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Death fears no task, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Studies in Psychometry.

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Among the favorable circumstances under which these psychometric studies were made, I have to mention in the first place, that the Psychometrist, although she would be called a highly gifted medium, has never made any public or mercenary use of her gifts, but is rather opposed to paid mediumship, and only exhibits her own for the entertainment or instruction of her intimate friends. She is a lady of this city, some fifty years of age, the widow of a lawyer, and daughter of a clergyman of an orthodox protestant; denomination, having herself, however, owing to her naturally strong reasoning and critical powers, broken loose many years ago from dogmatical belief, and became a convinced devotee of the Harmonial Philosophy. She is made prominent by an uncommonly happy intellectual and moral organization, well used, and developed more by its own innate vigor than by artificial culture; in regard to which she may be credited with the average American female education of a past period. In her mental organization the critical faculties are decidedly predominant, which enable her to keep her own remarkable mediumistic endowments under strict self-control. Although highly sensitive to spiritual influences, even to complete unconscious trances, she has a decided aversion to giving up her own self, and her mediumistic condition, therefore, seldom rises above the impressionable or inspirational. Her strong interest in human nature had made her years ago a good phrenologist, practical as well as theoretical, and since her psychometric powers were discovered, her accurate knowledge of the phrenological arrangement and topography of the various mental organs, has essentially aided and guided her in the exercise of her spiritual gift of scrutinizing human character. Her examination of human character from the writing of any person, is combined with, or rather done by, setting the organs of her own head into their activity. The process thereby is very simple, but by this very simplicity excluding all possibility of deception or illusion, and conveying almost inevitable conviction of the truth and reality of a strange and unaccountable faculty of the human soul or nervous system, without, or as will be seen hereafter, in some cases with, the assistance of some extraneous (superhuman) agency.

After having received the writing of any person, which is to establish the mysterious rapport between man and man, she does nothing but hold it between the fingers of her left hand, and closes her eyes for the purpose of excluding the disturbing external impressions. I need scarcely remark that the writing itself is entirely hidden from her view, by a blank envelope or wrapper of any kind, which precaution, although not necessary, since she is of course kept in perfect ignorance about the author and origin of the writing, precludes every suspicion that the delineation of character was done by divining the characteristic traits of a person from the peculiarities of the autograph, a talent said to be possessed by some persons. The idea of the Psychometrist becoming aware of the writing and its contents by anything like clairvoyant vision, has likewise to be set aside. I can give the most positive assurance, not only that she has not the least idea of what she holds in her hand, but also that the contents of the writing have nothing whatever to do with her construing a human character from it. It is indifferent whether the writing is done in ink or lead pencil, or otherwise, and whether it contains original thought of the writer or an insignificant note of every-day life. I am perfectly satisfied that a washing bill or a receipt from the hands of Goethe or Schiller, if only authentic, would conjure up the principal traits of their genius, quite as easily as if the Psychometrist had been holding the original draft of Faust or Wallenstein. Nor does the age of the writing seem to diminish the magical effect of the Psychometrist in any degree. A small note which could not have been written less than sixty years ago, proved its mysterious power in her hand as well as letters written a few days ago. The only simple requisite to call out this power seems to be that the hand and the thought of the writer have rested once on the paper and left on it, so to say, the indelible imprint of his whole spiritual being. What better corroboration could there be found of the strange facts revealed by Professor Denton in his "Sons of Things?" In some cases this indelible imprint would even indicate the perpetuation and conveyance from the writer to the Psychometrist, of physical infirmities or sufferings, particularly those of a nervous kind. I heard her frequently complain during the examination of various papers or unpleasant feelings in her limbs, head, or about the heart. These facts may also give hints in regard to the theory of the Theosophists, of a universal element designated by them as "Astral Light," and purporting to be the perpetuating, recording and reproducing medium of all the facts within the visible as well as the invisible universe.

If the Psychometrist is in favorable physical and mental condition, it takes but a few minutes until she shows by external signs, particularly jerks and shakings of her head, that there is some invisible influence emanating from the paper in her hand and affecting her brain-organization. The first effect noticed is a more general impression,

as it seems, caused by the magnetism and temperament of the writer, and usually pointed to some prominent trait in his character, as an overpowering imagination or a predominant self-esteem. The effect then gradually extends through the principal groups of organs and single organs, usually commencing in the front organs and proceeding over the top of the head to those of the occiput, exciting them by turns and putting them, as it were, into living activity. The Psychometrist in this manner becomes aware of the size, vigor, connection and relative action upon each other of the mental organs of her subject through her own corresponding faculties. She commonly accompanies and follows these impressions on her head with her right hand, in the fashion of a phrenologist examining a living head.

To use an image, I would say that from the piece of paper, having once received and retained the imprint of a living person, this person, whether living or dead, would be *spiritually re-created*, and, as it were, *mesmerized* by the Psychometrist, which, however, must not be understood, as if to say, that the latter came into anything like a mesmeric or clairvoyant condition. She is perfectly conscious, and aware of what she is feeling, doing and saying, and gives utterance to her sensations in a clear and terse manner, which will be best understood by the specimens given below. In almost all the instances under my observations the delineations of character obtained through the medium, have proved strikingly correct, possessing oracular truth and pith; and in several cases most peculiar traits of a person, which were unknown or doubtful to me, have been verified by the examined person herself. I need scarcely remark, that invariably I have scrupulously abstained from giving the Psychometrist any hint, even about the age and sex of the subject, or whether the writing was that of a living or a deceased person. Thus it has happened, that for a good while the Psychometrist remained in doubt even of the sex of the writer. In a few instances she showed, particularly towards the end of the examinations, signs of passing into a kind of clairvoyant retrospection into the past life of the examined, somewhat similar to the experiences related by Heinrich Zschokke in his *Selbstschau* (autobiography). This was the case with the letter of a friend of mine, written some eighteen years ago, who died a few years since in the most melancholy condition, mentally, physically and socially. After she had given me a most correct picture of the man as I had known him in his best days, and this from a letter written under the pressure of intense distress, I asked her whether she could not find out a catastrophe in this person's life? She then passed into something like a reverie, complaining at the same time of "aching in her arm and her head feeling as if in a whirl or a jumble." She then said she felt as if being carried far back, as if everything was swept away, until she was overcome by a feeling of "utter desolation, everything gone from him, loss of country, friends, position, etc." All this, although condensed into one sensation only, was strikingly true. This poor friend of mine, a victim of the revolutionary struggles in '49, had lived as an exile in Switzerland and England, had then become possessed of the fixed idea of being persecuted by spies and implacable enemies, and in this condition had resolved to take refuge on the shores of America. During a very stormy passage, however, in the English Channel, his fixed idea had taken a violent form and driven him to attempt his life by stabbing himself with a dagger. His several dangerous wounds did not, however, prove fatal, and when I met him again, he was provided for, and most kindly taken care of, in the Broadway Hospital at New York. Although in his opinion, a dying man, he had gradually recovered from his wounds, and his life was saved, but alas, only for the purpose of dragging out a most wretched existence, physically and mentally, on a little farm in a remote corner of the far West. All these circumstances seem to have been spiritually recorded on that small sheet of paper, on which the hand and mind of the unhappy man had rested eighteen years ago, and to have taken fresh life in the consciousness of the psychometric sensitive.

There are indications, but I have not yet been able to verify them by my own experiment, that under favorable conditions, this psychometric power, in order to become active, does not seem to require any physical contact of the Psychometrist with a written substratum. The lady assured me—and I have no reason to disbelieve it—that in two instances she gave without having been invited to do so, the character of persons, whose letters by chance were in the pockets of friends calling on her.

I will now proceed to submit to you some specimens of the delineations of the characters of persons of more or less general notoriety, accompanied by a few occasional remarks of my own, and authentic verifications as far as such were at my disposal.

The first impression from the letter of this person, after having held it for awhile, the Psychometrist described as the influence of a usually strong and fiery magnetism. A thrill runs through her whole body. Her head and limbs are made to shake. The frontal faculties, particularly those in the middle line, eventually, and especially affected. It runs like lightning through the intellectual organs, which are all in equal and excited action, whilst the moral qualities, although well developed, remain compar-

tively quiet. She said: Intellectual faculties all alive; Temperament very fine; balance of intellect; Intuition, Comparison, Eventually and language extremely active. Great excitability, high nervous temperament; critical linguist. Ideality large, a refinement, love of the beautiful in nature and art. Sublimity large; takes lofty broad views of things. Very aspiring, generalizing, particularizing alike; analysis strong. Benevolence: Peculiar impression given; one time she may do a wonderful kind thing, another time be very severe. Benevolence not general; no general love of mankind, but apt to adore some people.

Conscientiousness large; perfectly just; rates justice higher than generosity. Is very critical, suspicious in many cases; has not the common charity.

Hope; very singular; looks out for the unexpected; attempts to reach after the heavens. Her heroes are gods. Self-esteem sufficiently good; criticises herself; inclined to listen to marked favorites. To others she would say, "What is the use of asking you?" As restless as a tossed sea, but keeps a calm and braced up exterior.

Firmness large; very independent, too much so to give general satisfaction. Does not want to attract all, but likes to attract single ones. She lacks common female attraction, only for a few select ones.

A queer moral head; has a certain amount of spirituality. Cannot rely on herself, but sometimes would throw all overboard. Idealizes, spiritualizes and poetizes everything. Reverence large; sees God in everything, through nature and man too. Here a decided action again, but guided by real respect.

Approbation large; not by censure, but not afraid of it; approbation of those she loves most gratifying to her, but it must come from a high position. Is fond of the richest garbs; taste for grand peculiar styles; but if she can't have that, she does not care for any at all.

Exceedingly patriotic, but rather for principles than country. Radical to the top in regard to general government; is however, with all her Democracy a born aristocrat. In the lower part of the head there is a general fullness, but as to activity the anterior part is predominant.

Love. She has no general love for children, but would much love her own, for the faculty is not wanting. Her friendship more ideal than real. Has a high standard of friendship; admits but a few, is not a promiscuous friend. Susceptible of strong conjugal love; tenacity in it, apt to idealize; no excitement of this power extant. Combativeness sharp and quick.

Constructiveness too sharp for comfort; not revengeful but very indignant. Secretiveness large.

Caution; no low cunning but extremely guarded, anxious not to be betrayed.

Madame H. P. Blavatsky was the subject. The object of this characterization, to whom it was personally read and handed in copy, declared herself highly pleased with it, and attested its correctness in almost every point. Miss Kinsbury, to whom a copy was sent, expressed herself to me in a letter of June 29th, thus: "Personally I think the delineation of Madame Blavatsky's character extremely good. One or two things strike me as errors, as quite opposite to her character as I know it, which is strange, where all the rest is true." She did not, however, point out these errors.

A PROMINENT MEDIUM, THE SUBJECT. The first sensation the Psychometrist realized while holding a letter of this person, was a physical one; pains in her limbs, especially in the left arm and shoulder (she holds the writing always in her left hand), which she tried to alleviate by stroking the arm with her right hand. These painful affections were removed several times during the examination. She then gave utterance to the following remarks:

Very active brain; especially along the middle line, eventually, and individually, comparison, etc. Impression comes, as from a person that required and sought much information, and acquired a good deal of knowledge from different sources. The excitement (in the organs of the operator) passes down into chronology and history. A lover or writer of historical events. Philosophizing, reason and comparison very active. In temperament, the mental predominates over the vital and muscular. Excitable, intensely active intellect for speculating and theorizing; would be an excellent talker habitually, with certain persons and in a sympathetic atmosphere; a woman in sensitiveness; but it must be a man as shown by the organs on top of the head, particularly firmness and self-esteem, seldom so much exercised as hers, in a woman. He carries out what he undertakes; is confident that he can do it.

Self-esteem and approbation very large. Very sanguine; hopes, expects, promises a great deal. [She has the painful impression as if in combat with a person whose nervous system has been greatly overtaxed.] There is an inclination to overdo from his organization; feels no rest; wants companionship in all things and individual sympathy with his purposes in life. Could be a man or woman; susceptible of strong friendship growing from sympathy with like purposes in life.

He does not take the world as he finds it; he thinks he has something to do; has a strong feeling of individual responsibility; is in great earnest; hates triflers, aimless persons; feels compassion for the masses, and wanders that everybody does not feel like himself; has broad views; esthetic sense,

cultivated. Spiritual nature not much developed.

Reverence large, but peculiar. Does not recognize God much outside of manhood; a believer in the capabilities of man. Social nature good, but not now much exercised in any way; it is at rest either because established or because played out. Feels now the opening of the spiritual soul; much inspired—then he lives and is happy. Had a very varied life, subject to extremes in almost every direction. Great love of the beautiful. Sublimity very large—music has great effect on him; is a critic, but may not be an executor.

Little secretiveness; acquisitiveness quiet; wishes money more for notoriety than for its own sake. Very desirous of notoriety; likes to be known as somebody, and this inclination becomes a temptation to him.

Conceited, but refined; not of an ordinary degree. Apt to think that his ideas should take precedence before others.

Not a harmonious character at all. The back part of head is full, but seems at rest, not excited as the top and front. That person is very much perplexed; his mind troubled; a restless state of feeling; a want of harmony and satisfaction with things and persons except himself; is used up. A very penetrating, but not pleasant magnetism. D. D. HOME, subject.

The most striking points in this psychometric delineation are, 1st, The physical-painful feelings of the psychometrist, easily to trace back to the subject's own physical condition. 2nd, The first undiscovered comparatively small spirituality, which will be understood by those who know that Mr. Holmes' mediumship almost entirely belongs to the physical kind. 3rd, The great desire for notoriety and the peculiar kind of conceit. 4th, The impression of a very varied life, and of the state of nervous exhaustion and being used up. 5th, The perplexity, trouble last noticed, which will readily be accepted by all who remember Mr. Home's last unsuccessful efforts to gain notoriety in Spiritualism.

ANOTHER CASE.

The first impression the Psychometrist received from this writing, was:

Ideality and spirituality strongly used. Powerful imagination, united with spirituality, arranging and individualizing matters. Seizes readily upon an impression or imagination, and carries it into form, and brings it down practically as much as possible. Very intuitive, a little inclined to idiosyncrasies; looks before he leaps.

[Here the psychometrist attests to some mixed feelings, a whirl of two, which makes her head feel confused. Then she says emphatically:] A strong medium, though not very spiritual; more practical—intends to do something in the world; got his own set to grind. If a medium, he can hear anything in the world and keep as immovable as his stove, and this by discipline. Shrewd, discriminating, sharp—a Yankee.

The base of the brain is strongly developed. Passions, when aroused, very forcible, persisting in getting what he wants for self-gratification; will be very generous at times; wants money, but not to hoard it, but for using it.

Indomitable will; if he got hold of a thing, united with self-esteem, he would appear before all sorts of people and keep his own individuality. He does not let it take him out of himself. Has shavily enough—more than polish, an off-hand, free and easy way. If he has anything to win, he can make himself appear variously according to things. [The psychometrist says she does not like the moral sense of his person; it is not satisfactory to her. There is no really true and noble direction about it. The sex to grind, the one thing for him.] He likes notoriety, but is not put out by censure. If a father, he is one in the worldly sense, without deep, heart-felt interest in his children.

Hope so large that nothing can daunt it. Springs up, if thrown down, like a rubber ball. Strongly practical in every way, but does not aim high either intellectually or morally.

Caution, secretiveness and acquisitiveness large and well used; willing to work for money. Studies human nature closely. Give him a chance, and he will read a person's thoughts almost from the face. Intuition large. J. V. MANSFIELD, the widely known spirit postmaster and telegraphist, the subject.

The delineation of the character of this remarkable medium, a genuine mixture of spiritual gifts and Yankeeism, I consider, as far as I know the man, as one of the most striking proofs of the superior endowment of my psychometrist. The circumstances under which this examination was obtained, will confirm this opinion more fully, and throw at the same time a strong light on the practical use made by Mr. Mansfield of his undoubtedly great and uncommon mediumistic faculties. The writing through which this delineation was obtained, was the second trial to submit a pretended spirit message by Mr. M. to the test of psychometric power. While the first trial of the same kind (as I am going to relate below) resulted in a most astonishing way in the confirmation of the presence of a third intelligence and personality, foreign to that of the medium and of myself, the above given character justifies the conclusion that the writing which served as a basis, did come from no other source than Mr. Mansfield's own mind. The writing in

the hands of the psychometrist in this case, was the pretended answer to an application I had made to a deceased sister of mine, although the answer itself was not unsatisfactory. I have reported this, my séance with Mr. M. in Mr. Aksakof's *Psychische Studien*, and although there can scarcely be a doubt of some spiritual influence on the medium while writing it, as is proved by the mixed influence which the Psychometrist felt so distinctly,—the fact that the latter gave a complete characterization of the medium himself, constitutes a vast difference from the other case, when the psychometrist did not receive and express the least sign of a personal impression from the medium who wrote the dispatch under the signature of a pretended Indian spirit.

AN AUTHOR, THE SUBJECT.

To the first impression the Psychometrist received from this person, she gave vent to the following remark:

This is a man in whom self-sufficiency is predominant. He is sufficient, if any man is; no man can see further into it than he can. Observes closely, accurately and intuitively but not in a broad way. To what he wants to discern, he applies close critical analysis of principles and characters.

Strong intuition; holds fast to his ideas whatever may be brought against them. Analytical mind, good flow of ideas, large chronology, keeps dates, records, etc., with accuracy.

Constructiveness large, but not mechanical; apt to build theories and arrange them into a system of his own.

Not devoid of spirituality; this is well developed, but more used in seeking for the curious, wonderful, phenomenal. Marvelousness more used than spirituality.

Conscientiousness: Thinks he is always right, and means to be right. Very sanguine in his expectations; thinks he can accomplish a great deal. If disappointed, he does not let go in consequence of his indomitable self-sufficiency combined with hope; cannot believe to be on a wrong track. Cautious, but lacks discretion in using an opportunity. Those familiar with him may rate him high, but outsiders may think differently.

Large imagination, but kept as a subordinate faculty; grasps a great variety of things; goes into many fields for gathering material in an ideal direction. A more theoretical than practical intellect. No general benevolence, but can be generous by fits and starts. Not a kind, tender nature, especially in regard to recognizing the rights of inferiors. One thing in one place, but not the same in another.

Strong attachment to friends. Radical in religion, if he got out of the educational. Ready to receive novel theories; no beaten track for him. Religious faculties not wanting, but not spiritualized; has no high spiritual tone, and partakes more of the marvelous.

Reverence large, but not inclined to devotion; no lifting of the soul—rather combined with great expectations.

Thoroughly sincere, no double dealing. Faith, love and trust have not risen to a high character, but he may talk and write much about them. Uneven character. Great love of woman, and admiration for the beautiful. In the society of women, very gracious; can show off better among them. If a lecturer, he would prefer an audience of women, and their magnetism effects him very much.

Combativeness and destructiveness give force to character; not revengeful. Holds fast to an argument, determined to carry it through. There must be a mixed ancestry in him; possesses a good deal of magnetic force. Great tenaciousness and fond of novelty.

HUDSON TUTTLE, the well known spiritual philosopher, the subject.

I have not the pleasure of personal acquaintance with the celebrated author of the "Aerona of Nature" and "Spiritualism," etc., but as far as I am able to judge him from his works, I cannot help thinking the above delineation a fair and striking illustration of the leading traits in the character of Mr. Tuttle as a man and as an author, among which his self-sufficiency and faith in the infallibility of the doctrines he propounds, are prominent.

A PROMINENT SEER, THE SUBJECT.

A person that has a wide experience, from which he wants to get away, but is reconciled to it by philosophy. Deep feeling of disappointment, but power to rally; desired to do his work faithfully and conscientiously. What a cool magnetism.

Inspiration of all the faculties, intellectual and moral, rising to the vast divine, beyond my power of expression. Has power to shut out the lower and receive the higher. Has sympathy with everything in humanity, but does not seem to expect any help from there. Intellect all awake.

I must spread over a great deal of ground, as if taken out into the past, which is full of stirring, trying events, and has worked deep furrows, but they are soared, soared all over with the discipline of life. No complainer, rather a comforter; knows how to bind up. [Here the question was put whether the letter writer was a man or a woman?]

Questions everything, but is willing to wait for answers, but must gather in from many sources, because he knows that truth is many sided.

Stromer in likes, but does not weigh characters in his own scales; has to throw away, at which he grieves. If attention fastened, painful to break the attachment.

Continued on Next Page.

Concerning the Philosophy of Inspiration and the Causes of Contradictions.

BY A. J. DAVIS.

A truth-seeking correspondent, who shrinks from the iron grasp of materialism, into which, by the tidal waves of modern scientific discoveries, he finds himself helplessly drifting, asks me, among others, this question: Are you certain that what you term the Summer-land is a reality?

ANS.—Yes. I am absolutely certain that the Summer-land is a reality of the spiritual universe; as much of a reality as is the visible sun at the centre of our solar system.

How are you certain?
ANS.—The particular knowledge which makes the Second Spiritual Sphere (this world being the first sphere) a certainty, was progressively acquired like every other kind of knowledge. I gradually attained to the power of a certain accurate vision of things spiritual and remote, by exercising it (the internal sight) every day, and for many years, upon things ordinary and terrestrial. These material objects and things I could see and locate and describe only by first seeing their animating forces and vital cohesive principles; and thence I saw the shapes and forms and locations, and thence the uses or purposes for which they existed; and thus it was progressively demonstrated to investigators that I could correctly discern plants, trees, dwellings, persons, their furniture and habiliments, diseases and remedies, and often the very feelings and thoughts of individuals, either present or at great distance. The fullness of the development of this power of accurate vision resulted in discoveries of the origin and structure of the material universe, and in the progressive acquisition of very positive information concerning the situation and scenery of the interior spiritual universes; whereby the location and constitution of the vast Summer-land became a literal reality, and a glorious celestial certainty; as positive and as substantial as is the honest mother earth beneath our feet, and as effulgent and delightful to look upon as is the mellowed light which is incessantly showered upon it from the surrounding circle of suns and inhabited worlds.

Does not Swedenborg's descriptions differ widely from yours?
ANS.—Not when Swedenborg perceived and described as an independent clairvoyant; not when (being for the moment indifferent to his theology) he investigated and wrote like an independent philosopher. Let me illustrate this assertion: Swedenborg, like the philosopher and scientist, agrees perfectly with us in the statement that man's spirit is pure and of divine origin; but Swedenborg, as the theologian and Bible interpreter, disagrees and affirms that, after death, the good human spirits are cleansed of the evils which cling to them, while the evil human spirits are purged of all good qualities, and are thus prepared to enjoy (?) in the hells every degree of depravity and falsehood and wickedness; and yet, according to every known or imaginable law of cause and effect, it is beyond the boundaries of possibility that any human spirit, having originated from the pure Divine Heart, could be purged of "every good quality"; and thus converted into an everlasting devil. This fundamental inconsistency in Swedenborg is not attributable to his independent clairvoyance, but to his ever-present paramount biblical theology, which blindered and distorted his awakened perceptions of spiritual things and correspondingly twisted his descriptions of the Spirit-worlds. In a word: Swedenborg and all superior modern clairvoyants and enlightened mediums agree, substantially, upon the twofold nature of man; concerning the laws of matter and mind; regarding life and death and the resurrection; also concerning the laws and realities of spiritual intercourse; and, finally, with reference to the general phenomena and moral government of the Spirit-worlds—but, when modern seers and mediums are confronted with the utterances of Swedenborg as a Bible commentator, and as an ultra-orthodox theologian, then immediately comes "the tug of war"; and in the struggle of differences, it is easy to see that Swedenborg stands with the Roman Catholic Church, while the mediums and seers of to-day spontaneously co-operate and harmonize with the highest principles of philosophy, and with the latest discoveries and most logical deductions of progressive science.

In what particulars does Swedenborg agree with the Roman Catholic Church?
ANS.—In the parent Roman Church we find every important theological doctrine or hypothesis which exists more or less conspicuously in the various Protestant systems of faith. Swedenborg, like the Roman Catholics and theological Protestants in our midst, goes back to the dawn of human history to find the perfect Age of Gold. The world's brightest day he finds in the morning of the world. The tree of life, the Eden of perfection and bloom, the summer life of mankind, Swedenborg finds, contrary to all science and philosophy, in the earliest day dawn of human history. Again: In the early ages the very gates of heaven were wide open (according to Swedenborg); and angels and men consociated freely, and sang together like the musical morning stars. But very soon he sees transgressions and sin enter; then the total eclipse of the Sun of Righteousness; then the great Redeemer is born and soon publicly executed; then, after a long stretch of mental darkness, the "internal sense" of the Bible was revealed! Now when the world of spirits is described by Swedenborg you only obtain a ponderous and detailed presentation of the brilliant conceptions of the poet-seer and writer of Italy, who gave sublime expression and embodiment to the theological Purgatory long taught by the learned fathers in the Roman Catholic Church.

Do you mean to say that Dante's "Inferno" and Swedenborg's "World of Spirits" are the same in substance?
ANS.—Yes, with this difference: Dante develops the Roman Catholic hell and heaven, while Swedenborg develops hell and heaven in accordance with the principles of philosophy; for, notwithstanding his profound absorption in orthodox theology, the independent clairvoyant could not suppress or resist the appeal of the ever-powerful principles of science and reason. Thus, for example, Dante locates his purgatory in a vast mountain beneath a terrestrial southern set, and his conceptions of the abodes of the blessed are fixed upon the highest stars and planets in the heavens. But the philosophical clairvoyant Swedenborg locates his purgatory, hells, and heavens in the structure of the spiritual universe, separated by discrete degrees from all the systems of material worlds and their phenomena. Dante makes the heavens to consist of everlasting joys and rewards for deeds done in the body; but Swedenborg makes the heavens to consist of harmonies and felicities between the angels and the Lord, where progression in spiritual knowledge and blessedness is perpetual. Dante's hells and purgatories consist in both material and mental torment, in bodily sufferings and in regrets and remorse unexpressed; but Swedenborg's hells are conditions of absolute insensibility from every thing good and true—a sort of everlasting enjoyment

(1) of a voluntary life wholly false, wholly evil, and wholly depraved—derived from the Lord and the holy angels! From the preparation of these there was the possibility of escape in time, but from Swedenborg's hells all redemption and escape, grace and the hope of possibility, for good qualities. This you can for yourself observe the difference between the teachings of the Italian Seer, who poetically labored and harvested under the wings of the Roman Catholic Church, and the revelations of the Swedish Seer, who wrought under the over-mastering psychology of a theological Spiritualism, which was born in Egyptian darkness and cradled in Roman pagan splendor. You readily perceive, also, that Swedenborg, without his oppressive theology, and as an independent philosophical clairvoyant, is at substantial peace with all modern seers and spiritual philosophers. But on the other hand, you perceive that, when immersed in his commentary on the Testaments—to which end all his clairvoyant observations are constantly subordinated—Swedenborg is at war not only with himself, but he stands antagonistic to the fixed laws of Intuition, Reason, and Science. The foregoing facts explain the causes of the discrepancies between the teachings of Swedenborg a century ago, and the revelations of seers and mediums at the present day. But to this account of the causes of differences must be invariably added the special influences arising from the organization, the temperamental peculiarities, and the educational bias, of each individual seer and medium.

Do you consider the Bible a Spiritual Book?
ANS.—The Bible is composed of a large number of differing writings, by different authors; and a deep and genuine Spiritualism circulates through them like blood in the body.

Did not Swedenborg discern this Spiritualism in the Bible?
ANS.—Yes; and you will observe that all spiritually-minded persons invariably see the richest spirituality and celestial arcs in their chosen sacred volumes. Hence every enlightened nation has a special religious Book which (to those who adopt it) is revered as the "Word of God" addressed to all mankind.

Was the Christian Bible written by mediums?
ANS.—Some of the books were written under the spiritual affluents; others were not, being for the most part biographical and historical. A book is a record; and nothing more. A divine book can not contain the mind of an infinite God. But under spiritual inspiration the human mind is impressed with thoughts concerning God, Angels, Heaven, Rewards, Punishments, Truth, Justice, Love, Duty, and such thoughts, overflowing with the great forces of faith and enthusiasm, blaze and burn their way into the minds of those who read them.

How shall we know which books are inspired and which are not?
ANS.—By the use of the same faculties whereby you find out the difference between a sound and a defective apple. You look, you taste, you feel, you reason. You can thus draw a line between the pure and intelligent writings of Paul and the horrible baseness of David's 19th Psalm. By close analytical reading you will (or you may) see that while Job and Esther and Jonah are pure fiction, the writings of Ezra and Nehemiah and Daniel are full of historical events and biographical experiences. In thinking of the Bible you may be guided by three governing propositions (1.) that God, as the infinite Soul of the universe, can never be revealed in a paper volume; (2.) that the biblical writings are records of individual inspirations received at different periods, and that the growth of these religious convictions and inspirations extended through several successive centuries; and (3.) that the present compilation, called the Bible, is itself a work of exceedingly slow and difficult growth. Seers of the church have had their hands upon it and in those writings from the very first day until now. And they are still giving new translations. Chapters and verses, for example, were invented by the scholars after the 18th century. But there are thousands of Sunday school children, including their devoted teachers, who imagine that the very chapters, and the verses, and even the synopsis of the contents given at the beginning of chapters, were dictated by God to his chosen penmen. But the day dawns when the chapters themselves will be understood as nothing more than the honestly written inspirations of persons wholly devoted to what they believed to be God's truth.

How should the Bible be read and regarded?
ANS.—As a compilation of the mediumistic writings of individuals who lived many centuries ago. Some of the book, are simple records of traditional and troubadour accounts; some are circumstantial historic sketches of current events; others are biographical records of spiritual struggles, experiences, and consequent convictions; and still others are mysteriously, revelational and prophetic of realities and events which clairvoyance, mediumship, and the facts of Modern Spiritualism alone fully and rationally explain.

The Preternatural in the Present Day. (CONCLUDED.)

There is another field in which the strange possibilities of these preternatural gifts cannot but create a certain amount of curiosity, and that is the insight into disease which is apparently possessed by some clairvoyants.

A clergyman living in the town of W— was in the greatest distress, for his two children were dying. They had been vaccinated with poisonous virus; something like mortification had set in, and at last the doctors told the unhappy father that there was no hope, the boys must die, and it was useless to disguise from him the fact any longer.

"Let us go to a clairvoyant!" said the mother, looking around for some last chance. "We may as well, now," agreed the father, "for as the doctors say the children must die, he can do them no harm!"

Encouraged by this mode of reasoning, the clergyman went to find the seer. It was late in the evening, and he found the object of his quest just starting for another town where he was engaged to lecture on the following day. He consequently refused to see the clergyman, and when he heard that it was to use his clairvoyance that the strange visitor desired to see him, he altogether declined, as at that time he was not in the habit of giving these clairvoyant interviews. The clergyman however, repeated his entreaty, saying, "It is a matter of life and death, and for the love of heaven I beg you not to refuse me, for if you do, my last hope is gone." This agonized appeal brought a reluctant consent, and sitting down, the visionary began to describe what he saw. He said, "I see two little boys, one much younger than the other, who seem to have been poisoned. They are suffering intense agony. If things continue as they are now, they cannot live more than a few hours longer. However,

if you will follow the directions which I give you, they will be quite recovered in the course of a few weeks. The younger one, to-morrow, will be unconscious for some time; you will think him dead. But if he is treated with care, and this prescription which I now give you is followed, the effects of this unconsciousness will be quite overcome and he will be restored." Then a long and detailed account was given of the medicines and method of treatment, which was to extend over some five weeks. It was then stated that at the end of that time the children would have quite recovered. The seer left by the evening train to fulfill his engagements, and did not return to the town in which the clergyman lived for nearly two months, and the matter had quite passed out of his mind. But they day after his return he was reminded of it by seeing the clergyman and his wife approaching the house, and while he was wondering how their children were (they very existence being recalled to his mind by seeing the father and mother), the gentleman and his wife were shown into the room, and quite a scene ensued, for they were completely overcome by agitation in speaking of the blessing which had come to them through his powers; for, as they said, their children had been raised from the grave.

The mention of lecturing leads us to speak of what is really a very remarkable state of things in the present day. None can say that the preternatural is not countenanced in this age, if they will take the trouble to visit Steinway Hall in Lower Seymour-street any Sunday evening. They will there find the ubiquitous Mr. Fletcher (who, as perhaps the most remarkable seer of his time, is mixed up with so many of these strange stories) before the public as a lecturer. His merits as a speaker are of course a matter of individual opinion, and have moreover little to do with our subject. What does concern us is that the preternatural occupies an important part in this public service. The lecture is an improvisation, and is delivered in a more or less abnormal state. Towards the close the lecturer passes into a more pronounced state of clairvoyance, and speaks from the platform of what he sees in relation to individuals in the company. These visions are said to be presented with great vividness, as the effort of lecturing appears to produce that electric condition which is necessary for the opening of the inner sight. Extraordinary insight into personal lives and into the past has been shown on these occasions; and in order to give some idea of what kind this insight is, we give some instances which have been recorded by one or two persons. One evening a vision was described much in these words: "I can see a young boy—he seems very unhappy—very much disturbed. He has left his home now and is dressed as a sailor. I see him on the water for a long time. Now he has returned home; how changed everything is. I see a street in London; this same young man comes walking down the street; there is a dark shadow over him, and as I speak he falls dead at my feet. His name is — and he comes to that gentleman sitting there (indicating a seat in the hall), and he says he is his brother." There was a long message then given.

The gentleman indicated rose in the hall and said that his brother who was in the navy, when at home on furlough, had dropped down dead in the streets. He had been suffering for some time from heart disease. The message now given to him from this brother was of great importance and interest to himself.

Another evening the lecturer began with great vividness to describe a scene which was passing before him, immediately that he entered the state of clairvoyance. "I see a ship—I am in the fog—how dark it is. The ship is going at a fearful rate. Now, I see that they let out a line to take the soundings. Oh! the ship is sinking—sinking—but the crew have taken to the boats. I see they are all safe, none of them are lost. Now, the waves have closed over the ship, and it is gone. But you will not lose as much as you expect; good news is coming to you." A gentleman rose among the audience, and said that he had just received a telegram stating that a ship of his was lost in the fog. Some papers subsequently received by this gentleman (Mr. John Carson, an Australian merchant) stated that the ship while sailing with great rapidity through a dense fog, had struck against the rocks just as the sailors had taken the soundings, which they had neglected to do before; and also that the insurance would be paid in full.

The seer after strange things who shall wander into Steinway Hall on Sunday evening, will, at all events, find some amusement and interest in looking around him at the audience. Fashion personally supports the preternatural in this materialistic age; it is not afraid to appear in public below the footlights of the mysteries. Coronets and tiaras are not satisfied with getting what is popularly supposed to be the best out of this world; they want something of the other, too. Look round and you will recognize lords and ladies, princes and princesses. There is Lord R., and the Princess de N.; and there is the Duchess of St.—, and the Marquis de L.; there is the Prince M. K. and the Duc de M. P., while ladies abound. You may notice Lady S., Lady G., Lady L. O., Lady C., Lady B. Over there is Count R.; the army is probably represented by Major C., Capt. P., Capt. E. Col. C. H. and F. There is Lord H. and Lady Blanche H., and Mrs. W., who is renowned for her sumptuous entertainments. There is the Countess whose jewels are supposed to vie with the royal possessions in magnificence, and who when out driving has been mistaken for a royal personage. There are opera stars; you may chance to see the great prima donna of the "Trovatore." There are some men of letters, an editor or two of daily papers, a Doctor of Divinity, and even a few men of science, to form a quiet background to this glittering company which follows after the preternatural. There is a fascination in this peep into the inner life, and this bringing of it into intimate personal relations with us, which the world cannot resist. The fashionable clairvoyant of the present day has almost priceless jewels showered upon him in memory of messages which he has handed from the unseen world to the seen; jewels of which the history and the giver would be known to the jewellers well enough.

It is, perhaps, rather a reflection upon the official keepers of the keys of Spirit, that here an unlocked door of the door should so forestall them at the business. Does he open the door more widely or more palpably, or is such ministrations as his preferred because it is more direct, and there is less ceremony about it? Then, too, it is so personal, so real, so immediate. You are not to wait for your grave before you see a glimpse into a freer life, or before you shake hands with your old friends who have gone before you. It is all here, at your very side. Life is doubled and trebled to you by a

wide vision into the past and future and by the presence of friends whom you hardly dared hope ever to meet again, because they had passed beyond the dim ages of death. All things for you, if you like to follow fashion and believe!

The world has never been able to part with its mystery, its magic, its dreams, and its visions; and in the existence of the fashionable clairvoyant we have palpable proof that the world will not wag on without the preternatural element, even in this materialistic nineteenth century. If one half of society shudders at the terrible thought of the fascinations of superstition, the other half wags and follows after them. This naturally gives an opening for much fraud and imposture; but the preternatural is of older family than any science, and we must be careful not to confound the possession of any rare gift with fraudulent imitations of it. Whatever exists has the sacredness of fact, and it is idle to profess to ignore it. Though we call it preternatural, if it be fact, it is part of nature, and it is only preternatural because it is beyond that side of nature which is most familiar to our senses. M. C.

Not the Wrong Way Must the True Cause be Wrenched.

[Editorial from the Seymour (Ind.) Times of July 26th.] D. M. BENNETT.—Dear Sir.—Yours of 14th is read. The communication will appear. As you are resolute in forging a false issue upon infidels—resolute in forcing your personal matters and wrangles upon the liberal public through every accessible channel and fomenting strife and discord in our ranks—resolute in coupling Cupid's Yokes with the cause of freethought and infidelity to the myths—it becomes my disagreeable duty, a duty that I enter upon with reluctance and disgust, to review your attitude a little farther. I have no objection to your position as a voluntary martyr, but I want to speak in behalf of those infidels who decline to accept you as a martyr to the kind of infidelity they represent. There is a species of infidel freethinker extant, (and his name is legion) who wants to be at peace with his fellow men. He wants to be a good man himself. He sees that the fundamental laws of the country guarantee him the full right to defend or oppose any secular or theological doctrine going. He recognizes his obligations to society—his moral obligation not to offend decency and modesty and propriety by the use in his discussions of indecent and vulgar words and phrases. He recognizes the right of the only power that can transmit the mails to exercise some little restraining supervision over that class of people who load them with prints and books calculated to demoralize and that can promote no good. He recognizes the right of society to declare that a man shall not march nude through the streets, and he is sensible. He recognizes the distinction between a man's right to advocate an unpopular doctrine and his right to advocate it in unbecoming and indecent language. He sees the distinction between a martyr for the cause of rational freethought and a martyr for the cause of irrational and indecent free-love. He sees that no war is made against dignified or even aggressive and savagely radical and bitter infidel papers and publications. Outside of a few meddlesome religious fanatics, so-called vice societies and y. m. c. associations, with a few hypocrites and corrupt judges and agents of an ill-defined and ill-digested congressional law, there are very few that desire to interfere with the publication of infidel books and papers. The intelligent, educated class of people, even in the churches, would not resort to extraordinary measures to suppress free and dignified discussion of any religious, political or social question. But they must insist that the language shall be decent and decorous. The sample infidel we are speaking of (and we again add that his name is legion) is very solicitous that the cause of infidelity shall stand prominently before the world as a promoter of peace, good will, benevolence, and genuine manhood, patriotism, honor, fidelity to trust and the general welfare of man and beast—in short as a promoter of good and not of evil, of peace and not of war; of love and not of hate. He wants not so much to pull down the false as to build up the true. And he is careful to keep the skirts of freethought from dragging through the cesspools of nasty license and debasing and abominable and beastly indiscriminate sexual commerce. He will drag the ark of the covenant of freethought with a yoke of oxen over the highest peak of Alleghanias rather than drive within nine miles of the free-love fens and cesspools, the foul and thaggy ponds of promiscuity in the miasmatic valley at their base. He is attached to his wife, his child. His home is his heaven. His family circle is the only celestial abode he knows or cares to know. The holy association of mother, father, wife, child he cherishes in his heart, his brain, his liver.

At this age of the world this sample of infidel, (and we again take occasion to remark that his name is legion) has sense enough to believe that free discussion will ultimately in the proper modification or abolition of ill-defined or oppressive laws, and he sees no reason, when these do not interfere with any real manly right that he can claim, of defiantly violating them, getting in prison for the violation and then attempting to make his cause the cause of the freethinking world and human liberty! This sample of infidel (his name is legion) believes with all his might that there is little excuse in America for the defiant violation of any law, because the law-makers are so speedily amenable to the people, and because it is characteristic of American legislative bodies for each to occupy itself exclusively in undoing the work of the one that last preceded it. This sample of infidel (legion is his name) didn't want an infidel martyr at all. In his opinion the martyr business is "played."

Stock invested in martyrs at this age of the globe wouldn't pay one-fourth of one per cent, and we can get eight per cent for our money by standing up for manhood and common sense and minding our own business. We may repeat that the sample infidel, the sample of manly robustness freethinker we allude to, and whose name, as we have heretofore taken occasion to remark, is legion, doesn't want any martyr "in his." He doesn't believe that the legitimate freedom of press and speech in America needs a martyr at this time. And if he did he would seek out some poor lonely, oppressed, non-resistant, defenceless and meek individual to make him out of, and not a conspicuous, hellacious individual whose element is opposition and who aims to conquer by the orthodox methods of force and fear.

You are mistaken in thinking I want to wrong you. I am writing for "the good of the cause"—working disinterestedly, and at pecuniary, professional and social sacrifice. My belief is that infidels should avoid conflicts with the "Christians," and labor solely to break down superstition and fool church flunkeyery by educating the people

out of them—by exposing their silliness, weakness, and wickedness, and pointing out a better way. I think infidels as a body, and their teachers in particular, should be guarded, should be careful as to the manner in which they meddle with. We ought not to give the malicious Levites any under holes—ought not to give them the least chance to charge immorality upon us. I have respect for your talents and proper admiration for your unflinching industry; but I dissent from some of your methods and think your judgment on fault and your mind morbidly exercised upon this obscenity question. Don't you think so yourself? I must say that I think you a rash, imprudent, impolitic, unwise, even a dangerous, and a body of noble men and women whose country is the world, and in the strife and storm of contention and battle, and not in the pathways of peace and love and mercy. Where there is to be a death you will be in your glory; where the battle rages hottest there will be your heaven. Hard blows are the chief arguments you recognize, and I cannot call to mind an orthodox more intolerant toward a rival church than you have been in the treatment of Abbot and other infidel dissenters from your views on your chosen subjects—Cupid's Yokes and his villainy. While I detest Comstock and his obscene crew, and rank them with the worst bigots and most intolerant zealots that have appeared upon the stage of action to worry mankind in any era of the world's recorded history, I still hold that it was the easiest thing in the world for you to have managed your business without any conflict with them on this Cupid's Yokes question. It is my honest conviction that you have brought about exactly what you aimed to. I think you sought the cell you occupy. I believe your mind very much muddled on this question, and your last article, where you contrast your case with that of Mrs. Besant and Bradlaugh, confirms my belief. It shows that you have been brooding over this question of martyrdom. These people gained money from all quarters and world-wide notoriety in consequence of their persecution. To your mind it may have seemed that a parallel case on this side of the water would bring similar notoriety and fame, and perhaps fortune. I hope it may, for I wish you well. But I think the conflict has lowered the standard of infidelity, besides engendering dissension in the ranks of materialists that a generation of pacific acts may not wholly eradicate. But I would myself not shrink from the conflict were there any merit in the case. But there is none. Infidels may individually hold to the free-love theory, but it is not a part of the infidel creed. Believers in Bible truth may hold to social promiscuity and the abandonment of children to chance—they may believe that a remedy for the acknowledged evils in the marriage relation—they may believe this as well as may infidels—many more of them than infidels do believe it—but that doesn't stamp it as a Christian doctrine; nor should the fact of Heywood and a few other infidels holding these views stamp them as infidel doctrines.

Your sagacity must have suggested to you that it would be impossible to separate in the public mind a war for the circulation of this promiscuity pamphlet through the mails from a war for the doctrine of promiscuity itself, and that the Christian leaders would be industrious in promoting this interpretation of an infidel war about the essay. The public is too apt to jump at conclusions.

It is in vain for you to say that you don't like the book, haven't read it, that it is not obscene and that you contend only for the right to mail it—it is in vain for you to plead this. The public won't stop to make the fine distinction between a fight for the pamphlet itself and the right to mail it.

You observe that all the free thought papers go through the mails without question and are distributed to subscribers on the same terms that other papers are. In view of this fact, do you still claim the exclusion from the mails of a dissertation against the marriage relation, written, too, in language that you wouldn't read to a bevy of lady visitors, a blow at "infidel" literature, or at the liberty of the press, that infidels must rise in mass to oppose? Don't you think you are floundering to save a free-love feather from the waves while you let the infidel ship with its precious freight of golden ingots go to the bottom? Don't you think you are straining out a gnat and swallowing a camp-meeting? That is, don't you believe you are leaving the substance to fight a shadow from an object that you could well have passed by unnoticed? Don't you believe we had better put all our hands and teams to the cultivation of corn and clover and wheat in the infidel fields rather than suffer these crops to go to waste while we go to watering and nursing the tobacco plant in the orthodox gardens? Do you believe any good can come to infidelity, to humanity, by your battle for an essay that holds no wholesome relation to either?

Intemperance of Novel Kinds.

A recent address of Gov. Concelon, before the Maine Temperance Convention, calls attention to various kinds of intemperance which have generally escaped attention. He spoke of the use of tobacco as an increasing evil, especially among the young. In addition to chewing and smoking, he says snuff-dipping is becoming almost universal. The use of opium has also increased to an alarming extent. Many a man, he says, has appeared upon the stage advocating temperance who had in his pocket a bottle of laudanum or black drops. The lady, too, carries chloroform and either to mollify her handkerchief, with which to allay nervous excitement. There can be no question that the opium eating has increased to a fearful extent. Not long since, from Staunton, Virginia, a conference of druggists reported that the ratio of increase of sales in 1877 over 1876 was 82 per cent, and in 1878 over the preceding year 64 per cent, and 1879 over the preceding year 50 per cent. That was another section of the country, and was thought to be peculiarly characteristic of the Shenandoah Valley. But we will venture the assertion that the percentage of increase in Maine has been quite as large, and that the sales of druggists since the prohibitory legislation has been in vogue will so show. If such is the fact, the change from the use of intoxicating liquors to opium is far from being an improvement.

Theodore Parker's essay on Franklin thus concludes:—

"What a life it was! Begun with hawking ballads in the streets of a little colonial town, continued by organizing education, benevolence, industry; by conquering the thunders of the sky, making the lightning the servant of mankind; by establishing independence; by mitigating the ferocity of war, and brought down to its very last day by his manifold effort, an attempt to break the last chain from the feeblest of all oppressed men. What a life! What a character?"

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An Ounce of Fact and a Ton of Fiction.

A writer in the New York Times of July 19th, makes a noteworthy display of his ignorance in regard to Spiritualism. Here is what he says:

Our countryman, the Spiritualist, Dr. Henry Slade, is now making an immense sensation in Leipzig, and accounts about to take all Germany by storm. Two years ago he held seances in London, was dragged into court, and sentenced for fraud. He appeared, but escaped a second sentence only by an error in the arraignment. From London he went to Berlin, where he invited Victor chow, Helmholtz, etc. in his seances. Victor chow declined the invitation, but Helmholtz declared himself willing to accept it, on the condition that he should be allowed to examine thoroughly the room in which the performance was to take place. To this Dr. Slade could not consent, and after a few seances the Berlin police intimated that he had better leave the city. He went to Leipzig, and here, at last, he seems to have met with people who can appreciate him. Not only are the good burghers of that city of books in rapture over this American doctor's revelations, but even the Professors of the university, scientists like Zoelner, Weber, Thiersch, Ludwig, Fechner and Scheibner, have declared themselves his pupils. Zoelner has just published a book, in which he minutely describes all his experiences with Slade's flying pen knives, floating tables, ghostly hands reaching up from beneath the table and writing messages from the other world, etc.; and he finishes with the assertion that Slade stands in some respect to the world of spirits, that he connects them to work according to his will; that their actions are against all human laws of nature, etc. Even the old Hegelian skeleton, Ulrich, has come forward on this occasion, and as Ulrich expects a steadily new development of science and scientific methods from Dr. Slade's performance, so Ulrich hopes for a final settlement through him of all moral and religious doubts. It is hardly possible to take all this for granted, and to see people who are familiar with the present state of German civilization will hardly be surprised. Germany is ripe for such a movement. There is a natural law which connects the scientific method of the eighteenth century with the Messmer and the Capriostro, so Germany of the nineteenth century has its Dr. Slade.

Of the misrepresentations contained in the above account, we will merely call attention to a few:

(1) Henry Slade is not now in Leipzig; he left that place some six months ago, passed some time in Australia, and has now been two months in San Francisco.

(2) He did not escape a sentence in London after his appeal only by an error in the arraignment. His enemies saw that Justice Flowers, an ignorant police official, had passed a sentence that could not be sustained, and they willingly availed themselves of a quibble to let Mr. Slade off. He afterwards returned to London and defied the whole gang of them, but no one made a sign. His release left his character for honor and sincerity wholly unimpaired.

(3) It is not true that Slade refused to let Helmholtz thoroughly examine the room in which the performance was to take place. Helmholtz refused unconditionally to look into the subject. Zoelner and others had the performance in their own rooms, and were perfectly satisfied as to the genuineness and objectivity of the phenomena.

(4) The eminent physicists and philosophers named by the Times, have not declared themselves Slade's pupils. They have simply declared that in his presence, under the most satisfactory conditions, they have witnessed phenomena not to be explained by any law or force known to present science, or recognized by the majority of scientific men.

(5) It is not true that Herman Ulrich is either an Hegelian or a skeleton. On the contrary, his philosophical purpose has been to show that the system of Hegel is a system of one-sided or imperfect idealism. The psychology of Ulrich has anticipated the deductions of Modern Spiritualism, and it is not surprising that he should have been a ready recipient of its objective facts, when presented, backed as they are by an amount of testimony which it is credulity to reject.

We can readily pardon the misrepresentations of the Times in consideration of the truths which it ingeniously admits. "Eminent German physicists, like Zoelner, Weber, Thiersch, Ludwig, Fechner and Scheibner," have in truth admitted the basic phenomena of Spiritualism; and the fact ought to startle into respectful attention every skeptic of any intelligence, for these men, in their respective departments of science, are unsurpassed at this time by any contemporary.

Ludwig, the professor of chemistry, was the teacher of that Mr. Lankester who "dragged Slade into court" in London, but who did not dare to accept Slade's respectful offer to give him another sitting after Slade had been freed from the meshes of the law. Professor Ludwig says, he remembers his pupil Lankester as "a conceited and excitable youth"—traits which he abundantly manifested in his impotent endeavor to put down Slade.

Fechner stands high as a philosopher and an expert in physical science; Weber is eminent as an electrician; Zoelner as a mathematician and proficient in physical astronomy; Scheibner as a mathematician, and Thiersch as a large-minded and liberal philosopher. The testimony of men like these can be feared at only by the ignorant and the bigoted.

But it is both sad and amusing to see how soon eminent men of science are regarded as deaf on this one subject, the moment they bear testimony to the objective facts of Spiritualism. When it was announced that Crookes was going to investigate the subject, the foes of Spiritualism hailed the announcement with exultation. No man was better qualified to expose the humbug

than Crookes. Now the bubble would be pricked; one authority spoke of him as "a cool and clear-headed man of recognized position in science;" another asserted that "no one could doubt Mr. Crookes' ability to conduct the investigation with rigid philosophical impartiality." And so on. It was taken for granted by the writers that the result of Mr. C's experiment would be in accordance with their wishes and preconceptions. But the moment he bore testimony to the phenomena, who so weak-minded and credulous as Crookes? "The thing was too absurd to be treated seriously." It was impossible, and therefore could not be.

And so on. By which it will be seen that men of science are very human; that they are quite as slow as ordinary mortals to believe what they don't want to believe. Even Lord Bacon would not believe in the Copernican system.

The article from the New York Times is interesting, as being an enemy's full and explicit testimony to the fact that Spiritualism is making great progress in Germany; and the statement is confirmatory of what Fichte has announced, and what we have been making known to our readers. "The cause of Spiritualism is secure in Germany," says Fichte.

A Case in Point.

That there are manifesting spirits who try to attract notice by assuming names to which they are not entitled, is a fact well known to experienced investigators. We have repeatedly called attention to it, to inspire caution and guard against deception; and we have seen that the pneumatology of all ages has accepted the fact as one not to be disputed.

A friend in London writes us, under date of July 14th, 1879, some account of quite a recent seance at Mr. Burns' rooms, at which Mrs. Lowe, late of Washington, was the medium. Mrs. Billing, the well-known American medium, and estimable as a lady, was also present. But it appears that while the James Nolan of Mrs. Lowe's circles, declared himself to be Mrs. Billing's control, and gave at Mrs. Lowe's seances, particulars which were thought quite satisfactory by persons who had also frequented the seances of Mrs. Billing,—to Mrs. Billing herself her supposed control, James Nolan, now asserts that he never went to Mrs. Lowe's seances at all. This fact Mrs. Billing made known.

"The bolt," writes our correspondent, "was an unfavorable one. Mrs. Billing spoke like a lady, as she is; and Mrs. Lowe showed much good sense and sweetness; but she said sorrowfully, that if it were proved that the James Nolan of her circle, who seemed to her so trustworthy and good a spirit, had willfully lied to her, she would never trust a spirit again. Soon after the doors were closed for the second part of the seance, Mrs. Lowe fell on the floor in a dead faint and was carried out of the room. She is subject to these fainting fits, and, as I understood, attaches no blame to Mrs. Billing for what took place."

This interesting incident illustrates the importance of that "skeptical criticism" which we have applied to the phenomena of Spiritualism, and which has subjected us to some little reproach. Here are two genuine mediums, thoroughly sincere, and in whose presence the independent spirit-voices are unquestionably heard, who, coming together at a seance, compare notes, and find that one of them at least must have been cheated by the communicating spirit.

When we first heard that a spirit calling himself James Nolan was talking at Mrs. Lowe's seances in Washington, we anticipated the result which has now come about. The original, and probably genuine James Nolan, declares that the spirit who takes his name at another medium's sittings, is an impostor. The effect of the announcement upon a delicately organized person like Mrs. Lowe, was to cause her to faint. The facts justify us in believing that she was perfectly honest in her belief in the identity of her control, and that her disappointment at finding she had been deceived by the spirit caused the shock it did.

Do not facts like this satisfy our readers that in applying criticism and analysis to the claims of mediums and of spirits, we are on the right track? Do they not show that the best of mediums may be deceived as to the identity of their controls? Do they not justify us in all that we have said of Mrs. Richmond and her imaginary controls?

Death by Drowning.

The Chicago Tribune, in publishing an extract from the late Mr. Sanford's sermon, descriptive of a drowning person's sensations and written but a few hours before the accidental drowning of the writer, queries as follows:

"Could it have been the unconscious reflex of his mental condition, when, a few hours later, the water wrested his soul from his body?"

The passage from Mr. Sanford's discourse may or may not have been prompted by an inward anticipation of his coming fate. All experiences in drowning may not be alike; but the general testimony is, that while the soul seems to take in all its past in a flash, the sensations are pleasurable rather than distressing. There is nothing of that straining of powers "in a lingering agony," of which Mr. Sanford writes. His picture of death by drowning has some truth, but several touches of pure fancy, as he probably now sees. The process of dying is not "a tearing of the soul from its earthly bonds," and the moment that a moment no longer fit for this world's life is reached, the interior powers of man's nature are fully and readily reconciled.

"Not Enough." In our recent comments on a passage from Dr. Buchanan's discourse on Religion, we referred to the proofs, already in our possession, of the existence and activity of our deceased friends as spirits. Then, urging the importance of limiting our inductions to "facts demonstrated and demonstrable," we remarked of the work we have in hand,— "Is not this enough? Why should we leave facts for fantasies, and repel the scientific inquirer by setting up claims which, in the nature of things, are incapable of proof, however disposed we may be to believe in them?"

It will be seen that, taken in connection with the context, our meaning in the words "Is not this enough?" is clear and justifiable. In his reply, by quoting a detached part of the text, and omitting what immediately follows, Dr. Buchanan gives to our language a meaning which no fair or logical interpretation of it will authorize. He speaks of our having "given out the command of Canute to the waves," intimates that we are in favor of stopping at a "fossilized finality," says that we have set up a "thoroughly absurd claim; and, assuming the pose of an advanced advocate of a free science, the boundaries of which he has himself enlarged, tries to present us in the position of a retrogressive conservative, opposing and "embarrassing" his efforts in the direction of pure science.

We think the sharp-sighted among our readers will have detected the sophistry by which Dr. Buchanan has tried to make it appear, that he is the champion, and we are the enemy of actual science; whereas, all that science of his and others, which we would rule out as "inadmissible," is science in the state of hypothesis, and not science in the state of accepted fact. His own words belie the assumption, under which he would convey the impression that he has strictly followed the scientific method in his advances; for he speaks of "cultivating intercourse with the Spirit-world as an adjunct to science for the development of religious truth."

Here he puts his claims on the right ground, and, in this modified sense we have no fault to find with them. They are not science, but merely an "adjunct," and are authoritative only so far as the credit we choose to attach to their originator makes them authoritative. All reasonable "adjuncts" to science, all proper inferences from science we shall treat with respect; but the arbitrary attempt to label as science what is not entitled to the name, or the attempt to impose upon us any high theosophic claim of superior light, got from accordance with the wishes of Jesus, or any other being, finite or infinite, we shall repel as dangerous presumption or morbid self-delusion.

Our inquiry, Is not this enough, reduced to its fair and simple interpretation, meant simply this: "Is not the verifiable enough?" Dr. Buchanan's imperious reply, "Most assuredly it is not enough," falls flat, it will be seen, when our real meaning is admitted; for he will hardly contend that, in a scientific inquiry, the verifiable ought not to be enough. As all science is progressive, the idea of what he calls a "fossilized finality" in Spiritualism, is of course absurd, and for any man to say, "Thus far and no farther," is a wild presumption. To charge on us such nonsense is a foul blow.

All that we contend for, as the judicial reader will admit,—and all that we still contend for—is that we can afford to rule out all that is of even dubious authenticity, and confine ourselves to the positively true and demonstrable. If we are to have "adjuncts," let it be distinctly admitted that it is as adjuncts only that they are offered, and let us beware of mixing up fantasy with fact until the one can with difficulty be disentangled from the other. The whole question between us and Dr. Buchanan, is intimately connected with that of the reliability of so-called spirit-communications. We have labored to show that where the truth of such communications cannot be scientifically tested and proved, they must not be put forth as genuine. Much mischief has resulted from such impositions in the past, and much may result in the future unless investigators are put on their guard and duly informed of what they may expect.

Praise from Opponents.

A correspondent writes us:—"I see that in quoting commendatory notices of the JOURNAL, you include one from the Alliance, and one from Dr. Alex. Wilder. Now some ill-natured person might say, that to be praised by enemies of Spiritualism is a sign that they find something in your course favorable to their own hostile views." To which we reply:—"An honest enemy will discriminate between the abuses and perversions of a truth and the truth itself, and will not withhold his commendation when he finds that an opponent is working, not for victory, but for the truth. To say that Dr. Wilder is an enemy of Spiritualism is to say what cannot be proved. He is in the fullest and highest sense of the word a Free-thinker. Truly does the editor of the Banner of Light, in his last issue, say of him: "He is a gentleman of culture and no bigot; one of the clearest thinkers and ablest writers on the American continent." Praise from such a man as Dr. Wilder means something, then, and is all the more to be valued because he may not be, in the limited sense, a Spiritualist. In quoting from the Alliance also, we have taken it for granted that, whatever the motive of its testimony may be, the testimony is true and apt. If we can extract praise from honorable opponents, at the

same time that we firmly uphold and promulgate the great demonstrable facts of Spiritualism, we shall conclude that we are pursuing the truth in a fair, frank, and honorable spirit, without disguise, fear, or any self-seeking inducement.

Mr. Mansfield's Spirit Writings.

While holding to the theory that some of the so-called spirit communications through Mr. Mansfield may be a reflex of the action of his own psychic powers, we have always refused to admit the assumption that all the phenomena, in the production of which he is made instrumental, can be explained in this way. In a letter to Mr. A. J. Davis, written as far back as August, 1860, Dr. N. B. Wolfe, a gentleman well known for the thoroughness of his investigations in Spiritualism, expressed himself as follows:

"When I seek to communicate with a spirit through Mr. Mansfield, I write the name of the spirit in full, together with the question or statement of the information I desire, on white paper, and sign my name to it. This I do a number of times, before submitting it to the medium. Mr. Mansfield then places the envelope or roll containing my question, before him on the table, and touches it lightly with the tip of his finger. He soon becomes influenced to write, sometimes with one hand, sometimes with the other—the right hand writing on one subject, and the left hand writing on another subject, at the same time."

As an evidence, that in some cases at least, Dr. Mansfield's own mind has nothing to do in originating the communications, Dr. Wolfe cites the following remarkable experience:

"I wrote as follows: 'Richard M. C. M. D. Old friend, can you give me any evidence of your presence and individual identity? Signed, N. B. W.' This note was secretly closed and submitted to Mr. Mansfield, he not knowing anything of its contents, and it never being out of my sight. In a few minutes the medium wrote: 'Well, Doctor, your old friend, Dr. E. C., is not present, but I am here, and ashamed as I am to tell you how I came here. You know I was alone in that church, which, though often brought by my earth friends to give it up, yet I persisted in having my own way, until I was found dead in this place.' This communication was signed 'Richard M. C. M. D.' and was written by an early schoolmate, of whom for many years I had heard nothing. I knew the young man to be constitutionally temperate. . . . A few days after this I received a letter from home, informing me of the death of this young man, in the precise manner, place, and time indicated in his communication to me."

"I have thought much of this case, and can not describe the emotion conveyed in it to psychometric reading, or psychologic power of the medium. If it was not the spirit of R. M. C. that wrote through Mr. Mansfield, then pray give me some satisfactory explanation of these marvelous coincidences of names, dates, places, and circumstances."

We agree with Dr. Wolfe that the case is a very strong one, and sufficient to justify the belief that, in some cases, Mr. Mansfield has actual communication with departed spirits, and is made their instrument for intercourse with friends in the flesh. The instance is corroborated by many similar ones, equally strong, as where a communication was written in Chinese; and its accuracy attested by a well-known Chinaman, under circumstances precluding suspicions of fraud or coincidence. We quote these facts to show that though psychometric action may explain some of the phenomena, they are far from explaining all. Mr. Mansfield is an extraordinary medium, and we learn that his powers do not seem to be in the least impaired by the lapse of time.

An Evangelical Swindle.

If no one of our subscribers objects we will fall in with the generally expressed wish of our cotemporaries in Chicago and other cities of the Alliance. The object is, of course, to give vacation to as many as possible of those engaged upon the paper. The Standard set the example last year. The Alliance omits the number for August, and the Alliance took its vacation on the week of the Fourth. The Alliance takes the second week in August. Before the final edition we will wait to receive by letter or postal the objection in this regard. But in the case of the other papers the readers were unanimous in according the move for the respite, we have little doubt that the result with the Alliance will be the same.—Alliance.

For many years the New Covenant, a moribund Universalist organ of this city, has eked out its income by omitting one issue each year. By the above clipping from the Alliance, we see how the force of a dishonest example demoralizes our orthodox neighbors. How much better is this act in the sight of their God, than that of the grocer who charges them for ten pounds of sugar and sends them only nine? By omitting one week's issue, those papers beat their patrons out of enough money to pay the expenses of a trip to the mountains or sea shore. We should like to know if their composers, proof-readers, clerks and errand boys, get their salaries just the same, or do they have to contribute to the fund as well as the subscribers? Before the JOURNAL has to resort to such practices and the begging and whining tactics of some other contemporaries, it will settle its indebtedness to subscribers and die an honorable death.

At the time of the great fire, in 1872, donations of money to the extent of many thousands of dollars were tendered the JOURNAL, all of which were thankfully declined, though over \$20,000 worth of property was destroyed, and money had to be hired to buy a new outfit. But the gain has been the JOURNAL'S; by maintaining its freedom from all pecuniary obligations, it has preserved its independence and increased its power to do effective work for Spiritualism. True, all connected with the paper have had to work hard and live economically, enjoying little recreation and no luxuries, yet all feel sure that the object attained has been worth the cost. We expect to continue in the same way, and to give our readers the benefit of the increasing prosperity which the brighter financial condition of the country leads us to anticipate in the near future.

Studies in Psychometry.

On our first page will be found a curious series of psychometric delineations given under the supervision of our learned contributor, Dr. Bloods, who, of course, intends to handle the subject from a purely scientific standpoint, and it should be so considered and taken by the reader. That there occur some serious errors in these studies is probable but we ask our contributors to withhold their criticisms until after the completion of Dr. Bloods' paper in our next issue. The science of psychometry is

but imperfectly understood even by those who have given it the most study, and too little attention is paid to the various subtle agencies which may effect the sensitive and insensibly blend with and color the "reading." It is wholly in the interests of science and truth that the JOURNAL gives place to these "studies" deeming it high time that much which is now put forth with oracular authority as scientifically correct should be thrown open to intelligent, dispassionate criticism from those whose minds are not so fully preoccupied with the subject, and who are thus the better enabled to determine what is really established as fact and what is still hypothetical.

"Not the Wrong Way must the True Course be Wrenched."

On the second page we republish, from the Seymour (Ind.) Times, an editorial under the above apt heading, for which we ask the serious attention of all who are interested in Mr. Bennett's imbroglio. When Dr. Bennett was peddling pills and praying to his God three times a day, Dr. Monroe, the editor of the Times, was a firm, consistent, intelligent Materialist. He is not on the low, belligerent, and purely iconoclastic plane occupied by Bennett and others, who are now exhibiting their sectarian propensities as strongly as when they were members of the Lamb's flock. We ask our readers to weigh well what Dr. Monroe says to Mr. Bennett, and to remember that it is the deliberate, dispassionate, honest, expression of a man who knows far more of what true Liberalism consists, than Mr. Bennett does or ever can in this world. Remember that Dr. Monroe, the Materialist, speaks of one in his own ranks, that his crushing exposition comes not from Christian sources, nor from an opponent, but from a man who loves Materialism, and would keep its skirts from being bedraggled in the mire of sensualism, and who does not want the cause in which he labors made subservient to the selfish ends of one who assumes the role of martyr, and strives with all his might to become a penitentiary convict. We know that Mr. Bennett's course is not approved by many of the representative materialists—we do not refer to the Abbott school—and that many who feel they have been dragged into giving him a quasi support are heartily ashamed of the whole contemptible business. As an indication of how very many of the best informed materialists and Liberalists look upon Mr. Bennett, we quote from a letter received by us last month from a well known materialist of wide influence; speaking of Mr. Bennett, this writer says: "He is too quarrelsome and pugnacious to do any cause substantial good. I have yet to see the first word for humanity and good in his writings. He is contentious and jealous. I am satisfied that his action is only for notoriety and for begging purposes. He is worth more to himself in jail than out. Money is pouring in to him from the fools who imagine that the freedom of speech is attacked! They think it a light for free speech!"

This letter, remember, was not written by an enemy of Mr. Bennett, but by a man, who has done what he could to get him out of jail, and whose sympathy for the troubles of an old man who, however wrong headed he may be is still a man, are deep and sincere. If such a man can write such a terrible indictment against Mr. Bennett, why need we look farther for reasons why we cannot espouse Mr. Bennett's fight. Indeed! does not the Times editorial and the above letter show the wisdom of the JOURNAL'S course in this matter? Spiritualists, as such, need not feel called upon to champion Mr. Bennett nor any other venter of immoral literature.

Exposers and Pretended Mediums.

It is a well known fact that there are now several tricksters traveling over the country, who either "play" medium or "exposer," either role depending on the gullibility or skepticism of the community in which they stop. If an easily deceived spiritual element largely predominates, they assume to be mediums, and claim to perform every phase of spiritual phenomena under "strict test" conditions. If, however, the orthodox or skeptical portion of the community is in the ascendancy, they can make their labors more profitable by becoming exposers. Baldwin, Bishop, Reed, J. Nelson Jefferson and Emma Stuart, and numerous others now traveling in the West, are merely irresponsible adventurers, and those who patronize their silly exhibitions, are only lending aid to those who are too lazy and shiftless to earn an honest living. Baldwin and Bishop were at Omaha lately, claiming to be mediums, and their pretended spiritual seance broke up in a disgraceful row. One of the party was arrested and fined fifteen dollars and costs, for showing without a license.

When Rogues Fall Out.

The Philadelphia organ of our harmonious Boston contemporary has fallen out with one of its "pals," who has been so actively siding it in the blackmailing business. Having squeezed all that could be got out of the lemon, the Quaker city sheet ruthlessly throws the peel overboard and severs the partnership. Finding how futile were the efforts of the combination, the captain of the gang does some robust lying to cover up his discomfiture.

A Spiritual camp-meeting will be held at Pleasant Valley, eight miles from Minneapolis, Kansas, commencing Aug. 22nd. Extensive preparations are also being made for the Liberal and Spiritual camp-meeting at Lawrence, Kansas, from Sept. 5th to 12th. Many noted speakers will be present, and also many famous mediums.

Death would only deepen and strengthen his love. Power lives in the heart; wealth is almost. If there, wants to shut out everybody else. Makes himself familiar in most different places and with different persons.

of a properly endowed sensitive. The portrait of Beethoven as a man, will certainly not be found wanting in the most life-like traits. The following is another subject: All the intellectual faculties are very active. Reasoning faculty strong, -criticizing, analyzing and comparing. Intuition large; quick to form an opinion. Strong likes and dislikes. Critical in use of language; easy talker, but only under easy circumstances. Good balance of mental faculties, breadth and depth; wants to see things on every side.

which she awoke after several hours, perfectly restored. To Mrs. Samis we feel that we owe a debt of gratitude we can never repay, and there are a host of others even more indebted. We know a strong, vigorous young man, who many years ago, was taken to her an infant so deformed, unsightly and diseased in every member, that even his mother despaired. A series of treatments restored vitality, and, as it were, built anew all the organs, and restored their functions. This "Mother in Israel," has passed the limits of three score years and ten assigned for human life, and looks forward to the time when the golden gate of immortality shall softly open with a joy born of her perfect belief and knowledge. Already for her the light of the spiritual sun eclipses the dusky rays of the physical, and her soul is swayed by the superior attractions of that life where night never falls.

in the same way. I had but little assistance from those who are yet imprisoned in the form. I had that poetry, evasions, and half truths, may better than an honest struggle and an honest doubt. To you and your effort to make Spiritualism rational and truthful, I feel that we owe many thanks. May the RELIGIO-PHILOSOPHICAL JOURNAL continue its work in behalf of the pure unalloyed truth; though I see no light ahead, yet I shall work for the genuine and against error forever.

Advertisement for Benson's Caprine Porous Plaster, New Rich Blood, and The Saratoga of the West. Includes text about the plaster's benefits and details for the resort.

RAILROADS—TIME TABLE. CHICAGO AND NORTHWESTERN.

Table with columns for departure times, destinations (e.g., St. Paul, St. Louis, St. Charles), and arrival times for various railroads.