

IS THERE A CONFLICT

DARWINISM AND SPIRITUALISM?

BY WILLIAM EMMETT COLEMAN.
DARWINISM AND SPIRITUALISM.
PROF. YOUMANS AND THE DEMONSTRATION OF EVOLUTION.

It is unnecessary to dilate, to the American public, upon the eminent merits as a scientist of Professor E. L. Youmans, the editor of the Popular Science Monthly...

A theory is said to be demonstrated when it brings all the known facts into agreement, explains them, excludes all other interpretations, and is consistent with itself and all that is understood of the ways of Nature.

How is it, now, with the proof of the theory of Evolution, which assumes that the immense diversity of living forms now scattered over the earth has arisen through a long process of gradual unfolding and derivation, within the order of Nature...

Let it not be forgotten, that, whenever the term evolution appears in the preceding, and in subsequent extracts from scientific authorities, it is invariably used as designating what Mr. Peebles terms Darwinism...

EVIDENCES OF THE TRUTH OF DARWINISM.

Mr. Peebles indulges in the dogmatic and pronouncedly turgid dith, that Darwinism has not a single demonstrated fact to rest upon, and that neither in history, observation, nor in fossil, can a sign of transitional species be found...

Prof. Huxley, in his lectures on evolution in New York, instanced numerous facts in zoology and paleontology proving the derivation of birds from reptiles...

Prof. Huxley also traced back, step by step, from one transitional form to another, our present species of horse to a remote animal form in the lower Tertiary deposits...

Now, mark! within a month after Huxley's prediction, Prof. Marsh, America's famed paleontologist, announced that fossils of the animal predicted by Huxley had been found in the lowest eocene deposits of the West...

Commenting upon Huxley's statement, that "an inductive hypothesis is said to be demonstrated when the facts are shown to be in entire accordance with it," Prof. Youmans remarks:—"But the demonstration becomes still stronger when the requirements of the theory lead to the prediction of what must follow from it and Nature subsequently furnishes the facts that vindicate the prophecy."

Speaking of the proof of the existence of transitional forms, connecting links between differing species, Huxley says:—"The proof of evolution cannot be complete until we have obtained evidence of this char-

acter, and that evidence has, of late years been forthcoming in considerable and continually increasing quantities. Indeed, it is somewhat surprising how large is the quantity of this evidence, and how satisfactory is its nature." Evidence of this (transitional forms) has of late years been accumulating largely, and in respect to all divisions of the animal kingdom.

Peebles tells us that no sign even of a transitional form has ever been seen; Huxley informs us that not only signs thereof but the veritable remains of numerous transitional forms have been, and are constantly being, discovered.

PROFESSOR FISKE AND EVOLUTION.

Undoubtedly, one of America's most gifted sages, profound thinkers, and logical reasoners, is Professor John Fiske, whose great work, "Cosmic Philosophy," towers far above all analogous productions in America, if not in Europe, exclusive of Herbert Spencer's Philosophical System...

"1.—If all organisms are not associated through the bonds of common descent, why is it that the facts of classification are just such as they would have been had they been due to such a common descent? 2.—Why does a mammal always begin to develop as if it were going to become a fish, and then, changing its tactics, proceed as if it were going to become a reptile or bird, and only after great delay and circumlocution take the direct road towards mammality?"

Prof. Fiske enumerates many evidences of the derivative evolution of species; Peebles says not one single proof thereof exists. Which shall we deem the better informed thereupon, Fiske or Peebles?

PROFESSORS COPE, BARNARD, AND MORSE ON INTER-MEDIATE FORMS.

Prof. E. D. Cope, the eminent American paleontologist, and explorer of ancient remains in Wyoming, New Mexico, and Dakota, speaking of the structure of the feet, observes that from the Batimodon, a mammal from the lowest Eocene Tertiary of New Mexico and Wyoming, to the horse on one side, and the ox on the other, there is a complete succession of intermediate forms...

Prof. E. S. Morse has likewise demonstrated in many cases the occurrence of reptilian characteristics in the anatomy of birds, giving proof of their derivation therefrom.

Again we have eminent scientists on the one hand strongly testifying to the actuality of transitional or intermediate forms, and on the other Dr. Peebles as stoutly denying their existence. A choice is therefore necessitated between the two.

DEMONSTRATED HYPOTHESIS VERSUS UNSUPPORTED SPECULATION.

While Mr. Peebles never ceases to sneer at Darwinism as a hypothesis, a theory, he seems to forget that he has evolved a scheme of creation peculiarly unique, never before having been heard of on earth, which certainly can not be considered as aught else than a hypothesis, a theory. It ill becomes the elaborator of a pseudo-scientific theory of racial derivation, that has not one single demonstrated fact in nature to rest upon, and of the truth of which no sign can be found in history, in observation, or in fossil, besides being devoid wholly of the support of a single scientific authority...

ANTI-DARWINIAN SCIENTISTS.

Brother Peebles mentions fourteen scientists whom he classes as anti-Darwinians. Let us analyze the nationalities, standing, and position upon Darwinism of

these fourteen, and see what can be gathered thereby. The first significant fact attracting our attention is, that, out of the fourteen, six are

LETTER FROM JUDGE HOLBROOK.

EDITOR JOURNAL.—I expect this time I shall speak of many things in general and nothing in particular. I promised in my last to make application of my remarks on "Extremisms" to the Philadelphia assertion that Jesus Christ is the spiritual leader of men; but as that proposition, as a practical dogma in the matter of organization seems to be abandoned, I will pass it by, and yet it seems as though I better give some expression to some of my thoughts now and here; for with many a Spiritualist whose dominant religion has been, until lately, Evangelical Christianity, there still remains this belief as to Jesus, and it will crop out all along the line of their life.

But I digress too much, or I am too tedious. I started in the pursuit of certain fallacious extremisms and here I am, dallying as to a name. "What's in a name?" says Shakespeare; and he answers in one place, substantially nothing; as "a rose by any other name would smell as sweet." Yet in another he denounces him that filches from him his good name as worse than he who steals his purse, "trash."

I will make, Mr. Editor, some explanation, and something of an admission right here in parenthesis. I write this about the name without an adjective, so that the term Spiritualist may be taken in its widest significance, and thus promote the harmony of all in one. I really fear that upon matters of principles all Spiritualists can not be united, so heterogeneous are the elements upon some practical question of life.

My admission may astonish you, but notwithstanding what I say I have got a strong secret yearning for the use of an adjective, to wit, common sense, common sense Spiritualism. This might leave its advocates in a fearful minority, and whether it would, or not, I freely waive this also for the sake of harmony.

But to return from this digression. Some of the Spiritualists have, according to my judgment, exhibited an unwarrantable extreme of thought on the matter of organization, seeming to be affected in this manner, that because in times past their souls have been crushed, or chafed, by some governmental organization, built upon unyielding tyrannical principles, therefore they will have no organization whatever.

spect, and not lay down, nor put forth, any creed of faith; while others maintain the contrary, and I am of this latter class.

Those who oppose creeds of faith seem to be im- pudent, some of them at least, in their opposition, and express a horror, as if they were returning to church forms, to the iron dogmas of the church, to all that is hideous of the dark ages; and they say they have had enough of creeds, and they will have no more of them.

But if we reason, what shall we say? We will preserve all the good of the past, but not the errors. A government is good, is a necessity, it is the wrongs of government that we are to eliminate. Food is a necessity; we will take care that we have the best, and we will prepare it right. Fire, according to the adage, is a hard master, but a good servant; we will see that it be a servant, and not a master.

Such then being the first article of our creed, or such being declared to be the quality of it, that which is obnoxious falls. We have an ever-existing regulator, an ever-present method of adjustment, and any fear is just so reasonable as the fear of fire in a grate. Oh, I see; I am indiscreet in saying *creed!* for some will have no creed but will advocate a declaration of principles readily.

When people say they will have an organization without a declaration of principles, I am filled with wonder if they mean fully what they say. Such an organization would be a body without a soul, without aim, without purpose, without effect. Organized for what? and will I join a society that may not express what it is for? Brother Watson says, "The Spiritual Magazine," the Banner of Light says, "An exponent of the Spiritual Philosophy"; and you say, "RELIGIO-PHILOSOPHICAL JOURNAL"; each of which is a declaration of principles. So every society must be a declaration of principles at its start.

As I write, the voice of "the striker" is heard in the land. The striker is one who would remedy the ills of life by immediate and violent action. His aim may be good, but by the non-observance of the correlation of laws and forces, harmony is disturbed and the end is destruction. Let not the professed "Humanitarians" act the part of strikers, and by these excesses interfere with the laws of spiritual growth, so that discord shall come out of harmony, and not harmony out of discord, as the true law of life requires.

Chicago, Ills. EDWARD S. HOLBROOK. LETTER FROM PROF. B. F. UNDERWOOD.

MY DEAR SIR:—In a recent letter you inquired "what to call me, Materialist, Secularist, or what?" since, you wrote, you were often asked, and did not know just what term to use.

Well, suppose you use the word "what?"—interrogatively, of course. It is not very suggestive as to my belief, but it is not as proper a word as any to designate the thoughts and speculations of ignorant, short-sighted creatures like ourselves. A mystery to ourselves, we are in the midst of mysteries we cannot unravel. We are all children groping in the dark, getting now and then mere glimpses of the light. We often take the reality for illusion, and yet more often the illusive for the real.

Thus hedged in and hampered, thus "cabin'd, cribb'd and confin'd," in our impatience—often in our vanity—we attempt to classify and co-ordinate into a "system" and to formulate in proposition the few imperfect notions we have formed. Then some high-sounding or ambiguous name is invented to distinguish our "system" from all others; and this done, in our ignorance and narrowness we often imagine that we have a philosophy that explains the arcana of nature.

But as little as we know or can know, and as little as we are disposed to criticize all the "systems" and "schools of thought," we usually find our views and speculations more in harmony with some one than with the others. And when we give expression to our thoughts we are sure to be classed or identified with some one or other of them; by those who think that as a matter of course there is no intellectual respectability outside of some recognized "school of thought" or "system of philosophy," so I may as well try to "define my position" and thereby feel myself among those who are entitled to recognition and respect!

But since I am writing to one who is a Spiritualist, and since many Spiritualists hold that matter is the only substance, that the only difference between "spirit" and other matter is in degree of refinement—all spirit being "refined matter"—materialism must include something more than the definition above given, which does not distinguish between the Materialist and a large proportion of Spiritualists who hold equally with Tyndall and other scientists that matter contains "the power and potency of every form and quality of life."

I will then supplement the definition of my Materialism with the statement, that I do not believe in the presence and communion, or even the existence of spirits, or intelligent beings who have been released by death from bodily organization.

These two statements of belief that I have given: first, that matter contains the power to produce all phenomena; second, that there is no proof of conscious existence after death, leave no doubt in my mind that he who accepts them is a Materialist, notwithstanding many Spiritualists believe in the former, and many non-materialists maintain the latter.

But Materialism with me is far more than the two statements of belief here given, one of which is but a mere negation. To the Spiritualist, with whom the question of the existence and agency of spirits is one of paramount importance, Materialism is of interest chiefly in proportion as it gives consideration to the subject of a future state.

The word Secularist, as far as it goes, and as now used, also represents my position, since it seeks the development of the physical, moral and intellectual nature of man, as the duty of life, maintains the practical sufficiency of natural morality, teaches that this world is worthy of all our efforts, and this state of being of paramount importance while we are here.

I have strung out too long a statement in reply to your letter, but I trust I have been sufficiently clear and explicit in defining my position to leave no doubt in your mind as to where I stand or what to call me.

Allow me to add, before I close, that I read the JOURNAL with much interest, and many of its editorials and communications with cordial approval of the views presented. I think the paper has greatly improved the past few months, in what has been omitted as well as in what has been added.

Mr. Barlow's only aim has not been to fascinate with the out-gushing melodies of his soul, but to present facts in such a manner that existing Errors clothed in the garb of Truth, are disrobed and presented to the world in all their hideous deformity.

Mr. Barlow's soul is overflowing with love for humanity, and he reaches forth his hand filled with gems of thought to afford sustenance for those hungry souls that have been fed on the husks of old theology.

Some poets scatter chaff, and it goes forth rendering those more blind, more obtuse, more bigoted, that come in contact with it. Mr. Barlow, however, sends forth to the world his ideas clothed in poetical language, scintillating with that touch which the angels can only give, and those who are brought in rapport with the same, are made better thereby; their vision becomes clearer; their perceptions are quickened; and they comprehend the situation in which falsehood and error have placed them.

We never hope for less, but always more. And can the author of our hopes decay And leave a famished soul to starve and die? O God, forbid! our longing nature cries, While hope's confiding mounts the azure skies, Sweet hope! thou beacon-light to weary souls, Illumed by Him who everywhere controls, A cheerful promise, full of holy joy, A glimpse, a touch, that time can not destroy; And he who doubts, must question means and ends.

And think that God is bankrupt and suspended! A glorious future cheers the human race; Unending Progress hath no resting-place; While all our fondest hopes exulting rise, To reach the land where sorrow only dies; To meet our happy friends who wait before, Who'll gladly greet us as we near the shore.

Again he says: If God designed that man should not rebel, Not eat forbidden fruit and go to hell, Why did He not defend the fatal tree, And thus protect the race eternally? But not the record both most plainly told, The fruit was good, and pleasant to behold; The tree to be desired to make one wise, With Satan left to counsel and advise.

In fact, the whole poem, consisting of 236 pages, is replete with beautiful thoughts, sentiments that fascinate and instruct, and no library is complete without it.

One of the No Name Series, which has become popular and is so applicable, as they are published anonymously. Hester Gunn was a strong-minded young woman, who at the age of thirty-five, married a physician somewhat younger than herself.

After many years her husband became quite broken in health, and journeying through this little village, he was attracted by the flower-beds in front of her cottage as being exactly like those in the old home.

These two were united at last, after all the long years of sorrow. There is a broad and healthy tone to this little story—a slight allusion to clairvoyance—and upon the whole quite interesting and well written.

Let capital shake hands with labor, Let the poor have the bread that they earn, For surely they need every penny. Is a lesson quite easy to learn, Remember the poor love their children, So give them a smile, not a frown, Live, and let live, be your motto; Oh! don't put the poor working man down.

THE SOIL AND THE CULTURE.—The fruits and cereals, which form so large a part of our subsistence, furnish instructive illustrations of the natural and inevitable results of proper culture. In a few years the wild, arid, and bitter fruits of desert lands are rendered large and fair; beautiful to the eye and delicious to the taste.

It is upon an elevated plane that a man stands, when he is so far removed from pride that he can learn lessons of wisdom from the most humble. Any simpleton may wear the pearl, but it is only the exceptional diver that extracts it from the depths where it lay hidden.—Cromwell.

AT one time a medium may be in good condition, and the communications may be strictly reliable, while at another time nothing reliable will be obtained; so that if a person who had tested him in a former seance and had been satisfied with his power, should from that, now yield his faith, he would perhaps accept nothing but error.

REAL practical doers are what the world most needs in these days of so much office-seeking, so much leading, ruling and governing. We cannot all be guides, rulers and speakers, but we can and should be earnest, consistent, practical lovers of the faith we propose to hold.

THE sea holds 60,000,000,000 tons of salt. Should the sea be dried up, there would be a deposit of salt over the entire bottom of the ocean 450 feet deep; and if the salt was taken and spread on the land, it would cover it to the depth of 900 feet.

A PROMINENT lawyer recently gave the following definition of the law: "It is simply an effort to shift the responsibility of the decision. The jury of laymen, begoggled by the pleadings, made up their verdict with the understanding that if there is anything wrong about it, the Supreme Court, composed of lawyers, will make it all right."

THE bi-carbonate of soda, or any other neutral alkali, is said to be a quick cure for scalds and burns. A WOMAN in Omaha recently swallowed a gaiter button, and was choked nearly to death. "We have said the same thing," says the Burlington Hawkeye, "that some serious trouble would yet come of this custom of Omaha women unbuttoning their shoes with their teeth."

THE eccentric Pres't Finney of Oberlin college, while on a visit to an iron furnace in Cleveland, asked a sweating puddler if he was aware that he was bound for hell. "No," replied the puddler, unconcerned. "Do you know how hot hell is?" asked the preacher. "I suppose," said the puddler, "if you were there and given a saucer of this molten iron, you would think it ice cream."

Who shall number the patient and earnest seekers after truth, from the days of Galileo until now, whose lives have been embittered and their good name blasted by the mistaken zeal of bibliolators? Who shall count the hosts of weaker men, whose sense of truth has been destroyed in the effort to harmonize impossibilities, whose life has been wasted in the attempt to force the generous new wine of science into the old bottles of Judaism, perverted by the outcry of the same strong party? It is true that if philosophers have suffered, their cause has been amply avenged.

THE Bank of Heaven will go to protest, unless prayers become legal tender. MODERATION in temper is always a virtue; but moderation in principle is a species of vice.—Paine.

DEFEAT is not failure, nor is disaster disgrace.—Wison. WHAT the world wants now is less religion and more common sense. Watch any pray the price of living in this world, and you are going to get cheated 3 times out of 5 even then.—Billings.

SECRETARY SCHUBERT has appointed Miss Irish, daughter of Col. Irish, formerly of Nebraska City, translator of languages in the Interior Department—an important position, heretofore always held by a man. THE WATER MANIA.—It is cheerfully admitted that water is a most important auxiliary in medicine; but the most efficacious tub and hydrant doctors require no other remedial agents for the removal of all the ills of the body.

THE deepest force is always the stillest. How silent is thought?—Carlyle. RIDDER'S SECRETS OF BEE-KEEPING. One of the most reliable Bee-Books now in use. It is topped over a hundred pages pertaining to Bee-keeping. It is a guide to the Bee-keeper in every department of Bee management.

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