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Truth Seeks no Mask, bows 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 Médecine," 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 occiput 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 she presented it to her without looking at it, she was not once mistaken." The Commissioners of the Royal Academie de Médecine 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. ("Zoiist," vol. viii., p. 226.) Dr. Tjeste'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 of 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. Gregory, 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 Stampton 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 "Zoiist," 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 more opposition, 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-tilting 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 tilting—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 tilting, of the table occurring without any contact whatever. Thus, in the Report of the Committee of the Dialectical Society, we have (p. 375), Experiment 18, 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 23 (p. 360). Eight members present; the conditions were most rigid; the chairs were all turned with their backs to the table at 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 Hayward'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. 108) whether my table ever went up within its crinoline in the presence of a "skeptical expert"? The very fact that I secretly applied tests (see "Miracles and Modern Spiritualism," p. 134) 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. Slade 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 "raps" 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 fist, 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 as 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 "raps" 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, and 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 his 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 as if 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. 275); 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 it was Catherine who told that "when her table were held by the Rochester committee the Dutch servant-girl rapped with her knuckles under the floor from the cellar." Here is falsehood with circumstance; 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 gentlemen 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 the "deposition" of Mrs. C. was made 705 more than six years ago, whereas it was really twenty-six 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, 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 at 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 panels 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 figure appeared that 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 (a per-act of iron) which brought out a crimson blue."

In his notice on the "Fallacies of Testimony," in the *Contemporary Review* of January, 1874, 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 the gravest. But here the test itself is open to this 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 refuted very doubtfully 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. Traill 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-products, I was engaged in the microscopical 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 Antrim 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 164, and to that in the house of T. Adolphus Trollope, as given in the "Dialectical Report," pages 277 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 life of bees can give almost any man as much business as he cares to attend to.

IS THERE A CONFLICT

DARWINISM AND SPIRITUALISM?

BY WILLIAM EMMETTE 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 defile 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 fetal formation and development when the golden spirit enters upon its eternal individual existence."—The Thinker, by A. J. Davis, pp. 386, 388, 392.

"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 with 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, 23, 28.

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 above, 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 speck 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 signification 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 overreaching 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, meanest, 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 9th, 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 captandam 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 totally 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 Slade 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-applicability 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 wondrous 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 defile 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-o'-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, bloodthirsty, 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 the blessed truth of Spiritualism sheds 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 ever 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 gift 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 then 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 know more of God. By its light they are enabled 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 when ever they lie 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 sore need, and with tender hand, to wipe away their tears so that their eyes may be better set 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 audiences 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.

UNWORTHY 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 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 Diakka 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,

Berlin Heights, Ohio. HUDSON TUTTLE.

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 an idle 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 good 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.

"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 credible, 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 where the two come in conflict."

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 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.

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. Stainton-Moses, James Burns, S. B. Britten, 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.

"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."

"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."

"As for the orthodox notion that the devil is the only spirit authorized to communicate with the faithful, this will hardly weigh with people of common sense engaged in a scientific investigation. Of course we must 'try the spirits.' Plausibly 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.

"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 in the doctrine that the Bible is the word of God, plerarily 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 beyond 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, 133. 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 sensuous 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 that avowed and highly cultivated Swedenborgian, 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 denominated 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 editorially. 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 essentially 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 Sacerdotal 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 hurled 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 wall goes up from some quarters, "Organized persecution! Conspiracy! Spiritualism is on trial," etc., etc. Every well-balanced, unpartisan 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 farther 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 paying 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 Britten in Chicago.

This distinguished author, medium and lecturer arrived here on Tuesday 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. Britten, 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. Spinney 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. Britten 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 608 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."

Voices from the People.

Full many a pilgrim traveler here finds sorrow all the while...

Thomas Paine.

In Freedom's cause, the chosen led the van, And Paine promulgated the sacred 'Rights of man'...

Aspirations.

I forever more aspire, To be lifted higher, higher! From the groveling and the groping...

I forever more aspire With a strong intense desire, To reach up and grasp the beauty of the starry realms above...

I forever more aspire, Like the upward reaching fire, To leave the sodden earth below, And like the trees and flowers to grow...

I forever more aspire, Heavenly Father, higher, higher; 'Till my soul may rest forever Where thy fair and lovely river Ever flows, ever flows...

THE ILLS OF FLESH.

Remarkable Spiritual Manifestations by a Woman—The Dirty Doctor.

The Kalamazoo, Mich., Gazette, contains the following: The divine book says: "If any among you are sick, call in the elders and the deacons of the church and they, by anointing you with oil and the laying on of hands shall recover..."

The time is not far distant when spirits will go direct to the healthy organism, and extract therefrom medicine which is necessary to heal many maladies that flesh is heir to.

A Clairvoyant Ret-Eater.—William Dring, the late Gotham (near Nottingham) catcher, whose rat-eating propensities allude to in my little poem, "What shall we eat?"

Facts Against Assumption.—T. H. Stewart, State Missionary of Michigan, writes: The clergy or preachers of the gospel, both Catholics and Protestants, claim to be especially called by God to preach, parson, etc.

He is not a spiritualist—indeed he has no religion, his profession gaining him a livelihood and a reputation as extensive as the country itself.

When we consider the variety of means employed to cure the sick, from the simple vegetable, up through the mineral kingdom, animal magnetism, blue glass, etc., we may conclude that no absolutely correct treatment of disease exists, and that of the various systems now extant, in their struggle for existence, the fittest will survive.

What He Carried.

An exchange paper, alluding to the recent death of this distinguished man says: "Robert Dale Owen died poor, but that does not trouble him now. He had as much as he could carry with him."

Have Animals Spirits?—Nathan G. Crispin, of Lumberton, N. J., writes: In the JOURNAL, I see the question asked. Do animals have spirits? I wish to speak of a circumstance that came under my notice about twenty years ago.

A Haunted Railroad.—The Council Bluffs, (Ia.) Nonpareil is responsible for the following narration: The employees of the Chicago Rock Island and Pacific Road on the south-western division, are having a little sensation of their own.

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Esauell, 1st Rom. and 7th of Cor., is such that no decent man or woman can read the same without blushing. The infallibility of the Pope or the assumed authority of the Protestant priest, is being set aside by the science of Spiritualism.

The Action of a Spirit on a Clock.—Dr. Monck, of England, was the medium. The witness said: "I have one of those old-fashioned clocks in a mahogany case some six feet in height; the works cannot be got at from without, being simply secured with a strong mahogany case."

The Bible.—Let Christians consider that none of the books of the Old Testament were heard of previous to the translation of the Septuagint, about 280 years before Christ; the means which were taken to separate the true gospels from the false of the fifty forged during the first two centuries of the Christian era; that the Christians of the first three centuries were, of all men of whom we have any record, the most unprincipled liars and forgers; that Origen, Jerome, Eusebius, Chrysostom, and the early fathers of the church, established the science of pious forgery as a justifiable practice, under the name of *Eusebia*; that the present canon of the New Testament was decided to be the word of God by the votes of squabbling and rancorous bishops, and that the majority voted against the received version, that which is now esteemed divine revelation would have been denounced as "mere fables and lying narrations," as were the rejected copies; that the *Westminster* matter of the printing of their so-called "sacred oracles" depends upon the dicta of whimsical and wrangling priests; that the compendium of religious knowledge, the Bible, is merely a material, man-made book, bound up in sheep skin or calf skin (fit fodder for the sheep and calves of faith), and put in the market and bought and sold for profit precisely like any other human production; let them read it for themselves, the same as they would any other book, and they will be convinced of its falseness and free from the glamour of early education, and they will realize that, after all their printed prayer fetters, for the most part, but a false and foolish old volume, entirely unworthy the reverence of any reasonable being—let them consider all this, and that sacred scriptures are but things of yesterday, which, with all else that is worthless, are destined to disappear among the accumulating rubbish of the ages.

Speaking of one who did not idolize the above book, Col. Ingersoll says: Allow me to say that from the day of the death of Voltaire the Church has pursued him, not only the Catholic Church but also the Protestant as well. A little over one hundred years ago, Catholicism—which had racked men in chains, red with the innocent blood of millions, felt in its heart and breast the danger of Voltaire's *Tragedy*, whose sublime lessons speak to the conscience of men in the stars and sunbeams, in the winds and waves and woodlands, and which will be everlastingly taught by the ten thousand tongues of Nature through all the corridors of eternity.—S. H. Pfitzer.

Make the best of your home and time here. Don't dream your life away thinking of the beatitudes of spirit-life. Earth is not all tears and groans. There are bright things below. There is verdure on our hills. There is music in our rills. There is fragrance in the air; In our homes the dear and fair.

Forewarned of Death.—A strange premonition of death occurred recently to an officer attached to the United States steamer Enterprise, now at Portsmouth, N. H. He dreamed that his body was covered with vermin, and so impressed was he with the vision, which was twice repeated to him the same night, that he said next morning that he should soon hear of a death in his family. Before that time he knew the sign to be sure enough, three days after the dream, the officer was notified of the sudden death of his daughter in a neighboring State.—Ez.

Some one says: "When Palfrey was tearing up his floors to see his furnace, when Mr. Hall's boy was breathing every gas at the risk of his life when Faraday spent laborious years in an underground room studying the phenomena of magnetism, did the play seem worth the candle in their day; but have not the Palfrey ware, the use of nitrous oxide as an anæsthetic, and the universal knowledge of magnetism—electricity, more than justify the workers? And so, too, out of these strange aberrations of a madman, a madman's knowledge of the structure of the capacity and the future of that wonderful thing we call our mind, our individuality, or, if you like, our soul, seems likely to spring?"

I think you in the name of woman, and in the name of humanity for the words you uttered in your article entitled "How to treat them." You use the arguments that always seem fair and humane and rational to me. I wish every man in the United States could read what you say, and could be influenced for the better. If persecution and cruelty were a cure for the wrongs you mention, they would be successful long ago. Thanks for your voice against brutality.—Mrs. M.

Spiritualism.—I am glad to see the JOURNAL still maintaining itself as a first class exponent of the soul-charming doctrine it has so long and ably advocated. It has been the means of inspiring hope, and joy, and gladness into many a doubting mind; not only that, it has given thousands that mental liberty which is more valuable than a King's ransom or a despot's throne. Without mental and religious liberty what is man but a mere abject slave? There are three great forces or factors engaging the thinking world at present. They are Materialism, Spiritualism, and Orthodoxy. Which is to be the victor in this mighty conflict? That is the question of questions. How is it to be solved? Will orthodoxy vanquish the others? I think not; it will hold its ground, and amolite, and it will have to adopt a change of base of its occupation is forever gone. Why? Because it is antagonistic to science and reason. The latter will never subscribe to a faith of sulphurous burning fame, presided over by an entity called a devil. Neither science nor reason can tolerate a God, the author of an absurdity. Is it conceivable that the God of the Universe can be affected or agitated by an atom, or what peoples that atom? A materialist, and a sceptic, and a demonstrator, proves that the Christians are a small numerical minority of the human race, and their habitation no more than a grain of dust floating in the immensity of space. Strange that this atom should have God's peculiar care and surveillance; strange that this God is so tormented and injured in his mind that he can act the part of an implacable tyrant, and condemn to eternal torture the little insect of a day which he in his wisdom has created. A glorious rational faith is this! How? Why? Materialism is advancing with rapid strides among many; it is not to be wondered at, when the teachings of Orthodoxy is considered; of itself it is harmless, but very useful in cudgelling the dull ass of orthodoxy, and whipping him perhaps into the traces of consistency. The Materialist are consistent in advocating that which they think will provide means for redemption in this world. Consistent, they would have virtue and merit rewarded in this world and not have it postponed till we get into the next. I think God's peculiar people should have God's peculiar care and reward for their virtues here; it would then be convincing proof that their religion was not in vain nor their preaching also vain. Verily there is nothing like faith; it is the panacea for all ills. We must have a religion, and I fearlessly assert that pure Spiritualism is that religion; it embraces within its fold all mankind; the Jew, the Mahomedan, the Catholic, the Athiest, and a pure bred Calvinist are not rejected; this is charity, is it not? And it is said that charity is the bond of perfectness—it reaches out its arms to all, and would bring them into one fold under one shepherd, and having one baptism, the baptism of a pure mind, and so by intellectual and moral culture.—F. Turner.

Very Much Wished for.—Every one of this spirit circle hope, if conditions are favorable, to be able, at some future time to stand upon the rostrum in their own right, to be seen as you see the external human instrument, which I now control; and it only requires the requisite conditions of natural forces and laws to be able to materialize, for the process is as simple and natural as the production of a sound—a "rap!" One is the sequenze of the other.—T. Starr King, a Spirit.

The above is a realization devoutly wished for. We want Adam himself to come before the people, and if the Genesis account of creation be true, let him say so. Then we can have Samson, the strongest, and Solomon the wisest of men, come and give their personal experiences and vindicate themselves from the attacks of their numerous enemies.

The Spirit States.—J. Burns, editor of the Medium and Daybreak, well says: "As the kingdom of earth is the sphere of man's temporal action, so is the kingdom of Heaven the sphere of man's career as a spiritual being, having eternal purposes to subservise in its accomplishment. We are told that the Spirit-world consists of grades or spheres; that the lowest is on the surface of the earth, to which the bulk of undeveloped mankind pass at death, and there live in the same state as they were when in the body. When in the form they knew nothing but the prompting of their animal nature and their selfish needs; they had no attraction for aught higher than the physical products the earth can supply. When they die they cling to earth's surface and have no enjoyment or occupation but what they can derive in sympathy with the world of matter, and the material, not necessarily vicious or malevolent, but earthy and selfish; and if they have been much perverted and wicked when in the body, they must suffer greatly from spiritual darkness and ungratified desire. They know nothing of the spiritual world, properly so-called. The kingdom of Heaven is to them an unknown region. The various grades of spirits arise out of this lower condition and series upon series progress up to the highest development of glorified humanity. The gates exist on earth as well as in the Spirit-world. The earth is indeed the Spirit-world as far as man's spiritual nature, while he lives in the body, is concerned. Change of state does not alter man's spiritual development. In spirit-life there are "physical" surroundings or an objective existence, as there is here; and so, likewise while man lives on earth he is in a certain spiritual sphere according to his development of mind, and his selfish, material, and gross man is on the very threshold of spiritual existence, whether in the body or out of it, before death or after it. He who entertains a desire for knowledge for the sake of it and beyond his own personal requirements, has commenced his ascent and has entered a higher sphere, though he may live in the same house and continue in the same employment. The man who feels an interest in the welfare of another, and for the moment does a service to one who is not selfishly associated with him in any way, has entered yet another sphere, and is thereby "born again." Those who devote themselves to works of scientific research or philosophical unfoldment for the benefit of mankind, and attend to their bodily wants just so far as nature requires, have gone into a yet higher sphere; and the army of pioneers for spiritual progress is in the same paper and type I had seen in the same time live the gospel they preach, are in a higher position still in the kingdom of Heaven. Thus there are many workers in the Vineyard and many fields of employment, and we may be engaged therein while here on earth; for the kingdom of Heaven exists on this planet as well as in the spirit-world; if we would only have it so. When we die we go to that realm in the Kingdom which we have worked for, and laid up treasure in while here.

Warnings of Death and Danger.—was once staying (says Mr. Thaddeus Hyatt in London *Standard*) at Le Rochelle with my wife talking about everyday things, when five feet off I saw a vision of a piece of newspaper against the chimney back, headed "Deaths," and below that heading was my father's name. I said to my wife, "Father's dead, and we shall get the information in a newspaper—not the Tribune, for it is not the Tribune type." Three weeks later I received, I think, the *New York Evening Post*—anyhow it was the same paper and type I had seen in my vision, and contained my father's name among the deaths. I challenge and criticize psychological facts like these as much as anybody, and I have lost a great deal by not attending to them; I mean to place more reliance on them in the future.

Robert Dale Owen's first work was "Near Views of Society," published in 1833. In spirit-life, he can still get a closer view of society.

Exclusionism.—Nearly at the same time that Charles Bradlaugh and Mrs. Besant were condemned to six months imprisonment, a fine of £200 each, and to enter into an engagement to be have well for two years, the Earl of Redesdale, in the House of Lords, exposed to the whole nation the disgusting obscenity of a book issued by the Ritualist party of the English Church, under the name of "The Ritualist Association," a manual for the guidance of priests at the confessional. This was printed by the "Society of the Holy Cross," for private circulation among clergymen; and the most respectable men among the Ritualists are implicated in it, including Rev. A. H. Mackonochie, Rev. Arthur Tooth, etc. Verily, if English law lets these churchmen escape after condemning Mr. Bradlaugh and Mrs. Besant, it will be a sorry sign of the approach of "rain on the east and watering the camel."—Common Sense.

Abner Kneeland was imprisoned for blasphemy. All Spiritualists should be reading, reflecting, thinking men.

J. Burns says: "Try to serve God within and appropriate angel helpers will be sent to assist." G. J. Holyoake received the last trial for Atheism in England.

It is absolutely true that Spiritualism does not inculcate blind submission to stereotyped articles, John A. Lant was imprisoned for two years for dealing too copiously with the obscenity of the bible.

At the Lake Pleasant camp-meeting, Mass., there were "signs" which showed that there were over fifty professional mediums present.

Robert Dale Owen declared that "all the religions of the world are founded upon falsehood."

F. Tennyson says: "Now Spiritualism streaming on the world as a gigantic bull's-eye lantern, has so taken it by surprise."

Spirits can read character by looking at the muscles and facial expressions, for each trait of character manifests itself in the countenance.

The Bible expose will be another contentious affair—and whether Katydid or Katydid'nt, will sound on the breeze for a moon or two.

Robert Dale Owen once had an earnest discussion with the "Go West, young man," respecting divorce.

Jesus was simply a man whose Hebrew name was Joshua. He was generally called Joshua the Galilean.

Never wait for spirits to help you; help yourself, and they will be more apt to assist you. You might as well carry your "brains in a sling," as to expect spirits to do your own work.

S. H. G. Rathbun of Shellburg, Iowa, claims that he had a vision of the death of Hon. S. S. Jones. He says: We saw him rise with a few friends around him.

A goose looking into a jug experiences the same difficulty and embarrassment that some Spiritualists do when consulting a medium in reference to fluctuations in the market.

Let each home form spirit circles, and mediumship will be developed as surely as light will spring from a lamp when an ignited match is applied to it.

A Dr. Lynn is exhibiting burlesque spiritual phenomena in England. There are some things about Spiritualism, as well as everything else, that needs burlesquing out of existence.

Mrs. Cora L. V. Richmond claims that there was a time on this earth when the power of spirits over material conditions was greater than now.

Robert Dale Owen, as an author, was a success; as a newspaper man a failure; his *Free Inquirer* only lived three years. How difficult for greatness to find its true channel.

Terre Haute, Ind.—Dr. James Magoon, writes: I have nothing more to say than to thank you for the improvement you have made in the JOURNAL of late. I am a constant reader of your paper.

Dr. James Keck has started for Oregon. He will probably settle at Milwaukie, or Oregon City. The doctor is an excellent medium and less than he will supply a demand long needed on the Pacific coast.

Honest John Wesley was a practical Christian and Spiritualist. In sermon, entitled "Ministering Angels," he distinctly avows his belief that the spirits of our dear friends and relatives are often near us.

Miracle: Lock says: "A miracle I take to be a sensible operation which, being above the comprehension of the spectator, and in his opinion contrary to the established course of nature, is taken by him to be divine."

S. A. Morris, of Sturgeon, Mo., writes: Spiritualism has but few advocates here and no foes, all else being open to conviction. A test medium, or a good lecturer would meet with a hearty welcome here.

Dr. Crowell says of Mrs. H. B. Stowe, that she states in relation to "Uncle Tom's Cabin": "She did not write it; it was given to her. She had to tell it as it came to her, and suffered in so doing."

We hope that Robert Dale Owen will give us more of his experiences in Spirit-life. We would like to know whether he has seen an elementary spirit or not; also whether the earth is hollow, and a good place to settle in.

It is claimed that the great spiritual teachers of antiquity worked in the light of the Kingdom, and on the God-plane, and they had all the phenomena, even in greater perfection than our mediums of the present day.

The chemist cannot perform his varied experiments without the aid of certain chemicals, nor can a spirit communicate unless he finds in a living organism those qualities that he can use in materializing, inspiring, or in giving tests.

The organ of the "Kingdom of Heaven," the *Daily Witness*, a semi-religious paper has suspended. The Devil was too much for it—he stuck his horn in the dilapidated pocket-book of the concern and turned its contents to chaff.

In case Bradlaugh and Mrs. Besant, of London, are sent to prison for the publication of their little work, on account of its obscenity, the probability is that the bible will be suppressed altogether in England for the same reason. That appears to be the opinion of some eminent lawyers.

As we said in our last issue, false communications some times do good, having a tendency to make a person more self-reliant. Spiritualists who do not use their own brains in the affairs of life will generally be educated to that point where they will.

That minister of the Gospel only told a white lie when he brought home a magnificent turkey and told his wife the Shakers had given it to him. He had raffled for it. Even white lies are as useless in the Spirit-world as counterfeit bills are here.

He uttered a sublime truth when he said: "Spiritualism can never be understood, truthful communications with the Spirit-world can never be established—till the Spiritualist has attained that elevation of intellect and moral purity from which elevation he can command the circumstances of the work in which he is engaged."

It appears that Rev. Glendinning, whose name became notorious through the death of Mary Pomeroy, whom he was charged with ruining, will now leave the "Army of the Lord" for the purpose of practicing law. Poor Mary Pomeroy, with her angel child in the Spirit-world, while the one she claimed that ruined her, must lead a wretched, miserable life.

The editor of the *Medium and Daybreak* says of Spiritualists: "We must insist on that interior spiritual life—God in the soul as being the foundation of our Spiritualism. Just so far as we have that, are we good men, and therefore good Spiritualists. We have too long divorced Spiritualism from morality and religion."

F. Tennyson, brother of the Laureate, says: "In London and elsewhere, spirits are incarnated for periods varying from a quarter of an hour to three hours, and appear in the seance rooms in the midst of the assembled company clothed in habiliments palpable and material, which under microscopic inspection lose nothing of their wonderful superstitious spiritual texture, whereas human fabrics under similar conditions become cables and cart-ropes."

The Gypsies.—When I was a small boy I was wandering Gypsy told me my fortune and the initials of the person whom I should marry. She also told my sister that she would marry twice, giving the initials of both husbands correctly.—M. Kimbel, 98 Ann Street, Toronto, Canada.

The Gypsies often prove very correct in their statements in reference to the future. They are generally considered a vagabond people, destitute of all honor or integrity. This is one of their ancient sayings, partly in their own language: "It is my lot to be a chooser, but for his lot is poor, do not dream of which translated means: 'It is like a kite, good for nothing until it is divided between two.'"

ANSWERS TO QUESTIONS.

By the Control of Mrs. Cora L. V Richmond, Sunday Morning July 22.

Reported for the RELIGIO-PHILOSOPHICAL JOURNAL.

QUESTION.—Are we the arbiters of our own fate in this life, or is it decided for us?

ANSWER.—This seems to be another form or idea of free-will, or whether man really is the arbiter of his destiny here or hereafter. The facts are that science declares man to be a process of creation; that every antecedent cause must have had something to do with present effects concerning him; if this be so of man's physical structure, which none can deny, then everything bearing upon that physical structure of antecedent nature, affects in some degree, the same; another set of laws sweeps in which science does not recognize or scarcely believe to be in existence; that is, a set of spiritual laws, which underlying the natural creation, must have antecedent effects on man's spiritual nature. All antecedent, physical and spiritual laws must have made man what he is to day. If the individuality of man is superior to antecedent conditions, if he hold in trust a priori powers, then to that degree, he is, the arbiter of his own destiny. If he holds no higher power other than as a creature of circumstances and of creation, then naturally he is not the arbiter of destiny which awaits him, but is, on the contrary, the fulfillment of it, of which all the events of creation have been the preceding causes; this is the Materialist's conclusion. Philosophy on the other hand, has a wider range; but I believe that the mind of man, though dependent on material surroundings for expression, still holds an individuality of power that makes him superior to these conditions, and in some degree vanquishes and conquers them.

All mythology shapes man in this direction. The philosophy of Greece and Rome, gave man superior power, aided by deific beings. Christian theology is positive in regard to man's free agency; by what means is not clearly defined. We will define it more clearly. The substance of which Deity is made, exists in man in the finite. If Deity is the infinite embodiment of all spiritual laws, acting through the universe, man is the finite embodiment of those laws acting through his own organism; just in degree as he becomes conscious of this spiritual power, he is a free agent. In the degree that the physical controls him, he is a slave; the more his spiritual perceptions are awakened, he is God-like. Trammelled by dust, he is of dust and is enslaved. This consciousness of freedom is of course within the Infinite; no other power in the Universe than the Infinite Will. If this finite spark is, therefore, in accord with the Infinite Will, there is absolute freedom in arbitration of human destiny. It is the awakening of this freedom that gives man power; otherwise he is the victim of circumstances; he is the victim of outward laws; and matter, if he yields to it, is the stronger. This consciousness is like a copartnership in the infinite arrangement of the Universe. If man were a mere creature of destiny, and that destiny not voluntary, he could in no way realize his moral responsibility; he is not responsible to matter excepting in the degree he violates material law. He is not responsible to human laws, except in the degree he trespasses on their domain, and thereby suffers. He is responsible to that portion of infinite life, which may, when fully awakened, make him master instead of slave; make him a portion of the Infinite purpose. This is the precise distinction between man as a creature of destiny, and man as the fulfiller of the divine purpose of his existence; he, of course, acts voluntarily because the spirit is aware of the Infinite purpose.

We believe this is as clear a statement as we can make. The destiny of each spirit is known beforehand by the Infinite mind; just in proportion as the individual has infinite power, awakened within him, he becomes a prophet and foresees the future. The destiny of each soul known to God, is as clearly cut in the horizon of the Infinite purpose, as the orbit of star or planet seen only by the astronomer, who calculates and foresees its movement. So when the power of the soul becomes quickened, that far-sight is greatly increased, and the spirit is aware of its own destiny and purpose even while it is shaping that purpose in life. The fluctuations of human existence, of course are more or less affected by external surroundings; but these have no more bearing on the absolute future of the soul than slight deviations of earth's orbit, have on the motion of the heavenly bodies. So when you seem to deviate from right to left, it in no way alters the ultimate pathway the soul intends to pursue, but prolongs the time for the fulfillment.

QUESTION.—How did God create the first man?

ANSWER.—Of course the questioner is perfectly well aware that this includes the whole problem of creation. While man may be himself, and probably is, the acme of past creation, the same law must prevail in all forms of creation. Some of you are familiar with the scientific non-solution of the methods of creation; we call it non-solution since it is the evasion or absence of any distinct idea concerning creation. The theory of evolution and non-evolution being distinct theories in the scientific world, both answer for theories concerning the variations in creation of types; but neither afford the solution of the creation of distinct types.

No theory yet has ever explained the origin of a single type, Darwin to the contrary, notwithstanding. Every distinct type is so because of specific creation of nature, or

the spirit controlling her. Even Darwin admits a few original impulses of creative power; if a few, there might have been a million; the same impulse could as easily express millions of special creations as a half dozen. Certainly, nature under the impulse of divine will, never wastes her energies. Our idea as previously given on this subject, is that matter not acted upon by intelligence, is incapable of any new expression of life; that the first expression must necessarily be vague and imperfect; that when it reaches its fullest capability, then a new impulse, as it were, is breathed upon matter; that a vast cycle is allowed for the natural process to reach its fullest state, and then another impulse acts upon nature; and each separate type in existence has a separate impulse of spirit power infused into matter. There is no other way of accounting for different types; so jealous is nature of these types, that they never blend one with another; and when those that really resemble are made to cross each other, they rarely perpetuate their kind, therefore the creative impulse lies in the intelligence of the universe, and the expression of it lies in matter.

Man as the fulfillment of created existence, expresses the quality of divine intelligence; human existence was the latest that made its appearance; antecedent impulses were of that character that the earth might become fitted for the expression of this divine impulse. As man yet imperfectly represents the divinity—though his spirit is the same in quality—he must pass through various gradations, until that impulse of divinity has a perfect expression. There will be no new order of creation until man's existence here is complete and full.

The next grade beyond the human being will be that of angelic life. The next order of creation must arise from the infusion of angelic life into material substance; for man's creation is no more a creation than all antecedent types, but is the epitome or purpose of this divine spark resembling the Infinite, and man is the more perfect expression. Materializations as witnessed in manifestations of spirit power, affords some slight glimpses of the probable processes of man's creation.

QUESTION.—What are the proper relations of labor and capital?

ANSWER.—The same as soul and body; labor being the soul and capital its body. There is no identity or individuality to mere wealth. It is intended only for the use of man; if unperverted, it represents lawful power. Unless it expresses sufficient number of human beings, it becomes arbitrary; like the one-man power governing a kingdom; like a tyrant usurping the throne; like priest and church holding sway over human conscience. Capital placed above the creator of it, becomes a tyrant. It is like the body enslaving the soul; like man being compelled to always dwell in the place he now inhabits; like wearing too much clothing, when one does not require it. Capital should be the representation of labor, the intelligence, the activity of man, but it is not. If man inherits more capital than his mind or labor produces, he becomes enslaved by it and enslaves others. State and social law will by and by, be so arranged that it will be as much out of order for man to hold too large possessions, as for him to become a pirate. He thereby becomes aggressive and proud.

Of course there must be no sudden demolition of the present relationship that exists between capital and labor. In England some of these problems have been solved by a combination of labor. Capital meets labor half way. Those co-operative associations in the North of England, which bind together the laborers, uniting them in one accord, have solved the problem of capital and labor there; the capitalist sends his agent; they send theirs, and they consult together.

All questions of difference are amicably adjusted between them by compromise. There is no longer any incentive to outbreaks for the laboring man is represented. It will eventually be the case, that capital will represent a certain amount of strength, physical or mental, and that no other possession whatsoever will be considered legitimate in the world. Fathers will not bequeath estates to their children, only for their proper education; this also will be the function of the state, throwing them upon their own resources. In case of the indigent it shall be the duty of the state to provide for them. This is, of course, but a brief expression of what will be done in the solution of the present problem, and in the intelligent culture of the minds of the people, by the removal of the barriers which obstruct their progress. There is no wrong in this country that can not be redressed without violence. The laborer will look well to his moral condition and see to it that violence does not take the place of lawful protest.

QUESTION.—What in reference to intimidation?

ANSWER.—The laboring men should be educated in moral freedom. If capital intimidates them, they should not in turn intimidate. Moral freedom consists, in one respect, in voting according to the dictates of the conscience, for they know that they hold the balance of power in their hands; if not exercised, they must suffer.

QUESTION.—They suffer also if they exercise their rights?

ANSWER.—Not if they exercise them unitedly. Union is one step for the laboring man.

QUESTION.—Capital being the creation of labor, by right the capital in existence belongs to each.

ANSWER.—The capital in existence, of course, is held by speculators and inheritors

of wealth. We don't propose, of course, a sudden distribution and innovation, for it would react against labor. We propose the state to hold in keeping the surplus capital and each laborer receive whatever is the result of his labor. In cases where the season is unproductive to the agriculturist, he should, nevertheless, receive compensation for his labor.

QUESTION.—Are trades unions a benefit?

ANSWER.—Most surely, with co-operation. Rochdale and Oldham, all cities in the North of England, where co-operation is in the ascendency, represent the intelligent, thinking, reading and laboring class. The coal mines, iron mines and the abject agricultural laborer, represent the slavery of England. You have but to visit the country where each prevails, to notice the difference. There is manhood in one, slavery in the other.

QUESTION.—If, in Spirit-life, we are to retain our identity, will some few of us necessarily retain our homely and ugly features?

ANSWER.—If that constitutes your identity, certainly. Most of us are aware that qualities of mind, constitute the spiritual identity; and that those who love us forget the plain visage in the qualities of the heart and mind, while mere comeliness of features possess no individuality or attractions when the heart is barren beneath. In Spirit-life, perfection of features is molded to the perfection of the soul, and uncomeliness carefully concealed here, is there made manifest, while that which has been the result of much pain to vanity, will only be preserved there if the vanity continues. If in serving others you forget blemishes, the beauty of the spirit redeems itself. All spirits are really lovely, who are rich in good deeds.

QUESTION.—Philosophy of health and disease?

ANSWER.—Once we gave a long dissertation on hygiene in which this question was fully discussed. The knowledge and fulfillment of natural law is the philosophy of health. Ignorance and the violation of the natural law, moral and physical, are the cause of all disease. To know the entire laws, to watch carefully, the effects of food and raiment upon the body, and above all to keep the body and spirit in accord, so they may be attuned harmoniously to life's work—that constitutes the chief law or requirement of health. But it takes a lifetime or longer, to even get a glimpse of these laws of nature, so you are not always to be condemned for ignorance. There will come a time when these laws are more fully known, when by communication and instruction you can impart them to others, so that by their growth they may overcome physical disease and moral inharmony.

QUESTION.—Is memory an attribute of the spirit, and is it to any extent mechanical, depending on or working with the aid of the anatomical structure?

ANSWER.—Memory is the quality through which the past reveals itself to the remembrance, the soul holding all things within. If this quality be clouded or broken, as by sudden accident to the brain, the memory is veiled. By a restoration of health or by death, memory again returns, all things are brought to light; even if it be not so in the external, the spirit retains the purposes of earthly experience, and in Spirit-life, there is no clouded quality through which the soul must look other than spiritual imperfection. Of course memory is a solvent connecting persons with the past, and is dependent for its expression on the anatomical structure, but not for its existence; past occurrences and things being ever present to the spirit, the brain can only present them in regular order. When freed from the external brain, memory is ubiquitous, and any event occurring at any time is recalled.

QUESTION.—Was there ever a time in the natural history of mankind when the newly born human babe was not as now so utterly helpless and indigent, but like other newly born animals could arise and help itself? If not, why not?

ANSWER.—There never was a time to our knowledge; the reason is very clear. Other animals possess in their physical organization every quality they ever will possess. The newly born babe is, in its physical structure, merely a spiritual phoebe; but can not fully express its spiritual power until some degree of growth has enabled the spirit to manifest itself. In infancy, if you see a child talk, it is a prodigy; too great expression of the spirit to remain in the body. The spirit possesses all possibilities, and as a spirit, must express its possibilities later in life; the instrument must expand before the spirit can express them. Bear in mind that nature is always kind: Had man only physical being, he would be the mockery of creation; having spiritual powers, these gifts are reserved for later use, to show how utterly the body is dependent upon the soul.

QUESTION.—Are we justifiable in taking the life of a human being that we may protect our own?

ANSWER.—Bless them that curse you; do good to them that hate you. If a man smite you on one cheek, turn to him the other also. If this is a Christian age, you are not justified; if it is a Mosaic dispensation, you doubtless are. According to our understanding no man possesses any right which justifies him in taking the life of a human being to save his own. All his real inheritance is spiritual in its nature, and if injured by others, you have no right to do wrong in return. The law of Christianity is beyond the Mosaic.

QUESTION.—Is that sufficient to say it is wrong because Mosaic?

ANSWER.—Sufficient to say that the spirit of man has progressed to outgrow it.

QUESTION.—Should we not in protecting our own household, kill the assassinating party? Would that be murder?

ANSWER.—I say that the father, mother, or husband, has no right to become a mur-

derer. It is murder to slay one of your kind. If all of life be fulfilled in its physical existence, then you would have a right to take it. It is better to bear wrong than inflict it; to suffer than to inflict injury upon others.

QUESTION.—Would you consider it wrong to kill a rattlesnake?

ANSWER.—The human being is not a rattlesnake. The rattlesnake never has the nature of a human being. The human being you send permanently to the Spirit-world, is of course, your co-equal in spirit inheritance.

QUESTION.—Then you would have no physical government?

ANSWER.—I would have no such thing as taking human life.

QUESTION.—What! have no external force in sustaining governmental affairs?

ANSWER.—I simply reiterate: Education should be the main point; the same treatment as you would extend to persons insane; no moral malady is beyond the power of moral control; but the taking of human life carries the spirit beyond the possibility of culture or healing in this world.

QUESTION.—The assassin, should he not be re-slated?

ANSWER.—The point is, then, whether man himself shall turn assassin or follow the example of Christ and become a moral teacher.

[Here followed various questions on the same subject, but the controlling influence would not admit it right to take human life under any circumstances.]

QUESTION.—Spurious spiritual manifestations abound in Chicago; what do you think of them?

ANSWER.—There must be a larger amount of the genuine to invite the contrary. You never find counterfeiters, if nothing to counterfeit or imitate be in existence. Of course it is necessary that you should be vigilant. Spurious manifestations are very easily detected.

Prof. Wm. Denton.

The Spiritualists are justly proud of Prof. Denton, on account of his superior scientific attainments, and eloquence as a lecturer. The 25th of October, he will commence a series of lectures at Minneapolis, Minn. His scientific lectures on geology, archeology and astronomy are illustrated by hundreds of fine paintings and the best apparatus that could be purchased in London and Paris. The following are among some of his subjects: The Sun and the Interior Planets; The Moon the Exterior Planets and Comets; The Law of Progress as illustrated by Astronomy and Geology; The Stars; True Manhood; The Gospel of the 19th Century, and many other subjects. The first four lectures above named are illustrated with the Stereopticon and Oxy-hydrogen light, giving some of the finest views ever exhibited in America. They are projected on a screen twenty feet square, and are intensely interesting. President White, of Cornell University, says: "Mr. Denton by means of his paintings and illustrations, his clear and plain language, makes his lectures of surpassing interest and instruction, both to the pupils of our schools as well as adults." The Providence Journal says: "Mr. Denton strews the rocky path of geology with choice flowers of poetry and literature, and lights and warms the dark caves of earth with the constant fires of his own glowing imagination." We bespeak for Mr. Denton great success wherever he may lecture.

Prof. Denton's post-office address is Wellesly, Mass.

Change of Date.

The extreme advance date which this paper has borne for several years, has sometimes given rise to confusion. Wishing to gradually bring every thing to the nearest possible perfection, we this week allow the date to remain the same as that in last week's paper. This action on our part is taken at a cost of many hundred dollars, viz: the cost of one edition, but we deem no sacrifice on our part too great where it seems to be for the best interests of our subscribers; knowing, as we do, that they will fully appreciate every effort in their behalf.

The Leader, edited and published at St. Charles, Illinois, by H. N. Wheeler, is the most liberal, outspoken and independent secular paper among our exchanges. The lesson taught by the history of The Leader, since Mr. Wheeler took charge of it, is one that can be studied with profit by every editor of a country paper. Though his subscribers are among the most orthodox people, Mr. Wheeler does not hesitate to freely give them doses of liberal thought in constantly increasing strength and quantity. May his paper increase in circulation and influence in proportion to its merits.

Babbitt's Health Guide.—This little work is now out of print and no more will be published. The book has served a useful purpose and done great good, but the author wishes to replace it at an early date, with another work incorporating all the wisdom learned since the first publication was given to the public.

Eugene Crowell, M. D.

In the issue of last week, our printers and proof-readers made sad havoc with the name of this well known writer and eminent authority. However, we think our readers must have recognized the real author upon reading the article, even if they did not the name at the head. The question of the responsibility of mediums, is a subject long held in abeyance by those qualified to speak. The times seem now to demand a full discussion and better understanding of this important subject. We hope every reader will carefully study Dr. Crowell's perspicuous and forcible article; and also the short but equally strong and clear remarks of the scientist and medium, Hudson Tuttle, to be found in another column of this issue.

FIRST DOSE ON A BOSTON POLICE OFFICER.

BOSTON, Nov. 15, 1871.

H. H. STEVENS: Dear Sir—In the spring of 1869 I was stricken down with fever which had a long and almost hopeless run. The best medical advice being in attendance, I was taken through the fever; but it left me terribly reduced and weak, with excruciating pains in my side, back and hips. I was completely prostrated with Kidney Complaint, and no medicine seemed to reach my case.

In this condition I was persuaded to try VEGETINE by a friend whom I cured of the same disease, and it seemed as though I could feel the effect of the first dose through my whole system, and from that moment I began to mend, and daily growing better from day to day; and I followed on with the VEGETINE, until I completely restored me to health, since which time I have been able to perform my duties as a police officer, enjoying good health; and there is no doubt about the great value of VEGETINE in Kidney Complaint and similar diseases.

I am, sir, respectfully,
LAFAYETTE FORD, 564 Broadway.

All Diseases of the Blood.

IF VEGETINE will relieve pain, cleanse, purify and cure such diseases, restoring the patient to perfect health after trying different physicians, many remedies, suffering for years, is it not conclusive proof, if you are a sufferer, you can be cured? Why is this medicine performing such great cures? It works in the blood, in the circulating fluid. It can truly be called the GREAT BLOOD PURIFIER. The great source of disease originates in the blood; and no medicine does not act directly upon it, to purify and renovate, has any just claim upon public attention.

Seventy-one Years of Age.

EAST MARSHFIELD, Aug. 22, 1870.

MR. STEVENS: Dear Sir—I am seventy-one years of age; have suffered many years with Kidney Complaint, weakness in my back and stomach. I was led by friends to try your VEGETINE, and I think it the best medicine for weakness of the Kidney I ever used. I have tried many remedies for this complaint, and never found so much relief as from the VEGETINE. It strengthens and invigorates the whole system. Many of my acquaintances have taken it, and I believe it to be good for all the complaints for which it is recommended.

Yours truly,
JOSIAH H. SHERMAN.

Would Give a Dollar for a Dose.
BOSTON, May 30, 1871.

H. R. STEVENS, Esq.: Dear Sir—I have been badly afflicted with Kidney Complaint for ten years; have suffered great pain in my back, hips and side, with great difficulty in passing urine, which was often and in very small quantities, frequently accompanied with blood and excruciating pain. I have faithfully tried most of the popular remedies recommended for my complaint; I have been under the treatment of some of the most skillful physicians in Boston, all of whom pronounced my case incurable. This was my condition when I was advised by a friend to try the VEGETINE, and I could see the good effects from the first dose I took, and from that moment I kept on improving until I was entirely cured, taking in all, I should think, about six bottles.

It is indeed a valuable medicine, and if I should be afflicted again in the same way I would give a dollar for a dose, if I could not get it without.
Respectfully,
J. M. GILE,
361 Third st., South Boston.

Life a Burden.
BOSTON, Nov. 2, 1870.

H. R. STEVENS, Esq.: Dear Sir—From a poor, emaciated sufferer, the VEGETINE has restored me to perfect health.

I have for years been a terrible sufferer from Canker and Dyspepsia, at times rendering life almost a burden to me. I am now fifteen (15) pounds heavier than when I commenced the use of VEGETINE.

I will make mention that I was also a great sufferer from Kidney Complaint, causing excruciating pain through the small of the back nearly all of the time. This, too, VEGETINE has cured, and I am now a perfect picture of health, and I will add, happiness—all caused from the use of a few bottles of VEGETINE.

Respectfully,
H. G. HUGHES,
1 Union Place, Boston, Mass.

VEGETINE is composed of Boobis, Berberis and Herbs. It is very pleasant to take; every child likes it.

VEGETINE is Sold by all Druggists.

22-23-24

IF THE SICK.

Who do not obtain relief, would realize how little disease and its origin is understood, and that most persons who pass through a long and expensive course of medical treatment never permanently recover, would send me (inclose photograph, if possible) I would impart information to them of their case and the origin of disease, and the philosophy of life, founded on a new discovery made by myself, which is unknown to the medical profession, which will enable them to recover their health. Avoid subsequent disease, as it is very much to their advantage, free of charge. Address Mrs. Lucretia Bradley-Hubbell, Box 1413, Norwich, Conn. 22-23-24

SOUL READING.

or psychometrical delineations of character. Mrs. Mary M. D. Sherman would respectfully announce to the public that she will, upon reception of a letter containing photograph (to be returned), month of birth, age, married or single, sex, and lower preferred, give an accurate description of the leading traits of character, with marked changes in past and future life. Send \$1 and two postage stamps to Mrs. MARY M. D. SHERMAN, Box 1205 Adrian, Mich. 22-23-24

Advertisement for Dr. Williams' Pink Pills for Pale People, featuring a portrait of a man and text describing the medicine's benefits for various ailments.

Large advertisement for Day's Ague Tonic, featuring a portrait of a man and text describing the medicine's effectiveness in curing chills and other ailments.