

# RELIGIO PHILosophICAL JOURNAL

## PHILOSOPHICAL

ARTS, SCIENCES, LITERATURE

NOTED  
L PHILOS

ROMANCE AND GENERAL

FORM

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

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JNO. C. BUNDY, EDITOR.

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Dr. Slocum, Psychometrist, Criticises Wm. E. Coleman.

In the *JOURNAL* of May 30, 1879, is an article from William Emmett Coleman, which assumes that Charles R. Miller's vindication of Alfred James' mediumship by the power of psychometry, is, in reality, no vindication, because Mr. Miller carried the communications to Dr. Buchanan, "who listened with much attention to my explanations, and Dr. B. submitted them to one or more of his students and," Mr. Coleman says, "the sensitive student simply reproduced the views of their master—that is all." This assertion is a very important one, and, if true, the readers of the *JOURNAL* should be informed by Mr. Coleman how he knows it. Dr. Buchanan has been before the public for many years, and has been known as an able and honest investigator after truth, and the people believe him honest in giving his investigations to the world.

If the sensitives simply reproduced the views of their master, then the Professor and Mr. Miller are guilty of deceiving the people. Mr. Miller well knows the conditions required for psychometrical delineations, and he is known as an honest, earnest, unflinching advocate of truth in all things, and why should he, in this instance, practice deception when all through his being he abhors it? If he was in collusion with Dr. B. to make out Mr. James a medium by making the conditions such as should enable the sensitives to give impressions taken from their master's mind instead of from the writing itself, then indeed must mankind have become demoralized, for no man works more disinterestedly for the true and pure than Charles R. Miller.

Mr. Coleman says that Dr. Buchanan is the discoverer of psychometry, and that he "stands pre-eminent in the advocacy of psychometric truth." If these assertions are true, does any one suppose that Dr. Buchanan, at this time of life, after all these years of effort to develop the power of psychometry and its value as a science, would do anything thus to weaken and belittle his own character, and dwarf the ideas he has so long advocated? Mr. Coleman says, "In each instance the convictions, ideas and views of Mr. Miller and Prof. Buchanan overcome the feeble influences of the writings themselves, which, if correctly and isolated psychometrized, would, no doubt, give the character of Mr. James, the putative author." If that is true, then Messrs. Miller and Buchanan must have deliberately made conditions such that the "feeble influences of the writings, were overcome by their stronger magnetisms." For Prof. B., the discoverer of the science and its exponent par excellence, to have done this, or to have been ignorant of necessary conditions, seems incredible. Is it not possible that in this one instance, Mr. Coleman may have been mistaken? I admit that he writes with the authority of absolute knowledge, but as he was not present, and could not know all the circumstances, may he not be in error? But if his assertions are true, he should be able to lay his proofs before your readers. If Dr. Buchanan will thus deceive the people, is it time the deception was made public? He is an old man, has worked long, and has made a reputation that will cover his name as with a mantle, that any of us would be proud to wear, and imputations against him are ignoble unless proven.

Mr. Coleman says, "In each instance the reading occurred in the presence of one acquainted with the nature of the writings and the character of the spirits presumed to have written them." I am one of the persons alluded to in the above quotation, and the assertion in my case is entirely erroneous and unwarranted. For twenty-five years I have been experimenting through my own psychometric powers, and I believe I have learned some of the conditions required for truthful delineations. For the last seven years Mr. C. B. Miller and myself have together been investigating the phenomena for the purpose of settling at facts, and we have studied conditions as well as results. In this case the facts are these: Mr. Miller came to my house, shook hands with my wife and myself, and took a seat about eight feet from me, my wife sitting between us. We talked a long time, without any allusion being made to psychometry or to the James affair. At length Mr. Miller took from his pocket a scrap of paper which he said he would like to have me psychometrize. My wife brought a new envelope, into which Mr. Miller placed the paper and then sealed it to me. I held it in my hands a few moments and then gave the impressions I received from the first magnetism, which I soon discovered to be Dr. Miller's. I next became aware of a different influence, and I told them the writing I held was a spirit communication. I then gave the description, which was published, and one of those to which Mr. Coleman referred. Then I described the medium through whom the communication was given, and I told Mr. Miller he must be Mr. James about whom there was so much controversy. I then gave back the envelope to my wife, and asked Mr. Miller if the description was correct, which at the time he declined telling me. I consider that Mr. Miller's influence was the strongest the paper contained, and I gave that first. He had carried the paper in his pocket long enough to imbue it with his own magnetism. The magnetism of

the spirit came next, and the medium's, being the least, or weakest, consequently came last.

While I was doing this work Mr. Miller asked me no questions concerning it; he made no suggestions with regard to it, nor would he answer any questions concerning the matter. He was not within eight feet of me at any time, and it was impossible for him, in my case, to have "overcome the feeble influences of the writings themselves," nor did he try, but conformed strictly to proper conditions as he desired only facts. The conditions required by me he knew well, and he also knew that to arrive at the truth in psychometry through me, those conditions must be observed, and he observed them, and the result was as he has stated.

Because Mr. James has been detected in trickery, it does not follow that he is always a deceiver. Mr. Coleman may be correct in his assertions generally; but in this case he has made implications against Prof. Buchanan, C. R. Miller and psychometrists alluded to, that are unwarrantable, unjustifiable and injurious to the whole party and to the cause of progress.

Dr. V. P. SLOCUM.  
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REPLY TO DR. SLOCUM—BY WM. EMMETT COLEMAN.

Allow me to return my cordial thanks to Dr. V. P. Slocum for his complete vindication of the truth of my assertions regarding the character of the alleged psychometric evidence in favor of Mr. Alfred James' mediumship. In common with all lovers of exact truth, I am vastly obliged to him for his wealth of kindness in furnishing us with so effective a weapon with which to encounter—say, demolish—the antagonists of the essential truths faintly outlined in the article to which Dr. Slocum takes exception. A few errors, however, have crept into his well-digested and exceedingly apposite remarks, which it may be well to point out.

First, I am at a loss to imagine how it was possible for the well-poised intellect, the psychometrically illuminated mind, of my critic to entertain the notion that I charged Dr. Buchanan and Mr. Miller with willful deception, dishonesty, and trickery, in their mode of procurement of the reading of the "spirit" writings of Mr. James, or that I thought those two gentlemen "in collusion" to make out Mr. James a medium, "despite their knowledge of his detection in fraud and humbuggery." Not a line can be found in my article remotely hinting, even, at such imputations; and I am sure both the gentlemen are too sensible to suppose for a moment that I intended to convey such an idea. Let me now, frankly and fairly, affirm that I have no doubt of the entire honesty, sincerity and good faith of Messrs. Buchanan and Miller in their psychometric investigations. No suspicion of their dishonesty has ever crossed my mind; I disclaim such altogether. Therefore, in Dr. Slocum's iteration and reiteration that I have been very unjust in so asserting, he has been guilty of the gravest injustice to myself. I have never intimated that either of the gentlemen referred to, sought deliberately to have their ideas reported by their psychometrical subjects, arranging conditions to that end, so as to destroy the genuine influences of the manuscripts; but I did say, and I now decidedly repeat it, that the influences of the minds of those gentlemen (unconsciously, no doubt, to themselves) did overcome feeble influences of the writings themselves, as Dr. Slocum's letter conclusively proves so far as his reading is concerned.

Dr. S. quotes a sentence from my paper, stating that "in each instance the reading occurred in the presence of one acquainted with the nature of the writings and the character of the spirits presumed to have written them," and then goes on to say that this assertion in his case is "entirely erroneous and unwarranted." If this is true, then his reading of the James-writing must not have occurred in the presence of any one acquainted with its nature, etc. Yet, marvelous to relate, Dr. Slocum gives next a detailed account of his reading, and tells us, plainly and squarely, that Mr. Miller was present when he made the examination. What on earth does Dr. Slocum mean by saying I am "entirely" wrong in asserting Mr. Miller was present at his reading, when he himself tells us Mr. Miller was present? My point was, that either Dr. Buchanan or Mr. Miller was present at every delineation of the writings, and that their views were reflected from the sensitives' minds in their readings. Dr. Slocum says this statement is false in toto so far as he is concerned, at the same time informing us that Mr. Miller was present, just as I affirmed. This is psychometric justification with a vengeance! Instead of my assertions being "entirely erroneous and unwarranted," it is those of Dr. Slocum's that can be so characterized most truthfully; not only in this instance, but in his totally uncalled for charge that I imputed willful deception to Dr. Buchanan and Mr. Miller. I would advise Dr. Slocum to be more careful hereafter how he indulges in such reckless statements affecting the character and intellectual acumen of those at least his equals in mental grasp and moral stamina. Such style of logic, argument, and statement, reckless, inaccurate, and calumnious, is almost universally in vogue, however, among the advocates of the untenable theories of the unscientific modes of investigation, and of the loose and fanciful speculations, so common in certain spiritual circles, and particularly among the ad-

herents and practitioners of "Diabolical Spiritualism,"—in which latter class I do not, however, include Dr. Slocum, Mr. Miller, or Dr. Buchanan, though, in some respects, they are playing into the hands of the "diabolicals."

Let it be remembered, that I asserted that the more potent influence of Messrs. Miller and Buchanan overpowered the feeble influence of the real author of the writings examined; but I had scarcely anticipated to see this truth so clearly demonstrated by the admissions of the parties involved, as Dr. Slocum has been kind enough to do. After taking the paper, he tells us, the first influence felt—the strongest emanating from the manuscript, he says—was that of Mr. Miller. Thank you, Dr. Slocum, for this admission, confirming my words exactly. Note: Dr. Slocum admits that the strongest influence felt from the manuscript was that of Mr. Miller, who gave him the writing, and who was present during its reading. Next he tells us he felt another influence, supposed to be that of the spirit-writer; but which in reality, no doubt, was a continuation of Mr. Miller's influence, an emanation from Mr. Miller's mind at the time, corresponding to the impressions Mr. Miller held regarding the character of the writer of the manuscript, which for the time being overcame the influence of the real writer, Mr. Alfred James. Afterwards, says Dr. Slocum, he felt the feeble influence of Mr. James, the medium. Can anything be plainer? The proof of my assertion of the preponderating influence of Mr. Miller over that of Mr. James is demonstrated almost beyond peradventure. No conscious fraud is involved in the matter, but Messrs. Miller and Slocum were honestly mistaken concerning the nature of the second influence experienced.

Another important fact: The writing examined by Mr. Slocum is alleged to be the penmanship, not of Mr. James, but of a materialized spirit-form distinct from Mr. James. If this be true, as Messrs. Miller & Co. would have us believe, Mr. James, being in the cabinet while the "spirit" wrote the message outside thereof, had nothing, in person, to do with the writing in question. How is it then that the writing gives off the influence of Mr. James, sufficiently to enable Dr. Slocum to describe his character therefrom? The truth is, Mr. James, disguised in the paraphernalia subsequently captured from him by Mr. Rice, was himself the writer of the manuscripts, and consequently his influence asserted itself after the more powerful influence of Mr. Miller had been sensed. So far from being a vindication of Mr. James' mediumship, these bogus writings furnish additional evidence of his guilt. And for a knowledge of all this we are indebted to Bro. Slocum. Again do we tender him our boundless thanks for his invaluable services in the cause of truth.

It is also significant, and worthy of more than passing notice, that in the published account of these psychometric readings Mr. Miller prudently suppressed all intimation of the mixed nature of the influences emanating from the manuscripts examined. He gave us only the impressions derived from the second of the influences, omitting all reference to the first and third—his own and the medium's,—leaving his readers to suppose that the only influence felt by the psychometrist was that of the presumed spirit-writer. His reasons for this suppression are apparent. Dr. Slocum, being more ingenuous, has given us the whole truth, thereby furnishing us the data from which to clearly evidence the truth of my former assertions.

"We iterate to ourselves  
The thing we like, and then to build it up  
As chance will have it, on the rock or sand:  
For thought is tired of wandering o'er the world,  
And homeward fancy runs her dark Sahara."  
—Justice, with her little scale,  
Where, in nice balance, truth with gold she weighs,  
And solid pudding against empty praise."

Prof. Samuel Willard, Teacher of History and Ex-President of the Philosophical Society, Frankly Expresses His Thoughts.

To the Editor of the Religio-Philosophical Journal:  
I thank you for the courtesy of several copies of your *JOURNAL* from time to time, and particularly for the recent one containing an editorial on Mr. Kiddle's book. It moves me to do what is for me unusual; not only to thank you, but frankly to express my own thoughts on the subject which you have so much at heart.

Yú say "the communications are generally of a character to prevent a man of ordinary literary or scientific culture from accepting them as reasonably attributable, in one sense, to the person named." But here is the real why I can never be a Spiritualist, or as you prefer the name, a Spiritist. I shud rejoice to find in the phenomena of Spiritualism a real Spiritualism; that which end make me feel more sure that the departed great and good and the dear and sweet ones of this world live in an other sphere; that they are, in some way, an open line of communication between us and them; that the experience of this life illumines the souls of those that are gone, as they illumined their earthly lives—that they continue to grow wiser and better in that land so dim to us; and that they can reach back to us with love and help as much as can be given for us to receive, and with a hint now and then of the way of life and of the realities of the land to which we tend,—only a hint—for we can know that life only as we so this wun, bi living it.

I sa I shud rejoice in al this; and when the rappings begun thirty yez ago, I turnd to them at wun with interest and hope. When a ner relativ ov min became a medium, I watoh the fenomina still mor interestedly. But the more I saw, the more I was disgusted. The miracle-mongering, much of which seemd to me no bettr than the Popish delusions of Marpingen and Lourdes, was ofensiv, but the fizical fenomina wuz in themselves az wul wurch ov studi az Mesmerism, Hypnotism, Catalepsy, Somnambulism, and the lik, only that I cud not afford tim to foto them. And no miracle cud prove enithing to me which mi jument duz not aprov. A miracle tu pru tv me that God wants me tu slay mi child in sacrific az poor Freeman slew his at Pecosset lately, in short, tu pru that God iz unreznabl and cruel, wud go for nothing. So I saw that no amount ov the fizical fenomina wud pru tv me what they seemd to others to pru. Indeed, men ov the obsessions that I red ov, az in the Oakland case in California, had an opozit effect upon me: they go to sho me that if they ar the wuro ov spirits, thos spirits or such as hav escapt from som invisibl penitentiary, and who celebrate their liberty bi harming mankind. They must be whole Texas of reason that brake out ov their appropriate netz from tim to tim, and thru "mediums" get at the urth agen.

So I lu the fizical fenomina alone, and turnd tu the communications. Az mi father takes the "Banner of Light" and often gets other paprz, I had no lac ov "Lit from the Spirit-Land." I tasted ov A J Davis, and other notabl. In result, I cum tu this conclusion: If wai I se in the Spiritist papers ar reali communishunz from the spirits ov the ded, and still mor, if they ar from their reputed authorz, then the ded hav not az much sens az the living; and it is sad tu think ov dying and sinking into such driveling, such inanity. I prefer abolition. I have weighd wel at that iz sed about imperfectionz ov mediumz, difficulty ov getting control, etc., but at the end of 30 years that excus will not avail; surely somebodi somwher haz become a tru medium for these hier powrz, if they ar the hier powrz; for there isaz no lac ov doubt. Sombodi in all thos 30 yez az wul haz sed somethg. When Theodore Parker "controls" Mrs. Richmond so that she can talk so fluently, I awt tu hear in what she sez som eoz, at lezt, ov the strong man ov Music Hall. I awt not to find mer platitudz and comon plasez. It is not merely the stil that ofendz me: it iz the lac ov tho't, or strong, uplifting, inspiring tho't. Why these pepl hav not yet cawt up with that old buc, the New Testament! In thirty yez I hav seen nothing in al this literature that I wud exchang for one essay ov Emerson, one ov Paul's Epistles, or a page ov the wozdz of Christ as reported in the Gospelz. I se that these riters and spekerz whether they ar ov this wurd or the next, hav al failed to find anywher the truths of import deep that wuz suggested to my mind long ago by St. Paul, and Calvin, and Swedenborg, and a score ov other worthies. It iz the lac ov truth, the lac ov inst, the lac ov inspiration that makes me turn away from "Spiritualizm" with a hopeless disgust. Even the old truths are not refreshed with good flavor. I refer entirely to the "communications" ov Spiritist friends that tak good sens; but I dont want tu bar from them, after deif, for they will be then—flats and sentimentaliz! I enjoy the editorialz of John C. Bundy in the flesh, often; but save me from John C. Bundy az a gost! I luc for revelation: I find not even what iz sedred non to me.

Excuse me for having ritm so much. I presume yu hav herd the same trash ov tho't from others, so that what I say will hav no novelty; but az we hav never spokn on the subject, this will answer for a statement ov mi position, which it may not be undesirable to you to kno, az we meet agin occasional.

But I began tu expres mi plezhur with yur editorial on the slopping-over ov poor Mr. Kiddle. If ther iz truth in Spiritualizm which iz evr tu run and be glorified, Spiritualizm must get rid of iz trash and rubbish, az Christianity is obliged to throw off iz incumbrancez that gathered on it senturiz ago. Tho' yur truth iz not mi truth, I am glad tu se yu do this thing. Thro the mineral into the fir; the dros will burn, the gold remain. The churches, need criticism within az wul az without; so does Spiritualizm; I am glad tu see you applying it freely and boldly.

Yours truly,  
SAMUEL WILLARD.  
P. S.—I believ the first step in spelling reform iz to get pepl used to ways of spelling. My faith and my works go together.  
S. W.

Mr. Willard gives us to understand that he could not "afford" time to follow up his investigations into the "physical phenomena" of Spiritualism. That is a pity; for if he could have afforded to do that, it might have saved him the trouble of writing the above communication.

He says that "no amount of the physical phenomena would prove to him what they seemed to prove." And he illustrates this by reference to poor Freeman, the Pecosset murderer. From the context it would seem, therefore, that what Mr. W. really means here is, that a message telling him to kill his child, could not, even if it were accompanied by a miracle, prove to him

that it came from God. It must have come (he would probably admit) either from a derangement of his own transcendent psychical powers, or from the influence of some depraved or insane spirit. A very sensible conclusion, and one quite analogous with that which, for some time, we have been trying to impress upon our readers in regard to supposed psychical or spiritual communications!

Mr. Willard would throw discredit on all so-called spiritual communications. "Somebody," he says, "in all these thirty years ought to have said something. When Theodore Parker controls Mrs. Richmond so that she can talk so fluently, I ought to see, in what she says, some eoz at least of the strong man ov Music Hall. I ought not to find mere platitudes and commonplaces. I have seen nothing in all this literature that I would exchange for one essay of Emerson's."

This disparagement of Mrs. Richmond is all unjust. We will stake what little critical reputation we may have upon the assertion that Mrs. Richmond has uttered many things that Parker in his best days could not have matched. We believe that many of her trauce utterances may come from her own psychical intuitions prompting the speculative and rhetorical faculty. But she has made splendid contributions to the coming science of psychology, and she could never have uttered such a blunder as Emerson himself uttered in his late paper on Demonology in these words:

"There are many things of which a wise man might wish to be ignorant, and these spiritual phenomena are such. Shut them up, you would the secrets of the undertaker and the butcher."

As if a wise man ought to court ignorance of any "thing," truth or fact, in God's universe. As if one ought not intrepdly to face even devils, if they can bring him truth! What! shall our poor dumb fellow-creatures, bird and beast, be slaughtered inhumanly for our benefit, and we try not to know about it? The sentiment is that of an intellectual poltroon, and wholly unworthy of the Concord sage. Think you that Mrs. Richmond could have been guilty of such a "platitude"? We doubt it.

Perhaps five per cent. of human beings in civilized lands, are original thinkers, persons of culture; morally and mentally well equipped. And perhaps five per cent. of the denizens of the Spirit-world represent them. Now, Mr. Willard's assertion that there are no good and great communications got through Modern Spiritualism, is wholly contrary to the truth as we have learned it. We have read well-tested communications, worthy of the pen of a Fenelon, a Channing or a Berkeley; gracefully, vigorously and accurately written, penetrated with fresh, noble truths, and full of a divine and everlasting wisdom. Such communications may be rare, but they are numerous enough not to be exceptional. Their proportion in regard to the mass is what we might expect.

Look at the grand utterances of the late S. J. Finney, full of a quickening inspiration. Some of his best passages equal the best we can find in Parker or in Emerson, and surpass them in philosophical depth. Look at the poems of Harris and Lizzie Doten. Surely no person of literary taste can fall to see that these disprove Mr. Willard's sweeping remark. We could greatly extend this list.

We regret, that a good and gifted a man as Mr. Willard should "turn away from Spiritualism with hopeless disgust." But as he has not as yet been able to "afford" time to follow the phenomena in all their aspects and bearings, we cannot but hope that he may live to investigate profoundly, and thus reverse his judgment. We know of many good, unflinching Spiritists, who, after considerable experience of it, turned away from it in disgust. Some great awakening phenomenon at length convinced them of its essential truth; and the bad in it, like the bad in human nature, or in the earth itself, was accounted for as being vastly outweighed by the good, present or prospective, and as indeed necessary to the development of the good. Eternity is a long stretch, and there is time, beloved, even for spirits and robbers of savings-banks to reform, and to write sensible communications, such as will content even Mr. Willard.

Adam and Eve knew naught of the sweets of paternity until they began raising Cain.

Fraternal Conversation with Several Esteemed Correspondents.

BY A. J. DAVIS.

In the deepest places you find the richest treasures; on the surface you find unclean accumulations. Human nature, superficially considered—that is, looked at and judged by and upon the surface—accepts error instead of truth, clings to fiction instead of fact, and abounds in absurdity instead of consistency; and yet I affirm, with no fear of contradiction, that the human mind, in its inmost sacred recesses, naturally loves "the truth, the whole truth, and nothing but the truth." The pure eternal truth is no surface diamond. It is the jewel which only the unfathomable fountain of God's life can crystallize and make palpable to the deepest intuitions of profoundest minds.

Concerning the intellectual curiosities of Spiritualism, much might be profitably written. A gentleman of superior powers of observation and thought, writes me that he finds himself "considerably disappointed with the status of the movement," and after some reflections, says: "In every place I find a good many Spiritualists who, in their revolt against orthodoxy, with its cramping limitations, have rushed to an extreme in the opposite direction, which appears to me to be almost as objectionable."

"In every place I find a good many Spiritualists who, in their revolt against orthodoxy, with its cramping limitations, have rushed to an extreme in the opposite direction, which appears to me to be almost as objectionable. They have carried their idea of freedom and individuality so far, that it has practically become selfish indifference. Having got rid of the fears which certain popular beliefs engender, and had the question of immortality settled in the affirmative, they seem to be satisfied; and now live to themselves, and for themselves alone. Such persons do nothing to support either spiritual literature, lecturers, or mediums, though when questioned as to their belief, they do not hesitate to call themselves Spiritualists. Now, dear friend, can you give me some light upon this state of the case?"

ANSWER:—Spiritualism, of the modern type, is a powerful individualizer. It acts like the sun's rays upon both solids and fluids in society, education, and religion. It dissolves parties, melts frozen creeds, and brings the individual out of the mass; and, finally, it plants the theologically-lame person squarely upon his own feet. The individual must use and see with his own eyes henceforth; he must think his own thoughts; and he must build up his own manhood upon the solid foundations of Nature and Reason. And in all this revolution, which overthrows the past temples of error in his mind, and in all this work of slow reconstruction of his thoughts and feelings, the person becomes unavoidably alone and self-responsible. The state of "selfish indifference" is merely transient. To slowly build one's mental or religious house, upon a new foundation, one must seem to be developed in the stolid isolation of thoughtful selfishness. In building this new individual life, you may even commit injustice, and may seem to choose the evil rather than the good. Thus confiding friends of yesterday may become your open enemies to-morrow. You bravely leave the organized and respectable party, composed of your old associates; and for the party, with systematic violence, turns to reject, malign, and destroy your "root and branch." It is certain, nevertheless, that eventually perfect justice will be done; and the truth, in the depths of the individual spirit, will triumph over every form of error.

When fraternal love is inverted, it embitters the private life with scorn, and satire, and back-biting animosities. Self-desires burn for gratification. The whole atmosphere about such a person seems loaded and poisoned with infernal influences. If self is too long indulged, it inverts the nobler affections of friendship and family, and rapidly transforms the home into a hell of horrible discord. Such a house is "divided against itself"; and no power can make harmony out of elements inherently incompatible. Sometimes it becomes necessary to leave such discords to work themselves into self-reformation or else into self-destruction. But, eventually, from it all, the eternal truth and justice and love will certainly ascend for the universal good. A distinguished European correspondent, in a recent eloquent letter to me, clearly expresses this hopeful conviction in his closing sentence. Thus he writes: "I am thankful for the report of your address concerning 'The Conflicts in Our House,' published in the RELIGIO-PHILOSOPHICAL JOURNAL, December 21st, 1878. How much I agree with you and deplore this running after the externalities, the curiosities, and the deserting of the Principles—at the chief aim of the new dispensation! But, poor humanity! she must be led through the lessons of her own experiences. Then comes the day of the reaction. It will SURELY COME!"

INTERNAL EVIDENCES TRIUMPHANT.

A correspondent of more than common culture and insight—just man and a lover of peace on earth, writes thus: "It may be that a sort of *stifling out* must come. I want the Banner and the JOURNAL to be on decent terms, if possible; but time and events must decide all this. . . . The notes *written* and the clear facts of spiritual-presence we need—united; yet too much 'outwardness,' using an old Quaker word, is the part of those who rely on phenomena too much. The world tends to the without, to fact and inductive experiment, and wants to get back to the inner-life and to heed the soul's call."

ANSWER:—I do not regard the Banner and the JOURNAL as antagonists to each other, nor as intrinsically unfavorable to the highest development of these new and glorious truths. They are, it is true, opposed to each other in certain most important particulars; but thereby the grain of truth is ground up into bread-making flour between them; for are they not, in some sense, the upper and the nether stones in God's everlasting mill? Let them antagonize and agonize, it may be, in performing this pulverizing mission; the results for mankind will be finer, and whiter, and purer, and far more abundant. I have no sympathy with that superficial skepticism which must be flattered with mysterious facts; nor respect for that ultra-theological radicalism which is too proud and too cultured to seek for truth, even in the uncertainties of dark circles; but for that ultra-conservative charity which blindly hugs old creeds and fashionable churches, instead of welcoming the fresh discoveries of science and reason, I have only unmeasured and uncompromising hostility.

Since the RELIGIO-PHILOSOPHICAL JOURNAL's frank and brave attack upon false mediums and pretensions in Spiritualism, it is gratifying to observe an improvement in intellectual perception among some of the Banner's staff correspondents. No longer ago than the issue of May 17th, in a review of Mr. Tuttle's "Ethics of Spiritualism," the well-known Spiritualist, Mr. A. E. Newton says: "Mr. Tuttle is understood to be a medium, and to write under impressions received from disembodied spirits. In this book no claim of that kind

but elsewhere, referring to this work, he has told us, 'Personally, I take little honor from what I write. . . . I wrote the impressions I received, honestly and without fear, and as completely and perfectly as possible for me to do.' This implies that Mr. Tuttle considers himself merely an amanuensis for some invisible author. Among intelligent Spiritualists this claim gives the work no exemption from legitimate criticism, and probably Mr. T. expects none—although it seems to be characteristic of imprudence generally to have strong confidence in the accuracy of their own impressions, however much they may differ one from another. The work before us, like every other, must stand on its own intrinsic merits, whatever its origin; and in the criticisms I feel obliged to make I shall endeavor to be as impersonal as possible."

The passages which I have italicized should be read over and over again; for they embody the elements of a true forward movement in modern Spiritualism. The position is one which is dear to every lover of spiritual and mental progress. The mediumistic claim, or the spirit-authorship of the work, "gives the work no exemption from legitimate criticism!" And this appeared in the Banner of Light! the same paper which, a few months since, editorially sustained the doctrine in opposition to the RELIGIO-PHILOSOPHICAL JOURNAL, that the spirit-world alone is authorized to dictate "the conditions" under which materializing or other mediums should deliver to investigators their manifestations! If the esteemed writer, Mr. Newton speaks truly the sentiments of the Banner, then it follows that our two leading American organs are to-day harmoniously working to one end. Here is progress, indeed; and we may all rejoice.

There is another evidence of progress lately manifested. In the Banner of Light of same issue, in an editorial concerning the Kiddie book of "Spirit Communication," sentences of common sense occur, like the following: "Surely his own children could not be consciously deceiving him! And in that assumption he may have been right. But were they unconsciously deceived by abnormal influences affecting their own mental condition, and creating impressions to which they innocently succumbed? In ignoring this last hypothesis, and setting independently of it, Mr. Kiddie seems to have committed a great mistake, and to have been prompted by what he supposed to be spiritual advice to undertake a task for which he was wholly unprepared. . . . The circumstance that notices in investigation like Mr. Kiddie, are often swift to attribute to independent spirits phenomena that could be just as well explained by the theory of action of the spirit of the medium, in some one of its manifold states, has led to the growth of a school in psychology, of which Sergeant Cox, of London, is a leading representative. . . . We find in the so-called 'spiritual communications' of this book nothing that is fitted to impress an intelligent investigator with a belief that they are of spiritual origin. On the contrary they seem to be a *re-echo* of the editor's own religious sympathies and views; and they are written in a style not likely to win the attention of persons of culture and critical ability."

Mark you, good reader! These perfectly rationalistic sentiments (which we have put in italics) appeared recently on the editorial page of the Banner of Light! If these sentences had been written by some one calling himself a Harmonical Philosopher, there are throngs of Spiritualists who would immediately have shouted, "Oh! yes, you want to discredit mediumship; you want to set yourself up as a leader and dictator; you take upon yourself to say what is and what is not of spirit origin, do you?"

Let all disheartened progressive Spiritualists take fresh hope and faith in the possibilities of advancement from this fearless use of reason.

But, stop! What is this which I read on the same editorial page in the same issue? A complaining and indignant passage is quoted from the Medium and Daybreak, the London organ, under the management of our zealous and over-worked friend Burns; in these words: "Spiritualism is democratic, and can never submit to the indignities sought to be thrust upon it by some of its friends. . . . Snobism declares its intent to direct not only Spiritualists but the occurrence of the phenomena, and professes to appoint men who are to tell the world what mankind is to believe concerning the matter. All such attempts will end in signal defeat, as they should; the spirit-world having the whole matter in its own keeping. It unquestionably possesses the power to direct the grand movement, and will hence Bro. Burns's remarks are timely and to the point."

Here a perfect justification of the previous editorial intimation. In one column we are instructed to subject "spirit communications," through Mr. Kiddie's two children, to the test of reason and the light of experience. And the critical and cultured Mr. Newton is vigorously inculcating that the spirit origin or the medium's authorship of a book gives it "no exemption from legitimate criticism;" to all which, from the bottom of their hearts, all progressive Spiritualists and Harmonicalists will say, Amen and Amen! but, alas! What are we to think when, in the same number of the paper, the editor says: "The Spirit-world has this whole matter in its own keeping. It unquestionably possesses the power to direct the grand movement."

If this doctrine be accepted in its entire scope as the "rule of faith and practice," then Mr. Tuttle's "Ethics of Spiritualism" is exempt from vulgar criticism; and Mr. Kiddie's children, being accredited as true mediums, must not be measured by the editorial or any other terrestrial standard of judgment. Editorial justification is never successful in the long run. What we all want, and what we all will have, is "the truth, the whole truth, and nothing but the truth," whether it comes from the heavens above or from the kingdoms of the earth beneath. No arbitrary impediments must be set up by neither priests or laymen, nor by angels or mediums. Reason and intuition constitute the inextinguishable light which "lighteth every man that cometh into the world."

In closing these familiar and fraternal replies to my loved correspondents, I cannot but urge one and all to seek a nobler, a truer, a more philosophical, and a more progressive way than that dark and uncertain theory which teaches that you can effect nothing by faithfully and energetically applying your own intellectual and spiritual powers. It may be religiously comforting to believe that "the Spirit-world has this whole matter in its keeping"; but if you desire real personal progression, you must also believe practically that "the Gods help those who help themselves."

You have an alarm clock in your chamber. It sounds its signal, and you are started from your slumbers, and rise up and go about your work. But some mornings it does not sound so clearly. If again you heed it not, it becomes still fainter the next day, and, at length, it has not potency enough to make you dream a dream. It is just so with the alarm of conscience. If, when it sounds, we rouse ourselves and go about our work, it never fails to waken us. But if we do not heed it, it grows fainter and fainter, till at length we do not heed it at all.—Chadwick.

UNIFORMITY.—In such a world uniformity of religious belief could only be secured by God's silencing the human mind, and placing himself on the throne of human reason, with reason bound in chains at his feet. But this would be the annihilation of man, and better than this is the progress of man with a charity as broad as human life; with a toleration as universal as our ignorance and our mistakes; with a mutual forgiveness as omnipresent as are the shadows and mysteries of human life. All that is needed is a diversity without sorrow or even surprise, a variety as of clouds or wild-flowers.—David Spring.

FROTHINGHAM'S deplorable philosophy, while changes are in an essential spirit of aspiration and receptivity, is hardly subject to modification; by whatever knowledge may be acquired. Though its purpose remains the same, its outward form moves in an ascending scale. "More Light" is the leader's perpetual cry, and his belief is ever more freshly and truthfully set forth as new discoveries are apparent to him.—Stedman.

Prof. Denton's Criticism of A. J. Davis' Nature's Divine Revelations.

Many words are used by Mr. Davis in the Divine Revelations, with whose meaning he seems to have been unacquainted, and many serious errors are made in the work in consequence of this. One of these words is *Digitigrade*.

In Cuvier's system of zoölogy, those carnivorous mammals that walk upon their toes, such as those of the cat and dog kind, were formed by him into a tribe, which he called *Digitigrada*, or toe-walkers; while those that walk upon the broad foot, like the bear, he placed in the tribe *Plantigrada*, or foot-walkers. On page 284 the *Mastodonsaurus* is said to have possessed the general habits and disposition of the *Plethosaurus*, "with the exception that it approached nearer to the *Digitigrade*."

No such animal is known to the geologist as the *Plethosaurus*, nor does the description given of it agree with that of any fossil animal with which we are acquainted; but the *Mastodonsaurus* is well known; it was an amphibian, one of those intermediate forms between fishes and reptiles, many of which abounded during the Carboniferous and Permian periods. Its structure approaches more nearly to that of the toad or land salamander than to any other living form. Its tracks show us that it walked upon broad, flat feet, the track of the hind foot resembling that of a rude human hand; hence its old name of *Chelotherium* or hand-beast. It must have been as far from a *digitigrade* as a reptile or amphibian could be. Its body is also said to have "corresponded nearly to that of the elephant, with the exception of its being very dark and hairy, and its length from 5 to 66 feet."

An animal closely allied to the toads and salamanders, as the *Mastodonsaurus* was, could not have had a body "corresponding nearly to that of an elephant"; nor is there any probability that it was covered with hair, since no living amphibian or reptile has any such covering. It attained a great size, but the largest bones and tracks of the *Mastodonsaurus* do not indicate an animal more than one-fourth of sixty-six feet in length. On the 286th page some species of the *Iguanodon* are said to have been "digitigrade in nature," "whale-like in habit and elephant-like in disposition." The *Iguanodon*, which was a vegetable feeder, may have been elephant-like in disposition, but it is difficult to see how it could have been whale-like in habit. To be whale-like in habit may mean that it was like a whale in its general form, or in its mode of life; but how could a two-legged land lizard be like a whale in form or mode of life?

On the 278th page the mammalia of the *Oligocene* period are said to comprise "the *rodentia*, the *ruminantia*, and the *digitigrada*." *Rodentia* and *ruminantia* are orders of mammals, but *digitigrada* is not an order of mammals and the name *digitigrada* was only given to a tribe of the order *Carnivora*, or the flesh devouring mammals. If there were true *digitigrade* mammals at that time, which is not very probable, then there must have been mammals of the order *Carnivora*, as well as *rodentia* and *ruminantia*, and the passage should have read: the mammalia of the *Oligocene* period comprised the *rodentia*, *ruminantia* and *Carnivora*; and some of the last were *digitigrade*. But we have no reason to think that mammalian forms as high as the *ruminantia* existed as early as that; none having yet been found below the *Tertiary*.

Another word that Mr. Davis uses very improperly is *congener*. The wolf and the dog are congeners, because they belong to the same genus, and so the cat and the lion are congeners; but if we should say the congener and the cat are found there, no one could tell what we meant by the statement. This is just the kind of mistake that Mr. Davis makes.

On the 304th page we read, "the congener, the ostrich, the giraffe, the zebra, the leopard are in reality very much diminished in size." We might suppose from this that the congener was an animal as distinct as the ostrich or the giraffe.

We are told on page 286 that "the largest birds slightly represented the Ostrich, but more the Congener, being an imperfect type of the bird creation." Here we might suppose the Congener to be a species of bird allied to the ostrich. It would be just as proper to say "the largest birds slightly represented the ostrich, but more the species," and from such a statement we could of course obtain no definite idea.

At a period corresponding with the *Laurentian* we are told (page 224) that some of the seas "extended in depth from the highest point of land nearly four hundred miles." There is not the slightest probability that the oceans at that time had any such depth or even a hundredth part of that depth. Geological facts indicate that as the planet has cooled and the crust has been contracted, the land has risen and the ocean depths have sunk, so that the oceans are deeper to-day than at any past time, though the deepest soundings at the present time do not indicate a greater depth than ten miles, and the greatest height above the sea-level is less than six miles.

It is also stated (page 225) that when the causes were operating which formed the primary rock, the circumference of the earth was a little more than thirty thousand miles. The many errors contained in the revelations in relation to matters about which the truth could have been ascertained much more readily than the exact circumference of the planet at the time of the first formation of its crust, lead us to place very little confidence in such definite statements, especially when they are as impossible as this. If our planet when rock was first formed, had a diameter two thousand miles greater than it has at the present time, we should have mountains hundreds of miles high at least, and other evidence of the enormous contraction of the earth's crust, such as we nowhere find.

On the two hundred and seventy-seventh page we are told that the *saurocephalus* is among the lower orders of the species that existed during the *Oligocene* period. It is said to be remarkable as being the first animal that possessed the proper division of the larger and smaller brains, whereby the systolic and diastolic action was established as governing the whole vital motions of the body.

Yet before this time for millions of years fishes, amphibians and reptiles had existed; birds and even mammals had long inhabited the globe; and yet all these, according to the Revelations, were destitute of a proper division of the larger and smaller brains, which all vertebrates possess to-day, except a very few species of the lowest fishes.

The *saurocephalus* is a genus of fossil fishes, of which there are many species in the cretaceous beds of England and America, and below which they have not been found. What should cause these fishes to be superior in brain structure to the myriads of forms that had preceded them, that were higher by far in the scale of existence? We are informed indeed that it was among the lower order of the species that existed during this period. Had the higher ones then no proper division of the large and small brains, and had they the power of systolic and diastolic action of the heart which we find to-day in animals even as low as the mollusca? In the fact that the heart of the mollusc has the power of systolic and diastolic action, we see also the incorrectness of the statement that these actions of the heart are dependent upon a "proper division of the larger and smaller brains," the mollusca having nothing of the kind.

The *streptocephalus* is said to have had "the nature and habits of the carnivorous and herbivorous, representing slightly those of the water bird." The statements is a very indefinite one, and yet I think a very incorrect one. *Streptocephalus* is evidently the animal meant; but it was a crocodile, having bill and socket jointed vertebrae. An herbivorous crocodile representing a water-bird, must have been a strange monster. I need hardly say that the *streptocephalus* was no such being.

It is also said that it was a connecting link and species of the *saurocephalus*. But the *saurocephalus* was a fish; and a crocodile-like reptile could no more be a species of fish than an opossum could be a species of bird.

We are also informed that it has been found in *Miocene* strata, and supposed to be a *scorpion*, related to the monitor and iguana. The *saurodon*, which is probably meant by the *saurodon*, was a cycloid fish, which has been found in the *Chalk*. Who could have supposed that a crocodilian reptile was a cycloid fish,

and yet related to the monitor and the iguana? Certainly no geologist.

The errors contained in the geological portion of the Revelations are very numerous; there are certainly hundreds of them, and some of them are very important, as I think I have shown; contrary in many cases to facts as they are well known to competent observers. If a person ignorant of geology should study the Revelations to learn how our planet came into its present condition, he could only obtain from it an exceedingly confused, imperfect and incorrect idea. Many truths are told, of course, but there is a great lack of clearness and definiteness, a fog hangs around a large portion of the statements, which the close application of thought fails to dispense. A great deal of the language employed is loose and indefinite, and susceptible of various interpretations; while sometimes very definite statements are made, and figures are given as if the facts were known to the speaker to the smallest minutia; but when we come to scrutinize them, we are reminded of the precision of the man who told the number of gallons of water which the ocean contained, and defied any one to prove the incorrectness of his statement.

I believe that if Mr. Davis had taken sufficient time, had he received all the assistance that science could have given him, added to the remarkable spiritual powers which mesmerism called into action, he could have given us a revelation that would have claimed the attention of every thinker, and dared the scrutiny of every investigator. Spiritual vision enables its possessor to see much that is hidden from ordinary gaze, but an extensive and accurate knowledge of what has been attained by ordinary methods, is necessary to enable him to make the best use of it.

Those portions of Mr. Davis' work which are the most satisfactory are those that treat of subjects with which we may suppose him to have been familiar, his language is well chosen, he expresses his ideas with clearness and often with great beauty and power. His most recent writings are his best, and I have no doubt that his best work remains to be done. For the best use of our spiritual powers we need a good development of our normal, mental faculties, and a thorough knowledge of all that history and science have been able to discover. The best trained eyes, with the best informed astronomical brain behind them, obtain the best results with the telescope, and the best spiritual ears, all other things being equal, are those who know the most in their normal state.

William Lloyd Garrison—In Memoriam.

To the Editor of the RELIGIO-PHILOSOPHICAL JOURNAL:

On Saturday night, May 24th, at the home of his daughter, Mrs. Fanny G. Villard, in New York, William Lloyd Garrison passed quietly and peacefully to the life beyond, with his loving and excellent sons and the one dear daughter by his side. He goes to join the tender and true companion who preceded him some years ago—Helen B. Garrison, daughter of George Benson, a well-known Rhode Island Quaker. She was a woman whose character may be judged by one early incident. Some forty years ago, just after her marriage, word came to her Boston home that her husband's life was in peril from a mob in the city. She exclaimed, "I trust and know that my dear husband will stand by his principles." This moral heroism, with a sweet and tender affection, made her one of the best of women, as wife and mother, and their home was happy indeed, even amidst the trials of fierce persecution. Their children were ever dutiful, obedient and cheerful, and grew up to call the father and mother "blessed."

Mr. Garrison was born in Newburyport, Mass., in 1804, learned a printer's trade, and was a swift and accurate compositor, always loving and enjoying the work of type-setting, and often standing at his case in later years and setting up editorials without writing them. He began to write for newspapers in his youth, and soon became an editor. In 1825, he published and edited in Vermont, the first newspaper in the country that advocated total abstinence from intoxicating liquors, and is really the pioneer of the temperance movement. In 1831, he started *The Liberator*, in Boston, devoted to the total and immediate abolition of chattel slavery in this land and over the world, and kept it up until the war abolished slavery, as the free and fearless organ of a moral and religious warfare against that institution, and as a reform journal. Its motto was: "My country is the world and my countrymen all mankind. I am in earnest, I will not equivocate, I will not excuse, I will not retreat a single inch, and I will be heard." When he wished to make his first anti-slavery speech in Boston not a church was open for him, and the hall of the Infidels was opened by them for free speech. He spoke often, with great power, and his pen was a force indeed. He was mobbed, maltreated, abused and misrepresented, but went right on, "bating no jot of heart or hope," confident in the power of truth and the triumph of right. High moral courage, transparent integrity, fidelity to his own convictions, a deep and religious faith in the truth, and a persistent and conquering will consecrated to high aims, were his leading traits, with warm and cordial sympathies and affections that made his family and private life beautiful. He was genial and attractive in conversation, and respected character and worth regardless of rank or wealth. "A man's a man for all that," being the animating spirit of his life. He was an early advocate of peace, a non-resistant and an advocate of woman's political and social equality. Some twenty-five years ago, when Andrew Jackson Davis called the fearful "Bible Convention" in parson Hartwell, Ct., Mr. Garrison gave his name, attended, and spoke fearlessly of the Bible as a human book, with a mingling of great merits and pitiful faults. Twenty-five years ago he declared himself a Spiritualist, convinced by facts of the reality of spirit presence and communion, and had never swerved from that conviction. I have had repeated and lengthy conversations with him, at his own home in Boston, on this subject, the last less than two years ago, and know how clear were his views and how careful and full his investigations. He ever held that creed or profession, of any kind, was no test of character, no ground of abuse or commendation, but that the life and deeds were the real tests.

In peril of himself in his early day, once imprisoned in a Baltimore jail, abused, branded as traitor and infidel, by the magnates in State and Church, he won the high personal respect of many who had thus misused him, and was held in high esteem by people of all classes. His hospitality was simple, sincere and delightful, as I can well testify from the memory of pleasant days in his home, both in the early years when it was my privilege to take some part in the anti-slavery movement, and later, when other vital subjects and a cherished personal friendship brought us together.

In the fullness of time, at the close of an earthly life of seventy-five years, full of useful and abundant labors for the personal and spiritual freedom and progress of humanity, he has passed on to continue his work in that life of which his ideal was so clear and in which he had a deep and religious faith.

Truly yours, GILES B. STEBBINS.

Detroit, Mich.

PATIENT study and perfect impartiality must precede rational convictions; whether ending in faith or in doubt. Need it be asked how many are capable of such an examination?—Sharpe.

Is it not some reproach on the economy of Providence that such a one, who is a mean, dirty fellow, should have amassed wealth enough to buy half a nation? Not in the least. He made himself a mean, dirty fellow for that very end. He paid his health, his conscience, his liberty, for it, and will you envy him his bargain?—Barbault.

We are so different, and all the world about is so different, because of those who have preceded us, that we are put upon our honor to live our lives in such a sacred fashion that our after-life, not only in those who are our physical inheritors, but in the whole community, shall be something healing and helpful.—Oa wick.



Religio-Philosophical Journal. JNO. C. BUNDY, Editor. J. R. FRANCIS, Associate Editor. TERMS OF SUBSCRIPTION: One Year, in advance, including postage, \$3.25.

ing highly scientific hypothesis in regard to a force, which can write intelligible sentences without hands or mechanism, and produce flexible hands and faces and forms moved by intelligence, out of what to our senses is absolute vacuity:

"We do not deny the presence of this force in the world, but we do not believe that spirit has any more to do with it than the north wind has. We believe that it is a natural force, and one that will be used some day very practically. We believe that man will sometime by exerting this force, call it magnetic, magnetic, electric, psychic, or what you will, be able to move material objects at will, and are of the opinion that were it thoroughly understood, it would work its mighty agency about the first of May in Chicago. It is indeed surprising that some enterprising Spiritualists has not put his psychic powers to practical use in this direction before now."

If this is serious talk, as it seems to be in part, what shall we think of the writer's scientific genius? Imagine a "psychic force" doing the work of a porter or car-man on the first of May! We, too, believe it to be a "natural force." The writer's remark that "it is childish to accredit the phenomena to a supernatural force" falls flat and pointless, so far as we are concerned. But a visibly unembodied force, moved by intelligence, having volition, affection, and common sense, comes pretty closely up to the vulgar idea of a spirit; such an idea as has been the same as it is now, and ever shall be, world without end.

The Alliance gravely checking itself in its playful vein, goes on to say:

"We would not seem to make light of any religion. God forbid. And if we could see any evidence that Spiritualism is a religion at all, we would not speak those jesting words about it. But we cannot. We have seen the system bring forth a crop of long-haired men and short-haired women; men who look wild and fierce as savages, and women who appear to have been torn from their families, and the domestic circle, and become daft on a subject that does them no good. We have seen strong-minded men, determined in character, and who have spent their days in a mad-house. We have known it to cover all sorts of licentiousness. We know one and another who under its teachings are guilty of immoral practices which they would never do when not Spiritualists. We put far from them, and while there are of course exceptions to the rule, (we believe our friend of the Journal, with his courteous exposure of the frauds that infect our 'religion,' to be one) we must say that judging Spiritualism by its fruits, women who expose it are made worse by it. Our contemporary has asked for our judgment on Spiritualism. We have given a general reply. If he wants a bill of particulars and a history of our investigation of Spiritualism, and will open his columns to us we will give them to him. It would be a pity if our readers would not like to have said in these columns."

We at once accept the proposition here made, accompanied of course with the condition that the Alliance opens its columns to our replies. Herewith we open our columns for its exposure. We have always courted, and court still, the utmost scrutiny into our basis of facts. Bring on your lanterns, and search out our weak places. Our house is not built on the sands. We have no fear that what has existed through all the generations, ever since the world began, is to be shaken at this late day by anything which this shallow dealer with our facts can say. Spiritualism is here not to destroy, but to confirm. His gross misrepresentations show his ignorance. His obsolete slang about "long-haired men and short-haired women," shows the uncharitable temper of his vituperations. Even such were the epithets applied to the early abolitionists; but they knew (just as we know) they had the eternal truth on their side, and they fought bravely on till the fight ended in such a moral cataclysm as the world will never forget.

We are not so young that we cannot remember when the two great leaders, Wm. Lloyd Garrison and George Thompson, were called "long-haired" by conservative journals like the Alliance. Both men used to become most earnest and unwavering Spiritualists. Their convictions on the subject had the force of certainties. Thompson's daughter, Mrs. Noworthy, testifies to his supreme faith; and all Garrison's neighbors in Roxbury know that he believed as fully in intercommunication with departed friends, objectively presenting themselves, as in interviews with the living. We have letters from him confirming all this. And these men were of the "crop," to which our Christian critic so insolently refers!

As for the "insanity," which the Alliance charges on Spiritualists, Dr. Crowell, of Brooklyn, by statistics carefully got and correlated from all the lunatic asylums of the United States, has proved the brutal mendacity of the charge. The refutation has often appeared in our columns. And as for the "illicentiousness": We will promise the Alliance that we will pick out, from its own "evangelical" crew, twenty libidinous profligates for every one that it will pick out of the ranks of Spiritualism. In a following that numbers its millions, what student of human nature would not expect to find some weak-minded ones and some depraved?

Spiritualism, by its objective phenomena, is now placed beyond the reach of harm from such aspersions. Its future is secure. If every other visible proof were wanting the stupendous phenomenon of direct writing would suffice to establish its truth. There is nothing so brutally conclusive as a fact; and having the fact we know the utter impotence of all attempts to kick against it. The triumph of Spiritualism is merely a question of time. Calculating its future by its past, another century will not elapse before its psychology will be as much an installed truth of science as the Copernican system.

"Deterioration of character!" What of the defaulters and robbers of savings-banks, who, while resting on the very bosom of the evangelical church, were swindling the community? The charge that any genuine, clear-headed Spiritualist is made the worse by his belief, is an insinuation born of bigotry and malice. What of Richard Baxter, author of "The Saint's Rest"? He based his belief in immortality on our facts. What of John Wesley? He had the phenomena in his own house, and on three occasions saw recognizable human apparitions, which were followed in every instance by news of the death of the person manifesting. Did Spiritualism make him worse? It was the very life-spring of his noble and lengthened career, as it was also of his brother Charles'.  
The Chicago Inter-Ocean of May 19th quotes a portion of our remarks upon Mr. Kiddle's book, entitled "Spiritual Communications," and adds the following comments:  
"It will occur to those outside of the Spiritualist faith that in throwing cold water on Mr. Kiddle's enthusiasm, the organ of the Spiritualists has given good reason for closer examination of the pretensions of all mediums, and has adopted a course of reason, that if followed to its logical conclusion, will cause all the so-called spiritual manifestations to be graded with those that have fascinated and captivated Mr. Kiddle. In showing the weakness of the new convert, the Journal has cut away the pedestals on which stand the pioneers of the faith, and has struck a sweeping blow at the whole army of mediums. Mr. Kiddle's reasoning is much like that which people have heard from others, and if it is so readily disposed of, it would seem not difficult to find flaws in what has been previously said."  
If we have given "good reason for closer examinations of the pretensions of all mediums," as our contemporary says, it is in strict accordance with the purpose of our journal, which is the elimination of the truth and the rejection of all that is unverified. That the "logical conclusion" of such a course will be to reduce "all the so-called spiritual manifestations" to the level of Mr. Kiddle's, we do not believe; or if we did, it would make no difference, since the simple truth is what we want, irrespective of any personal predilections, and no matter what illusions may be sacrificed in getting at it.  
It is quite a mistake to suppose, as our contemporary appears to do, that the "pioneers" of Spiritualism made such doubtful communications as those given in Mr. Kiddle's book the basis of their spiritual faith; or that they relied solely or principally on communications of any sort for their convictions as to those psychological phenomena from which they infer that, notwithstanding the assertions of Prof. Newcomb, Huxley and Tyndal to the contrary, there is evidence of a soul in man; that there is a basis of facts, objective and subjective, to prove this scientifically. We repeat it: What we accept as Spiritualism unadorned, pure, and simple, has a strictly scientific foundation. Even if the theory of the immediate agency of independent spirits, external to the human organism, were abandoned altogether, the phenomena are of a character to satisfy any patient investigator that the old-fashioned notion of an immortal soul is true; and that man, even here in the earth-life, is essentially and substantially a spirit.  
Mr. E. W. Cox, President of the Psychological Society of London, does not accept our theory of the intervention of independent spirits in the production of many of the phenomena on which we build; but he knows enough of those phenomena to satisfy him that man has spiritual endowments, and is therefore potentially a spirit; and he says: "I do not shrink from the avowal of more than of mere faith—a firm conviction, induced by positive evidence derived from this examination of the mechanism of man at rest and in action—that soul is a part of that mechanism—that man is in fact a soul clothed with a body—that for this soul there is a future, and, in this future, God."  
We hold, then, that man even in this life, though subject to the limitations, the needs, and the obstructions of a physical body, gives evidence of faculties that ought to bring him into relations, conscious or unconscious, with deceased human beings or spirits; that he is indeed himself a spirit plus a material organism adapted to his temporary sojourn on this planet. Psychically, as well as physically, he is at once a unity and a complex being. He has grades or conditions of consciousness, and these, if not literally separate, are yet so distinct that he may not carry with him, from one state into another, certain contents of his memory. Yet all these contents persist unimpaired, and are open to the scrutiny of consciousness in its higher states.  
We do not here indulge in purely speculative notions; we present deductions from the verified phenomena of somnambulism. Even the minutest acquisitions of memory are imperishable.  
A sensitive subject, in certain states, manifests clairvoyance and other remarkable gifts. Miss Fancher reads the contents of a torn letter in a sealed envelope. Young Mozart shows transcendent powers as a musician at five years of age. Bidder, Colburn, Stafford and others exhibit abnormal, and almost inconceivable powers of computation. There are states in which mental action takes place with wonderful clarity: results are arrived at inexplicable to the normal consciousness and wholly beyond our normal capabilities. It requires the theory of a distinct psychical consciousness and of high psychical endowments in the individual to explain them.

What of Dr. Elliotson? After teaching a crass materialism up to his 67th year, one little phenomenon in the presence of D. D. Home, satisfied him that he had been wrong, and he became a reader of the Bible and a devout Spiritualist, deriving infinite consolation therefrom. What of Garrison, Thompson, Owen, Howitt, Thomas Shorter, W. M. Wilkinson, Lord Brougham, Lord Lyndhurst, Senator Wade, Elizabeth Barrett Browning, Mrs. DeMorgan, Bishop Clark of Rhode Island, Justinus Kerner, I. H. Fichte, Eschenmayer, Oberlin, Plutarch, Robert Hare, Gorres, Goethe, Novallis, Guldenstueb, and thousands more, equally gifted and sincere? How do names like these give the lie to the ignorant, malignant charge!

When will the writer in the Alliance send in his "bill of particulars," under the conditions?

Spirits In and Out of the Flesh.

The Chicago Inter-Ocean of May 19th quotes a portion of our remarks upon Mr. Kiddle's book, entitled "Spiritual Communications," and adds the following comments:

"It will occur to those outside of the Spiritualist faith that in throwing cold water on Mr. Kiddle's enthusiasm, the organ of the Spiritualists has given good reason for closer examination of the pretensions of all mediums, and has adopted a course of reason, that if followed to its logical conclusion, will cause all the so-called spiritual manifestations to be graded with those that have fascinated and captivated Mr. Kiddle. In showing the weakness of the new convert, the Journal has cut away the pedestals on which stand the pioneers of the faith, and has struck a sweeping blow at the whole army of mediums. Mr. Kiddle's reasoning is much like that which people have heard from others, and if it is so readily disposed of, it would seem not difficult to find flaws in what has been previously said."

If we have given "good reason for closer examinations of the pretensions of all mediums," as our contemporary says, it is in strict accordance with the purpose of our journal, which is the elimination of the truth and the rejection of all that is unverified. That the "logical conclusion" of such a course will be to reduce "all the so-called spiritual manifestations" to the level of Mr. Kiddle's, we do not believe; or if we did, it would make no difference, since the simple truth is what we want, irrespective of any personal predilections, and no matter what illusions may be sacrificed in getting at it.

It is quite a mistake to suppose, as our contemporary appears to do, that the "pioneers" of Spiritualism made such doubtful communications as those given in Mr. Kiddle's book the basis of their spiritual faith; or that they relied solely or principally on communications of any sort for their convictions as to those psychological phenomena from which they infer that, notwithstanding the assertions of Prof. Newcomb, Huxley and Tyndal to the contrary, there is evidence of a soul in man; that there is a basis of facts, objective and subjective, to prove this scientifically. We repeat it: What we accept as Spiritualism unadorned, pure, and simple, has a strictly scientific foundation. Even if the theory of the immediate agency of independent spirits, external to the human organism, were abandoned altogether, the phenomena are of a character to satisfy any patient investigator that the old-fashioned notion of an immortal soul is true; and that man, even here in the earth-life, is essentially and substantially a spirit.

Mr. E. W. Cox, President of the Psychological Society of London, does not accept our theory of the intervention of independent spirits in the production of many of the phenomena on which we build; but he knows enough of those phenomena to satisfy him that man has spiritual endowments, and is therefore potentially a spirit; and he says: "I do not shrink from the avowal of more than of mere faith—a firm conviction, induced by positive evidence derived from this examination of the mechanism of man at rest and in action—that soul is a part of that mechanism—that man is in fact a soul clothed with a body—that for this soul there is a future, and, in this future, God."  
We hold, then, that man even in this life, though subject to the limitations, the needs, and the obstructions of a physical body, gives evidence of faculties that ought to bring him into relations, conscious or unconscious, with deceased human beings or spirits; that he is indeed himself a spirit plus a material organism adapted to his temporary sojourn on this planet. Psychically, as well as physically, he is at once a unity and a complex being. He has grades or conditions of consciousness, and these, if not literally separate, are yet so distinct that he may not carry with him, from one state into another, certain contents of his memory. Yet all these contents persist unimpaired, and are open to the scrutiny of consciousness in its higher states.

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And again there may be mental action and a state of consciousness lower than the normal, or but little above it; and in this state what is called automatic writing, or ordinary trance speaking, may be practiced and the so-called medium may quite innocently believe that the writing or the speaking is not the product of his own mind.

So far is it from being true, that "pioneers" in Spiritualism would have accepted Mr. Kiddle's communications as spiritual in the sense demanded, we have already adduced the fact that Plutarch, more than eighteen hundred years ago, discussed this very question in an analogous form, and adopted views in harmony with our own; namely, that the psychical powers of the sensitive are sufficient to explain clairvoyance, automatic writing, trance speaking, and kindred phenomena, and that in these we do not always require the theory of spirit action independent of the individual.

Still, that spirits may and do communicate with man in certain states, generally obscure to his normal consciousness, is fully admitted; and hence come the doubts as to whether a communication belongs exclusively to the supposed medium, or whether it may come wholly or in part from a spirit. In adopting the former theory as the more probable in a large majority of cases, we by no means repudiate the belief that communications, written or oral, may also come from some influencing spirit.

Of course it is easy to "find flaws" in all communications, whether spiritual or human. Mr. Kiddle's reasoning is "readily disposed of," because in these cases we have only the internal evidence by which to discriminate between a purely human, or physico-psychical, production and one that comes from a disembodied spirit. We must always fall back on our human reason, and "try the spirits" by that. From the first this has been the view of critical investigators; for they have seen that in regard to this question of identity, if Plato declares to us through one medium that he writes certain communications, and through another that he had nothing to do with it, we must decide the question for ourselves by such lights as reason and experience can supply.

If, as our facts teach, the spirit, the veritable man, inheres in a non-atomic or indissoluble organism, intermediate between our coarse material envelope and the divinely imparted life, the fact of our sharing spiritual powers with spirits themselves, is made not only possible but more than probable. Phenomena occurring on the border line of freed and still fettered spirits, must therefore often be difficult of discrimination; and Spiritualists may be misled by attributing to one side of the border what is due to the other. Each class of phenomena corroborates the other, and the fact that mistakes in discrimination often occur is not at all surprising. We can well find excuses therefore for one like Mr. Kiddle, whose investigations are as yet immature.

The Psychical and the Spiritual.

A volunteer correspondent of the Inter-Ocean, under the signature of Horatio, attacks our journal for its critical remarks on Mr. Kiddle's book, as well as for other audacities, and says: "How is the unsophisticated public to draw the line between actual spirit-control and involuntary cerebration?" The meaning commonly attached to the word unsophisticated is, not skilled, simple. And so the obvious reply is: The unsophisticated public must take the trouble to study and think for themselves. Of what value are a man's convictions unless they are the result of his own thinking, aided by such light as he can get from other thinkers. The experienced investigator soon finds out that the phenomena force him to draw the line between the reliable and the unreliable in spirit communications. There is no choice for him in the case.

Here are two messages (claiming to be from St. Paul, and each gives the lie to the other: Are we to accept both as genuine? The laws of reason prevent. Are we to accept both as from spirits, though mendacious ones? To answer this, we must fall back on our knowledge of mental phenomena; and see how far these may offer analogies with the act of automatic writing. We find plenty of analogies: Sleeping dreams, waking dreams or reveries, states induced by drugs or intoxicating liquors, certain forms of disease, all offer phenomena very similar to that of automatic writing. Why need we then go outside of the mind's own complexities for a solution of a large percentage of the phenomena? That some of them are directly spiritual we not only admit, but claim. The psychical confirm the spiritual, and vice versa.

Dr. John Garth Wilkinson, whose "Improvements" were automatic, speaks of this kind of writing as coming "from an influx which is really out of yourself, or so far within yourself as to amount to the same thing." He says:

"The first impression upon the mind which succeeds the act of writing the title, is the beginning of the evolution of that theme; no matter how strange or alien the word or phrase may seem. That impression is written down, and then another, and another, until the piece is concluded."  
Here is a specimen of the strange stuff he produced under these conditions in a piece called "The Diamond":  
"Star of the flowers, and flowers of the stars,  
And earth of the earth set them,  
And darkness both bathed, and earth both wars,  
That pass in thy beautiful brow,  
Thou wert born on a day when the sun was at rest,  
And passed in his heart was preferred;  
The sign of constantment went waiting his breast,  
And thou wert the absence of sound."  
Horatio asks: "Truly, if the manifestations through Mr. Kiddle's children be the product of abnormal powers, unconsciously

exercised, then may not all the so-called spiritualistic communications be explained on the same ground?"

We were once walking with a friend, when he fell on the ice and broke his arm. We were close by a surgeon's house, and took him in. The surgeon gave him chloroform, and our friend, while under the effect of it, and while having his arm set, talked continuously, showing method and wit in his remarks. Suddenly he became silent, and the minute afterwards passed into his normal state. Not a word could he recall of all that he had said. There seemed to be a partition wall between the abnormal consciousness and the normal. Now why should not his abnormal talk be as properly credited to the influence of spirits, as the automatic writing of Mr. Kiddle's children?

The reasons why "all the spiritualistic communications" cannot be explained by the theory of psychism are, (1) A communication may show a degree of scholarship which we know the medium does not possess, as where the writing is in Hebrew, Arabic, Chinese, Chaldaeic or Greek; (2) It may expose facts in regard to the medium, such as he would never have uttered consciously; (3) It may be so elevated and accurately scientific in tone as to be irreconcilable with the theory that it came from the medium's brain; (4) It may be written or impressed instantaneously by some direct intelligent power upon a slate or paper, without any physical action by the medium; and in this case it may be legitimately inferred that it is spiritual, even though it come from the medium's own spirit.

It will be seen that we make this distinction between the terms psychical and spiritual. The former we give to such phenomena as can be explained without going out of the human organism; while the latter we apply to a phenomenon like psychography (or, more properly pneumatography) where the force is external to the human organism.

The true way is, to judge of a spiritual communication, first by the external conditions under which it was produced; and then by its intrinsic character, style, and merit. Try the spirits, and try their utterances; and do not suppose that very poor stuff written by a spirit has any advantage over stuff equally poor, written by a mortal—except in the fact that in the former case evidence comes to us of the existence of a spirit, though not an exalted one. To the skeptic this may be a great fact; but to the skilled investigator it is nothing new or surprising.

Visit to the Home of E. V. Wilson.

Last week we spent the late afternoon hours and night with Bro. Wilson at his farm in Lombard, some twenty miles from Chicago, in one of the finest farming districts in the world. We found the old veteran stretched upon a sick bed where he has lain since his return from the East and from which he has had near views of the Spirit-world. Though weak and desperately ill, having been given up to die by his physician, the tried soldier has never evinced the slightest trepidation; all is clear before him, his intellect is as bright and his old characteristics which have rendered him so marked in his public career, still retain their full force.

His faithful, devoted wife and loving family bear the affliction with the faith and courage which can come only from absolute personal knowledge of the great truths of Spiritualism. Brother Wilson has apparently passed the crisis of his illness and will in time, we hope, be able to again take the lecture field.

During the evening, the members of the family, in accordance with their every day custom, assembled in the parlor and held a circle for communion with the Spirit-world. Mrs. Wilson is a well developed medium, and the two daughters are also possessed of strong medial powers of which we had satisfactory evidence during the sitting. These evening circles are to this family, what family prayer is to the orthodox household. Mrs. Wilson and the children all testify to the great good they derive from the custom, both mentally and physically. After the circle was over and the family had retired, their guest wandered out over the farm, and long after midnight found himself in the fields. The moon shining out of a cloudless sky, the myriads of stars, the fragrance of the grass, flowers and trees, the profound quiet only broken by the twittering of the birds, all combined to produce upon the tired denizen of the city a most happy and inspiring effect. No wonder that with such a pure, natural emulating environment, Bro. Wilson's family have developed medial powers; on such a farm, and especially in the month of June, the angels must love to visit and all the more when they are made so welcome.

In the morning we spent a quiet half hour in the sick chamber, and leaving the sick man looking more cheery and bright than when we came, hurried back on the early train to the city.

EXPERIENCES of old Spiritualists which are now appearing in our columns, are of great value in making the history of the Movement, and to new investigators. The country is full of rich material which should be recorded. Let every one who has clear well authenticated cases of phenomena stored up in his personal experience, write them out carefully and concisely in the briefest space consistent with completeness, and send them to us; we will publish as fast as possible and in the order received.



Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

The Dead Veteran.

[To the memory of DON CARL FREDERICK STOCKEL, who passed on to spirit-life at the advanced age of 115 years, in Logtor, Denmark, on February 21st, 1879, leaving five sons, four of whom with a numerous group of mourning friends, stood around him at his bedside—his fifth son, and youngest, Don Pedro Carlo Stockel, who was scarcely three months old when left motherless, being absent, and a resident of Chicago, Ill. U. S. A.]

Our father died like some brave old oak, Whose years were near six score, When the weight of age his being broke, That his manhood's noble bore;

And he sleeps in Jutland's rugged soil, Where the Cattagat's surging foam Sweeps high o'er the breaker's rocky coil To the banks of his Danish home.

As the sun went down o'er the ocean dim, And he looked on the golden skies, His weeping children he called to him, E'er he closed his dying eyes; And with pulseless vein, and a feeble grasp, He held each throbbing hand, Then spoke of his son he would fondly clasp, In a far-away foreign land.

His angel wife like a tender flower, Was stricken in beauty's bloom, And the snows of years in that parting hour, Have whitened her silent tomb.

But she beckoned the dear ones to her side, And kissed her young baby boy, As her pure and prayerful whisperings died, And the old home lost its joy.

By her side he rests, and the lone wind moans Through the dark-green Kasmir's shade, And the summer birds with their plaintive tones, Over-watch where they both are laid. But beyond death's mist, where the river runs 'Twixt this, and the sightless shore, There the yearning souls of the loving ones, Meet and mingle forever more.

Chicago. S. P. William Lloyd Garrison. BY MARY E. DAVIS.

It is with unspeakable reverence that we utter the name of the great emancipator who so lately entered the gateway of immortal life. At eleven o'clock on Saturday evening, May 24th, William Lloyd Garrison passed away in the fullness of a noble and beneficent career.

Experiences of H. J. Howell.

In the fall of 1873 I was induced to look into the spiritual philosophy through Col. Mitchell, of Bryan, Texas, who had recently been converted from a Methodist to a Spiritualist, and who is one of the oldest and most prominent citizens in that section of the country.

On the 12th day of March, 1874, I received a letter from Col. Mitchell, stating that if I would be in that place on the 20th of that month, I would have an opportunity to have a seance with Chas. H. Foster, of New York, who was considered a good and reliable medium.

The first night we met to form the circle Mrs. Pierce's controlling spirit, Geo. Talpote, entrusted his mediumship to me, and he said, "Here is a man with a good brain, capable of separating the wheat from the chaff, and will make a good medium."

I now come more directly to my own personal experiences. The first of August, 1873, Dr. Pierce and wife, of Waco, Texas, came to our place, and got up a developing circle, Mrs. Foster, and got such "startling facts" that I became more interested in spiritual matters than ever before.

A case of conversion, not according to Mr. Moody's method, is recorded of a Baptist clergyman to the Unitarian faith in Madison, Wisconsin. He was thrown from his buggy some months ago striking on his head and so fracturing his skull that for a time he lay between life and death.

Personal Experiences and Observations.

BY S. B. NICHOLS, PRESIDENT OF THE BROOKLYN CONFERENCE.

I presume all who have ever investigated this phenomena, were at some time or less, experienced with undeveloped, mischievous or lying spirits. Oftentimes, even now, new communicants are called off or false because we are not more careful ourselves in our method of receiving all communications.

I want to talk about my pension money. I had a pension of \$12 per month, and I was told that I should get \$15. I went to the pension office and found that I had been deceived.

At a sitting with a medium for writing while I was investigating, a spirit came and wrote a communication to me, and signed the name, "B. Franklin." The signature was a fac-simile of the old philosopher's.

DE W. J. ATKINSON writes: A sense of right and duty to humanity impels me to give to the world a little experience I have had. There is not a single profession now but has its load of humbugs and impostors to contend with.

A. D. HARRISON writes: There are but few Spiritualists in this place. I think if we had a good hall for holding meetings, and a good instrument for playing music, we could do better.

The Late Rev. Moses Ballou.

BY MRS. MARIA M. KING.

This eminent speaker passed to the higher life from Aiko, N. J., May 12th, aged sixty-eight years. In his death the Universalist denomination has lost one of its greatest lights, and the community a most worthy teacher and exemplar of practical religion.

He was eminently a teacher of the people. From the fullness of a heart overflowing with love and good will to all of every name, his tongue dropped precious, practical truths, as the dew from a celestial fountain.

Lunacy generated by the monstrous teachings from the "pulpit," should not pass unnoticed by the press. Pulpit teachings should not, unchallenged, continue their inroads upon the sanity, the sound reasoning powers of the hearers.

Should not the press, in view of the great multitude of such cases, set its face and voice against the pulpits which preach such doctrines, which, experience shows, lead to like results?

T. E. FOLLANM writes: I have been a constant reader of the JOURNAL, and I consider it great soul-food; it is sublime in its teachings.

Instead of giving laws to his society, Christ would give to every member of it a power of making laws for himself. He frequently repeated that, to make the fruit of a tree good, you must put the seed in a healthy state, and, slightly altering the illustration, that fruit can only be expected from a fruit tree, not from a thistle or thorn.

Mrs. A. Brooks writes: I can't do without the JOURNAL; its pleasant face has been so long familiar to me that it has become a necessity, and it improves vastly with age.

The Australian natives refuse to go out at night because then, they think, the powers of darkness are in the ascendant.

The dawn of a brighter day is breaking in your midst when men shall see by a clearer light their spiritual surroundings.

The book of life is not a locked ledger. Its pages are open for man's inspiration, and the command of God is "know thyself."

Phenomena of whatever type, cannot be too careful about their surroundings—the people they come in contact with, the places they frequent, the houses they inhabit, the food they eat, the clothes they wear, to say nothing of the atmosphere they breathe.

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A Biographical Sketch of Mr. Epes Sargent.

During the last thirty years various brief newspaper memoirs of Mr. Sargent have appeared in America, and from these, though they make no mention of his connection with Spiritualism, the following biographical account is partly compiled.

Mr. Epes Sargent, whose name has long been in the list of our correspondents, is a native of Gloucester, a picturesque maritime town twenty-eight miles from Boston, U. S. A. While he was yet a child his family moved to Boston, and at nine years of age he entered the Public Latin School, where, in the study of Latin and Greek, he stayed five years, with the exception of six months which he passed in making a visit with his father to Denmark and Russia.

At St. Petersburg he attracted the attention of Baron Steigitz, the opulent banker, who urgently offered to educate him with his son, the present Baron, and then to take him in to his counting-room. This advantageous offer young Sargent declined, as his tastes ran in the direction of literature and philosophy.

Returning to America, he resumed his place at the Latin School, and soon afterward was admitted a student of Harvard College. He did not, however, remain there till graduation, but accepted a situation as assistant in the editorial department of *The Astorian*, the Boston daily paper. Subsequently his services were transferred to the *Daily Atlas*, where he had opportunities of passing part of the year at Washington, during the sessions of Congress, as political correspondent. Here he was admitted to the familiar personal acquaintance of Webster, Clay, Calhoun, Preston, Chief-Justice Marshall, and other eminent public men. With Mr. Clay, Senator from Kentucky, and candidate for the Presidency, his relations were especially intimate, and he wrote a life of him, which was largely circulated, and edited with additions by Mr. Sargent's early friend, Horace Greeley, who also lived to be a candidate for the Presidency.

Journalist and man of letters, Mr. Sargent seemed now to have chosen his career. He was for some years a resident of New York, where he edited *The Mirror*, *The New World*, and other publications quite flourishing in their day. He also wrote and edited several works for the Messrs. Harper, which had good success, and led to very pleasant relations with that house. He was on friendly or intimate personal terms with Poe, Bryant, Halleck, Washington Irving, N. P. Willis, Longfellow (who often visited him at New York), and also with Charles Dickens during the latter's sojourn there.

Both Poe and Willis have something to say of Mr. Sargent's appearance at this time. Poe speaks of him as "somewhat short of stature and of gentlemanly address," and says of his sea poems, "they evince a fine fancy, with a keen appreciation of the beautiful in natural scenery." Willis writes, "I may say of him as Falstaff said of Prince Hal: 'His face is the royal; God may finish it when he will, it is not a hair amiss yet.'"

Mr. Sargent wrote four plays, which were successfully represented—*The Genesee*, in which Josephine Clifford, and afterwards Charlotte Cushman and her sister appeared; *Velasco*, founded on legends of the Old, which was brought out by Miss Ellen Tree (afterwards Mrs. Charles Keen) in America, and subsequently by Mrs. Mowatt and Mr. Davenport in London and Edinburgh, and in regard to which Serjeant Talford, author of *Fox*, wrote a complimentary letter; *Change makes Change*, a comedy, brought out by Burton, a favorite comedian; and *The Priestess*, produced in Boston with considerable success.

*Velasco* was the only one of these plays that was published, and the edition of that being burnt in the fire that destroyed the Messrs. Harper, the author refused to have it reprinted. He saw that his plays were merely tentative productions, and his predominant tastes soon pointed in other, though less popular directions. He had had his dramatic frolic, and was content "To-morrow to fresh woods and pastures new."

Some of his early poetical ventures were published in *The Collegian* and *Harbinger*, in company with his now famous colleague, Oliver Wendell Holmes. About 1840, Sargent's first volume of poems appeared, under the title of *Shells and Seaweed*—written, many of them, on a voyage to Cuba in a sailing vessel. His *Life on the Ocean Wave*, set to music by Henry Russell, became instantly popular as a song in a meeting, while in England, and is not copyrighted; it was issued by some half dozen music publishers, and is still one of the "live songs."

The late Edmund Sears, himself a poet, and author of *Borealis*, called attention in the *Unitarian Review* to the following passage, Homeric in its movement, as remarkable for its beauty. It is from one of Sargent's poems, and is descriptive of the coming of night in Summer in Gloucester Harbor:

of elocutionary selections and translations, the success of which was very marked. These were followed by three series of reading-books, a book of original dialogues, and a much praised work on etymology, forming twenty-two volumes in all. They are still largely in use in American schools.

During the civil war he appeared for the first time as public speaker, and made some spirited speeches, which, as published, were widely copied, and served a patriotic purpose. They drew forth letters of warm congratulation from Charles Sumner, one of the friends of his boyhood. Mr. Sargent also wrote a popular novel, entitled *Pacific*, published by Carleton, New York, and of which sixteen thousand copies were sold, though it was an eight shilling volume. An edition in three volumes was published in London by Hurst & Blackett, under the auspices of Mr. William Howitt.

In 1863, having suffered from a bronchial affection, Mr. Sargent was advised by his physician to pass the winter in the south of France; and he established himself at Cannes, on the Mediterranean. During his brief stay in England he made the personal acquaintance of Mr. W. M. Wilkinson, Mr. Thomas Shorter, Lady Cathness, Mr. William White, Dr. Ashburner, and other prominent Spiritualists. He also renewed his acquaintance with Mr. Benjamin Coleman and Mr. D. D. Home, the distinguished medium. Prof. Francis W. Newman, author of many much esteemed works, who had long been his correspondent, was also now personally sought out and greeted. Mr. Sargent had received a letter from Charles Dickens, thanking him for his novel, and he was preparing to call and renew his acquaintance with him, when news came of the great novelist's death.

To Spiritualists Mr. Sargent's connection with the modern spiritual movement will be perhaps of more interest than his literary career. His attention was drawn to mesmerism about the year 1837, when he was in his twenty-fourth year. He had witnessed in Boston the experiments of Dr. Collyer, a young Englishman, the name of whom he had seen in the papers of London to the genuineness of the phenomena through Slade. Mr. Sargent saw much in Collyer's exhibition to excite his attention and curiosity. Soon afterwards, in New York, he had opportunities of studying the subject in his way. Dr. Channing, a well-known physician, introduced him to a sensitive, the phenomena in whose presence he studied for two years under circumstances that precluded the possibility of deception. By the exercise of his own volition he satisfied himself of the mesmerist's power over his subject. Of clairvoyance, thought-reading, insensibility to pain through mesmerism, he also became fully convinced. When the phenomena at Hydeville broke out in 1847 he was editing the *Boston Transcript*, and through its columns did much to direct public attention to the subject.

The mental phenomena he was fully prepared to admit, as they harmonized entirely with his mesmeric experience; but it was only after a long course of investigation that he accepted the physical marvels. The Cartesian notes that spirit can have no power over matter—that it is diametrically antagonistic—perhaps had some part in his prejudices. But the stress of facts was eventually too much for his *a priori* theories. He yielded after five years of study and experiment, having repeatedly proved, in his own home, under the most stringent conditions, the actual occurrence of the leading phenomena.

Having thus become finally and forever convinced of the basic truth of Spiritualism, he omitted no opportunity of pointing out the truth-torch to others. In 1857 he published a succinct history of Modern Spiritualism under the title of *Planchette; or, the Despair of Science*, a title which might have answered well enough for a pamphlet, but which hardly does justice to a work so earnest and comprehensive as this really is. In spite of its title, however, it has passed through four editions, and is still in demand. The Rev. Austin Phelps, D. D., refers to it as "written by the most scholarly of the American defenders of Spiritualism." Mr. William Crookes wrote of it in 1874: "Planchette was the first book I read on Spiritualism, and it still remains, in my opinion, the best work to place in the hands of the uninitiated."

In 1875, Mr. Epes Sargent put forth *The Proof Positive of Immortality*, a work of 288 well-illustrated pages, dealing chiefly with the materialized phenomena, but also to the discussion of moral and religious questions pertaining to Spiritualism. In 1876 he wrote a reply to Prof. Tyndall's severe attack on Spiritualism, a reply which attracted great attention in America, and was hailed as "the right word at the right time." He also wrote (1877) the article on Spiritualism for Appleton's new *Encyclopedia*.

These works give but an imperfect idea of Mr. Sargent's activity in the cause of Spiritualism. By his contributions, some under his own name, but most of them anonymous, in various journals, English and American, and by a very extensive correspondence, he has, as Mr. Stanton Moore says of him, been "industriously in his attempts to convince the unwilling world that there is in and around us something more than materialists would have to believe."

For the last ten years Mr. Sargent has been in a precarious state of health, but has found time for much hard literary work. He is now (1879) engaged on a *Cyclopaedia of English and American Poetry* for the great New York house of the Messrs. Harper. It is to be a large volume of a thousand pages in double columns, elegantly illustrated, and containing much critical and biographical matter. The compiler's trained and experienced taste in poetry and art justifies us in expecting a work of rare excellence and attractiveness.—*The London Spirit*

The distinguished Shaker, Elder Eads, delivered a sermon at Louisville, Kentucky, May 13th, in which he took the position that "The Devil is Dead." He was sure he was dead, though he presented the following argument by a negro, to the contrary: "Sah, you need not tell dis nigrab dar is no debbil, kase if dah was no debbil, how does da make de picters so zackly like him? Wid dem big claws and dat great chain around his neck an de angel a holden him in de pit till God gets ready to turn him loose. When dat time comes, see if you will den say dar is no debbil?"

The *Boston Herald* reports that the Hon. N. P. Banks has become interested in Spiritualism. Two noted Boston mediums have recently been regaling him with spirit flowers and spirit voices at his house in Waltham.

It is asserted by a Georgia paper that a young lady in Wilkes county, that state, born blind, can distinguish colors by the touch. Cases of the same sort have been known before.

Poor Bennett's Martyrdom.

In the late sentence of \$300 fine and thirteen months in prison, passed upon Mr. Bennett, of the *Truth Seeker*, by the United States Circuit Court in the city of New York, for sending obscene matter through the mails, there is food for much reflection on the part of all the parties concerned; far more we judge than either of them seems yet to have given to the subject. The prosecutor, Mr. Comstock, has probably not reflected that the chief desideratum essential to give a large sale to an immoral work, is not the use of the United States mails but of the United States Courts. The mails supply merely a means of transportation. If the demand for the work is sufficiently great, means of transportation will supply themselves. The chief essential to a large sale is that gratuitous advertising which shall create a public demand for the book itself. No form of gratuitous advertising is so valuable to the publisher, as to convert the government of the United States into the advertising agent, and the courts of justice into an open unpaid advertising column. These learned counsel, who otherwise would not have allowed the paltry, lewd and frivolous pamphlet to come within reach of their aristocratic noses, will under the stimulus of a moderate fee, or many of them even for the notoriety which a lascivious trial-scene affords, without any fee, pore and quote and compare the worthless and dirty texts of a pamphlet which else would not have paid the cost of printing. Millions who read their speeches, wish to buy the washy trifle. Their motive is not to see whether it is obscene but whether the court ruled and the counsel argued correctly.

This mode of advertising immoral literature is effective. If Mr. Comstock is short in his salary, or in any way lacks compensation for this kind of work, Mr. Bennett could well afford to make it up to him. The prosecution is therefore a success if its object is to advertise immoral literature and the publisher who sells it. Through it the Heywood pamphlet and Mr. Bennett personally have had the benefit of the circulation of every newspaper in the country. This is a notoriety much beyond the merits of either. All this has been done at the cost of some injury to the cause of liberal thought. It has lent its aid to confirm an impression: that no person can free himself from superstition without falling immediately into licentiousness. Every so-called liberal thinker who countenances the circulation of pamphlets concerning sexual matters which are "crude and in bad taste," as Mr. Bennett in his petition to President Hayes concedes this to have been, does more than Pope or Spanish inquisition to rivet the bands of superstition on the consciences of the people. He is the sworn servant of superstition. The Catholic and Protestant priesthood could as well afford to salary him for his services in identifying morality with superstition, as he (Bennett) could afford to pay Comstock for advertising the witerly trashy, stupid and insignificant pamphlet, which has caused all this disturbance. Mr. Bennett, therefore, has done the cause of free and liberal thought as great a disservice as was in his limited power, though one from which it will readily recover.

It is a very grave question, however, whether it is he or the court which has sentenced him, that has violated federal law. Indeed, what we chiefly regret in the whole matter, is that these who go about to punish the circulation of ephemeral and trashy pamphlets as immoral, should indirectly identify the circulator of such documents with grave principles of constitutional law and civil liberty. Those who would gladly see him punished, under some state law, are not ready to see a Free Press silenced, even in his person. They are compelled to intervene, not for his sake nor in behalf of his immoral traffic, but in denunciation of the illegal mode of attempting to punish it. Doubtless the Post-office should have the privilege of refusing to carry immoral, obscene or lewd matter. If an action were brought against the Post Master for a refusal to carry a book or pamphlet, its immorality, if proven, should be a sufficient defence. The United States, as a government, has clearly the right and duty to protect itself from becoming a parveyor of obscene literature. So far the motive underlying the passage and enforcement of the act which Bennett is convicted of violating, is an excellent one; far better than his motive in violating it. The sympathies of all virtuous people who clearly comprehend the subject, and of all cultured minds of whatever faith, are, as to motives, with the prosecution. If this were the only class of cases in which the law would be enforced, no profound interest would be felt in it. It would be dropped in silence as a merely irregular mode of punishing an unquestionably vicious act. The public would feel, however, that the pitiable vice of pandering to low, brutish natures deserved rebuke. Far more, the despicable attempt of seeking to identify such brutish sensualism with the cause of intellectual freedom, should be stopped. No person is justified in professing liberal thought who does not believe that intellectual freedom and social vice are antipodes with each other. As a rule the least superstitious are the most pure in morals, and per contra, the most superstitious are the least pure.

We cordially sympathize with every lawful attempt to suppress that class of mean and crawling pamphlets which are intended not for the intellectual, but for the infantile, and therefore of necessity for the superstitious. But we are not in favor of

having a federal censorship of the press sprung upon us in the form of a post-office regulation. If federal officials can suppress the circulation of unwholesome and trashy pamphlets as being obscene, they can in like manner suppress works like those of L. N. and O. S. Fowler, George Combe and many others which treat the physical and moral aspects of the marriage question scientifically, and from a very large and painstaking observation. Who is to decide what are well written and what are badly written works upon the marriage relation? Shall we say that the press is to be as silent as the pulpit as to the most important factor in human progress? Not so!

The liberal position is that the sexual relation is a proper one for scientific and moral discussion. Bad and useless works on such questions, like worthless and ill-written works on all other questions, will die of their own cost and worthlessness, unless some formidable agency like the government of the United States is set to work to advertise them. This can only be done through the aid of pseudo reformers, who, as Mr. Greeley used to say, really mean to make the world better, but don't know how. Doubtless Comstock and his friend really hope the cause of Christ will be promoted by converting the Government of the United States into a bill-poster and general canvassing and advertising agent for trashy pamphlets. This consummation has been reached in the recent prosecutions. Our poor old friend Bennett has been made happy. An immense sale has been given to Heywood's paltry stuff. The reformers in their usual left handed way have helped to promote vice in the name of Jesus, while banking a good deal of credit in the name of Comstock, and a considerable amount of cash in the name of Bennett. So the curtain falls on another judicial farce, a case of voluntary martyrdom by which a martyr not altogether lacking in shrewdness is enriched by a course of eagerly invited persecution.

To Inquirers and Friends,

We are discussing the great facts of Spiritualism as they have never been discussed before in any journal of large circulation. We want "the sinews of war" to enable us to proceed in this direction. The outlook is most encouraging for our cause. After rolling out from the mass of phenomena all that is fraudulent, all that is even questionable, there remains a residuum of facts sufficient to settle the great question of human immortality upon a basis of science forever.

Mesmerism with its clairvoyant phenomena, was the aurora, the dawn of the present stage; and we have now objective phenomena, transcendent and psycho-physical, which it is beyond the power of any practical thinker to account for except under the spiritual theory. These splendid and most significant facts it is now in our power to present to minds in search of the truth. We ask every man who is sincerely interested in its advancement to co-operate with us by helping to extend our circulation, so that we may enlist the world's best talent in presenting and discussing our phenomena.

Surely Spiritualists have a duty, as well as the churchmen, to perform. The secular and religious press are multiplying their attacks upon us. Witness the attack of the *American* on Spiritualists generally. The great movement in Germany and Russia, the co-operation of some of the leading physicians of the former country in our behalf, the rising movement in Sweden, Mexico, Australia, all parts of Europe, and even Asia, are worrying and alarming our assailants. They are beginning to see the handwriting on the wall, and asking one another, (Can these things be true? Help us, friends, by enlarging our circulation, to proclaim their truth with a voice that may be world-wide in its reverberations.

Lyman C. Howe writes as follows from Binghamton, New York, in reference to the labors of Mrs. E. Shepard: "She has done a noble work here and made many friends, and will find a warm welcome whenever she returns. I am grateful for her timely help. She drew large audiences, and kept up a lively interest, amounting to enthusiasm, to the last; her last evening's address drew the largest audience, it is said, that ever convened in Leonard's Hall, to listen to the unpopular truths of Spiritualism. God bless our devoted workers."

"Horatio" was no more successful in his public exhibition of himself through the *Inter-Ocean* than he was once before in McCormick Hall. We were obliged to set the public right then and take pleasure in doing so again. Time will show our worthy friend the purity of our motives and the soundness of the JOURNAL's policy. "There are more things in heaven and earth, Horatio, Than are dreamed of in your philosophy." Come in and talk it over with us.

Grove Meetings.

Summer has come again, with its bland air, its grass and leaves and flowers, to feast the eye and senses with beauty and fragrance. It gives us the luxury of outdoor enjoyment, of meetings under the blue sky with tall trees for our cathedral pillars, bird-songs to accompany our music, and the leafy boughs above the platform for a sounding-board over our free pulpit. A good grove or a camp-meeting, is recreation to the farmer and his family, air and pure fragrance to the citizen of the dusty town, and spiritual benefit to all,—a good "means of grace" whereby we can lure even our church and creed-bound neighbors to a fine forest, give their worn souls free and fresh spiritual life, and stir an inspiration in their hearts that shall not die. Thus, too, can we reach and uplift the careless and vicious, and give them glimpses of a blue sky of purity and strength, and we can all meet together, from far and near, to keep up social and fraternal feeling and lay new and wiser plans to help the old world along.

In the times when summer won't drive hard, just before haying, just after harvest, in early autumn, fit up groves with low platforms, at the foot of an upward slope, if possible, board seats and good water at hand, get good speakers, have free conferences for men and women, take baskets of provisions for picnic dinners, plan for ability, earnestness, order and liberty, and get enjoyment and benefit for yourselves and others. The trouble and cost is small in proportion to the good done. We must not be selfish and niggardly with our wealth of spiritual things, nor coldly indifferent to the slavery which binds so many in the thralldom of bigotry, and which it is our duty to abolish. Let all go to work, early and thoroughly, and let us advertise scores of grove meetings. Have a bookstand at each one for spiritual and liberal literature, and have on one corner of it a pile of the RELIGIO-PHILOSOPHICAL JOURNAL.

M. C. Vandercook sang at the Grove meeting at Battle Creek, the 7th and 8th instant; will be at the Rockford, Mich. meeting the 14th and 15th. Then he will take up a line of travel on the Detroit and Milwaukee R.R. Address him, Allegan, Michigan.

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