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Truth Bears no Mask, Doves at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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## DR. CARPENTER ON SPIRITUALISM.

By Alfred Russell Wallace.  
(From the Popular Science Monthly.)  
(Continued from last week.)

Still more important, perhaps, is the testimony of many eminent physicians to the existence of these remarkable powers. Dr. Rostan, Parisian Professor of Medicine in his article "Magnetisme," in the "Dictionnaire de Medecine," says (as quoted by Dr. Lee): "There are few things better demonstrated than clairvoyance. I placed my watch at a distance of three or four inches from the occultist of the somnambulist, and asked her if she saw anything. 'Certainly,' she replied, 'it is a watch; ten minutes to eight.' M. Ferrus repeated the experiment with the same successful result. He turned the hands of his watch several times, and we presented it to her without looking at it; she was not once mistaken." The Commissioners of the Royal Academie de Medecine applied the excellent test of holding a finger on each eyelid, when the clairvoyant still read the title of a book, and distinguished cards. (Quoted in Dr. Lee's "Animal Magnetism," p. 22.) Dr. Esdaile had a patient at Calcutta who could hear and see through the stomach. This was tested by himself with a watch as in the French case quoted above. ("Zoisst," vol. viii, p. 220.) Dr. Teste's account of the clairvoyance of Madame Hortense is very suggestive. She sometimes read with ease when completely bandaged, and when a paper was held between her eyes and the object; at other times she could see nothing, and the smallest fatigue or excitement caused this difference. This excessive delicacy of the conditions for successful clairvoyance renders all public exhibitions unsatisfactory; and Prof. Gregory "protests against the notion that it is to be judged by the rough experiments of the public platform, or by such tests as can be publicly applied." For the same reason direct money-tests are always objected to by experienced magnetizers, the excitement produced by the knowledge of the stake or the importance of the particular test impairing or destroying the lucidity. This is the reason why gentlemen and physicians like Prof. Why, Major Buckley, and Dr. Haddock, who have had the command of clairvoyants, have not attempted to gain the bank-notes which have at various times been offered. Dr. Carpenter was very irate because I suggested at Glasgow—not as he seems to have understood that there was no note in Sir James Simpson's envelope—but that the clairvoyants themselves, if they heard of it, might very well be excused if they thought it was a trick to impose upon them. I find now that in the other case quoted by Dr. Carpenter—the note for one hundred pounds publicly stated to have been inclosed by Sir Philip Crampton in a letter, and placed in a bank in Dublin, to become the property of any clairvoyant who should read the whole of it—this was actually the case. After six months the letter was opened, and the manager of the bank certified that it contained no note at all, but a blank check? The correspondence on the subject is published in the "Zoisst," vol. x, p. 35. Dr. Carpenter's indignation was therefore misplaced; for, as a medical knight in Ireland did actually play such a trick, the mere supposition, on my part, that ignorant clairvoyants might think that a medical knight in Scotland was capable of doing the same, was not a very outrageous one.

We now come to the last part of Dr. Carpenter's lecture—table-turning and Spiritualism—and here there is hardly any attempt to deal with the evidence. Instead of this we have irrelevant matters put prominently forward, backed up by sneers against believers, and false or unproved accusations against mediums. To begin with, the old amusement of table-turning of fifteen or twenty years ago, with Faraday's proof that it was often caused by unconscious muscular action, is again brought to the front. Table-tipping is asserted to be caused in the same way, and an "indicator" is suggested for proving this; and the whole matter is supposed to be settled because no one, so far as Dr. Carpenter is aware, "has ever ventured to affirm that he has thus demonstrated the absence of muscular pressure," and "until such demonstrations shall have been given, the tipping—like the turning—of tables may be unhesitatingly attributed to the unconscious muscular action of the operators. We suppose Dr. Carpenter will shield himself by the 'thus' in the above sentence, though he knows very well that a far more complete demonstration of the absence of muscular pressure than any indicator could afford has been repeatedly given, by motion, both turning and tipping, of the table occurring without any contact whatever. Thus, in the Report of the Committee of the Dialectical Society, we have (p. 373), Experiment 19, nine members present; all stood quite clear of the table, and observers were placed under it to see that it was not touched, yet it repeatedly moved along the floor, often in the direction asked for. It also jerked up from the floor about an inch. This was repeated when all stood two feet from the table. Experiment 22, six members present, the same thing occurred under varied conditions. Experiment 28 (p. 300). Eight members present; the conditions were most rigid; the chairs were all turned with their backs to the table as a foot distant from it; every member present knelt on his chair with his hands behind his back; there was

abundance of light, yet, under these test-conditions, the table moved several times in various directions, visible to all present. Finally, the table was turned up and examined, and found to be an ordinary dining-table with no machinery or apparatus of any kind connected with it. Similar movements without contact have been witnessed elsewhere and recorded by Sergeant Cox and by Mr. Crookes, as well as by many other persons; yet the man who comes before the public as the "historian" of this subject tells his audience and his readers that "he is not aware that any one affirms that he has demonstrated the absence of muscular pressure." How are we to reconcile this statement with Dr. Carpenter's references to each of the books, papers, or letters, containing the facts above quoted or referred to? But we have evidence of a yet more conclusive character (from Dr. Carpenter's own point of view), because it is that of a medical man who has made a special study of abnormal mental phenomena. Dr. Lockhart Robertson, for many years an editor of the *Journal of Mental Science*, and Superintendent of the Howard's Heath Asylum, declares that his own heavy oak dining-table was lifted up and moved about the room, and this not by any of the four persons present. Writing was also produced on blank paper which the medium "had not the slightest chance of touching" ("Dialectical Report," p. 248). Dr. Carpenter is always crying out for "skeptical experts," but when they come—in the persons of Robert Houdin and Dr. Lockhart Robertson—he takes very good care that, so far as he is concerned, the public shall not know of their existence. What, therefore, is the use of his asking me (in a note at p. 103) whether my table ever went up within its rimoline in the presence of a "skeptical expert"? The very fact that I secretly applied tests (see "Miracles and Modern Spiritualism," p. 13) shows that I was myself skeptical at this time, and several of my friends who witnessed the experiments were far more skeptical, but they were all satisfied of the completeness of the test. The reason why some skeptical men of science never witness these successful experiments is simply because they will not persevere. Neither Dr. Carpenter nor Prof. Tyndall would come more than once to my house to see the medium through whom these phenomena occurred, or I feel sure they might, after two or three sittings, have witnessed similar phenomena themselves. This has rendered all that Dr. Carpenter has seen at odd times during so many years of little avail. He has had one or at most two sittings with a medium, and has taken the results, usually weak or negative, as proving imposture, and then has gone no more. Quite recently this has happened with Dr. Skide and Mrs. Kane; and yet this mode of inquiry is set up as against that of men who hold scores of sittings for months together with the same medium; and, after guarding against every possibility of deception or delusion, obtain results which seem to Dr. Carpenter incredible. Mr. Crookes had a long series of sittings with Miss Kate Fox (now Mrs. Jencken) in his own house, and tested the phenomena in every way his ingenuity could devise. Dr. Carpenter was recently offered the same facilities with this lady and her sister, but as usual had only one sitting. Yet he thinks it fair and courteous to make direct accusations of imposture against both these ladies. He revives the absurd and utterly insufficient theory that the "traps" are produced by "a jerking or snapping action of particular tendons of either the ankles, knees, or toes." The utter childishness of this explanation is manifest to any one who has heard the sounds through any good medium. They vary from delicate tickings to noises like thumpings with the feet, slapping with the hand, and blows with a hammer. They are often heard loudly on the ceiling or on a carpeted floor, and heard as well felt on the backs or seats of chairs quite out of reach of the medium. One of the skeptical committees in America tested the Misses Fox by placing them barefooted on pillows, when the "traps" were heard as distinctly as before on the floor and walls of the room. Mr. Crookes states that he has heard them on the floor, walls, etc., when Miss Fox was suspended in a swing from the ceiling, and has felt them on his own shoulder. He had also heard them on a sheet of paper suspended from one corner by a thread held between the medium's fingers. A similar experiment was tried successfully by the Dialectical Committee ("Report," p. 383). At a meeting of the same committee raps were heard on a book while in the pocket of a very skeptical member; the book was placed on the table, and raps were again heard; it was then held by two members supported on ivory paper-knives, when raps were still heard upon it ("Report," p. 386).

Again, there is the evidence of Prof. Barrett, an experienced physicist, who entered on this inquiry a complete skeptic. He tells us that he examined the raps or knockings occurring in the presence of a child ten years of age—that in full sunlight, when every precaution to prevent deception had been taken—still the raps would occur in different parts of the room, entirely out of reach of the child, whose hands and feet were sometimes closely watched at other times held. The phenomena have been tested in every way that the ingenuity of skeptical friends could devise; and as Prof. Barrett is well acquainted with Dr. Carpenter's writings on the subject and the explanations he gives, we have here another

proof of the utter worthlessness of these explanations in presence of the facts themselves. The Hon. R. D. Owen has heard, in the presence of Miss Fox, blows it made by a strong man using a heavy bludgeon with all his force, blows such as would have killed a man or broken an ordinary table to pieces; while on another occasion the sounds resembled what would be produced by a falling cannon-ball, and shook the house ("Debatable Land," p. 27); and Dr. Carpenter would really have us believe that all these wonderfully varied sounds under all these test-conditions are produced by "snapping tendons." But what is evidently thought to be the most crushing blow is the declaration of Mrs. Culver given at length in the appendix. This person was a connection of the Fox family, and she declared that the Misses Fox told her how it was all done, and asked her to assist them in deceiving the visitors; two gentlemen certify to the character of Mrs. Culver. The answer to this slander is to be found in Capron's "Modern Spiritualism," p. 423. Mr. Capron was an intimate friend of the Fox family, and Catherine Fox was staying with him at Auburn, while her sisters were at Rochester being examined and tested by the committee. Yet Mrs. Culver says in Catherine's own words that "when her feet were held by the Rochester committee the Dutch servant-girl rapped with her knuckles under the floor from the cellar." Here is falsehood with circumstances; for, first, Catherine was not there at all; secondly, the committee never met at Foxes' house, but in various public rooms at Rochester; thirdly, the Fox family had no "Dutch servant-girl" at any time, and at that time no servant girl at all. The gentleman who so kindly signed Mrs. Culver's certificate of character did not live in the same town, and had no personal knowledge of her; and, lastly, I am informed that Mrs. Culver has since retracted the whole statement, and avowed it to be pure invention (see Mrs. Jencken's letter to *Athenaeum*, June 9, 1877). It is to be remarked, too, that there are several important mistakes in Dr. Carpenter's account. He says that the Misses Fox were in the house in the month of years ago, and he says it was a "deposition before the magistrates of the town in which she resided," by which, of course, his readers will understand that it was on oath, whereas it was a mere statement before two witnesses, who without adequate knowledge, certified to her respectability. This is an example of the reprehensible eagerness with which Dr. Carpenter accepts and retails whatever falsehoods may be circulated against mediums; and it will be well to consider here two other unfounded charges which, not for the first time, he brings forward and helps to perpetuate. He tells us that the "Katie King" imposture, which had deluded some of the leading Spiritualists in this country, as well as in

United States, was publicly exposed." This alleged exposure was very similar to that of Mrs. Culver's, but more precise and given on oath—but the oath was under a false name. A woman whose name was subsequently discovered to be Eliza White declared that she had personated the spirit-form of several stated seances given by two mediums, Mr. and Mrs. Holmes, she having been engaged by them for the purpose; and she described a false panel made in the back of the cabinet by which she entered at the proper time from a bedroom in the rear. But Colonel Olcott, a gentleman connected with the New York daily press, has proved that many of the particulars about herself and the Holmeses stated in Mrs. White's sworn declaration are false, and that she is therefore perjured. He has also proved that her former character is bad; that the photograph taken from "Katie King," and which she says was taken from her, does not at all resemble her; that the cabinet used had no such movable panel as she alleged; that the Holmeses' manifestations went on just the same on many occasions when she was proved to be elsewhere; that she herself confessed she was offered a thousand dollars if she would expose the Holmeses; and, lastly, that in Colonel Olcott's own room, under the most rigid test-conditions, and with Mrs. Holmes only as a medium, the very same figures appeared as was said to require the personation of Mrs. White. The full details are given in Colonel Olcott's "People from the Other World," pp. 425-478.

Another alleged exposure is introduced in the following terms: "I could tell you the particulars, in my possession, of the detection of the imposture practiced by one of the most noteworthy of these lady mediums in the distribution of flowers... these flowers having really been previously collected in a basin up-stairs and watered out of a decanter—as was proved by the fact that an inquisitive skeptic having furtively introduced into the water of a decanter a small quantity of ferrocyanide of potassium, its presence in the dew of the flowers was afterward recognized by the appropriate chemical test."—*ibid.*

in the *Contemporary Review* of January, 1876, where Dr. Carpenter first gave an account of this alleged exposure, it is stated that "a basinful of these flowers (hollyhocks) was found in a garret with a decanter of water beside it; that the ferrocyanide was mixed with this water, and that all this was not hearsay, but a statement in writing in the hand of the 'inquisitive skeptic' himself. It turns out, however, that this part of the statement was wholly untrue, as we know on the authority of a letter written by the lady of the house, and afterward published, and Dr. Carpenter now seems to have found out himself; but, instead of withdrawing it wholly (as in common fairness he ought to have done), he still retains it ingeniously modified into an inference, but so worded as to look like the statement of a fact: 'these flowers having really been previously collected in a basin,' etc.—'as was proved'—not by finding them, but by the chemical test! What an extraordinary notion Dr. Carpenter must have of what is really proof! Let us, however, look a little further into the matter, of which more is known than Dr. Carpenter adduces, or than he thinks advisable to make public. Dr. Carpenter's informant was a member of the family in whose house the medium was staying as a guest. He had therefore full knowledge of the premises and command over the servants, and could very easily have ascertained such facts as the bringing of a large bunch of hollyhocks, asters, laurels, and other shrubs and flowers, into one of the visitors' bedrooms, and whether they disappeared from the room when the lady medium left it previous to the seance. This would have been direct evidence, and easily attainable by one of the family, but none such is forthcoming; instead of it we have the altogether inconclusive though scientific-looking chemical test. For it is evident that the flowers which appear must be brought from some where, and may naturally be brought from the shortest distance. If there are flowers in the house, these may be brought—as a baked apple was actually brought when an apple was asked for, according to one of the reports of this very seance; and if a skeptic chooses to put chemicals with such flowers or baked apples beforehand, these chemicals may be detected when the flowers or apples are examined. The wonder of such seances does not at all lie in where the flowers are brought from, but in the precautions used. The medium's hands, for instance, are always held, as they were in this instance, yet when thus held the flowers drop on to the table, and even particular flowers and fruits drop close to the persons who ask for them. This is the real fact to be explained when, as in this case, it happens in a private house; and the alleged chemical test has no bearing on this. But here the test itself is open to the gravest suspicion. The person who says he applied it had struck a light in the middle of the seance, and discovered nothing. He was then, in consequence of some offensive remarks, asked to leave the room, or the seance could not go on; and subsequently high words passed between him and the medium. He is, therefore, not an unbiased witness, and to support a charge of this kind we require independent testimony that the chemical in question was not applied to the flowers after they appeared

at the seance. This is the more necessary as we have now before us the statement in writing by another resident in the house that some of the flowers were sent to a medical man in the town, and that no trace of ferrocyanide of potassium could be detected. The accuracy of the supposed tests is also rendered very doubtful by another fact. In the published account of the affair in the *Bath and Cheltenham Gazette*, indorsed by Dr. Carpenter's informant (in a letter now before me) as being by a friend of his and substantially correct, it is stated that the "same authority" who is said to have "demonstrated the presence of potassium ferrocyanide on the flowers also examined some sand which fell on the table at the same sitting, and found it to contain salt, and therefore to be sea-sand, and to agree microscopically with the sand from a sea-beach near which the medium had been staying a few days before. This reads very like truth, and looks very suspicious, but it happens that another gentleman who was present at the seance in question took away with him some of the sand for the purpose of subjecting it to microscopic examination, and from that gentleman—Mr. J. Drell Taylor, editor of the *British Journal of Photography*, and an occasional contributor to other scientific journals—I have received the following note on the subject: "I remember the seance to which you have alluded, and which was held on the evening of August 23, 1874, during the Belfast Meeting of the British Association, which I was attending. At that time, among other by-pursuits, I was engaged in the microscopic examination of sand of various kinds, and I omitted no opportunity of procuring samples. During my visit to Ireland I obtained specimens from the sea-coast of Counties Down and Armagh, as well as from the shores of Lough Neagh. When the shower of sand fell upon the table during the seance I appropriated a quantity of it for subsequent examination. The most careful inspection under the microscope satisfied me that it was absolutely identical with some that had been procured from the Lough coast of Lough Neagh, while it differed in certain respects from that obtained at the sea-coast. Having subsequently seen a communication on this subject in the *English Mechanic* (by a writer who, I believe, had not been present at the seance), the purport of which was that the seance sand was similar to some obtained from a part of the sea-coast where the medium had been recently residing, I again subjected these various sands to microscopical examination, only to be confirmed in my previous conclusion. I followed this by a chemical test, as follows: I washed each sample of sand in a test-tube with distilled water, to which I then added a solution of nitrate of silver. A precipitate of chloride of silver was obtained from all the samples of sea-sand, but no precipitate was formed by that which came from Lough Neagh nor by that obtained at the seance, which last, under this chemical test, behaved in a manner precisely similar to the Lough Neagh sample. I recollect that the result of this test was my feeling sure that the writer to whom I have alluded had not had the same data as those in my possession for arriving at a conclusion. In about a year after that time I threw away over a dozen different samples of sand, including those to which I have referred, as I required for another purpose the boxes in which they were kept."

This clear and precise statement demonstrates the untrustworthiness of the authority on whom Dr. Carpenter relies, even if it does not indicate his disposition to manufacture evidence against the medium in question. At all events, with the more complete account of the whole episode now before them, our readers will, we are sure, admit that the evidence is by no means free from suspicion, and is quite insufficient to justify its being used to support a public charge of deliberate imposture. It also affords another example of how Dr. Carpenter jumps at explanations which are totally inapplicable to the facts in other cases, as, for example, to the production of flowers and ferns in my own room, as narrated in my "Miracles and Modern Spiritualism," page 104, and to that in the house of Mr. T. Adolphus Trollope, as given in the "Dialectical Report," pages 377 and 372, in which case the medium had been carefully searched by Mrs. Trollope before the seance began.

### A Crowd, Not Always Indicative of Success.

We regret to see a disposition on the part of some of our friends, to draw a crowd to our grove-meetings by other than legitimate means. We trust nothing of the kind will be attempted another year. When we play a charlatan, a harlequin, or a political trickster as the best card and get people out to see the show, it is no evidence of any true interest in Spiritualism, or that any special good is effected. Good, true-hearted, eloquent lecturers and honest mediums can be found in sufficient numbers to supply all demands of healthy, earnest investigators. Let us depend on them and ourselves to render these meetings attractive and instructive.

A MAN in Cobb county, Ga., says his bees support him. A good healthy hive of bees can give almost any man as much business as he cares to attend to.

IS THERE A CONFLICT

BETWEEN DARWINISM AND SPIRITUALISM?

BY WILLIAM EMMETT COLEMAN.

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(CONTINUED.)

Contrast with these fanciful theories the solid, substantial, common-sense realities of soul-existence given us from the spirit-land by wise and lofty seers and mediums:—

"The interior, deductive Philosophy teaches that the spirit, as an entity, begins to exist here." "The germ of the immortal nature is spiritual, and is detached from the deific ocean of spirit when the human fetus is within twelve weeks of birth." "The impersonal spirit of the Infinite cannot be detached and embodied unless the soul [spirit body] pre-exists, and serves both as a magnet and a matrix; hence it follows that there must be and is a period in the foetal formation and development when the golden spirit enters upon its eternal individual existence."—The Thinker, by A. J. Davis, pp. 280, 288, 292.

"The human being is only pre-existent in the sense that it is derived as Deific Essence from nature; being always existent therein; and as essence, to be incorporated into a germ to unfold an organization. It derives its conscious, its individualized existence within its being in the flesh; and from the first state passes onward and upward, to attain to the ultimate of its existence." "The pre-existent atoms of Deific Life are no entity until they are embodied in a manner to be acted on as a germ to cause expansion. This Life Essence, before it is incorporated into a human embryo, is spirit, is life, and is part of the interior life of nature, and is of every quality of essence which composes intelligence; and it becomes organized intelligence, by being proportioned to the germinal brain." "Pre-existence, in the sense in which it is understood, and Reincarnation, are as much impossibilities, as that the physical form of man can return to its germinal and embryonic state, and be re-born into physical life."—God the Father, by Mrs. M. M. King, pp. 21, 22, 23.

ANTI-DARWINIAN EVOLUTIONISTS.

We are told that some of the most zealous opponents of Darwinism are among the strongest supporters of evolution. I should like to have these anti-Darwinian evolutionists pointed out. I know, as before remarked, that there are evolutionists—believers in the derivation of species—that fail to accept natural selection as the means of that derivation; but, according to Peebles, all such are Darwinians, as, in his philosophical system, all acceptors of special or racial derivation are Darwinians. To demonstrate that evolution, in scientific parlance, signifies as given, I will cite the following definition of that term, given by Professor Huxley in his course of lectures on evolution in New York last September:—"If the doctrine of evolution be true, it follows that animals and plants, however diverse they may be, however diverse the different groups of animals, and however diverse the different groups of plants, they must have been connected together by gradational forms, so that from the highest animal, whatever that may be, down to the lowest speak of gelatinous matter in which life manifests itself, there must be, or have been, a series of gradations which pass from one end of the series to the other. Undoubtedly that is a necessary postulate of the doctrine of evolution." We are here told that the doctrine of evolution necessarily involves the gradational descent of all forms of life, the one from the other, from the highest to the lowest, in every stage of being. How then can that be designated evolution which denies point-blank this fundamental postulate? As to the true significance of the term evolution, which shall we follow, Huxley or Peebles?

SCIENCE OF SPIRITUALISM.

Brother Peebles declares his evolutionary (?) theories to be the language of the "spiritual science." Pray, what is this spiritual science? Dr. Peebles has sarcastically inquired of Brother Tuttle, "In what consists the 'science' of Darwinism, where are the teachers of this science, and where its colleges and universities?" In rejoinder, I would respectfully inquire of Bro. Peebles, "What is this spiritual science, where are its teachers, and where its colleges and universities? The only teacher of this science I am aware of is Professor Peebles, and as for its colleges and universities, they exist but in his overteeming brain."

WHEN DID MONKEYS BECOME MEN?

Mr. Peebles asks Mr. Tuttle, During what geologic period did the monkeys and apes of Asia cease to be such, becoming, or their offspring becoming, rational men endowed with immortal spirits. I would suggest, that, if your worthy brother really desires to be informed upon this point, he inquire of the veteran Spiritualist, Alfred Russel Wallace, one of the original teachers of the animal derivation of man, who declared a few months ago, that such derivation is now an established fact, disputed by none capable of judging the evidence. Mr. Wallace has, however, already informed Mr. Peebles in his various writings, that it was during the Tertiary era that man first emerged from the animal world.

ILL EFFECTS OF THEOLOGICAL TRAINING.

Mr. Peebles, in defense of a clerical education, inquires, If the early theological training of Bacon and Newton seriously injured them. In reply, I would state, that its ill effects upon Newton are manifest from his works upon Daniel and the Apocalypse, which writings are a tissue of absurdities throughout, utterly unworthy of the great philosopher, and a forcible demonstration of the pernicious results of the "theological virus" imparted to his mind in youth; while in the case of Bacon, as, despite his eminence as a philosopher and logician, his moral character was despicable, it is evident, that if his theological training in any manner moulded the character of this "wisest, brightest, mainest, of mankind," it must have been for the worse, certainly not for the better.

PROFESSOR E. RAY LANKESTER.

The readers of Mr. Peebles' article in reply to Mr. Tuttle in the RELIGIO-PHILOSOPHICAL JOURNAL of June 6th, 1877, could scarcely have failed to have noticed the manner in which the name of Prof. E. Ray Lankester was therein paraded as a prominent Darwinian. This appeal to the ad captandum vulgus, this catering to the passions and prejudices of the unthinking masses,—found as well among Spiritualists as in all other large bodies of men and women interested in any theme or phase of thought,—certainly reflects little credit upon the writer. The incessant interjection of Lankester's name when speaking of Darwinians or Darwinism, was entirely wanting in pith or point as an argument,—or rather argument it was none, but a mere playing upon the petty prejudices of human nature, of which none of us are entirely devoid.

Prof. Lankester was heralded as one of the highest authorities in Darwinism,—the most brazen-faced Darwinian in London. I flatly deny both these statements. Lankester is not one of the chief authorities on Dar-

winism; indeed, I venture to say, that very few, if any, of the readers of the JOURNAL had ever heard of Lankester prior to the Slide imbroglio; and having heard of him, either then or before, knew him to be a Darwinian. What has he ever written upon Darwinism constituting him an authority thereon? I know he revised the translation of Haeckel's great work on evolution recently published in England, and upon this slender foundation, Mr. Peebles denominates him a leading Darwinian author, and the most brazen-faced (?) Darwinian in London!

Mr. Peebles charges Tuttle with impeaching several of the greatest authorities in Darwinism: Darwin, Haeckel, Lamarck, and Lankester; and, to substantiate it, quotes from Darwin, Haeckel, and Lamarck, but not a word from Lankester,—for an excellent and all-sufficient reason: failure to find anything to quote. Had he mentioned Wallace in lieu of Lankester, it would have been to the purpose, as Wallace is one of the greatest authorities in Darwinism, and extracts from his writings, similar to those quoted by Peebles from Darwin and others, have been given in this essay.

What work of special import has Lankester ever produced on Darwinism? He has published several works upon microscopy and other branches of physical science, but I know of none on Darwinism. Should he have ever published any (which I doubt very strongly), it is of minor importance. But supposing he was as eminent a Darwinian as Wallace, in what manner would that affect the validity or truth of Darwinism? Because he, being a Materialist, filled with the "prepossession," the "dominant idea," that Spiritualism was all a fraud, and mediums were imposing upon the public, undertook to abate what he no doubt honestly believed to be a nuisance and an imposition, does that, in any manner, invalidate the truth of a scientific thesis held by him? Lankester was prejudiced against Spiritualism, and his conduct is unjustifiable from our point of view; but he deemed otherwise. Spiritualists should not let their prejudices run away with them, any more than Lankester should have allowed his so to do, which, unfortunately, he did. Justice—equal, exact justice—must be done to all, Spiritualist and Materialist, Darwinian and anti-Darwinian.

Is a scientific theory false because Lankester advocates it? He is a naturalist of some distinction in London; are his works upon natural history and microscopy false, because he acts unfairly to Spiritualism? Huxley, Tyndall, and Spencer all speak slightly of Spiritualism, not having made it a study, their acquaintance therewith being meagre; does that impair the value of their scientific teachings upon those subjects upon which they have studied for years? Lankester has probably devoted some attention to Darwinism, having revised the translation of Haeckel's recently-published work; hence, he is well informed upon that subject; but concerning Spiritualism he knows little or nothing, not having devoted himself to its investigation. The parading, therefore, of Lankester's name as the most brazen-faced Darwinian in London, is entirely beside the question; and the non-acceptability of the term "brazen-faced," all can see from the foregoing, as he is not at all prominent in its advocacy, which opprobrious epithet can with more justice be applied to Wallace, Huxley, Tyndall, or Spencer, or to any of the other eminent Darwinians therein resident of whom I shall speak in Part II. Let us hear no more then of Lankester on Darwinism!

SOURCES OF MR. PEEBLES' KNOWLEDGE CONCERNING THE EVOLUTION OF SPECIES—"THE BELOVED JOHN."

Mr. Peebles has told us that Darwin, Haeckel, and all other Darwinians (including of course Wallace) are wholly in error as regards the evolution of species and of man, while he (Peebles) is fully informed upon those subjects. The query naturally presents itself, Whence did he derive his workious knowledge; how comes it that he is possessed of more information thereon than the "banded scientific world," inasmuch as he propounds a theory thereof entirely unknown to science or philosophy,—never before heard of by the world? Was the hypothesis evolved from the interior depths of his own inner consciousness,—did he, holding firmly to the "theory" of pre-existent spirit-entities, and deeming that theory scarcely consistent with Darwinism, proceed to fashion in his mind a mode of man's origin, with which pre-existence and evolution (as he terms it) might be made to harmonize; so, accordingly, struck upon the very peculiar,—the exceedingly unique, if not distinctive—manner of man's appearance on earth previously adverted to,—putrefactive protoplasm and deific soul-germs? Or if not original, but inspirational, to whom shall we look for its inspiration?

It is a well-known fact, that for years Brother Peebles has regarded the Apostle John as his inspiring guide, his patron saint, his tutelary spirit, chief of his band of angel attendants; indeed, so strong is the love of John for Mr. Peebles, that we are told, in his infancy the mother of Mr. Peebles was inspired to name him James, on account of the great love the Son of Zebedee had for his Brother James; John's watchful care and illuminating guidance thus dating from Friend Peebles' birth, or, more probably, from his embryonic evolution. If John be, indeed, the patron guide of our brother, he would scarcely suffer him to be led away into will-of-the-wisp theories of creation and causation,—he assuredly would endeavor to check his earthly ward therein, and bring him once again upon the solid ground of substantial fact. Not having done so, Mr. Peebles being rooted and grounded in his pet theories, we are reluctantly compelled to admit that "John" must be at fault in the matter,—must be the father of our friend's anti-Darwinianism. If this be the case, despite his experience in spirit-life of 1800 "sunny years ago," his progress in scientific truth and rational knowledge must have been slow indeed! The character of the real John the apostle,—the Boanergian follower of the Nazarene (not the mythical "beloved disciple," an ideal creation of the second century),—as portrayed in the three Synoptical Gospels and the Revelation, is certainly neither lovely nor attractive, he being a narrow-minded Jewish bigot, intolerant, blood-thirsty, revengeful, selfish, vindictive, impulsive; therefore, I certainly should not desire such a one for my patron guide, unless he had become vastly improved in tone and character,—become rationalized and charitable, forgiving and humble, characteristics wholly foreign to his earthly career. But, if we are to take Brother Peebles' novel evolutionary schemes as inspired by John, it seems that he has not yet divested his mind of the tendency to behold weird visions and fantastic dreams; for certainly none of the fanciful and startling figures evoked by John in the Revelation can be more unreal, more ideal, than the mode of man's terrestrial origin as depicted by his spiritual pupil.

To be Continued.

The greatest of living linguists, Max Mueller, declares that "Language is the true barrier between man and beast." Aristotle said, "Animals had voice, but man alone had speech." Huxley assures us that "Brutes have feelings, but not conscious trains of thought."

COMMUNICATION FROM REV. JOHN PIERPONT.

DEAR FRIENDS OF THE JOURNAL.—In my last communication, I told you, "What good Spiritualism had done me." That it not only had made my last years upon earth happy, but that it had smoothed my passage down to the silent river, showing me in my last moments the faces of dear ascended ones who came to assure me they still lived; and by that token that I, too, should live, after crossing that river. In this letter I will give you a few thoughts and reasons why I know that this blessed truth has been, and still will be, of great benefit to humanity; first, because it is the most valuable truth, carrying in its wake more important results to the human family than any other truth ever made known to man. To know that "after life's fitful fever is o'er," we still have an existence—what I ask you can be more necessary for man to know than this? For, from this, we gain the true philosophy of life; without this, we should never have been able to solve the problem of our existence. We should never have been able to see why we were brought into being at all; instead, we should have viewed the earth-life and our toilsome journey there as perfectly useless; now, we see we were placed upon the earth for the same purpose that a child with you is placed in school—for our improvement, that thereby we may attain to more happiness which is to come.

Surely, dear earth friends, if the life you are in were all there is of existence, then would life to the majority of earth's children be a sad failure. But with the light of the blessed truth of Spiritualism shed upon us, we are enabled to see that a proper improvement of that life makes the enjoyment and pleasures of the next life greater; it teaches us that the knowledge we gain here, paves the way for bliss hereafter.

Dear friends, when you reach the side I am on, if you have improved the light which this truth gives you—if by it you have been enabled to work better and more for your fellow-men and their advancement, you will find you will be recompensed when you reach this side for all your toils and labors. Take a bird's-eye view, dear friends, of those around you, who believe this glorious truth, compare the pleasures of their lives with those who do not believe it, and then answer truthfully, and you will say with me, although many of them are the children of want, that their enjoyments over on the earth-plane, are greater than the other class I have named. How many among the most favored sons and daughters of earth do you see wending their way through life, discontented and dissatisfied? They look upon this life, as all there is, and are continually struggling for a higher and better position; one in which they can enjoy more than they now do. But, to the believer in Spiritualism, life teaches a different lesson; it tells them they must look to a life beyond earth for true happiness; it tells them that when this earth-life ends, they can still go on progressing; that if on this earth they fail to reach the summit of their ambition, that "over there" they will find other opportunities, which they can improve. Do you ask, then, dear friends, what good Spiritualism does? Were it not for this blessed truth, this God's best gift to man, what a poor, mean, pitiful, scarce-worth-enduring affair, would earth-life be, to most of God's creatures.

To those in earth-life who have seen the cup of love, which they have held to their lips, (but ere they have tasted of it) rudely dashed from them, what does this earth-life give of enjoyment? They go through it with bitterness and murmuring, that the one sweet face they loved above all others, has passed from their sight forever; and morning, noon and night these sad words, "gone forever" is the requiem they chant. But assure them that Spiritualism is true, and life to them wears another face; then they know that when this short life of theirs is ended, that dear face will be the first to greet them on the other shore; yea, more, that even while they remain pilgrims of earth the dear one is watching over them; that in the still hours of night, when all around is still, this dear one with tireless vigil keeps a tender care over them. Do you ask, What good does Spiritualism do them? What better key have we, my friends, to unlock the mysteries of creation than Spiritualism gives us? Do we not see by its light, that the earth you are on, was created that man might be clothed in physical forms; that through this process he may learn the A B C of life, leaving the higher knowledge to be attained in a higher plane? Do we not learn from Spiritualism that man was created for a higher destiny than that which he attains to on earth? Then do you ask what good is Spiritualism? Through Spiritualism, men are brought, too, to look more closely into the book of Nature, and through its sublime teachings they are the better able to understand him whom men call God.

As the student of nature becomes more familiar with the spiritual side of life,—with this knowledge comes to them the wish to improve each passing moment as far as in them lies; that when this life ends, they may be prepared to take a more advanced position in the one which is to come. Is not this another good that Spiritualism does? Spiritualism teaches also that wrong-doing in earth-life, if not atoned for there, must be in the next life; that this we can not escape from. It teaches that even God himself can not save you from the consequences which that act entails upon you, until atonement through yourselves is made for that act. Should not, then, this be an incentive for earth's children to live constantly up to their highest light?

If we believe that there is a Christ who was created to bear for us the penalties for our sins, and that we ourselves have no atonement to make for them; if we believe that this earth-life may be passed in wickedness, in wronging our fellow-men, and that at the last end of a sinful life, God, through his Son, will pardon all this wrong-doing,—what, I ask you, would lead us then to wish to live good, pure, honest, upright lives? But Spiritualism teaches us that the atonement for wrong-doing must come from ourselves. Surely, then, it behooves the children of earth to live so that the record of their life, when placed before them in another sphere, will not put them to shame. Does not Spiritualism and its teachings, then, do good in this respect?

Spiritualism does good also, because it gives to man the foundation of a religion, which is as an anchor to his soul. It teaches him self-respect; it teaches him self-reliance, because it teaches him that he must be the arbiter of his own destiny and future happiness; that he can guide his earth-life so that he may even on his first entrance to Spirit-life enter into many of its joys. It teaches him that the more spiritual men become on earth, the higher their condition will be when they reach the plane beyond and in the same ratio will be their happiness and enjoyment there. Spiritualism teaches men charity; it teaches them as they themselves have faults, so have others; yes, it teaches charity in its fullest, broadest sense, that his relation to all God's creatures should prompt him to aid them whenever it lies in his power to do so; that he should never despise them in any position they may be placed, that in many cases circumstances have made him and them to differ; that when they fall, he should lend them a helping hand to regain their lost footing, and in proportion as this beautiful gift of charity is exercised in the earth-life, the nearer the heaven he seeks will be to him, even while an inhabitant of earth. Spiritualism teaches us to take poor humanity by the hand at the time of their sorest need, and with tender hand, to wipe away their tears so that their eyes may the better see the shining shores of that higher life which is but just beyond.

Blessed Spiritualism! Glorious Spiritualism! Heaven-born Spiritualism! From the shores of the beautiful land, I have so long made my home, I bow down to thee in reverence, and profound adoration. With joy, thanksgiving and gratitude to our Heavenly Father, do I pronounce thee, Spiritualism, his best gift to man, the greatest boon he hath bestowed upon humanity. May thy blessed light penetrate into, and permeate every soul who reads my words to-day; and may its faithful exponent, the RELIGIO-PHILOSOPHICAL JOURNAL, ever meet with a warm welcome and cordial greeting from all who call themselves Spiritualists, and may they ever give it their free and full support, in the prayer, Bro. Bundy, of your ascended friend, JOHN PIERPONT.

BELVIDERE GROVE MEETING.

Proceedings of the Grove Meetings of the Spiritualists and Free-Thinkers, held at Belvidere, Ills., Aug. 24th, 25th and 26th.

Friday, Aug. 24.—Met on the Fair Grounds as appointed at 2 o'clock P. M. Meeting was opened by Mrs. H. Morse, of South Bend, Ind., with some very appropriate remarks for the occasion. She was followed by the president of the meeting, Mrs. A. C. Smith, of Sycamore, Ills., formerly of Aurora, Ills., with some remarks setting forth the objects and ends had in view by such meetings.

Being but few present at the opening, the meeting was turned into a conference of an hour and a half, which time was spent very pleasantly to all present, Mrs. Morse giving some logical, philosophical and soul-inspiring thoughts. She was followed by Dr. D. P. Kayner of St. Charles, Ills.; E. J. Rathburn, of Cortland, and others. Meeting then adjourned to convene again at 9 o'clock A. M. on Saturday. The friends then indulged in a social chat with each other for half an hour, when each repaired to their respective places of abode, anticipating a growth of soul on the morrow.

Saturday, Aug. 25th.—Met pursuant to adjournment at 9 o'clock A. M., and spent an hour and a half in conference. A choir, consisting of Mrs. William Bowley, organist, Mr. and Mrs. H. C. Hovey, and E. J. Leach, were in attendance at all the meetings and contributed largely to the perfect unanimity and harmony that prevailed by their soul-inspiring songs and music. An election of officers was then held, by which Mrs. A. C. Smith, of Sycamore, was chosen president; J. C. Gill, secretary, and Mr. and Mrs. H. Bidwell and Samuel Morse, of Belvidere, committee of finance and arrangements for the ensuing year.

Mrs. Morse then gave one of her inspirational lectures, full of plain truths and facts tending to elucidate the fundamental principles of the great doctrines of reform.

Adjourned to meet at 1:30 P. M. Afternoon.—Had the usual conference of one hour and a half, during which Mr. R. Dymon, of Poplar Grove, gave very remarkable experiences that had occurred to him. At the close of the conference, Dr. Kayner was called to the stand, and after the choir had sung in their exquisite manner, "Shall we know each other there?" he arose and asked the important question: "Why should we not know each other there?" and then proceeded to unfold the laws of spiritual life, and showed clearly that the progress of the spirit in its unfolding growth developed and increased all the holy affections of the soul, strengthening memory, infilling the spirit with past and present knowledge, and giving positive assurance that "We shall know each other there."

Adjourned to meet at 9 o'clock A. M. on Sunday. Sunday, Aug. 26th.—Convened in the grove according to adjournment at 9 o'clock A. M. Called to order by the president, Mrs. A. C. Smith. Spent the usual hour and a half in conference, in which many of the audience took an active part, and some very interesting thoughts and ideas were advanced on the subject of "inspiration." At 10:30, Dr. Kayner came to the stand and delivered a lecture on "The influences of Spiritualism in clearing away the mists of Error," which was replete with scientific knowledge and grand truths.

The audience was very attentive and orderly, manifesting a deep interest in the subject matter of the discourse. At the close of the lecture adjourned to meet at 1:30 P. M.

Met in pursuance of adjournment and had conference for an hour and a half, in which a large number participated and a spirit of universal love and harmony pervaded the entire audience to such a degree that many were ready to cry out, "Glory to God and the Holy Angels!" At the close of the conference Mrs. H. Morse delivered another of her inspirational lectures. A unanimous vote of thanks was tendered to the choir for the soul-stirring music they had discoursed to the audience during the meetings.

Adjourned to meet at 1:30 P. M. Met pursuant to adjournment and held a conference for an hour and a half with the usual interest and enthusiasm in discussing the topics connected with the soul-elevating doctrines of Spiritualism and Reform.

Mrs. Morse gave another of her inspired discourses on "Our Home Hereafter," which held the audience spell-bound for an hour and a half. Adjourned to meet in one year from date at the same place, with the expectation of help from Brick Pomeroy, R. G. Ingersoll, or some other of the abler workers in the field of reform.

The idea that Spiritualism is dead in Belvidere is a delusion. It never had a deeper hold on the hearts of the people than at the present. The outward, noisy demonstrations have ceased in a great measure, but it has settled down into the hearts of the people as an ever-living principle of life and action. There is less preaching and more practice of its teachings in the every-day life of its adherents. Spiritualism being an emanation of the eternal truths of God, can never die. J. C. GILL, Sec'y.

UNTRUSTWORTHY PERSONS WHO ARE MEDIUMS—OUR DUTY.

DEAR JOURNAL.—The editorial under the above heading, had to me more than usual interest. It bravely expressed the thoughts of many, I think the majority of Spiritualists; thoughts which they have not spoken, out of a fraternal regard for the feelings of others. The thirst for spiritual knowledge has been so intense, and the desire to receive tidings from the loved ones gone, so imperative, that we have not questioned the channel through which communications come. It was better to receive from a broken or soiled vessel, than not to receive at all. But now that mediumship is better understood, and we know the dangers which environ its intensely sensitive state; now that we know the means of its cultivation, and the safeguards which should surround it, we may rightly demand that the channel of intercourse with our spirit friends, should be maintained unsoiled.

Carefully watch the course of life of mediums, and it will be observed that when they make their mediumship the end, and do not strive for improvement, they soon lose their power and become unknown. There are exceptions where, by especially happy organic development, mediumship becomes, as it were, a part of the individual, yet in these cases, the loss is far greater, for were such high gifts cultivated properly, no one can predict their perfectibility.

If the medium becomes fully imbued with the principles of Spiritualism, he will not dare to do otherwise than sanctify himself for the noble station he is called to fill, by a pure and unselfish life. He must not regard himself as the unthinking tool in the hands of superior intelligences, to be used at their will. He must endeavor to be equal to the comprehension of the ideas he receives, and use his impressibility as a means of individual growth as well as diffusion of light.

It is just that Spiritualists demand of their public representatives magnanimous lives, from which the *Dakka* of both worlds are repressed by the purity of thought and deed. Such a demand will not only advance the cause, it will be a blessing to every genuine medium, forcing them to cultivate properly their powers, and thereby escape opposing influences.

Let the subject not rest here, but the JOURNAL become the platform where the ideas of its vast constituency may be thoroughly expressed, both pro and con. I am fraternally yours, HUDSON TUTTLE.

Berlin Heights, Ohio.

The Rev. O. H. Ashenfelter, of Pennsylvania, is to be tried for heresy by the Reformed church. He is charged with denying the inspiration of the Old Testament and the eternal punishment of those who live in iddle impenitent.



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Swedenborgian Attacks On Spiritualism.

In reply to some unjust references to Spiritualism by the New Church Independent, a Swedenborgian magazine, published in this city, we recently remarked that the basis of both Swedenborgianism and Spiritualism was the spiritual fact; namely, that there are spirits, good, bad, and indifferent, and that man himself, being potentially or essentially a spirit, there is occasional inter-communication between spirits out of the mortal flesh and spirits in it.

But it appears that while abusing Spiritualism, he was wholly ignorant of what it is. For he says: "We did not know anything of the kind. \* \* \* We had supposed that Spiritualism, such as the RELIGIO-PHILOSOPHICAL JOURNAL represents, held such communication, being possible, to be desirable."

Mark the evasion! As we had said, that Spiritualists believe in "spirits, good, bad, and indifferent," all that could be fairly inferred from our definition would be, that communication with "bad or indifferent" spirits was no more "desirable" per se than communication with had or indifferent mortals.

The editor further says: "We had supposed that it (Spiritualism) held spirits out of the body to be more wise than spirits in the body, and better able to instruct us in the maxims of life, and the philosophy of things."

What! do you really believe that we hold that "bad and indifferent spirits" are more to be trusted than good and wise men yet in the flesh. Reconsideration will convince you, we think, that you really believe no such thing; for Spiritualism, as represented by intelligent persons, has never given you the slightest cause to believe it. Is it not your Swedenborgian, prepossession that leads you to charge on us such an inconsistency? The editor goes on to say:

"We had supposed that it (Spiritualism) held the communications from prophets and apostles and holy men of old, through the gifted mediums of to-day, to be not only creditable, but to represent a higher wisdom than they possessed when in the mortal flesh, and more worthy of belief than their writings in the Bible, or their books, in all points when the two come in conflict. We had supposed that it was on the strength of such beliefs that mediums sought converse with spirits of the departed. We had supposed that they regarded the communications received as genuine, emanating from the persons pretending to make them, and worthy of consideration as such. We had supposed that it was on the strength of such belief, and in obedience to such communications, that a good many questionable practices were indulged in. In all this we were honest enough, basing our opinion upon the literature of Spiritualism and declarations of its apostles."

Surely the editor must be aware that there are all shades and grades of opinion among Spiritualists as to the importance to be attached to communications from spirits. Spiritualists differ on the subject, just as Swedenborgians differ as to the expediency of looking into the modern phenomena. Mr. Frederick Tennyson, brother of England's Laureate, and a Swedenborgian, thinks it is right for him and his sister to investigate the phenomena of materialization, and to bear the brave testimony to their general character. He is, therefore, a good Spiritualist, even while he believes that those spirits who do not admit with him that "Christ is the Lord," are spirits unworthy of trust. The late Rev. Dr. Clowes, one of the earliest Swedenborgians, was a medium for the raps, and expressed no such horror as that the New Church Independent exhibits towards spiritual phenomena. We could name many other Swedenborgians who are liberal Spiritualists.

If, as is claimed, the Spiritualists now number some ten millions, what right has

the editor to set down to the credit of Spiritualism, the superstitions or the "many questionable practices" of which he speaks? When such a woman as Elizabeth Barrett Browning, an out and out Spiritualist, manifests in her life the elevating and purifying influence of "Spiritualism pure and simple," with what decency can he stigmatize it as something bad?

Does he really suppose that the communications purporting to come from St. Paul, Lord Bacon, Swedenborg, Jesus Christ, Mahomet, Shakespeare, Tom Paine, Socrates, Demosthenes and a hundred other great men of the past, are accepted by experienced, good and intelligent Spiritualists, as being all the genuine utterances of the persons named? Does he suppose that we fail to look at the internal evidence—the style, the thought, the capacity, all the marks of identity or non-identity, manifested—before we attach the slightest credit to a communication, whether it is supposed to be from a friend recently deceased, or from one of the great departed?

The editor must have ignored the best literature of Spiritualism, in falling into so gross a mistake. Before traducing the character of "Spiritualism pure and simple," we advise him to read the writings of the principal historians and exponents of the movement; the works of Tuttle, Davis, W. M. Wilkinson, Thomas Shorter, Robert Dale Owen, Epes Sargent, Mrs. Hardinge-Britten, Alfred R. Wallace, Wm. Stalton-Moses, James Burns, S. B. Britton, W. H. Harrison, and others. The works of all these writers are full of passages which directly contradict the Swedenborgian editor's assumption that "Spiritualism pure and simple" is not, as we represented, wholly independent of the idiosyncrasies, beliefs, or "questionable practices" of any person believing in the fact of the existence and inter-communication of spirits. Some Spiritualists—inconsistent as it may appear—are Atheists. Is a belief in Spiritualism, therefore, necessarily atheistic? On the contrary we regard modern Spiritualism, as the very avatar of a grand and all-embracing theism.

Says Robert Dale Owen (The Debatable Land, p. 207):

"It is a mistake to suppose that because a message or a lesson comes to us from a denizen of the other world, it must on that account, be infallibly true. \* \* \* Belief in infallibility is equally mischievous, whether held by Calvinist, by Episcopalian, or by Spiritualists."

Says Thomas Shorter: "You complain that the spiritual communications you receive are not to be implicitly trusted. Well perhaps that is the very lesson they are chiefly designed to teach you."

Says Epes Sargent: "As for the orthodox notion that the devil is the only spirit authorized to communicate with the laity, this will hardly weigh with people of common sense engaged in a scientific investigation. Of course we must 'try the spirits.' Plainly it is not the law of our being that we should surrender to any one, mortal or immortal, the custody of our individuality, our reason, and our self-respect."

"As there were spirits of old who would try to force a way for their authority by a 'Thus saith the Lord,' so there are spirits now who claim a divine infallibility when they can find dupes to heed them."

"Spiritualism enforces upon us the fact that in being loosened from this exterior husk, the veritable man is not greatly changed. Indeed a man in spirit-life may, by losing some of the borrowed knowledge he had not made his own in his terrestrial life, be less trustworthy as a spirit than he was as a mortal man."

We could go on multiplying quotations, more than enough to fill our whole paper, showing that the Swedenborgian editor assumes what he has no right to assume when he makes "Spiritualism pure and simple" responsible for any vagaries or utterances outside of the fact that there are spirits, and that like mortals, they may be good, bad or indifferent, and their opinions or communications may be valuable or worthless. He will admit, we suppose, that Dr. John Garth Wilkinson, editor and translator of some of the most important of Swedenborg's works, and himself an independent Swedenborgian, is entitled to some respect? Well, we claim Dr. Wilkinson as a thorough Spiritualist. No man has testified more unequivocally than he to the spiritual phenomena. His description of his experience with a spirit-hand, is at once highly scientific and highly beautiful. No man has exposed more eloquently than he the absurdities in opposition to Spiritualism, which Dr. Carpenter has given to the world. Would such a man as Dr. Wilkinson lend himself to the vindication of a cause, that merited the coarse aspersions flung on it by the editor of the New Church Independent? We think not.

This editor goes on to say, in reference to our comments on his slanders:

"But the JOURNAL says that the deduction 'that there are spirits, good, bad, and indifferent,' and occasional inter-communication between spirits out of the mortal flesh and spirits in it, is the basis of Swedenborgianism as well as Spiritualism. We did not know this either; and it is not a fact. Swedenborg in one of his letters said, 'This is Swedenborgianism: to know that the Lord Jesus Christ is the only God of heaven and earth, and if any one objects to that meaning I cannot help it.' The basis of Swedenborg's theology is this great truth, and its development is in the doctrine that the Bible is the word of God, plenary inspired as to its letter because there is a spiritual sense exactly within the letter, which is the Word itself that was incarnate in Jesus Christ. The doctrines of Swedenborg are not derived from his intercourse with spirits, but from the spiritual sense of the Divine Word, and they are everywhere confirmed by its letter."

Now, we did not say that the "doctrines" of Swedenborg were derived from his intercourse with spirits. All that can be

fairly deduced from our language is, that Swedenborg's Spiritualism was based on his knowledge of the fact that there is a spiritual world and there are spirits.

As well might a geologist say that his science is founded, not on the phenomena of the earth's strata, but on the theories of Lyell and Owen, as for this editor to say that Swedenborg's Spiritualism is based, not on his experience of its known facts, but on a certain theory of his concerning the Lord Jesus Christ. We should like, however, to see the passage in Swedenborg's letters in which he makes use of the word "Swedenborgianism." It does not sound like one of his words. What would Swedenborgianism be with its Spiritualism knocked out of it? Would it have any life or "basis" left? The attempt to make it appear that the fact of a Spirit-world is not the basis of what is known as Swedenborgianism, is a mere quibble—an unworthy evasion.

Will the editor deny that Swedenborg's so-called knowledge that "the Lord Jesus Christ is the only God," etc., began in a purely spiritual or mediumistic experience, was based on what he regarded as a direct personal interview with the supreme spirit? Here is an entry from his Diary, made in the year 1744:

"At that moment I sat in His bosom and saw Him face to face. It was a face holy and beyond description. He smiled; and I believe his face was like this while on earth."

"He asked whether I had a certificate of health. I answered, 'Lord thou knowest better than I.'"

"Again I came into a state neither sleeping nor waking. I thought what can this be. Have I seen Christ, God's Son? It would be sinful to doubt, yet we are commanded to try the spirits."

"I found I had been purified, soothed, and protected by the Holy Spirit throughout the night."

"Wherefore I concluded it was the Son of God who came down with a noise like thunder, who stretched me on the ground, and evoked the prayer."

"I dare not look upon my Jesus, Him I had seen, for I am an unworthy sinner."

"Christ said, I ought not undertake anything without Him."

And yet the editor of the New Church Independent tells us that "it is not a fact" that spiritual phenomena, or "Spiritualism pure and simple," are the basis of Swedenborgianism!

But who can doubt, after reading these quotations from Swedenborg's own Diary, that his real or supposed spiritual experiences were in fact, the "basis" not only of his Spiritualism, but of his doctrine of the "Lord Jesus Christ as the only God" on which so much stress is laid, and through which the attempt is made to throw discredit on our statement? The passages we have quoted may be found in William White's Life of Swedenborg, pages 122, 123, 125. We could give several more of the same sort, all showing that Swedenborg believed that the supreme spirit himself, by direct personal presentation, had given him the "basis" for all his subsequent deductions and doctrines, and was to keep him aloof from all error and deception. Why, it crops out from every page of Swedenborg's writing. Not "a fact!"

But we are all told it is with the theories and practices founded on Spiritualism, that Swedenborgians have no sympathy. We were not speaking of "theories and practices," but of "Spiritualism pure and simple," and we cannot permit our opponent to narrow down the obvious intent of our words. He says:

"There is scarcely a single point in the whole range of doctrine wherein Swedenborgianism does not antagonize Spiritualism except as to the simple fact that the spiritual world is a real world and the spirit is the real man, and that he rises immediately on the death of the material body and never again resumes it. And in regard to this, while Spiritualists seek sensations and outward demonstrations we hold it to be unlawful and hurtful."

It will be seen that all this antagonism is void of meaning or of sense, when we again emphasize the fact that Spiritualism establishes no "doctrine" outside of the demonstrable spiritual facts and the legitimate deductions therefrom, and when we show that avowed and highly cultivated Swedenborgians, like Wilkinson, do seek sensuous and outward demonstration.

Because we would keep Spiritualism thus "pure and simple"—because we would not graft upon it either the doctrine that "Christ is God," or that Christ is not God—in short, because we will not accept Swedenborg as infallible,—for this Modern Spiritualism is denounced as "Pythionism," the spawn of the old serpent by our Swedenborgian assailants. For this they manifest a bitter, intolerant spirit, very much like hate towards it.

There are some honorable exceptions among them. We have mentioned Tennyson and Wilkinson; we might add the name of Theophilus Parsons. We trust the name of B. F. Barrett may be also included. We hope that a more liberal temper may eventually prevail among Swedenborgian, propagandists, especially those who wield the pen editorial. It is quite apparent from the feebleness of the Independent's vindication of its course, that its attempt to defame a science or a belief, so broad, catholic, and comprehensive as Spiritualism, a belief so essential to the vitality of all religions, is wholly indefensible. Let the editor borrow a little of Frederic Tennyson's liberality and courage, and proclaim with him to a Sadducean generation, that Spiritualism is truly the grand subject of the day—for it demonstrates the fundamental truth of a future life, without which basis all religions must be little more than a hollow mockery.

The Bliss Business.

Philadelphia Spiritualists are still seething over the Times-Diesinger-Bliss combat. Affidavits are being buried by the contending forces with all the malignity of Turk or Cossack. The noise of battle is mighty, and the mist created by the immense quantity of lies used, renders it impossible as yet to discern even a glimmering of the final ending.

The Spiritualists of Philadelphia owe it to their own fair fame that the truth of this miserable affair should be shown up to the world; not that the guilt or innocence of the Bliss family has anything to do with Spiritualism per se however. Each time a medium is accused of fraud or arrested on the charge of swindling, the wild wail goes up from some quarters, "Organized persecution! Conspiracy!! Spiritualism is on trial," etc., etc. Every well-balanced, unpartizan mind can at once realize the utter folly of claiming that the great science underlying Spiritualism is on trial, and the verdict being made up in these cases.

That there may in some instances be conspiracy is not improbable, but thus far it has never been proven. In this Bliss matter the whole question is simply this. Is the circumstantial account as detailed by the Philadelphia Times, true or is it false? Did the Bliss family, aided and abetted by hired assistants, personate spirits, using the paraphernalia and accessories as stated by Mr. Diesinger in his affidavit and corroborated by others, or, are these charges all false and Mr. Diesinger, the reporter, the editors and publishers of the Times and others, liars, perjurers and conspirators, as is claimed by Mr. Bliss? The case is one of fact; simple, and easily settled to the satisfaction of judge, jury and an unbiased public. The merits of the case cannot be settled by newspaper discussion, and this fact we are pleased to see is realized by Mr. Bliss himself, who in a temperate and well written letter received just as we are making up the forms for the press, says: he has caused warrants to be issued for the arrest of the editor and publisher of the Times, and Magargee the reporter, for libel and for the arrest of Wm. H. Harrison, Phillip Diesinger, Anthony Higgins, Alexander McClure, Magargee and Ellen Snyder for conspiracy, the hearing to take place on Monday the tenth.

Mr. Bliss further says, "I shall have a clear case in spite of the combinations that now are raising up against me. I have employed Mr. J. M. Roberts of Burlington, New Jersey as my counselor to plead my case."

The arbiter of human rights before whom the contending forces are to have their preliminary skirmish, bears the euphonious and historic name of Smith. He is no doubt a lineal descendant of John Smith, whom a lovely Indian maiden saved from being snatched bald-headed some years ago; he is also an alderman and like all other aldermen his soul is filled with an impartial and unselfish interest in the welfare of all his constituents, irrespective of age, sex, or station. Actuated by a desire to please all parties, he will grant the prayer of Mr. Bliss and bind over Mr. McClure & Co., to appear on the charge of libel or conspiracy. He will then grant the prayer of Messrs. Diesinger & Co., and put the Bliss family under bonds to answer to the charge of swindling, or false pretenses, and declaring the engagement a draw, will order each party to retire and await re-enforcements.

Mr. Bliss adds also in substance, that Spiritualism is now on trial. That he is a poor man and unable to meet the necessary expense of litigation and asks us to give him our columns to appeal to Spiritualists at large for aid as was done by other papers in the Slade case. In reply to this request we would say that we thus publicly make known his condition and desire, and leave it to the good judgment and conscience of every reader to determine the proper action, with only this remark; that donations given as an act of charity and out of sympathy to the Bliss family, are all well enough, but when given or asked for to defend Spiritualism, we must in the name of our noble science, in the name of our beautiful philosophy, in the name of the Spirit-world, protest, and again reiterate that Spiritualism is not on trial. Mr. Bliss concludes his letter as follows: "I intend to stand by the old ship Spiritualism and in spite of all its enemies prove I am, and always have been, an honest medium before the world and God."

These are brave words, and we hope honest. There are, in Philadelphia, scores of wealthy, liberal Spiritualists. They are on the ground and able to judge of the necessities of the case. We have too much confidence in them, and in the fairness and equity of the citizens of the old Quaker city to believe they will allow an innocent man to be driven to the wall for want of their aid and support.

Second Postponement.

Owing to the large number of letters received, informing us that we might expect generous receipts from delinquent subscribers during the next thirty days, we have deemed it best to advise the heirs of the estate to grant a further delay, before finally placing the accounts in the hands of the courts to close up. All can settle before October fifteenth, if they desire to, either by cash or a short time note, and we shall then advise a prompt collection of all remaining accounts. We ought to receive at least five hundred dollars a day for the next forty days. Let each do his duty, and we shall receive this sum.

Emma Hardinge Britton in Chicago.

This distinguished author, medium and lecturer arrived here on Tuesday of last week, and lectured in the evening to a large and highly enthusiastic audience. We regret that our want of space forbids more than a short abstract of the lecture which held the audience for an hour and a half, and poured out upon the people, a wealth of thought garnished with every auxiliary of perfect elocution and wonderful magnetic force. It is possible that breathing the exhilarating atmosphere of our marvelous city and receiving the happy heart-felt greetings of old friends, may have added fresh inspiration and developed latent powers, for we have heard those who were familiar with her presence upon the rostrum here in years past, say that her effort of Tuesday evening even surpassed anything they had witnessed from her in years now long gone by. Accompanied by her husband, Dr. Britton, she enjoyed a constant ovation from the time of their arrival on Tuesday until their departure on Friday. May her success be equally great and her experience as pleasant in each place she visits.

Mrs. Cora L. V. Richmond.

The guides of this esteemed lady and eminent lecturer, having by long care and watchfulness restored her to good health, demand that she shall enlarge the field of her labors during the Autumn. To this end they wish her to lecture during the evenings of each week at different points within a radius of one hundred or one hundred and fifty miles of Chicago. We know that our suburban readers will hail with delight this announcement. In order to prevent delay and disappointment, correspondence should be opened at once and arrangements perfected to bring out such audiences as are worthy of this gifted speaker, and of Spiritualism, which is so clearly expounded by many of the greatest intellects through the highly developed mediumship of this lady. We trust her time may be constantly employed.

Laborers in the Spiritualistic Vineyard and other Items of Interest.

What is the most favored street in Chicago? Ogden avenue, to be sure, for in a stately marble row on that street and fronting Union Park, resides at number eighteen, Prof. Wella Anderson, the spirit-artist, together with his amiable wife; also a fine medium. A few doors further and we come to number twenty-four, where Mrs. Hollis resides; this lady has no equal in some phases of her mediumship. Fourteen numbers farther and we stand before number thirty-eight, the home of Cora L. V. Richmond, the mention of whose name alone, will bring happy reminiscences to thousands of readers.

We take pleasure in announcing that Bro. C. W. Cook, of Warsaw, Illinois, has concluded to enter the lecture field. He is an able writer and comprehensive thinker. We hope he will find plenty to do. Address him as above.

Dr. Spimney advises us that the meeting at Fowlerville, Mich., was a success. The officers of the Michigan State Association seem to be alive to the necessities of the hour and have done a good season's work.

There is some talk in New York City of inducing Prof. S. B. Britton to enter the political field as an exponent of the rights of the working classes. We should hardly think he would be willing to undertake politics, but feel sure he would be able to do more than most men to ameliorate the hardships of the laboring classes, provided circumstances should develop the opportunity.

C. J. Johnson, formerly a typo of this office, with his wife, a medium, are now in Salt Lake City.

The "New Gospel of Health," by Dr. Stone of Troy, is a book highly esteemed and often complimented by intelligent correspondents.

That energetic and venturesome traveler, Dr. J. M. Peebles, has finished his work in Australia, and departed for Ceylon. At his closing lecture some 2,000 persons were present.

Mr. W. H. Davenport, one of the brothers whose performances (spirit manifestations) have created for them a world-wide reputation, died at the Oxford Hotel, Sidney, New South Wales, on Sunday morning July 3. He leaves a young widow, having been married five months ago. In connection with his brother, he has exhibited spirit power in the presence of kings, queens and nobility of the old world.

Mrs. Ira B. Eddy, living at 600 Fulton street, is possessed of peculiar mediumistic powers. She gives many fine tests, and offers a more than ordinarily interesting study to the student of psychology and spiritual science.

We have received another contribution from our esteemed correspondent, Thomas Gales Forster, now in London, England, which we will publish soon.

E. V. Wilson writes that he will speak in Philadelphia during September; at Boston, in October, and in Brooklyn, N. Y., during November and December. Coming west January first. His present address is 229 North Second street, Philadelphia.

Bishop A. Beals can be addressed during the month of September at Detroit, Mich. He says: "I held a large and enthusiastic grove meeting last Sunday at Mantua, Ohio, and met Bro. Fishback, who gave interest to the occasion."





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