that question. There is, however, no personal God, nor have I ever seen a spirit who claimed that there was, though I have seen some that were very high.

QUESTION:—One spirit has said through his medium, there were but two principles involved in spirit control,—Magnetism and Psychology, and when these were understood the way was made easy for communications?

ANSWER:—When the laws of magnetism and electricity are understood the way will be made easy for spirits and mortals to communicate with each other.

Medallion of Washington.

Anything connected with "The Father of His Country" is calculated to awaken pleasant memories and inspire thoughts of respect for that venerable hero and patriot.

Dayard Taylor says in the New York Tribune of Sept. 28th: "Mr. Charles Calverly, whose bust of Horace Greeley for the monument in Greenwood, has made his name favorably known as a Sculptor, has just finished for Mr. W. S. Barlow, No. 208 Broadway, a copy in bas-relief of the Hudson bust of Washington, which, reproduced in white bronze, is now offered to the public.

The RELIGIO-PHILOSOPHICAL JOURNAL of Chicago, publishes a lengthy lecture by Judge Edmonds' shade, on the spirit-world; its moral status, religion, government, etc.

Passed to Spirit-Life. Passed to spirit-life, from his residence, at Mt. Morris, Mich., Oliver A. Bump, aged 52 years. Diseases, typhoid fever.

Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure.

Model Public Sentiment. Eric Conductors. The man who said he had heard of civil engineers, but never of civil conductors, was not a patron of the Erie Railway.

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Voices from the People. AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Fate's Blessings.
Safely, O my fellow mortals,
Glide we o'er the tide of life,
Onward to the heavenly portals,
Notwithstanding all the strife.

What Are Dreams?
Are dreams a portion of our active life?
Are they the living movements of the soul,
Which grows more wakeful while the body sleeps,

A Nut for Materialists and Atheists.
We present the following nut for Atheistic
Materialist scholars to crack, and controvert
the theory that there is no attenuated substance
possessing intelligence, and outliving the outward

MAGNETISM A REALITY.

An Item That Dr. Fahnstock Should Consider.

Says S. E. De Morgan, in London Spiritistist:
About twenty-five years ago, after I had found
from many experiences that I possessed the healing

Wages Contemplated Legislation.

The Sentinel, of Ocoila, Iowa, contains the following:
We learn that petitions are now being
circulated throughout the State to get signatures,

The Soul in Dream Land.

Victor asserts on "Dreams," that we have the
Bible authority to attest that certain dreams are
of divine origin—heaven-sent messages to warn

Dr. Hoffman, of Chicago, writes:
Dr. John Van Sant, of New Orleans, gives an account of a
series of experiments relative to the action of the

close an important influence upon the functions of
the mind (2) M. Dr. are wonderfully and fearfully put together mentally,

Mrs. L. E. Bailey, of Grand Rapids, Mich.,
writes: I desire to inform you and the numerous
readers of your worthy paper, the Religio-Philosophical

E. A. Chapman, of Lowell, Mich., writes:
Capt. H. H. Brown, the well known inspirational
spiritist from Battle Creek, has been speaking to

J. Edwin Churchill, of Jasper, Florida,
writes: In consequence of sickness I have been
silent for some time, but now I am happy to say

Wm. B. Green, of New Albany, Ind.,
writes: attended a Spiritualist meeting at the house
of Dr. J. G. Wells, on the 6th inst., in this city.

Brief Mentions.—John Rosenmund,
of Hillsboro, N. C., writes: "I can't get along with-
out the JOURNAL—I must have it." N. R. Dana,

Warren, Illinois.—In this vicinity are
many Spiritualists, and not a few good mediums,
who have become developed in family seances.

Dr. Hoffman, of Chicago, writes:
Dr. John Van Sant, of New Orleans, gives an account of a
series of experiments relative to the action of the

Notes and Extracts.

Low spirits, in passing from a lower to a higher
state, are insensible for a short period.

The Hindus are endeavoring to introduce their
religion into Australia, and Hindu missionaries
have been for a year laboring in that country.

As to the idiot, our spirit friends assure us that
under the tutelage of good and wise spirits his
mental faculties are slowly but surely developed.

The lower spirits, whose affinities and natures
tie them to the earth, remain and live upon the
earth after the dissolution of the physical body.

Jerome says: "There are as many different
Bibles as copies of the Bible; for every man has
added to or subtracted from, according to his own

It is a question whether it be possible by means
of astrology to predict the future of man, and if
so, what the relationship of such facts with

The faculty of the seer is as old as man himself
and traces of it are found among all the nations of
antiquity, among many mediums of our time, and

At a colored funeral at Mt. Carmel, Tenn., lately,
the officiating clergyman remarked forever:
"O, Lord, woe thy bloody garments o'er

As the death of the form is necessary to the
birth or development of the flower, so is the
death of the material to the birth of the immortal

Subjects who are dull, stupid, dolent in their
perceptive and semi-perceptive faculties in their
normal condition, never display any remarkable

Material substance exists under countless
modifications of its state, in infinite degrees of
solidity and softness, from the almost impenetrable

Many spirits possessing very strong earthly af-
fections, cannot, on their arrival in the spiritual
world, believe that they have quitted the earth;

Perhaps there is no better or more beautiful
conception of what death brings about than
the allegory in the "Fugate" mystery represent-

Our summer land, that tongue shall tell of
its unbounded pleasures, its Elysian bliss? What
vision shall conceive of its golden lands, its crystal

In the higher spheres everything is calm,
harmonious, and each individual gives out a light
characteristic of his individuality.

That kills himself toward misery, fear it;
And as the best shows a bastard tailor.

A spirit writes: "The objects from which we
learn of the higher manifestations of the laws
whereby the universe is governed, exhibited in

It is claimed by Swedenborg that the first
sphere is not on earth, but a little distance from
it, though so little, in fact, that many of the in-

When Jesus of Nazareth said His disciples pos-
sessed that which the world could neither give
nor take away, he but adverted to the principles

A presentation of the fate of the Huron made
Lieut. Arthur H. Fletcher, her executive officer,
desert her last March, while she was in the

Nearly all the evidence we have of the divinity
or credibility of the Bible is drawn from the Cath-
olic Church, a church which the Protestant sects

The Bible is an excellent book in its way, con-
taining much that is good, and still more that is
worthless; but to get at the former it is necessary

The recent hanging of Rosethory Hawkins,
in Maryland, was a very characteristic illustra-
tion of that ill-advised religionism which in-

For some time past it has been a matter of re-
markable interest to our friends to hear of the
execution of a man, usually a murderer, by the

The better judgment of the truly religious
minds has long since arrived at the conclusions,
and will come to our assistance in demanding

PHENOMENAL.

Communication from J. F. Snipes.

DEAR JOURNAL.—I called on Mr. C. E.
Watkins, the slate-writing medium, at his
elegant rooms, No. 4 West Twenty-ninth
St., near Fifth avenue. I had no intention

He then said my father was in spirit-life
and present, first repeating his initials, then
his full name correctly, and as if hearing

I asked him whether the slate-writings
were usually done between or through the
slates. He said that while the double slates

Tuesday evening (election day) I called
again, bringing two slates I had purchased
in Broadway. I placed these two together

Then I held off my two slates in my left
hand, at an oblique angle, Mr. Watkins not near
it, when I heard similar movements, and

"My dear friend, we are with you.
"Signed]
WYONA,
REV. FREEMAN,

HORACE GREELEY,
Wm. P. SNIPES,
J. MADISON."

The first an Indian, daughter of Warsaw,
who is often present with me as a ministering
spirit medically; the second, the good

"Mr. Madison is with me.
"Signed]
"HORACE GREELEY."

The question is, if it is not spirit-individ-
uality, what better evidence have we that it
is anything else? And how is it that form-

When a man dies, they who survive him
ask what property he has left behind. The
angel who bends over the dying man asks

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