Eruth Genrs no Bask, Pows at no Human Shrine, Seeks neither Place nor Spplause: She only Esks a Searing.

VOL.XXV.

INO. C. BUNDY, EDITOR.

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NO. 16

CONCERNING THE CONFLICTS AND A CRISIS IN OUR HOUSE.

Report of an Address delivered by Andrew Jackson Davis, before the First Harmonial Association of New York City, Dec. 4th, 1878.

A turning point has been reached in the affairs of our House. "A house divided against itself shall not stand," is the verdict of immutable principles speaking through intuitive reason. In the history of our movement a memorable epoch has arrived. It is time to weigh and consider the "corner stone" which the builders have "rejected." At the gateway of a new departure we pause to interrogate, and to listen. Standing here to-day upon the mountain of countless generations, what do we behold? Amid the mighty harvests of the ages, what voices do we hear? In our house we behold two subordinates of many and various powers. On the one hand, Modern Spiritualism; on the other, Harmonial Philosophy. These embodiments of great powers are from the same infinite Parents, and in justice they should appear amid the harvest of the centuries, as inseparable and eternal friends. Were these great ambassadors from the interior universe to humanity, united and interlocked as essential mates should be, with one parentage and with one mission, what consternation would reign throughout the institutions of error and an

mission, what consternation would reign throughout the institutions of error and su-perstition, and what jubilant songs of glad-ness would fill the homes of freedom, reason

and progress.

We stand upon the threshold of our House—which is divided against itself—and we hear the conflict of misunderstandings, we near the connect of interests which precede disintegration. Clustering around Modern Spiritualism is a mighty multitude of sympathizing supporters, while around Harmonial Philosophy we observe a few philanthropists, a few free-thinkers and a few spiritually-minded reformers. Both sides have many things in common Each party would, if it could, rescue mankind from the pit of materialism. Alike they welcome the light and beauty of the approaching day of man's physical, mental, social and spiritual redemption. They equally aspire toward the discovery and establishment of the immutable principles of truth. They mutually believe in the freedom of reason, in the sacredness of personal life, in the practical results of science, in the ministrations of art, (in the unbroken progression of the race, in the triumph of life over death, and in the demonstrated immortality of the in-

dividual. Notwithstanding all this essential har-monization of thought and aspiration, yet we hear dire discords in the public acts and speeches of these two great embodiments. these powerful movements harmonized in their deeds, and if they confined all antagonism to the sphere of words, then some glorious ends might be accomplished. But the reverse is the fact, and it is this very fact that constitutes the turning point, the memorable epoch, before which we now stand—interrogating and listening.

While harmonizing in essentials, Modern Spiritualism and Harmonial Philosophy directly antagonize in the sphere of public uses. They stand opposed to each other on the adaptation of "means to ends." Like two skillful carpenters, or like a pair of master masons, they differ widely and, it would seem, hopelessly, concerning the tools and materials with which they set out to construct humanity's habitations.

The harmonies and the antagonisms mentioned, together with their causes and effects, can be best seen through a few illustrations: In 1873 the believers in London, England, established an organization named "The British National Association of Spiritualists." The objects of this movement, as set forth in the amended constitution, three years after it was instituted, embody the substance of the objects and ends sought by all supporters of Modern Spiritnalism. They read in substance thus:

"To unite Spiritualists of every variety of opinion . . . with a view to the investi-gation of the facts of Spiritualism; to fur-ther the formation of kindred societies; to aid inquirers in their researches into certain phenomena known as spiritual; to give publicity to the results of such researches; . to take such action as may be considered conducive to the promotion of Spiritu-alism, and the protection of Spiritualists." And in order to accomplish these objects. the following, among other means, are named: A central institution in London, with branches in the provinces and eisewhere; lecture rooms, libraries, reading

etc. . . The distribution of publications on spiritualistic subjects; . . . to collect facts respecting Spiritualism; to hold public meetings and lectures; to facilitate the visits of foreign mediums; to keep a register of mediums, and generally to do all such things as may be conductve to attainment of the above objects."

rooms, seance rooms and suitable offices,

You observe that in the wisdom and knowledge of the mother country, Spiritualism and its mediums are the sole central object and chief concern of the British National Association. In very shortest terms, let us sek, What is Modern Spiritualism? In substance it stands as a living demonstration (i) that man's entire individuality exists naturally after death; (2) that he can from the higher sphere, either visit the

earth in person, or can communicate with approachable persons called mediums; (3) and that such spiritual intercourse is actuand that such spiritual intercourse is actually realized, demonstrated and established. And to philosophically promulgate this truth; to multiply its benefits; to ascertain all there is to be known about it; and to aid all who desire to acquire similar knowledge—all this is the beginning, the middle and the end of every association which, in its objects, is distinctively spiritualistic. A very learned constitution may be drawn up, with a preamble replete with the most noble and self-evident propositions; and there may be a statement of objects the most philanthropic, the most philosophic and the most religious, yet a central, vitalizing, all-controlling fact very soon appears, which most religious, yet a central, vitalizing, allcontrolling fact very soon appears, which
is, that spiritual intercourse in each and all
of its manifold phases, is the grand end of
associative effort. Very soon it becomes
clear, with an amazing distinctness, that
the first and last, and the all that goes between, of Modern Spiritualism, is summed
up in the one word, "manifestation." This
with all believers, and with all skeptics
alike, is the consummation most devoutly
to be wished.

And here the Harmonial Philosophy

to be wished.

And here the Harmonial Philosophy makes its first unmistakable protest. And why? Because its mission is to the interior life of the whole humanity; to discover and apply the immutable principles of truth; to develop the true savior of divine love in each human spirit; to unfold the intuitions until they bloom with the immortal flowers of will and wisdom; in a word, its fundamental objects are two: (1) the harmonization of the individual, and (2) the harmonization of society; which, in the

harmonization of the individual, and (2) the harmonization of society; which, in the perfection of development and realization, would be an answer, and the only possible answer, to all prayers for the establishment of the kingdom of heaven on earth.

The means prescribed by Harmonial Philosophy for the attainment of these ends, are, first of all, light and strength and encouragement from the celestial sources, either mediately or immediately, through the culture of the private spirit; through the discoveries and progression of science; through the remarkions of deep thinkers; through the inspirations of artists, poets, musicians, and all sincere writers; and, lastly, through the instructions which may be received by mediums directly from the hidden fountains of love and light. These sources of life and intelligence are forever hidden from outward gaze; for they are in-most, within the spiritual universe, the home of all.

If Harmonial Philosophers lift their voices against excessive cultivation of mediumship, or protest against too much expenditure of time, sentiment, health, common sense, and money, upon circle-holding, and the ever-recurring phenomena of the seance, forthwith Modern Spiritualism starts an outcry to this effect: "You oppose all mediumship, do you? You do not believe in the formation of circles, nor in supporting our devoted mediums, therefore you are an enemy of Spiritalism."

Reason is the exponent of nature; nature s the exponent of God. Harmonial Philosophy is the name given to the latest revelation of Nature and Reason. It stands with its loving arms outstretched toward all science, all philosophy, all art, all litera-ture, all inspiration, all truth. "He who has science and art," says Goethe, "has religion; but he who has not science and art, should have religion." Experience and observation seem to establish that the religion of Reason, Science and Art, is possible only to the few, while mysteries and dogmas, marvels and unnaturalisms, fear and superstition, and craven worship are the inheritance and the wished for religion of earth's

Mr. Charles Partridge, the founder and financial sustainer of the Spiritual Telegraph—the first issue of which was dated May 8th, 1852—after eight years of investi-gation and effort, in his Valedictory, in the ast number, said:

"We have been often surprised and some times mortified at the folly of Spiritualists in starting and encouraging new papers, some of which seem to have had no better basis than a supposed "thus saith the spirits" to an unfiedged aspirant. Some persons seem to suppose that if they can only get out a paper bearing their name, they will be somebody at once, and that everybody and all the sensible spirits will flock to their standard. Some Spiritualists try to be excessively amiable, and seemingly think it a virtue to always say "yes," even to flatter everybody, and thus to foster illegitimate ambition. Modern Spiritualism has, naturally enough, attracted people who delight in wonder—in the mere emutions which are excited by the sight of new things. These want to breakfast and dine on miracles and sleep on beds rocked by spirits. * * No matter what the paper is, only so that it claims to be devoted to wonder. These epicures of novelty are equally delighted with a new paper as they are with a new fact or idea. Such men do cents it will bring them-men who never attempt to unfold its truth or defend its claims—have seen this weakness of the people, and have taken advantage of it."

Again, when that accomplished editor

and conscientious thinker, Mr. A. E. New-

ton, in his "Parting Words," in the last issue of the Spiritual Age, February 4th, 1860,

said:

"I retire with the sustaining consciousness of having labored long, earnestly, and houestly, to the extent of my means and abilities, to furnish a spiritualistic journal which should be creditable to the great movement of our day—which alike in its literary, moral, philosophical, religious and practically reformatory tone, should represent the best phases of this grand revelation. The failure of health and the lack of that substantial co-operation which might have been reasonably anticipated, interrupted these labors.

* * * It is surely not greatly to the credit of the reputed millions of believers in Modern Spiritualism, and no publication devoted to its advocacy has been able to obtain a competent support without resort to extraneous and sometimes questionable aids."

All these testimonies show that the Har-

All these testimonies show that the Harmonial Philosophy utters its protests none too often, nor too emphatically. The spirit culture of the individual is abandoned for

culture of the individual is abandoned for the attractions of the seance room. The harmonization of society is neglected for the momentary delights of the mediumized circle. Mr. A. E. Newton, in the Spiritual Age, 1860, further testifies, thus:

"The facts of spirit-manifestation, as we have observed them, have proved to us the existence of untruthful, ignorant, immoral, selfish, impure, and un-spiritual spirits, as clearly as that of spirits pure, wise and good. We have investigated for ourselves, and have drawn our own conclusions."

But far more important is Brother Newton's testimony further on, in the same editorial, as follows:

torial, as follows: "There is another class of spirit-manifestations, more common than any palpable demonstration of mischief or malice, which yet afford equally conclusive proof that all spirits are not wise, pure and holy beings. We refer to the deluge of wild vagaries, subtle sophistries and un-spiritual doctrines -tending to foster self-conceit, intellectual pride, irreverence, uncharitableness, sensu-ality, and various other works of the flesh' which have been showered upon this mundane sphere through mediums of various classes, and which show their authors to have arrived at no very exalted plane of spirituality. A large proportion of what is known as Spiritualistic literature, including trance-discourses and spirit-commuications, betrays an utter blindness as to the profounder truths of man's interior nature, often accompanied with boastful pretensions of superior wisdom."

All this was written and published eighteen years ago. What harvest do we now gather? Over all, and as the outcome of all, what is the fruitage? Brother Newton again speaks, in the Banner of Light. November 30th, 1878. He had been reading a recent volume of mine, entitled "Views of Our Heavenly Home;" and, in a candidly written and eloquent "open letter" to the author, said:

"But is there not danger that many may be led, by dwelling upon the glowing pictures of life in the Summer Land. (if they repose any confidence in your descriptions) to lose all interest in the improvement of earthly conditions, and to spend their days mainly in useless longing and sighing to be

on that 'evergreen shore'?
"This tendency to despise earth, and to long to get away from its ills and miseries into an ideal heaven with its 'pearly gates. and 'golden streets,' and interminable musical entertainments, has been, as you know, one of the objectionable characteristics of certain phases of Christianity. It has led to an indifference to human and societary improvement on earth that has paralyzed all efforts to practically bring the kingdom

of heaven to this planet. "The same tendency, as you are aware, has already shown itself strongly among modern Spiritualists, who to a large extent are far more inclined to spend their time in gathering in 'circles' and 'seances,' singing 'The Sweet By and Bye,' and 'We are Waiting at the River,' with other like dreamy and languid songs, and to straining their ears to catch signals from, or perhaps their eyes to catch glimp is of, supposed dwellers in that far off land, than to engage in any earnest effort tending either to self-improve ment or the elevation of human society about

Again, is distinctly heard the warning pro-test of the Harmonial Philosophy. It comes from the over-burdened heart, yet hopeful and laborious brain, of a long-time worker and well-wisher in the Spiritualistic vineyard. In the same "Open Letter" this Brother gives free expression to his longings for an earthly realization of some of the joys and delights which prevail in the superior room in the heavenly mansions. He

"Cannot you and I do something more than we have done to persuade and incite men and women to adopt this heavenly mode of life right here and now! Or have you become disheartened in the endeavor?" you become disheartened in the endeavor?
In reply, I ask: Can we count upon the sympathy and assistance, in any public reformatory efforts, from Spiritualists who believe that holding circles, developing mediums, and getting tests and messages from the unseen visitants, constitute the law and the testimony, the all-in-all, of the claims of Madara Spiritualism upon them? Modern Spiritualism upon them? Wny would you have me work for the Children's Progressive Lyceum, for the moral police fraternity, for unitary associations, and for co-operative homes, against such insur-

mountable obstacles? My bodily health is valuable to me; so are the peace and progression of my moral and intellectual facul-

gression of my moral and intellectual faculties, of great moment to me; for without these in good condition I would be poor indeed, and not able to perform a tenth part of the daily duties that lie under my hand. If you will contrast the literature of the Harmonial Philosophy with that of Modern Spiritualism, you will at once perceive that the list of the former is all for the development of the kingdom of heaven on earth. Contrast these, my brother, and you will confess that something has really been accomplished. The five volumes of the "Harmonia," for example, contain instructions for the full and complete purification of the body of all diseases, and of the mind of all discords. The laws of life and health; the laws and conditions of mental growth; the laws and methods of spirit-culture; the laws and degrees of spiritual intercourse; the laws and philosophy of true marriage, and perfect parentage; the laws of religious evolution in the Pantheon of Progress; the origin of life on the annual the laws in the origin of life and the laws in the origin of life and the laws. evolution in the Pantheon of Progress; the evolution in the Pantheon of Progress; the origin of life on the earth, and the laws of immortality; the opening of the gates of heaven, and the voices of the angels ascending and descending—all these, my Brother, not to mention the other volumes, can not fail to aid the individual and the whole humanity on the path toward universal health, harmony, love, peace, goodness, truth, and spiritualization. But do Spiritualists take unto themselves such or simi-

truth, and spiritualization. But do Spiritualists take unto themselves such or similar helps? This question should be answered in the light of truth.

The builders have rejected the "corner stone." It is rejected day by day, whenever a spirit communication is substituted for the intuitive dictates of reason; the cornerstone is "rejected" every time a practical private or public duty is neglected to listen for tests, or whenever an hour is spent fruitfor tests, or whenever an hour is spent fruitlessly in a dark circle, which hour might have been devoted to some needful friend, or spent with a wise book. Verily, a house divided against itself shall not stand!

Amid all obstacles to human progress however, we are cheered by the state of freedom, inside the great walls of that we called Christendom. We take courage, and sing the songs of gladness and gratitude, when, here and there, we behold the establishment of such associations as the Inde-pendent Society of Mr. O. B. Frothingham; the School of Ethical Culture, by Professor Felix Adler; the Social Science Associations, by both men and women; the Liberal Leagues of the Free Religionists; the great future promises for our Republic as shadowed forth by the Congresses of Woman the universal agitation of the rights and supremacy of Labor; the equally universal trepidation of the proprietors of capital; the formation of co-operative organizations for the protection and advancement of whole communities of toiling men and women-for these, and for the multiplication of spiritualistic meetings and true mediums as well, do we sing the songs of gladness and breathe forth our deepest prayer of gratitude. Amid all discouragements, and over all obstacles, the Harmonial Philosophy breaks into our hearts with its blessings of infinte hope and promise. Humanity is destined to sweep onward through good and through evil, through wars and through justice and peace, until the marvelous melodies of the Summer-land mingle with the sympathies and happy music of man-

THE UNBELIEVER'S DAMNATION.

Horrors of Endless Torment—Nature of the Holy Ghost-Spiritual Glits-Unclean Magnetizers-The Duties of Spiritualists.

A Lecture by Dr. J. M. Peebles, Delivered before the First Society of Spiritualists of Chicago, Sunday. Dec. 1st.

(Conclusion from last week.)

Demons are not necessarily spirits peo-pling the spirit-world. The other day I hastily jumped into a second-class railway coach. It was crowded with men, excitedly engaged in talking politics, in swearing and cursing—three of them were shamefully intoxicated. Listening to their babble, I wondered that so many good and beautiful things come to us from over the river of death. So long as men put such filthy and poisonous stuff into their bodies. as tobacco, and beer, and swine's flesh, so long as they are selfish and scheming, so long will war continue on earth, and the dying swell the demon-sphere of existence. The body must be purified. The very atomic materials must be hyper-vitalized and spiritualized. Herbs, nuts, vegetables, precious grains and delicious fruits, sipening in the sunlight, deposit such rich and refined tissues only, as can build up a pure bodily temple for the soul.

But how are the damned, that is, the un developed of the spirit-world redeemed? the same as undeveloped demonise men in this world. Love, guided by wisdom, is the great redemptive power. God's love spans all worlds. The work of education and redemption goes on in the spirit-world. Jesus preached to the spirits in prison. "For this cause," says Peter, "was the gospel preached to them that are dead." The divine effort for human good never ceases. The law of progress spans all worlds, and hea-

ven's gates ever stand aj.r.
"These signs," said Jesus, "shall follow

them that believe." Denominational Christians profess to believe in Jesus Christ. But do the promised signs follow them?

But do the promised signs follow them? Do they lay hands on the sick and heal them? Do they make the lame to walk, the blind to see, the deaf to hear? Spiritualist mediums do these things—even the "greater' works that Jesus promised.

Whenever and wherever the genuine gospel of spirituality is preached, signs and spiritual marvels follow. The gifts and signs that Jesus declared should follow believers, were common in the Apostoli: Church. Accordingly Paul writes:

"And God hath set some in the church: First, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healings; helps; governments; diversity of tongues."—I Cor. xii, 28.

The word church, from seclesia, in the Greek, means an assembly—a sympathizing assembly of spiritually-minded persons. Spiritualists constitute in some measure this church—the church of humanity; and in this church are found the promised gifts and signs.

in this church are found the promised gifts and signs.

"But the manifestation of the spirit is given to every man. For to one is given, by the spirit, the word of wisdom; to another, the word of knowledge, by the same spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues."—1 Cor. xii, 7—11.

"And God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them."—Acts xix, 11.

—Acts xix, 11.

Marvels, similar to these mentioned by the apostles, abound now-a-days in the ranks of Spiritualists. Magnetized paper, bits of garments and handkerchiefs, are sent by

mediums to the sick, and they are healed.

"They shall speak with new tongues."—
Mark xvi, 17. This is among the express commands of Jesus Christ; and yet, who has another who but Spiritualists, obey

When the spostles and risks heed to them. "I was not disobedient to the heavenly

visions."-Acts xxvi, 19. There is no phase of modern manifestations more common among Spiritualists than visions. But sectarian Christians seem to have lost the gift, and, as a consequence, may appropriately take to themselves the lamenting words that the prophers of a strength of the server of the se ets uttered to degenerate Israel

"We see not our signs, there is no more any prophet."—Ps. Ixxiv, 9. "Therefore night shall be unto you, that ye shall not have a vision. And it shall be dark unto you, that you shall not divine."—Micah

I have been privileged, during my extensive travels, to meet hundreds of mediums who had the gift of tongues.

"To another, divers kinds of tongues."-1 Cor. xii, 10. "And they were all filled with the Holy

Ghost, and began to speak with other tongues, as the spirit gave them utterance. -Acts ii. 4. "And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans. And how

hear we every man in our own tongue, wherein we were born."—Acts it. 7, 8. A concentration of innumerable angel and spirits at the Pentecostal place and season rendered the very atmosphere so electric, so potent with spirit forces, that three thousand believed, and were baptized

with the Holy Spirit. This was a baptism that touched the conscience, the baptism of fire producing conviction, the baptism of the Holy Spirit causing conversion, the baptism of divine truth quickening the spiritual nature, a baptlem, by the way, that many of us Spir-

itualists are deeply in need of. Man is not all flesh and force. He has a moral and religious nature. He has holy aspirations; and if Spiritualism does not satisfy this religious nature; if it does not feed the spiritual, and lead up to lofty religious endeavors; if it does not inspire with self-denial and devout consecration, it will fail in the mission of human redemp-

Knowledge is not power. Knowing men are often wicked men. The more knowledge, the more dangerous, unless that knowledge is governed by a high moral nature. Intellect does not necessarily lead to heaven. The coming man will not move head-foremost, much less feet-foremost, but he will move soul foremost. Thoughts and ideas however brilliant, are of little account unless there is a soul, a heart impuise in and behind them.

Spiritualists need more religion-not sectarian theology—but religion, "pure and undefiled." If men's heads, like animals', were flat upon the top, religion would be to them a meaningless term. It is impossible, however, to write or vote religion out of the human soul; for down deep in the divine depths of every cultured personality there is a sense of the Infinite—a conscious-ness of the immortality that links humanity to the very heart of God.

Religion, derived from two Latin words, means to bind anew—to bind fast—or otherwise to spiritually attract the soul to the principles of truth and justice, love and holiness. There is a very close relation exist-ing between religion and inspiration. It is as natural for inspirations to touch and

davel on Highth Page

WHAT IS SENSATION?

BY SELDEN J. FIEREY.

XIX.

1730.—" The aim of Nature is self-communion Nature held with God."—Naudeley.

I .- What is sensation? How does it occur? What does it reveal? What and how much? What are its limits? What are its organs? What are its agencies or forces? And what are the modes of the action of its forces or

II .- What is intuition? How does it occur? What and how much does it reveal? What are its limits? What are its organs and agencies, or forces? And what are its modes or laws of action?

III,-What is induction or inference? How is induction true or possible? Can it advance from the known to the

IV .- What is inspiration? How does it occur? What are its laws? What and how much esu it reveal? What are its organs, agencies and forces? What are the modes or laws of its actions?

V.—How are sensation, intuition, and inspiration related to each other? How are all possible to man?

To nature we cannot dictate truth but only receive from her bounty. Our first business is inquiry-prayer. Inquiry, prayer, is the touch-stone of all true genius. Truth comes to us only when invited by our attitudes and soul-felt desires for light, and love and wisdom. To put ourselves in the attitude of reception, and then to pray for power, for love, for light, is to secure that royal visitation of pure truth, which makes the principal glory of genius and of immortality.

Nature will answer every well and clearly conceived, and properly put question. To do this, self must be forgotten; we must send out our life to blend with the soul of the world; to catch its motions, its rythms, its harmonics; our very teing must mingle in the celestial tides of universal life; we must be transformed into nature, that nature may be transformed into us, and translated into thought, into truth, into ideas. Truth, is the inter-communion of man and nature, the interchange of the ego and the nonego; it is becoming in love, in ideas, in knowledge, what nature is in fact, in force, in law, and in power and substance. Prayer alone will open the windows of our mind to the great deeps of the world, and let in the love and light.

1.—WHAT IS SENSATION?

All language, all logic, and all intellectual life recognizes the distinction between the ego, myself, and the nonego, or external world either material or spiritual, but which in some measure and degree I cannot cognize or know. The very process of coming to self-consciousness. is one which consists in distinguishing myself the ego, from the not self the non-ego. In coming to know that I am, I can do so only by perceiving that something else is also, which is different to myself and stand opposed to me. Consciousness itself involves necessarily thus much. Hence consciousness gives us these great postulates or rather ultimate facts to set out from: I am, the world is, and the ego and non-ego are in some way connected and related, since elemental consciousness implies a perception of both as distinguished from each other.

Myself, the external world, either material-or spiritual, or both, and their relation, are the three terms and primordial elements of all consciousness. All sensation implies the same three primordial elements. Sensation is defined by Bacon to be "perception by the senses"; by Webster-"In mental philosophy our impression made upon the of our selfhood. I had sat at my table nearly all day, and mind through the medium of the senses," All sensation then implies-1st, an impressible self-conscious subject or | three in the morning, when the pen dropped from my finmind; 2nd, an external object or cause; and 3rd, a vital or dynamic relation through the medium of force, or power or substance in motion, which conveys the form of the ob-

ject into the consciousness of the subject. Here are the three great fundamental facts of science, of philosophy, and of religion. They are universal and necessary truths. All conception, all perception, all induction, all deduction, and all inspiration involve them. All conception implies, 1st, a conscience; 2nd, an object conceived: 3rd, a relation of conscience to the object conceived. All perception implies a perceiving mind, a perceived object, and a relation between them which makes the perception possible. Science proceeds on the observation of external nature. Hence implies the same three termssubject, object, relation. Same is true of all philosophy. And of religion it is also true. Inspiration implies its subject, its source, and the relation of subject and sources; and here the subject is man, source, God: relation some force passing from God to man. Hence sensation itself furnishes us with all the implied fundamental elements of science, philosophy, and religion. To put these three

SENSATION—SUBJECT—FORCE—ORJECT. It is evident that if no force operated between subject and object-no sensation could arise. Seeing, hearing, etc., are products arising from the action of some forces or forces. Something must pass from object to subject to give rise to a perception in the mind-subject. For, suppose an absolute vacuum between mind and object; it is evident that there could be no inter-communication between them. The object, is an object to the subject because it is perceived by the mind. One stone cannot be an obiect to another stone. Sensation being an "impression on the mind through the senses," mind must be touched and moved by some force passing from the object to the mind. "Impression," indeed. What does it signify but "stamped" with force of some sort, issuing from some external sources and carrying its peculiar character of motion inward to the mind?

great elements of all intellectual life into clear form, thus:

Sensation is "impression" of the mind by a cause exterior to itself. "Impression" is an act of force. "Forces," says Prof. Gore, "are indestructible, convertible, imponderable objects," or "causes." Hence subject-force-object. Forces stamp pictures of objects on our minds. The mind is conscious thereof; and this is sensation.

Question:-Through the action of forces, then, do not objects touch our minds-consciousness, souls? Sensation-is it not the mutual touching of subject and object through the medium of agency of forces? Subject and object are often interchangeable. The subject to itself may be the object to another subject of the same kind, as mind to its fellow-mind. In this case, each is both subject and object at once. Feelings thus often meet, blend, interfuse, even exchange emotions without speech, but not without sensation of course. Two sympathetic friends touch each other's souls, through some fine agency flowing from each heart into the other. The relation of love and friendship is by the mutual interchange of forces laden with the very life of the lovers or friends, so related and united. The constitution of our rational nature renders necessary to us these antithetical conceptions of subject and object of-mind and body of-spirit and "matter." And hence of their relations. We must trust this relational constitution—it is inevitable, necessary, right. We never get behind that. To us it is the last court of appeals, and therefore-and therefore trust it equally.

II:--HOW DORS BENSATION OCCUR?

As sensation is an impremion made on the mind through the medium of the senses by an external cause, it follows, as before shown, that the cause exerts some force or forces which pass from itself to the mind-setting it into action I Emerson.

ion involves subject, object, such external body or bject which thus excites sensation. Hence force, motion,

In the agent of, and in sensation. In order that the differ. ent objects shall excite appropriate accessions, this force which passes from it, must be peculiarly affected in each special case. A star and a stone, affect our sonses afferently; hence, the agencies which transmit these different qualities, must take on the characteristics of each body, cite all sensations would be alike-identical. Now, how does the agent of sensation receive and transmit these characteristics? How does the agency or forces, which produce sensations in us, receive and transmit the peculiar characteristics of different bodies, objects or causes?

(To be continued.) Copy-right by H. Tuttle & G. B. Stebbins, 1876,

FRAGMENTS FROM MY EXPERIENCE.

BY HUDSON TUTTLE.

VII.

Eres Sargent-My Dear Friend: -- After the publication of the first volume of the "Arcana," I felt an assurance of strength, and a renewed devotion to what dawned on my mind as the one great object of my life, to which all else must be regarded as secondary. The spiritual side of my double life had gained such ascendency as to leave me no longer in doubt and uncertainty. I wrote continually articles on various subjects, for the spiritual and secular press, and in rapid succession the second volume of the "Arcana," (1864), "Ofigin and Antiquity of Man," (1866) "Career of the God-Idea in History," (1869), "Career of the Christ-Idea in History," (1870), "Arcana of Spiritualism," (1871), "Career of Religious Ideas in History," (London, 1872).

The plan of the "God-Idea" came to me slowly-had slowly evolved itself in my mind, for a year or more. It was very different with the "Christ-Idea." Mrs. Tuttle and myself had attended a lyceum meeting and were driving home in our carriage. It was a bitter cold winter night, and a snow storm beat in our faces. I had suffered in the long six miles' drive over a rough road, and was congratulating myself on soon reaching home, when like a bullet, I can compare it to nothing else, my mind was illuminated, and the whole work was before me. Could I have written it instantly, it would have been more perfect than I alternards made it by the slow process of transcribing. I was no longer cold or weary, for I seemed to arise into another atmosphere, the thought atmosphere of the world. Hence it was that the only preface I made to that volume, and which was in some quarters criticised as egotisical.

"The present volume was written because I was impelled to write." This expressed the exact truth." The last of this series, "Career of Religious Ideas," was first published in London, by James Burns, and not until recently has it been republished in this country. The God-Idea," I dedicated to my wife, as a small tribute to the noble devotion to principle which from our first acquaintance actuated her. Whatever others might say, she was firm and steadfast; ready and willing to sacrifice every advantage to truth and right, and an invincible tower of strength.

When engaged in writing the "Religious Ideas," an event occurred which shows how much we ought to depend on ourselves and the danger attending the surrender from early evening had written until between two and gers in the middle of a sentence; from sheer exhaustion of nervous force. The pleasure afforded by the rapid march of ideas and their marshalling on paper was so great I did not observe the pass of time, nor realize my weariness. 1 do not remember retiring, and I arose in the morning with a sense of inexpressible exhaustion. I thought I would overcome this by exercise, and walked across my farm, attending to some affairs and returned. I ought to have understood the danger I was in, by my intensely sensitive state, but I did not at the time understand. As I came near my gate a voice said quite audibly: "Place over the tenth chapter 'Morality is based on anatomy and physiology," I had rarely heard a voice before, and never with such distinctness. I said as I passed to my room to Mrs. Tuttle, "I am feeling very badly." I threw myself on the bed, and it was some minutes before she came, being occupied. I was then unable to speak. The loss of vital energy had culminated in a congestive chilifrom which I was certain I should never arouse. My mind was intensified indescribably. Thoughts and reflections rushed through it with infinite swiftness. I regretted most of all I could not say good-bye, and how I disliked to leave those I loved. But I could make no sign. The rush of thoughts became so rapid they were confused: consciousness was slowly lost, and a dreamy oblivious state stole over my mind. I began to fall, fall, more and more rapidly, down, down, it seemed years and years. Then I felt an arm around me, and I was pressed upward with inevitable force, until I reached my body and was forced into it. I felt the presence of a spirit friend who this time proved himself stronger than death. I can truly say I have been in the shadow of death, that in fact I was through the shadow. It was a delicious dream, but the awakening was terrible. The first pulsation of the heart seemed to send streams of molten fire over every nerve. and to scorch my brain. For three weeks I was unable to arise, on account of the pain accompanying every movement. It seemed that every fibre had to be built anew, and the old illiminated before I could recover.

There was no other cause for my illness but this pros tration from exhaustion of vital force by long continued writing. I have no doubt, had not this spirit come promptly to my rescue, I should never have returned. Now it may be asked why the spirits who were writing should so far forget the rights of the medium, and their own interests, and commit such a great and irreparable wrong. It was probably unintentional. They found conditions unusually favorable, and did not watch with sufficient care the ebb of the nervous force they were rapidly using.

Yet with all charity, from long experience I have learned that there is often a reckless disregard for the medium, or at least what seems as such. We cannot regard this, however, as intentional, but as the result of imperfect realization of physical conditions. They forget the requirements and necessities of earth-life in their anxiety to communicate.

In my own mediumship, and from inquiring of others, it may be stated as a general truth, that trance and a high sensitive state are accompanied with symptoms of congestion. Cold extremities and heated brain, quickened and forced action of the heart. These symptoms were the most disagreeable I experienced; and are intense in exact ratio to sensitiveness, whether in writing or speaking.

> [To be continued.] [Copy-right Secured.]

Every man takes care that his neighbor shall not cheat him. But a day comes when he begins to take care that he does not cheat his neighbor. Then all goes well. He has changed his market-cart into a charlot of the sun =

iams, Rita, and Eglinton, have almost night and years obtained powerful manifestations on their years obtained powerful manifestations off their own premises, at dark scances while they have been held the whole time by both hands by responsible and critical witnesses. Under these conditions, which they submitted themselves to nearly every night. I think liver, solid objects, such as arm chairs, while they submitted over the blads of affers, and piled one above the other on the lable. Sensetimes living spirit heads and shoulders include the mediums were so held. The forms were roused in white drapery, and lit themselves up with a phosphorescent-like light. Whenever selves up with a phosphorescent-like light. Whenever pleces of the drapery covering the floating forms have been out off, they have been of common fabric, machine made, consequently brought in from some place or places as yet unknown, just as fruit and flowers are commonly brought to spirit circles. Therefore, while a medium is held from first to last, if one of these forms were seized at a distance from him, it is probable that there would be a violent union of the living organ-isms, by either the dragging of the medium from those holding him, or the dragging of the form to the medi-um. The drapery brought in would probably remain and, as in every previous metance, prove to be of mor tal manufacture. The forms themselves, whenever they have had life in them, have, so far as our experience has gone, always been the duplicates of the forms and features of the medium, covered with the masquer ading gear already mentioned. The things carried in cannot all be numbered among the necessities of dress A false beard is not an indispensable article of costume. It would be useful to learn where the things come from, and whether the medium, when in a state of normal consciousness, knows their whereabouts. It a form were to be seized as described, and the stated results obtained, the medium could not be charged with imposture with any certainty that the charge was a just one, though the false beard on a form apart from the medium would be evidence of intention, on the part of somebody unknown, to mislead observers to a certain extent. But if the medium were so unwise as to give one of those cabinet sittings which have of late been so condemned by thinking people, because of their inconclusive nature and the suspicions they arouse, then when drapery is seized under the phenomenal conditions already stated, the medium is liable to be

Thus, for the same manifestation, the medium would be charged with imposture in the one case, and be held

guiltless by the same people in the other.

charged with imposture.

Without the clearing up of this vital point, how could the Special Committee of the National Association of Spiritualists come to an unquestionable decision in the Williams Rita case? If those two mediums choose to announce that henceforth they will professionally give none but scances in which their hands will be held all the time, and if the spirits commonly amuse themselves in future at such scance by bringing in and leaving on the table a heap of drapery, which they can easily do, the knowledge will grow in the public mind that another solution of the Dutch charge than the one given by the committee is possible; also that eight years of good character entitled Mr. Williams to the benefit of the doubt. The general dissatisfaction of the public with cabinet seances had been published by Mr. Stainton-Moses and others long before the fracus in Holland, and until mediums with the kind of power possessed by Mr. Williams announce that they will give no more dark scances unless they are held by both hands all the time, they will be a source of uneasiness to their friends, and keep the movement in constant

If. at Amsterdam, the two mediums obtained strong manifestations the first part of the evening while their hands were held, it is proof that they were so far under spirit control that very night, that the spirits about them must have known of the intended use, later on of masquerading gear by spirits or mediums,

It is not a fact, as some assert, that bad results are lways caused by the bad spiritual state of the sitters The Davenports always had bad, ignorant, and uproarious sitters, yet regularly obtained unquestionable manifestations. Mr. Jencken has numbers of private seances with nobody but himself and Mrs. Jencken present, or a few selected sitters, and testifies that the spirits tell quantities of "objectless lies." We have known spirits to willfully deceive when none but truthful and friendly elements were present in the circle This is part of the dark side of Spiritualism, amid much that is bright. It is true that unpleasant sitters sometimes exercise a marked influence over the manifestations, but those who say that bad spirits will never attempt to deceive a good circle are in error. Several truthful people have had to give up writing medium ship because of maticious untruths written through their own hands while they were a one. The experience of some other writing mediums, on the contrary has been all good. Spiritualism opens the gates of a

new world, in which good and evil are intermixed. The outside public, and most of those who have had limited experience in psychic phenomena, will largely endorse the action of the Special Committee; but those privileged Spiritualists who have constantly had strong phenomena in their own families in their own homes such as Mrs. Showers, Mr. Jencken, and Mr. and Mrs. Cook-and who know the annoying pranks which some of the spirits who produce physical manifestatious are constantly playing, are exactly the persons who would not be so sure about the accuracy of the committee's decision. As the medium is almost always in a dead trance when materialization manifestations are at their height, it is little use asking him about the character istics of the phenomena; in fact, Spiritualists have all along gained more information about the phenomena by careful personal observation than they have obtain-

ed by questioning spirits or the majority of mediums. the spirits henceforth take to bringing drapery to Mr. Williams in private houses while his hands are held, this fact, coupled with his eight years' good character, amid all the trials, and troubles, and severe per secution in past years incidental to professional medi-umship, will do much to show that the view of the case here brought forward deserves weighing. It is a paintul case, and the divisions of opinion on the Council as to the best course to pursue under the circumstances, faithfully represent the equally conscientious divisions of opinion out of doors.

VIEWS OF STAINTON MOSES.

The following is from W. Stainton-Moses, M.A.: Writing, as I do, before the report of the committee I do not say a word on the questions which it is its province to entertain. But I desire to reiterate what I long since pointed out in two or more papers read at the discussion meetings of the British National Assoclation of Spiritualists—viz., that almost all cases of detected fraud are connected with the cabinet scances of so-called materializing mediums. The Spiritualist I am glad to find, has lent its influence to the advice that such seances in public should be discouraged. I have long thought and said so. Especially when held on the premises of a medium who derives a not inconsiderable profit from their success, they are perfectly worthies in respect of the evidence they furnish: they afford facilities for imposture which a man must be a very paragon of virtue to resist, when both reputation for success, and income are at stake; and they generate an atmosphere of credulity, and a tendency to laxity of judgment, if not of principle, in those who haunt them (judging from the excuses for plain imposture that are sometimes put forward), which it is the interest of all who value the fair fame of Spiritualism resolutely to discountenance.

The answer ready to the tongue, "We must have the cabinet, or we shall get nothing," may be dismissed with the rejoinder:—"If you are right, let us have nothing. Better that than fraud and discredit." But you are wrong. The cabinet is not essential to the study of this branch of the subject. In proportion as it is abolished the phenomenon will occur under other conditions. Experience proves this in the past, and will establish it in the future. Nor must it be forgotten that some of the best and most crucial proofs of the evolution of another entity from the body of a medium have been given without the aid of a cubinet. Whether, however, we can have these tremendon

portents in our own way or not, let us agree, one and

all, on every ground of honesty and for our own mere medit, as well as from metives far higger and nobler than these, that we will have mone of them if they are

to be had only at the cost of appropriately recurrent fraud, and smid ingrounding which necessarily suggest implifure to the appropriated observer.

Whether, again, this fraud is altergrable on medium or spirits is not to the point. We must deal with facts as we find them, and it a medium is detected in imposture, it is certain that he will have to suffer for it. If the controlling spirits drive him—a helpless tool in the controlling spirits drive him—a helpless tool in their hands—to dupe us, then we must, in self-defense, take care that he is placed in a position where he can not dupe us. If we, by our neglect of plain conditions, so constitute our circles as to invite only that which is mean, or foolish, or tricky, then we must cease to constitute our circles in that manner. Only thus can we save ourselves from the merited scorn of sane folk, and Spiritualism from becoming a byword of contempt. But I am frequently told, when pressing these con-siderations, that it is easy to secure immunity from imposture by simple precautions. By what means? I

By tying the medium to his seat. These mechanical methods of tying and sealing, roping and the like, are, first, clumsy and bad in themselves, little calculated to establish the first pre-requisite for successful inter-course with the world of spirit; and next, they are fallaclous, inasmuch as they establish a false feeling of security in the mind of the observer. Bonds are laughed at by spirit power, as the experiment of lashing Miss F. Cook to Mr. Crookes' library ladder, and her almost instantaneous release, conclusively prove. If more evidence is required, it is found in the case of Mrs. Compton, of Havannah, who was released from the most complicated system of tying (even her dress being nailed to the floor), and transfigured before the eyes of careful observers.

By stripping the medium and re-clothing him in dark arments. I earnestly hope that this method of invesigation will not become common. It is far more objectionable than tying. In many conceivable cases it is not practicable. In none is it of any service unless done thoroughly, in a way which few would like to enforce, and which, if enforced, would leave a decent person in a state little fit for the evolution of spiritual enomena.

If there be other methods which the perverted ingenuity of man can devise in order to avoid the simple expedient of placing the medium in plain view, I hope they will be abandoned. Let us restrict cabinet inves-tigations to such experiments as those conducted by the Research Committee. Let us draw a strong line between such scientific experiments, and the public scances frequented by witnesses of another type, and, again between these and the home circle. Many inpulrers are forced to go to public mediums for evidence that they can get in no other way. Let us at least try to provide them with something which shall not be palpably and ludicrously insufficient to establish any evidence of spirit power. And, above all, let us crush out with iron heel all conditions which lend themselves to fraud; which (under the best of circumstances) are such as to prevent any satisfactory evidence from being had; and which send the inquirer away bewildered and puzzled, if not disgusted. And if by such a course we run temporary risk of diminishing the marvels we have to show, let us console ourselves with the thought that what we do present will rest on a far more substantial basis, and that we have no reason to believe

that the loss will be permanent. In saying this I am fully aware that the remedy rests where it is extremely hard for public opinion to reach it. Gaping curiosity and fatuous credulity will find their correlatives in imposture and fraud to the end of the chapter. So long as there is a market so ready, the crop of shams will be large. I have no hope that for the present, at least, any detection of an imposture will prevent it being a more or less paying speculation. It rests, however, with Spiritualists to say how far they will aid and abet the perpetuation of conditions which make such imposture an easy, safe, and profitable speculation to any charlatan who cares to risk the chance. And it should be the business of men, whose evil fate it is to minister to the public at five shillings a head the evidence they seek, to demand for themselves that they shall not be placed in a position which is at best equivocal, and which so frequently places them under accusation of fraud.

REPORT OF COMMITTEE.

The committee appointed by the British National Association of Spiritualists, to consider the charges brought against Mr. C. E. Williams, by friends in Amsterdam, have made the following report:

The committee have no reason whatever to doubt the genuineness of Mr. William's mediumship, which they regard as conclusively established by the irrefragable evidence of competent witnesses. They desire, however, to suggest to the inexperienced observers, that while on the one hand discovery of trickery is no proof that the deceiver is not really a medium, so on the other hand the existence of genuine mediumistic powers is no guarantee that the medium will never resort to the practice of deception. A public physical medium—when not placed under stringent test conditions—has many temptations to simulate phenomena. Genuine manifestations are often obtainable only by a great expenditure of vital energy; they are always more or less uncertain; and they frequently fail altogether to satisfy the sitters—so that, by simulating certain manifestations, the dishonest medium avoids the expenditure of strength and vitality, affords in most cases greater satisfaction to inexperienced observers, and thus is able to give more scances and to earn more money than by acting conscientiously; while, if his character as a genuine medium should be impugned, he has generally the resource of offering to obtain indubitable phenomena under rigid test conditions. All these considerations are, however, no justification of fraud, and the attempt to deceive by pretended man-ifestations is deserving of the gravest possible censure. The case of Mr. Williams has occupied the careful and very anxious attention of your committee, and, after an interview with Mr. Williams, and a careful inves-tigation of the evidence, they regret to have to report that the charges brought against him by the friends in Amsterdam have, in the opinion of your committee, been sustained. Your committee therefore recommend the Council to direct that Mr. Williams shall not be again employed for the purposes of the Scance Committee, and that the same rule shall also in future apply to every medium whom the Council shall believe to have in any instance resorted to deception.

(Signed)
E. DAWSON ROGERS, Chairman. RICHARD PEARCE. C. PEARSON. D. G. FITZ-GERALD. W. MIALL A. MARCH. MORELL THEOBALD. H. WITHALL,

Beautiful Things.

Beautiful faces are those that wear-It matters little if dark or fair-Whole-souled honesty printed there... Beautiful eyes are those that show Like crystal panes where hearth-fires glow, Beautiful thoughts that burn below. Beautiful lips are those whose words Leap from the heart like songs of birds, Yet whose utterance prudence gird. Beautiful hands are those that do Work that is earnest, brave, and true Moment by moment the long day through. Beautiful feet are those that go On kindly ministries to and fro, Down lowliest way, if God wills it so. Beautiful shoulders are those that bear Ceaseless burdens of homely care, With patient grace and daily prayer. Beautiful lives are those that bless-Silent rivers of happiness Whose hidden fountains but few may guess. Beautiful twilight, at set of sun, Beautiful goal, with race well won, Beautiful rest, with work well done. -Public Opinion.

Woman and the Household.

BY RESTER M. POOLS. [No. 151 East 51st street, New York City.]

It is an innovation upon time-honored custom, for women to meet in associations for social sympathy and culture. In the light of experience, we have no doubt of the benefits of such associations, and believe that they will become, ultimately, general, in farming communities. In fact, even in farming communities.

granges are already a beginning. Seldom has a better presentation of the subject been made, or one which more strongly appeals to our best feelings, than by Dr. J. R. Buchanan, in "Hygiene of the Brain," published by Holbrook & Co. He says: "The first requisite to a sound, vigorous brain is a resolute will and ambition to succeed in some honorable career; the second is what has sometimes been called altruism (in opposition to egotism)—the love of friends, the love of society, the love of woman, the love of universal humanity—in short, Love in all its possible forms—not omitting the love of the divine and heavenly, which is the essence of religion, and the life and inspira-tion of the darkest hours that are surrounded by calamity and injustice.

When these loves are all normally developed, and cooporate with a strong will and heightened ambition, the brain has a fund of power that is inexhaustible, and the intellect is ever clear, copious and truthful. There is, therefore, no higher hygienic law for the brain than to love with our whole soul, and work with all our might in the direction that duty indicates. And, as love requires earthly objects and sympathy, we need to seek the society of those whose earnest and loving natures render them worthy of our love, and whose intelligent compan-ionship will strengthen our mental and moral power. He who has a dozen noble friends is well provided for the hygiene of the brain; and it is the duty of those who aim thus to live rightly and make the world better for their having lived in it, to seek each other's society, without reserve or hesitation, and to unite in groups, clubs, or societies of any kind, in which by their moral power they may sustain each other and react upon society for its good-so that social influence may emanate from the wise, the good, and the progressive, and not merely from fash-ion, wealth, and the lower instincts of the multitude."

A woman's club has been in existence in Philadelphia for nearly two years. Those who had contributed to the success of their department of the centennial exhibition, felt the need of continued organization, and accordingly, "The New Century" is in successful working order. Named after the centennial paper, it has the editor of that excellent sheet, Mrs. Hallowell, as its able president. Its members seem to belong to a conservative class, which, however, have been greatly broadened by their experience during the exhibition. That had broken the arrive of presedent and assured than the crust of precedent, and assured them that new ways were not, therefore, wrong ways. With a constitution of twelve articles, and an admission fee of five dollars, they rented a substantial brick house, and set up club life, with two hundred names enrolled upon their books. They resolved to keep their work from becoming public, to steer clear of "isms," and to be very particular in regard to admitting only working members. So far they have been financially successful, and show a good balance in the treasury

There are committees upon education, science, art, household art, entertainments, music, charities, cooking, employments for women, legal protection for working women, and prisons and reformatory institutions. It is only necessary to mention the names of Grace Anna Lewis in science, Emity Sar-tain in art and Mayor Chartier and the tain in art, and Mary Grew in reform, to show the fitness of their selection of chairmen. Mrs. Eliza Sproat Turner, at the head of education, also has charge of "country work," which is a practical and beautiful charity. A certain number of sick children among the poor, had homes for a few days or weeks, found for them among the kind country people and farmers in the vicinity of Philadelphia.

The regular club meetings are held on the first Wednesday of each month, at which papers are presented, followed by discussion. There have also been classes in several studies formed, and others are in contemplation.

Their club "teas," are held on the third Mondays of each month, from 7 to 10 P. M., at which papers are followed by light refreshments. The ladies are in the habit of dressing quietly at these gatherings, and refinement and a noble simplicity beats their high standard of taste and thought.

Sorosis met, as usual, on the first Monday in December, Mrs. J. C. Croly, the president in the chair. After lunch, music, and the calling of the rol!, a most excellent paper by Miss Powers was read, introductory to the question. "Can the true aim of woman's life be attained without the most lib-eral education?" The chairman of the com-mittee on education, Miss Thomas, followed, with an elaborate essay upon the negative side. About twenty members and guests took part in an interesting and exhaustive discussion: among them, Miss Selma Borg, the original and versatile author and musician; her remarks upon the necessity of the cultivation of the individual and the supremacy of humanity over sex, were axiomatic and piquant. Mrs. Schmidt-Dewey, a veteran Kindergartner, pointed out some fundamental errors in teaching girls in America.

It is no disrepect to say that George Henry Lewes, who has recently passed to the higher life from England, will be better remembered as the husband of George Eliot, than as the author of many books. All who have read the books of the author of Daniel Deronda -and who have not?-will feel sincere sorrow, that those who were happily united, so late in life, after much struggle and affliction, should now be separated.— And to those who cherish the sweet cousolations of the ministrations of those who have gone from this twilight to the perfect day of the second sphere, will grieve that she has no knowledge of the blessedness of immortality and continued affection. The sadness of akepticism has tinged with sombre hues all her works. Her

"Oh! could I join the choir invisible," is the sad wail of a soul flying out like a dove over vast waters, and finding no ark of refuge upon the illimitable ocean of nothingness. May peace in the knowledge of eternal, progressive life come to her grand nature at last.

Within a week a woman received twenty-five lashes from a rawhide, in the city of Richmond, by sentence of a police court.-She was compelled to uncover herself and cling to a whipping-post, while the lash, plied by the semblance of a man, made terrible marks in her quivering fleeh, as she

writhed in agony. Her offense was the stealing some pieces of iron from the Chesapeake and Ohio Railroad Company. This same company is a corporation which has stolen millions of dollars, and its stocks and bonds became worthless a short time ago. How many lashes shall its officers receive for their thefts, which have plunged hundreds of families into want? Can there be stripes enough to punish them proportionally?

It would be very indelicate for that poor woman to vote for a law to bring about justice, but it is perfectly proper to treat her, for a petty offense, worse than the law allows a brute to be treated. And this happens in Virginia, the land of chivalry, the mother of Presidents; a State, which bears on its seal, "Sie Semper Tyrannis!"

That reliable paper, the Woman's Jour-nal, of Boston, Mass., keeps on the even tenor of its way, with unvarying excellence. Devoted to woman suffrage, it is interested in everything which pertains to the house hold. Lacy Stone, herself the model of a good wife and mother, has for a score of years and more been at the front of the battle waged against unjust and oppressive legislation which affects one half the community. Henry B. Blackwell has had an admirable devotion to the good cause. These two bear the brunt of sustaining the paper, aided by Mary A. Livermore, Julia Ward Howe, and T. W. Higginson.

Sojourner Truth lectured in Cooper Institute on the evening of December 6th. She spoke with a voice as strong as that of a man, and warned her hearers that awful times were coming.

Elizabeth Oakes Smith has been elected a member of the Conference of Unitarian Ministers, recently held at Rochester, New

At a recent gathering, Lucretia Mott, of Philadelphia, her daughter, Mrs. Davis, her grand-daughter, Mrs. Hallowell, and her great-great-grand-daughter, May, were seen together. All possess remarkable beauty and intellect, and are a fine example of the laws of heredity.

The numerous friends of Mrs. Zilpha R. Plumb, are glad tolwelcome her back to New York, after an absence of several years. This lady, the wife of C. M. Plumb, of California, first successfully introduced light gymnastics into this city. She came, solicited by old patrons to take charge of a large class in a private house, and possibly form

That bright paper, Woman's Words, of Philadelphia, is rapidly growing in favor. Mrs. Sara J. Spencer, who has been recently identified with Mrs. Juan Lewis, in its management, is well known as an unselfish philanchropist and reformer.

The agitation about the status of Mrs. Senator Bruce (colored), in Washington society continues. She is a very handsome octoroon: Mrs. Hayes persists in saying that she will invite Mrs. Bruce to attend her at the first Presidential reception. The Cubinet ledies will cell on her without re-Cabinet ladies will call on her without re-

The regular monthly meeting of the New York Woman Suffrage Society, was held December 5th, at the house of the Presi-dent, Mrs Dr. Lozier, No. 221 West Fourteenth street. There was a large attendance of ladies and gentlemen. Mrs. Leonard, of Chicago, read a paper on "Woman," after which a report of the committee charge I with the duty of inquiring as to the discontinuance of the Stewart Working Women's Home was presented, but not read. It was said to contain more than one legal opinion as to the powers of the trustees of the Stewart estate to change the occupancy of the building on Fourth avenue and Thirty-second street from its original purpose to that of an ordinary hotel. A committee was formed who, are to call a public meeting at which it is proposed that the report shall be read and action taken thereon.

Judge Kingman, of the Wyoming Supreme Court gave an account of woman suffrage in that Territory differing from the usual reports. He says that there was much indifference to the new law at first, but that now nearly all of the women go to the polls. So important has the women's vote become that their preferences are carefully considered in the selection of candidates. "At our first election," he says, "before women voted, we had a perfect pandemonium. The saloons were all open. Whisky was dealt out freely by the candidates to all who would vote for them. At the next election wemen voted, and perfect order prevailed. In caucus dissenssions the presence of a few ladies is better than a whole squad of police. Their presence allays strife, and the proceedings at once become orderly and quiet.'

The annual meeting of the Training-School for Nurses was held at the Nurses' Home, No. 426 East Twenty-sixth street, on December 3rd. The plan adopted by this institution to train women for nurses, is the following: They are first put upon trial for six months, then, if retained longer, they are received formally into the institution, and receive instruction in it, and from lectures given by selected members of the College of Physicians and Surgeons. They are next given six months' active practice in attending sick persons. When this is accomplished satisfactorily they receive their diplomas. The report of the institution for the last year shows that the nurses connected with the school have visited during the last twelve months two thousand four hundred and seventy-two sick people. One nurse alone has made one hundred and thirty-one visits. The help rendered to the destitute of this city by the institution cannot be easily estimated. It answers calls without distinction of race, color or nation-

The officers and managers of the New York Exchange for Womans' Work, at No. 4 East Twentieth street, have issued a report to the subscribers, giving a statement of the work of the society since its organiz-ation in April last. During this time six-teen thousand articles have been registered for sale, and twenty-five rejected. The ready sale of preserved and spiced fruits, pickles, jellies and cake, has afforded to many ladies a satisfactory return for work, the receipts from this department alone having been about \$600.

The commission of the society is ten per-cent on the price received, which the officers say yield far too small a sum to defray the necessary expenses. It is the policy of the managers to rely mainly upon a permanent income received from annual subscribers, rather than upon irregular appeals for public support. The officers desire to state, in answer to numerous inquiries, that work is received only through a manager of the society, or a subscriber to the funds to not less than \$5 for the current year, and that all work is received subject to the approval of the managers. They take anything use-ful or ornamental which a lady can make, urging always the manufacture of useful things, which should, if possible, be made ornamental.

The Workingwomen's Protective Union of this city celebrated its fifteenth anniversary at Chickering Hall, on Dec. 3rd. The treasurer stated that the society, during the past year, in addition to other charitable work, had obtained for workingwomen several thousand dollars of unpaid wages. The society had annually to meet thirty thousand calls for aid. He said that it had procured the passage of a law inflicting a punishment for the withholding of wages of working-women, and the passage of another law by which they can recover an extra amount of taxed costs in their suits against dishonest employers. It had brought to justice more than six thousand five hundred defrauders of working-women, and had exposed many petty, yet flagrant frauds which were common in work-rooms. It had supplied over one hundred thousand applicants with employment or relief.

Death of William Ward, of Cincinnati.

To the Editor of the Religio-Philosophical Journal: Another staunch man has tallen. Mr. W. W. Ward, an old and honored citizen of Cincinnati, died on the 28th of November. His funeral was largely attended on the 1st of the present month. It was a request of Mr. Ward's that his friend, Dr. N. B. Wolfe, should conduct the funeral services by should conduct the funeral services by reading the poem, commencing, "God of the Granite and the Rose," and to make such remarks as would be proper to the occasion. In the discharge of his duty, the Doctor said:

Our friend and brother has gone forward. He is not in this form now—the casket is empty. The spirit man could no longer stay in it, so he passed through the death-birth into the higher life.

It is the custom to call "Death the king of terrors!" We will honor this custom in the breach to-day. We will call it a beautiful ordinance of nature, the fulfillment of a divine law, which carries us forward to a more perfect plane of being. It is hard to separate from those we love, even in this life, for ever so short a time, but the act of dying is as tranquil as sleep, which is its unconscious twin sister. As in slumber, the senses are gathered into repose, and when they awake they are surprised by the splendor of a new day-a new life, with the genial faces of old friends about them. Believe it not that "death is the king of terrors." It is the outbirth of the soul, the transfiguration of the spirit, the golden key that unlocks the gates of bowers of immortal beauty.

The body before us will rot and lose its present form. It will chemically decompose and pass into the atmosphere. The liberated elements will fly to every part of the world. They will be absorbed by and form a part of myriads of other organizations. They will enter into other human forms, and be worked over and over again, and develop other spirits that are yet to be born from the prolific womb of nature. Though millions of years elapse, they will never again appear in this individualized form. To talk about the reconstruction or resurrection of this particular body, is a palpable insult to the divine law. No, my friends, when the spirit mould is broken, and its fragments are scattered throughout the universe, no power in heaven or on earth, can reunite them in the form you see. But if they could be reconstructed into an "auld cla' bigin." the developed spirit would no more return to dwell in it, than would the mature physical man, return to his ante-natal habitation. To suppose otherwise, is first to divest the human mind of reason.

Mr. Ward was born in Underhill, Chittenden county, Vermont, on the 6th day of July, 1811. He came of Revolutionary stock, Gen. Artemus Ward, being of the family. He began to sustain himself when but twelve years of age. He studied the world through the medium of business and the channels of trade. When but nineteen years old, he left his native place in company with Horace Greeley, to "go west." The two young tramps walked from Chittenden, Vt., to Albian, Orleans county, N. Y. Herethey divided their "coin," and, shaking hands, separated. Greeley went to New York city. to found the Tribune, and Ward turned his face to the setting sun. He did not arrive in Cincinnati until the spring of 1840. He come here a stranger and pennyless.

It is hardly worth while to say much about him since he made this city his home; you have known him well, and you know he has never failed to fulfill all the duties of a good citizen. He was honest and honorable to the core. When his little boy shall have grown to man's estate, he will have no occasion to blush when his father's name is

Like his friend Greeley, Ward detested the slavery of human bondage. When Lovejoy's press was destroyed by the Alton mob, he became an active abolitionist. "Justice to all!" was the ringing axiom of his political creed.

Mr. Ward, at an early day became a zealous investigator of the phenomenon of Spiritualism. He was patient and thorough in his labors, and embraced every opportun-ity to get at the bottom facts of the startling developments he witnessed. He pro-vided himself with a full library of works on the Harmonial Philosophy, and read them all with the keen scrutiny of a sage. His convictions became broad, firm and catholic. He accepted no doubtful theories; he could not be bribed by faith. He had seen his spirit friends face to face; he had taken them by the hand; he had heard their voices. He had knowledge of the truth of the after-life, and, thereafter walked the earth erect, a free man, his mind divested of all fear, superstition and bigotry.

I speak of this man, as I have known him

for many years. My only regret is, that I cannot more worthily do justice to his merits and memory. Ri-Cincinnati, December 4th, 1878.

BOOK REVIEWS.

SPIRITUAL MANIFESTATIONS; by Reverend

This is the title of a new book to be issued immediately, and written as it is by one of the irrepressible Beechers, and from a libof the irrepressible Beechers, and from a liberal standpoint, will claim attention of all Spiritualists. We suppose we should say "thinking Spiritualists." but that is superfluous for all true Spiritualists are thinkers. To this class it is the most attractive of all the books in the voluminous fail catalogue of the publications of Lee and Shepard. Other attractive books for the general reader are "The Silver Seekers, or Hall al reader are "The Silver Seekers, or Hal and Ned in Montana," by Samuel W. Coz-zens; "Midnight Marches Through Russia," by Henry Ballantine, A. M. "Trip to Eng-land," by William Winter, and "Meg. a Pas-toral, and Other Poems," by Mrs. Zadel B.

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Chapters from the Bible of the Ages, by G. B. Stebbins.

The Ethics of Spiritualism, by H. Tuttle. The Arcana of Spiritualism, Startling Facts in Modern Spiritualism,

by Dr. N. B. Wolfe. The Debatable Land, by R. D. Owen. Footfalls on the Boundary of Another

World, by R. D. Owen. Threading my Way, Autobiography, by

R. D. Owen. Around the World, by J M. Peebles. Our Planet, by Wm. Denton. The Soul of Things, by Wm. Denton. Psychography, by M. A. (Oxon). Arcana of Nature, by H. Tuttle. Physical Man,

Career of Religious Ideas, by H. Tuttle. Visions of the Beyond, by H. Snow.

Principles of Light and Color, by E. D. Babbitt, . What is the Bible, by Rev. J. T. Sunder-

The Clock Struck One, by Rev. S. Watson.

" Three. The Bhagayad-Gita.

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We might continue this list indefinitely, but refer our readers to our catalogue and book advertisement in another column.

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CHICAGO, ILL., DECEMBER 21, 1878. 💎

Dr. Henry F Gardner, of Boston, -Biographical Sketch.—Funeral Services.

Dr. Henry F. Gardner, of Boston, who has been identified with the spiritual movement since the early days of modern Spiritualism. as one of its active workers, has laid aside the mortal and passed on to the immortal side of life, to continue and carry forward the work so auspiciously begun here while inhabiting the mortal. We condense from the last Banner the following account, and wish we had space to publish the sketch en-

Dr. Gardner was a direct descendant of the Gardner family who landed at Plymouth from the Mayflower, and was born at Hingham, Massachusetts, February 13th 1812, and experienced the new birth December 6th, 1878, being in his 67th year. His father departed this life when Henry was but ten years old, and he was "put out to work," to assist his mother in the burdens of life, at \$10 per month. Like the ancient apostles. he was a fisherman. His early education was very limited in its scope, as the time he was able to devote to attending school was comprised in the winter months of a few years-the summers being spent in hard physical effort for the attainment of the mereat necessities of being.

When fourteen years of age, he went to Boston to learn the carpenter's trade, at which he worked about fifteen months, when his mother marrying again, he went to live with his step-father's brother, who was a blacksmith, and for about two years he labored at that trade. Receiving an injury which prevented him from following that business, he returned to that of his early life, and as a sailor, followed thesea for several years, gradually returning to his trade in the winter mouths.

After his majority, in 1833, he removed to Hartford, where, on the fourth of October of that year, he was married to the wife with whom he lived until the time of her decease, about one year since.

In 1834 he left his trade and engaged in mental labors. While engaged as superintendent of the Hartford Alms and Workhouse, he commenced the study of medicine with the visiting physician of the institution-an allopath -- which he continued for two years; but before that time had elapsed he became thoroughly convinced of the fatal errors to be found in the Allopathic method, and making the acquaintance of Isaac J Sperry, of Hartford, a Thompsonian physician, he decided to study with him in his office, and did so, being examined and licensed by the Medical Censors of the Connecticut Botanical Society.

In 1844 he commenced practice as a Thomp, sonian in Tolland, Ct., where he remained some eighteen months, having from the very first the most remarkable success. He next removed to Springfield, Mass., where he made his home for about ten years, during which time he built up an extensive and

lucrative practice. BECOMES A SPIRITUALIST.

In the year 1850 he met with the turning point in his career, and one which decided his future course of life, in his experiences with the phenomena of Modern Spiritualism as witnessed in the presence of Margaret Fox, in Springfield. He was strongly impressed in the summer of 1854, to commence a series of meetings in Boston, and with the aid of other workers and afterward by himself alone, he carried on the services; Miss Emma Jay (now Mrs. Bullene), Aches. Sprague, Mrs. Hatch (now Mrs. Richmond) and others occupying the platform and astonishing the skeptical public with the words of wisdom which proceeded from the lips of these then young girls. During these courses of meetings he introduced to the Boston public, some fifty of the leading spiritualist speakers, among them Judge J. W. Edmonds, Miss Lizzie Doten, J. M. Peebles. Selden J. Finney, A. J. and Mary F. Davis. Prof. William Denton, Prof. S. B. Brittan, and others.

His sixty-fourth birthday anniversary was celebrated at Paine Hall in Boston

was crowded with those who delighted to do him honor, and congratulatory letters were received and read, speeches delivered, and an inspirational poem was given by Lizzie Doten, all combining to make it an occasion long to be remembered. Miss Do ten's stanza was so appropriate we append

Ob, brave-hearted pilgrim! whose pathway bath Through sunshine and shadow, through tempest

and night.

The springs of thy being shall ever be fed

From souls that are kindred, who walk in the

And when from the dreams and delusions of earth, Thou, too, shalt awake to the "morning above," In that day thou shalt be, through a holler birth, A "child of the spirit"-made perfect through

The great value of the service which Dr. Gardner performed by sustaining these public meetings in the interests of Spiritualism for several years (often at a loss to himself), cannot now be estimated, when it is remembered that they were rendered at a day and date when to be a Spiritualist was to bear a public stigma, and when every agency for the approximate enlightenment of the people concerning the cause and its aims, was of inestimable importance. He never feared to stand up for his opinions, whether in public or in private, and ever caused his speakers to feel as they rose before his audiences that they had a strong backing of aid and sympathy on the platform beside them!

While statistics of the early stage of the movement are lamentably lacking, we put on record what we have been able to collect from the Doctor's own lips, and those of his friends, concerning his life-efforts. Ever after his promise in 1850 to the spirit-world his pledge he kept. Hewas in all probability-at least is so considered to have beenthe first man in Massachusetts who in the public prints of the day acknowledged himself as a Spiritualist, which he did in the Springfield papers at the time of his rendering his allegiance to the cause. During his experiences he was not only a sustainer of lectures on Spiritualism, but was himself a popular speaker and operator in the field of biology. His recontre with that famous Havard College Committee, who, after they had accepted his challenge to investigate, feared to report to the world their views on the subject, has been admirably set forth by Allen Pamam, Esq., in his work, "Agassiz and Spirit ralism." The Doctor, after awaiting their verdict for many years, has passed on to the land where most of that committee preceded him, and where we feel confident that he at least will have no occasion to blush, should he meet them at the remembrance of culpable cowardice while on earth!

Not long before his decease, says the editor of the Banner of Light, we called upon him at his residence in the Pavilion, which for the latter years of his life was his home in Boston. And while suffering severely in | Progress" are dear to the heart of every body, through the acute attacks of pain to which he was in the full sense of the term a martyr, we found him strong in mind, and firm in the faith. He repeatedly urged it upon us, in view of the nearness of physical dissolution which he recognized in his case, to bear witness for him to the world that he had never in the slightest degree lost his trust in or his love for Spiritualism from the first moment when he became convinced of its truth, to the hour when he sat in his chair (for his heart difficulty would not permit of his death-station being a couch), looking with unflinching eyes upon the rapidly approaching change of spheres in store for him. Indeed he wished it particularly emphasized that from the time when he had become convinced through positive demonstration of the fact that the spirits of those who had lived on earth could return and communicate with those yet in the mortal, his confidence and faith in Spiritualism became a part of his being; and he had never had the shadow of a doubt cross his mind regarding its reality and truth. If there is anything, he said thankfully and reverently, in my life for which I am thankful to the good Father, the spirit of Nature, or whatever name you please to give it—the Infinite Power and Intelligence whom we cannot comprehend—it is this, that Spiritualism was brought to my attention, for it has since been the one great comfort of my life in this, and will, I feel confident, be a source of happiness to me in the next stage of being. My people were all Baptists, and I was brought up in that belief, but the followers of that system turned me away from the fold, by their example in daily life, before a knowledge of Spiritualism came to me. Spiritualism came at last, and since then I have rested in perfect peace. What I have done, I have done according to my best perceptions, but I have accomplished too little—I wish I could have done more for the cause of humanity and truth! After I became convinced of the truth of spirit communion, I pledged myself to the spirit-world, together with whatever of means, influence, talent or time I might possess, and I have never withdrawn that pledge. I have ever borne witness to what I have received. I believe my work is done. but there is no more doubt in my mind of the truth that there is no death; that man is immortal: that he has a conscious state of existence in the physical, passing out of which he enters upon the experiences of immortality, and that under proper conditions communion is established between these two worlds, which are related and in-

terrelated-I say I have no more doubt of

these things than I have that at this mo-

ment the sun shines in the heavens. What-

ever becomes of this body, Henry F. Gard-

ner is immortal, as are all men, and in the

Feb. 18th, 1876, on which occasion the hall | body or out of it, his efforts as far as they can extend, will be put forth for the good of humanity, and its advance in knowledge, charity and love!

> I am not only ready to go, but I am anxious to go. My body is faint with physical suffering, but my heart is filled with gratitude to those whose friendly offices have made more cheerful the hours of my closing pilgrimage—gratitude for the light of Spiritualism, which cheers the pathway of my invalidism, and opens to me in perspective the glories of the "Morning Land to come. Funeral Services at Parker Memorial HALL.

With a spirit whose unanimity does equal credit to all, the committee and members of the Parker Memorial Society of Spiritualists, on learning of the decease of Dr. Gardner, tendered the use of that hall for the last ceremonies of respect to his remains, while Mrs. Richmond volunteered to deliver the funeral oration. As might have been expected, the hall, aisles, ante-rooms and steps upward from the sidewalk outside were thronged with those desiring to manifest their sentiment of respectful recollection to him who had but just gone out from among them. The services opened with the hymn, "Silent River," by the choir, composed of Miss Nellie M. King, soprano; Miss Cora A. Hastings, alto; John C. Bond, tenor; D. N. Ford, basso, Mr. George A. Bacon, who conducted the ceremonies, then read selections from the Pealms of Life, after which Mrs.

Richmond delivered the invocation. The choir then sang, "There's a Beautiful Shore," and Mrs. Richmond made a brief address, in the course of which she stated that it had been announced that on this day Spirit George Thompson, late of England, would address the society, and give an account of his departure from earth-life, but since the silent angel of death had just removed from their midst a worker who was equally as active in Spiritualism as was George Thompson in reform, it was thought best by her control to deliver the lecture at the present time, blending with it a personal application to the occasion, and the lessons to be gained as they looked upon the still and flower-surrounded form now prone on the platform before them.

The services concluded with the choir singing the "Sweet By-and-By" to music which was the composition (and a fine one) of Robert Cooper. The remains were subsequently conveyed to a private burial lot in Cedar Grove Cemetery, where Dr. Gardner's wife is interred, the following gentlemen officiating as pall bearers: William D. Crockett, John Wetherbee, Phineas E. Gray. Dr. A. H. Richardson, Dr. H. B. Storer and Moses T. Dole. Miss Doten briefly addressthe mourners at the grave-side.

To him who bas now put on "the garment of praise for the spirit of heaviness" we would address our closing word, in the inspired stanzas of her whose "Poems of Spiritualist:

"Rest thou in peace! Beneath the sheltering sod There is a lowly door, a narrow way, That leadeth to the Paradise of God;

There, weary pilgrim, let thy wanderings stay. Rest thou in peace! We would not call thee back To know the grief that comes with riper years, To tread in sorrow all Life's thorny track, And drain with us the bitter cup of tears.

* Rest thou in peace! Not in the silent grave— Thy spirit heard the summons from above, and blessed the token that the angel gave-An arrow, sharpened*-but with tenderest lov

Rest thou in peace! With blessings on thy head, Pass to the land where sinless spirits dwell— Gone, but not lost!—We will not call thee dead-The angels claimed thee! Brother-Fare-thee

The following letter from an avowed non-Spiritualist, will be read with interest as furnishing testimony from outside the ranks of the movement to the worth of the leceased:

To the Editor of the Banner of Light: Having known Dr. Gardner somewhat intimately for many years—about twenty, think—and having never been convinced of the truth of Spiritualism, or very much interested in it, I would like to offer my tribute to his character as a man; a tribute which, for the reasons just given, will not I trust, be suspected of exaggeration. Dr. Gardner himself would certainly be more indignant than any one else at any eulogium of him that should go beyond the literai truth. And everything that is here said is intended to be strictly within that limit In the first place, then, he was a strong man. He was strong mentally and moral ly. He had a sound judgment, a sound heart and a sound conscience. He had also the will and the courage to meet and overcome obstacles and dangers from which most men would shrink. He was therefore pre-eminently a reliable man when courageous and incisive work was to be done. He was a man who could fight a battle alone. when that was necessary, and friends, no more than foes, could dissuade him from his purpose when his own judgment of what was right was made up. Then he was an immaculately honest man. He was a genuine lover of truth and hater of false-hood, a genuine lover of justice and hater of injustice, and prompt to do his whole duty in supporting the one and putting down the other. He was so frank and truthful that he seemed to have never conaidered for a moment whether anything could be gained, either for himself or his cause, by reticence, evasion or equivocation. With him it was the truth, the whole truth, and nothing but the truth, hit where is might. He had nothing in his own breast to conceal, and he feared not to say anything which he thought ought to be said One of the most ardent advocates of Spirit ualism, no opponent of it could be more prompt or merciless in putting down anything like trickery or deceit attempted in its favor. Always challenging for it the severest scrutiny, if it could not be sustained by truth alone he would not have it sustained at all. Finally, he was not only an exceptionally but a remarkably benevolent

* "And the token that the angel gave that he was a time messenger, was an arrow, with a point sharpened with Love, let easily into the beart, which hy degrees wrongth so effectually that at the time appointed she must be gone."

man. With great energy and excellent business talents, I presume he has reserved little or nothing of the earnings of his lifethat they have all gone to serve the causes of humanity and truth, as he understood them. Such was his character as he appear-LYSANDER SPOONER. Boston, Dec. 9th, 1878.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

An interesting letter from Emma Hard-ing-Britten, will appear in our next issue. Send twenty-five cents for a copy of Biographical Sketches, just published,

Andrew Jackson Davis contributes an article in this issue, deserving of calm and careful thought by every Spiritualist.

G. B. Stebbins speaks in Storgis, Sunday, Dec. 22, and at Hayward Church, Nankin, Sunday, Dec. 29.

Next weeks paper will contain articles from many representative Spiritualists, and will be a capital number to send to your friends as a specimen copy. BANK CHECKS cost from twenty-five to

fifty cents each to collect. Subscribers will therefore please send P. O. money-orders or registered letters at our risk.

Communication From England.

In the Medium and Daybreak, of Nov. 15, a letter headed, "The Treatment of Mediums in Holland," is worthy a passing notice, and as none of the so-called Spiritualistic periodicals of England will publish the other side of the question, I have only to rely on your well-known honesty to give a place to the few pertinent remarks I have to make. We need not enter into details of the earlier career of A. H. Firmin, who guarded the near approach of investigators to the aperture behind which "Madame Louise"showed the eyeless masks or bits of painted muslin, over which a party of first-class Gobemouches went nearly wild. We will just allude to one mask which did duty every night, and which was taken for Napoleon III. Poor Napoleon, he had entirely forgotten his French, and, in answer to any and all questions, could only say, "Out." We will not ask about the particular exposure, after which this tender parent was obliged to leave Paris. We have only to deal with this vindicator of dishonesty. As Mr. Firmin neglects to give the details of his exposure in Holland, a few words may be said on that point. After examination of the cabinet arranged for him, he asked to be searched two successive evenings; this was done, and nothing found on his person. The third evening a lady, who is a very good medium, was impressed to make search in the cushioned arm-chair contained in the cabinet. Muslin and whiskers were found. Not a word was said, and the shameful farce was allowed to go on. After this came the seance at the table, and his hands were held. A music-box which had been bought for these seances was moved; this being done some three or four times, a light was called for, and the indentations of the fellow's teeth were deeply and distinctly left on the box, where they remain till this day, and may be seen by any one who will take the trouble to go to Holland to do so; or they need not even go so far, inasmuch as an exposure of this same vindicator took place in the house of Dr. Huget, of Paris, and a music-box with his teeth marks will be shown to any one.

A leading Gobernouche told your corre-spondent that it was quite true the marks were those of Firmin's teeth, but spirits that made them. Mrs. Huget took from him while he was trying to conceal them, nine yards of fine muslin and a gossamer silk scarf, with which he did the "Little Indian." If all these facts and a year's imprisonment for being a party in the notorious Buget swindle, does not give A. H. Firmin the right to vindicate the poor, persecuted creatures who are now and then deprived of their muslin, false whiskers, bottles of phosphorous, etc., I venture to ask who has the right? What a touching appeal, and in order to make the position al the clearer, he mentions Bastian and Taylor. These bright particular stars, he forgets were twice exposed in America, and a east once in England, as well as in Hol-He has only neglected to make use of the names of Robert Houdin in France, Maskelyne and Cook in England, Heller or Signor Blitz in America, as proofs of the sweet innocence he so touchingly seeks to assert. The above named sleight-of-hand gentlemen, are to be respected, for when their tricks are discovered, they are not so base as to seek to throw their sins on the spirit-world, nor do they attempt to insult the honest men and women who dare face

humanity and expose bare-faced imposture. Firmin speaks of Mr. Riko's confidence in him. Such confidence may exist, but further evidence of it than Firmin's assertion, is needed and even existing, it proves nothing except that the juggler was too

smart for the Dutchman. I can assert that for the time all possible approach to Firmin in the way of investigation, is prohibited. From letters written by honest and truth-loving Spiritualists, I find that they are promised to be allowed to investigate, but all sorts of excuses are made and when a scance is arranged, "conditions are not favorable." As an instance of this, I hear that Mr. Aksakof, of St. Petersburgh, has been nearly a month waiting for a seauce, and at last "conditions were not favorable." A gentleman told me that not favorable." A gentleman told me that the Count de Bulet related to him a visit he had had from his spirit-sister, and she showed him her leg. On leaving the hotel, he met a friend of de Bulet's and repeated the fact. The friend laughed heartily, and said: Yes, I was present at that scance; the was either a broom stick or a walk ing-stick, with some muslin wrapped 'round Your English Correspondent. London, England.

Communications from Dr. Watson, Mary Dana Shindler and Mrs. A. C. T. Hawks.

To the Editor of the fieligio-Philosophical Journal:

I have just read the inclosed communication from the editors and publishers of the voice of Truth, which you will please insert in the Journal. I sent the Voice of Truth to all the subscribers for the American Spiritual Magazine who had paid in advance up to the first of July, when it was, as thought, only temporarily suspended. It now seems uncertain as to its resumption. I propose to have the RELIGIO-PHIL SOPH-ICAL JOURNAL sent from January first to May first, to all my subscribers to the Magazine, to settle their unexpired term ; or, if they prefer (any of them), to receive a bound copy of the Magazine, for either of the three years it was published, and will notify me of the fact, stating which volume they prefer, so that I may receive it by the iwenty-fifth inst, I will send it to them. postage paid, thus cancelling the obligation I injury than its most deadly foes.

for subscription to the magazine for 1877. I am authorized by the proprietors of the Voice of Truth to say that the same proposition is made to all the subscribers of the Votce of Truth who paid a year in advance SAMUEL WATSON. for that paper.

TO THE SUBSCRIBERS AND FRIENDS OF THE **'VOICE OF TRUTH."**

It is with unfeigned sorrow and deep regret that we have to announce to our subscribers and friends, that circumstances over which we have no control, will prevent us from resuming the publication of the Voice of Truth for an indefinite period. Indeed, we very much fear that the enterprise on which our hearts were set, must be entirely abandoned, for necessity knows no law, and we must bow, with all the resignation we can command, to what seems inevitable. The family of Mr. and Mrs. Hawks were all prostrated by the dreadful scourge which has afflicted our Southern cities, and the mother of Mrs. Hawks was removed to the higher life. Mrs. H., prostrated for weeks before the appearance of the pestilence, was in no condition to recuperate after the fever was subdued; and it will be months, and perhaps years, before she can do more than struggle to keep alive the feeble spark of her mortal being. The senior editor is now at her Texas home, not yet entirely recovered from the effects of mental overwork during the six months in which she occupied the editorial chair, and it would now be impossible for her to carry on the paper alone. Under these circumstances—with aching hearts—we take our leave of our kind and indulgent friends; wishing them the richest of Heaven's blessings, and hoping to meet them in the bright hereafter.

MARY DANA SHINDLER. A. C. T. HAWKS.

Mrs. Richmond and Prof. Manes.

BY WILLIAM DENTON.

This article having been sent to the Banner of Light by Prof. Denton, and declined by the editor of that paper, it is forwarded to the Journal, and as it contains statements of great importance, worthy the attention of intelligent Spiritualists, we publish it.—Ed. Journal.]

In the Banner for Nov. 16th is a discourse by Mrs. Richmond, said to be given by the spirit of Prof. Mapes. If the spirit of Prof. Mapes did really deliver a lecture in Boston, of which this is a report, it is certainly one of the most important facts of this age. But how shall we know whether he did or not? The editor of the Banner certainly does not know; his means of knowing are no better than ours. The lady who reported the lecture knows no more. Does this medium know? If she does, she has not informed the public how she knows, and we are left to a careful examination of the lecture itself. If the lecture is scientific, eloquent, scholarly, and bears the characteristics of the writings or speech of Prof. Mapes, it may have been inspired by him; we should not be certain that it had been. But, if on the other hand, the lecture abounds with errors, and errors of the grossest character, if it contains involved and ungrammatical sentences, such as were altogether foreign to the style of Prof. Mapes, if it contains evidence throughout that the person giving the discourse was ignorant of even the rudiments of science, we can hardly resist the conclusion that the discourse never did come from Prof. Mapes, however honest all the parties may be, who have been deceived into the belief that it did.

I affirm that the latter is the character of the discourse, and as an evidence of it I will place before the readers of the Banner one of its first sentences, which we will carefully examine; for if the words are those of an intelligent spirit, they are worthy of careful examination, and if not, it is time that such communications were estimated at

their true value: Modern science declares the primates to be almost numberless. Scarcely have we found one ere another and another are forced upon us, until, instead of four elements, we have them amounting to hundreds: light containing in itself many of these; air holding in solution what the earth contains, and the water and heat holding also in solution thousands yet undiscovered by man. Not a very long sentence, and yet it con-

tains six raise statements: 1. Instead of modern science declaring the primates to be almost numberless, modern science declares that all that are known to it, are less than one hundred. See any

modern chemistry. having the elements 2. Instead of amounting to hundreds, as the next clause of the sentence states, we have not even seventy fully determined yet.

3. "Light contains many of these." How can light, which is a mode of motion, contain elements? It would be as sensible to talk of sound containing elements, and expect to extract whiskey from "comin' thro'

4. Air holding in solution what the earth contains." What can be the meaning of such a statement as this? The earth contains iron, lead, silver, copper, gold, etc. Does the air hold these in solution? The merest tyro in science ought to know better than that. The air no more holds in solution what the earth contains than it holds in solution what the sea contains, including cod fish and oysters.

We are next told that water and heat hold in solution thousands undiscovered by man. There may be mineral springs that hold in solution elements that are as yet unknown to us, as thallium was conceated till spectrum analysis revealed it; but we have no reason to believe that there are on our planet hundreds held in this way, much

leas thousands. 6. But we are also told that heat holds these in solution also, "water and heat." If Mrs. R. or Prof. M. meant hot water, that should have been said, though then it would have been incorrect: but to say that heat holds them in solution is just as in-correct as to say that light holds them in solution; for heat is also a mode of motion, and can no more hold anything in solution than the tune of "Old Hundred" can hold a pound of beefsteak in solution.

All these terrible blunders in one sentence! Other sentences are just as faulty. Are we to consider Prof. Mapes responsible for such mistakes as these? If he really did make them, what a terrible thing if must be to die! A sensible man would desire annihilation, if the price of future life is to be idiocy or childishness.

It is evident that Prof. Mapes would never employ a person as his mouthpiece, who could so misrepresent him, and when Mrs. R. supposes that she is influenced by such a spirit, she is really deceived, and then de-

ceives others. Such discourses delivered and published in the names of the illustrious departed, are doing the cause of Spiritualism more

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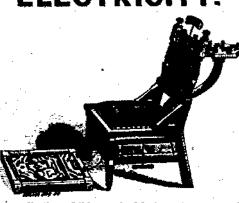
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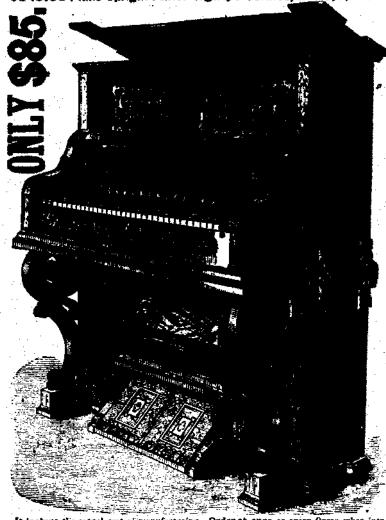
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in others, a dryness, dry, watery, watery, water, or infamed
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Mollie Funcker and the Experts.

DE BRARD'S OPINION. Dr. George M. Beard was found in his library correcting the proof sheets of a paper on the very subject under consideration.

have been interested in the Fancher case for some time," he said, "and I have written much on the subject of nervous disorders and hysteria, so that I guess I can answer your questions. The subject is not sprung on me. Some time age I spoke to Dr. Speir about it, and desired to make an examination of the case. He answered that she wasn't giving any remarkable manifestations then, and that the family did not desire an investigation. In short, I was cooling set back. A proper investigation would cost \$1,000, and would take three months or more. The girl must be taken away from all her friends and confined, just as though she had committed a crime. That is, so that her friends could not act in collusion with her. Then could be ascertained without the shadow of a doubt whether she ate or not, whether

she was deceiving or not.

As far as this starvation business is concerned, it is certain that subjects in a trance or semi-trance, or in simply hysteria, can subsist for a long time on very little food, or even a little liqid. There is an interesting case in the west that I have been consulted about. But do you know that it is very difficult to get a thorough examination into such cases? Why? Simply on account of the superstition that clings to men. They hesliste about investigating anything that seems to be superhuman or supernatural. It is even dimcuit to get scientific men to make these investigations, for many scientific men are superstitious, and there is no superstition like their supersti-tion. They talked of getting Prof. Wyman and Prof Agassiz to make an investigation. could not have chosen two men more unsuitable. Prof. Wyman was a splendid man a perfect man, if ever there was one, with a truly scientific mind, but he knew nothing about the subject in hand, thereforche was not adequate. Agassiz was more of a genius, but full of superstition. That is why the clair voyants and the like were always pretending that he endorsed them. I claim that people are divided into two classes—experts and non-experts. A non-expert has no right to pretend to authority. I don't know anything outside of my line. I am no mathematician It would be foolish for me to write for the public paper on the binomial

theorem.
"Now," continued the speaker, "there are two claims put forth in that article on Miss Fancher: That she is a trance subject, and has powers of clairvoyance, mind reading and prophetic power. As to the first, it is correct. She does go into a trance But what is trance? Some think it something supernatural, as they do everything they don't understand. They don't understand the involuntary life. Trance is a condition where the activity of the nervous system is concentrated in a limited, perhaps a very limited, region of the brain, the activity of the rest of the brain being for the time suspended. In such a condition there is an increased or intensified activity in that portion of the brain where the activity is concentrated. Let me illustrate: I light these five burners of this chandelier; I call this a normal condition of the nervous system. I turn them all down a very little; that is sleep. But I turn them all but one, and, as you see, that one burns with an intensified brightness; that is trauce. From that increased activity of the brain arise the hallucinations. You hear of them in the dying, which is simply the activity slowly ceasing in the brain, and concentrating in a small part of it. I aver that the case of Miss Fancher, as far as trance is concerned, is not mysterious. We can trace the reign of law in the operations of involuntary life or trance just as clearly as in chemistry or physics. But one thing is also certain, and should be noticed. In the trance state the physical as well as the mental faculties become greatly exalted. The sense of touch becomes so exalted that the subject can appreciate far more delicately than when The sense of hearing becomes so scute that even a whisper in a distant room becomes painful. I had a patient, a public man, who in a pervous condition bordering on hysteria, could hardly endure the sound made by the rustling of the leaves. Then the sense of sight becomes innaified. The subject can see with much less light than when in health, and can see with the am not sure that cannot see with the lids entirely closed. You can see light through your lids. May not the vision be so intensified as to enable the subject to discorn objects through the closed lids? I have studied cases of this kind under most favorable cir-cumstances. May not these facts account for some of the wonderful manifestations observed In Miss Funcher? Not understanding this exaltation of the senses, non-experts often conclude that there is a transfer of the senses; that, for instance, the fingers can do the work of the eyes. The fact ic, in the case of the senses of a trance subject, there is a difference of degree between them and those of an ordinary being, but not of

"Now, as to the claim of clairvoyance, mind-reading and prophetic power. It is an old claim, brought to our attention continually. I know that she doesn't have it. I don't have to investigate. It is not scientific to investigate such pretensions. Suppose a hysterical girl tells a mathematician that two and two make seventeen. Does he go to work investigating to see whether it is true or not? He knows it's false. Take the case of the Keely motor, when it was claimed that power was simply created, that there was nower without any means of producing power. It was unscientific to investigate that, for the law of the correlation of forces proves that it cannot be true—no investigation is needed. So in relation to those of elairyoyance, mind-reading and prophetic power. Any physiologist of involuntary life who has studied this side of physiology, trance and the like, knows that these three things are not possible, for it is a formulated law of physiology that no human being has or can have any quality different in kind from those that belong to the

race. But see the amount of testimony from honest people on this subject."

"The testimony of a non-expert amounts to nothing. I believe that human testimony must be studied anew. The principles of evidence as taught now are, as far as human testimony is con-cerned, radically wrong. If we accept non-expert testimony there can be no science. The first step in any science is the rejection of all average nonexpert human testimony relating to it. Now, the non-expertness of those who have studied the case of Mollie Fancher consists in this that they do not know how to experiment with living human beings. They do not know how to eliminate the six sources of error that always enter into experiments with living human beings, and which al-ways must be eliminated, else the experiments are worth nothing no matter by whom performed. These physicians in Brooklyn are my personal friends; they are able men in their line, but they are not experts, and their testimony goes for naught. The number who testified to Mollie Fancher's wonderful performances makes no difference. A naught has no value, two naughts

What are these six sources of error ?" "Do you want them? Let me see if I can condense them that they will be brief, yet clear. know very well that you do not want too much science in a newspaper article, but what I say I want correct. The six sources of error that al-ways enter into experiments with human beings are: 1. Intentional deception on the part of the subject operated on. 2. Unintentional deception on the part of the subject. 3. Intentional collusion of bystanders. 4. Unintentional collusion of bystanders. 5. Chance and coincidences. 6. The phenomena of trance, the involuntary life, and the setion of the mind on the body. I seem dogmatic in these brief assertions. I would be, had I not explained them at length in a series of articles in the Popular Science Monthly.

"I think I may safely say," continued Dr. Beard,

have no value, five hundred millions of naughte

have no value.

"that fitteen or twenty years hence, this side of physiology and pathology—the trance, involuntary life and the reciprocal action of the mind and body, which the Mollie Fancher case in a most in-teresting way illustrates—will be studied entirely and exclusively by experts in this branch. I think there is a million-fold more evidence in favor of all the claims of witchcraft, even at its worst, than in favor of the so called clairvoyant and prophetic ones of Mollie Fancher."

"But do you think she deceives intentionally?" "I don't know. The question whether she is honest or dishousst is of no account scientifically. The experiments in investigating her case should be so conducted that the results will be the same whather the subject in a setup or a scoundrel. I think it unscionlife to offer rewards, as her been tone, for the performance of things which we know beforehand can't be done. Some years ago, a friend, an expert, said to me: 'I have a few sand dollars which I have saved. I will give it all to you if you'll find one who will read the mind of another.' I would not accept it. I would as soon offer a reward to any one who would prove that two and two make seventeen. If Mol-lie Fancher can do what is pretended for her, then all science goes for naught. We must begin all over, and she should be worshiped as God, for she has divine attributes."

WHAT DR. HAMMOND SAYS OF THE CASE. "I have read the article on Miss Fancher pub-

"I have read the article on Miss Fancier published in to-day's Sun," said Dr. William A. Hammord; "read it all through carefully."

"Well, what do you think of it, Doctor?

What do I think of it? Why, that is a perfect humbug—a clear case of deception, sir."

"But, Doctor, there is the testimony of such

men as the Rev. Dr. Duryes, the Rev. Dr. Van Dyck, Prof. West, Henry Parkburst, the astromomer, and such physicians as Drs. Speir, Ormiston, Kissam and Mitchell?" "I don't mean to say that the writer of that article has not been told all that he has written, or

that the gentlemen named are not honest in their opinions. But I know that they are all deceived —lied to by this hysterical girl." "But just see what tests she was subjected to How can there be any deception?"
"Well, there is deception in it all," said the Doctor, vigorously. "It's all a humbug. Why, my dear fellow, she isn't the first girl that has deceiv-

ed learned and good men. There are plenty of cases of simulative hysteria, and Miss Fancher' case is one. I haven't seen her, never heard of her before; but I have heard of so many other similar cases that I do not hesitate to speak strongly about it." But how do you account for her second sight:

her reading a paper that she don't see; her telling the contents of a sealed envelope?"
"She can't do it," said the Doctor, vehemently.
"She can do nothing of the kind. I'll bet \$3,000 she can't do it before me. I will write a check for over \$1,000, and if she will tell me the exact amount, the bank on which it is drawn, and describe the check generally. I'll give it to her. Why, I can read you case after case where these hysterical girls have deceived thousands. Take he matter of visions. This girl in Brooklyn is a Protestant, so she conflues her visions to seeing heaven and her dead friends. Were she a Catholic she'd see the Virgin Mary or the Savior, like that girl at Lourdes, who sees the Virgin, and who has actually been the means of having a church built on the spot where the vision appears. You have seen accounts of the excitement she has created. Why, she is simply a cataleptic. I have myself had under my immediate charge fifty girls women, who, in the condition of cestasy, have had visions of all sorts—all the way from God Himself down to the schoolmistress who had locked them up in dark closets. I tell you that these people in Brooklyn are of two classes—those who lie, and those who are deceived. Mind you, I do not that Miss Fancher is to blame, that she does all this intentionally. Hysteria prompts deception. It is a characteristic of the disease. She had probably not will enough to overcome the desire to deceive. But she should be aided in every way to overcome the derire, not assisted in her deceptions. For all this is simply the deception of a

hysterical girl."
"But she has deceived clergymen and physi cians."

"Oh, that's nothing. Clergymen are the most gullible men in the world, and physicians, who have not made a study of nervous diseases. apt to be imposed upon by these girls."-New York

BEMARKS. It is astonishing to note with what facility "experts" can arrive at definite conclusions on matters of which they have no knowledge, and that, too, without even giving it so much as pass ing notice. How can a man become an "expert" without the most diligent and patient investigation of the phenomena and facts involved-the most careful and scrutinizing analysis of every feature of the case, together with all the incidents and circumstances of its surroundings. Yet with regard to the clairvoyance of Mollie Fincher, Dr. Beard assumes the authoritative air of pompous ignorance, and asserts, "I know she doesn't have it. I don't have to investigate. It is not scientific to investigate such pretensions."

The extensive learning and skill of Dr. Ham mond, the cashiered Surgeon General of the United States, enables him to pronounce authoritatively, "There is deception in it all. It's all a humbug. * * I tell you these people in Brooklyn are of two classes-those who lie and those who are

icceived." What a wondrous potent wand of magic these more than magicians—these "experts of experts" wield, of whom "there are probably not more than five in the world." With it they smite the rock of thiversal knowledge, and lo! the streams of wisdom gushforth and they are filled. They reverse the wand and touch the rock again and the fountain is forever sealed to the millions of nonexperts.

When interviewed, Dr. Beard commenced by saying: "I have written much on the subject of nervous disorders and hysteria, so that I guess I can answer your questions

The great teacher of doctors, lawyers, jurists, and clergymen, "guess!" The "expert of experts," guess!!

To what base uses may we come at last, Horatio. But now it is scientifically "expert" to "guess," in fact it demonstrates to us the certainty with which an "expert" "makes assurance doubly sure" and renders his testimony unimpeachable, while a thousand or a million non experts, though all "good and lawful men" cannot be believed, but their evidence must be set aside in the presence of one of these guessing "experts," who can out-"guess," and guessing, out "I know," the whole of them.

The singular part of this matter is that if we accept the decision of these "experis" we are still obliged to rely upon human testimony, and that, of the most unreliable kind The fact that in the passing of events—the transaction of common occurrences, or the occurrence of some exciting affair, no two non-expert witnesses will see and relate what transpired in precisely the same light and language, does not prove that they are unre-liable or mistaken. They each see what most peculiarly attracts the attention of their individual, mental organization, and what a number see and relate in their own way, from their own standpoint, constitutes the strongest and most relia-

The expert on the other hand, only sees from his stand point, and when his mental vision has been by the bigotry of opinionated ignorance and his judgment impaired and blinded by preju-dice, his pompous arrangement of facts becomes not only wholly unreliable, but dangerous to the spread of truth. It is not so much what he says, as it is the assumed authority with which he utters it, that makes it dangerous, for there are always thousands who will hang upon the words of a "Sir Oracle" and yield an unquestioning allegi-ance to assumed authority. Such men with a sweep of their wand-with a single utteranceyou believe them, can turn saide the united "testimony of millions of non-experts." How pro-foundly learned, how amazingly modest these

pretentions! More singular still, is the fact, that the only way n which these "experts" can so readily arrive at the conclusions they offer, if those conclusions are reliable, is by the very powers they deny to Miss Fancher; for it is evident, to even a casual observer, that no expert not possessed of second sight, could so cursorily dispose of important questions of fact without patient and candid investigations.

But how came these men invested with a royal patent as "experts of experts," empowered to de-eide all matters of fact and phenomenon, with a single breath, with such an unqualified assumption of authority, with such base disregard of the rules of investigation? Because they have made hobby for themselves to ride, must the world ap. plaud, or be proclaimed by these self-constituted scientific Jeffreys, as idiots or liars? Have they forgotten how such as they ridiculed Harvey's discovery of the circulation of the blood, declaring it was contrary to nature and reason, and there-fore absurd to give it a moment's investigation? When the roll-call of fame, in the coming ages shall summon into line the sages of the past, to whom the present age has been indebted for all its progress, what a halo of glory will surround Drs. Beard and Hammond as they step to the front, along with the other three, to make up the grand complement of the "five experts of experts" in whose concentrated wisdom all knowledge was stored, from whose decisions there was no appeal. It is nothing to be a Kepler, a Copernicus, a Galileo, a Harvey, a Mesmer, or our own Buchanan—the discoverer of psychometry; but everything to be an "expert of experts" and combat the fallacies of such visionaries, humbugs and liars, as the above.

The testimony of learned gentlemen who have watched this case with great care is set aside as not bearing a feather's weight of evidence. But they are like Banquo's ghost and will not "down" at the bidding of these experts. Dr. Clymer says:
"I do not think that such cases can be dismissed
by saying that they are humbugs. There are some things about certain conditions of the mind that cannot be readily explained.

Professor Charles E. West, of the Brooklyn Heights Seminary, said to the same reporter: "And so the medical men of New York city don't believe we know what we are talking about over here; that our testimony is of no value in this case because we are non-experts, and that we are all wrong when we say we have seen these things! Well, what of it? What difference does it make whether they believe it or not? It don't alter the facts in the case. If you have seen a thing over and over again, and know that you have seen it, and somebody who has never seen it says that you haven't seen it, what difference does it make to you, as far as your knowledge of the case is concerned? Do you immediately conclude that you are wrong, and that this man is right? I don't. Now, it doesn't make a particle of difference to me whether they believe me or not. I don't blame them for not believing me. I knew that the publication of the case would bring out just such criticism as this, but it don't alter the facts. I am not trying to deceive any one. I am, I be lieve, a common sense man. I have, as a physicist and a chemist, been dealing with facts all my life But when I see this girl do these wonderful things over and over again, I know that I am not wrong in my conclusions; that is, unless there is something radically wrong with my eyesight, and I don't believe there is. The trouble with these physicians, Hammond, Beard and the rest, is that they are arguing from a theoretical stand-point. Their theory is all right, perhaps, but how do they know that it applies to this case, which they have never studied? They haven't seen the girt do these things, and yet they presume to say that she can't do them, because it is contrary to some the-ory of theirs. Do they know everything? Have they universal knowledge? The fact is, they don't

know anything about this case."

The statement of Mr. Henry M. Parkhurst, the astronomer, was published in last week's paper, in which he says: "I am more than satisfied that Mollie Fancher never attempted deception. She never thought of imposing upon or deceiving any.

From the first, Dr. R. Fleet Spier, of No. 169 Montague street, Brooklyn, has been Miss Fancher's physician. He has watched her case with unrelenting vigilance, and has made full memoranda of every symptom and every change. After she had declared that she could not partake of food, that it was nauseating and distasteful and worthless, he introduced nourishment through a silver tube. When she was to all appearances dead —pulsation gone, respiration gone, warmth gone —he worked over her and restored her. He has known of her wonderful physiological condition, and of her singular mental phenomens. One day he received a note from this curious patient, warn. ing him that an attempt was to be made to rob him. He paid not more than passing attention to it, but next day some one entered his house and took therefrom a valuable case of surgical instruments. When he has rung the door bell, Miss Fancher has almost invariably called out: "Aunt please go down and let in the Doctor." Once or twice he has halted on the landing at the stair-top while some other visitor who accompanied him entered the room with Mrs. Crosby. Miss Fan-cher, after greeting the new comer, has said: "Why does the Doctor wait outside? Ask him to come in." She has been aware of his presence in the neighborhood, and has told, when he was starting from his Montague street residence a mileavay from her, that he was going to call unon her. Dr. Speer has taken Dr. Mitchell, Dr. Kissam, Dr. Crane, Dr. Ormiston, and many others Fancher.

It was Dr. Speir who, in the earlier stages of Miss Fancher's illness, tested whether she had partaken of food by going in suddenly upon her, and administering an emetic. The drug gave her much pain, while the result was convincing that her stomach was empty. The nature of the medi-cine was well known to Miss Fancher, although it had been carefully kept from her. This event was just before she went into the rigid condition that lasted nine years. As soon as she emerged from this condition into that of relazation, three years ago, her memory of the happenings of nine years was gone, and she remembered only incidents of previous years. So nine years and a half after the administering of the test, as Dr. Speir entered the room Miss Fancher broke out with: "You thought I didn't know why you gave me that medicine, but I did. You wanted to see whether food was in my stomach, and you learned that none was there. It made me feel very sick. You won't

do so again, will you?" Dr. Speir was asked: "Did Molile Fancher ever warn you that you were to be robbed, and next day after you received the warning were you "Yев »

"Do you know of her doing many other equally astonishing things?" "Lob I"

"Do you think it possible for Miss Fancher to have deceived you?" "I never detected the least attempt at decep-tion; nor have I ever suspected that deception was practiced by her; I am convinced that there has been no deception. At the same time please understand me that I am not a believer in supernatural things. I think there must be an explanation for everything that happens upon this earth; possibly many of them are beyond our comprehension in the present condition of the world's enlightenment, but they are sure to be made plain

"Is it true that Miss Fancher has continued for many hours in a condition resembling death, with no pulse and no breath?"

"Yes, it is. Her condition has been, I may say most remarkable. But Miss Faucher's case I regard as a professional secret. She desires me not to talk about it, and I must respect and follow out her wishes." "Is it true that she has not partaken of food in

all these thirteen years?"
"No; I cannot say that she has not; I have not been constantly with her for thirteen years; she may have taken food in my absence. Her friends have used every device to make her take nourish. ment. Food has been forced upon her, and artificial means bave been resorted to that it might be carried to her stomach. Nevertheless the amount in the aggregate must have been very

small in all these years."
"You have considered the case of such extraordinary importance as to take many physicians to

see it?"

"I have and it has excited very much of attention. I have letters about it from far and near, and the medical journals have asked for information.

Dr. Robert Ormiston, who has been one of Miss Fancher's physicians from the first, who has seen her constantly in all the different conditions of her system, said yesterday that he was convinced that there could be no deception. He could find no motive for it, and he did not believe that she had attempted it. As to her not partaking of food, he had with Dr. Speir made tosts that had satisfied him that she ate no more than she pretended to, and in the aggregate it had not, in all these years, amounted to more than the amount eaten at a single meal by a healthy man. Dr. Ormiston nar-rated many curlous incidents of the girl's illness, and verified the facts of her physical condition as narrated elsewhere. "Can you explain why she does not die?" he was

"I cannot; it sometimes seems incomprehensible to me how she lives with no nourishment ex-cept occasional drops of fruit juices. Her stomach instantly rejects food if food is forced into it. At times she has lost all her senses and her body has become cold as though she were dead. Then she has rallied, and has become better.

Dr. Chauncy L. Mitchell, of No. 129 Montague street, one of Brooklyn's oldest and most trusted physicians, said that he had known of Miss Fan-

cher's condition for many years and had been in-terested in R. He bell called upon her several times with Dr. Speir, and at the request of her friends and brother physicians, and to satisfy his own curiosity, has made some very severe tests. He added: "While all the circumstances and surroundings from the first disarmed me of the suspicion of deception, it was nevertheless difficult for me to believe that the young woman could subsist upon as small a quantity of food as I was assured she had received. Her mind, too, was capable of such astonianing flights as to absolutey compel one to doubt; hence I was careful in my tests. I may say that they convinced me that Miss Faucher was not practicing or attempting deception. They were perfectly satisfactory, and they have left me at a loss to account for or to under stand the laws by which her mind and her body are governed. These tests were at an early stage of her sickness, and I have not repeated them. We physicians are as a class inclined to look with suspicton upon any case in which nature's known laws are for a long time disregarded, yet I believe that, so far as human testimony can prove it. it is proved that Miss Fancher lives without partaking of food to any considerable amount, and that she possesses in an extraordinary degree the gift of so called clairvoyance. I am not able to explain how she lives. Her case is very generally mown to the physicians of New York and Brook lyn, and I bave talked with many of them about it, but I never have heard given a satisfactory ox.

The Rev. Dr. Joseph T. Duryea sald in his posi tive way: "So it is decided that human testimony is of no account, is it? I am glad that Dr. Beard has made that discovery. When Prof. Tyndall was here, he built up a theory of development on a single bone. The whole significance of that bone depended on the position in which it had been found. And Prof Tyndall found it in no stratum of the earth. He found it on the shelves of a museum, and he took the word of the man who found it, and on that man's word based his theory, and he afterward said his system was as firmly established as the Conernican system. But now according to Dr. Beard, the testlmony of the man who found that bone is worthless, and consequent ly Prof. Tyndall's system is worthless. I'm giad to know it. It knocks the prop from under the development theory. But the facts are too well made out in this case of Mollie Fancher to be thus cooly set aside. I would as soon doubt the predictions of Old Prob as to doubt the testimony in this case I prediente setion on what Old Problems and ! predicate a theory on the testimony in this case. "And what is your theory, Dr. Duryea?"

planation of how she can continue to live so long

in such a condition."

"Simply what I stated in The San's article of Sunday. All the usual avenues by which the mind frees itself from the body being closed, hearing, sight, speech, all gone; the mind absolutely confined in the budy, may it not have found some chink through which it can peep out? We know that at death the mind is freed from the body. May it not be partially freed by this partial death? This is only a theory of mine. And as to her doing these things, I believe all this testimony Implicitly. Can I doubt Mr. Parkhurst's tests? Why, that one test of the scraps of the report in an enthat one test of the scraps of the report in an envelope which she read is enough in itself. It is conclusive. She could read that check of Dr. Hammond's easily. But another point; if she cannot describe the check now, it does not prove that she could not have done so when she lay in that rigid state, during which these powers were psculiarly manifested. These doctors are all wrong when they start with the assumption that it is a case of hysteria. It is nothing of the kind. I have made study of bysteria. I have cured a case of eighteen months' standing. I know what I say when I say it is not hysteria. These men have no busi-ness to argue up to a supposititious case. Let them first make their case, and argue from it. Then their views may be of some weight. I have seen too much in asylums and in fever cases of such manifestations as those we are talking of to be startled at what the human mind can do out-side of the body. I am glad this case has been made public and that it is attracting so much attention. The scientific men have been having their say. Now let's see what there is to be said in behalf of the spirit. I like to see such manifestations of the mind and the body made public. As I have said before, they teach the difference be-tween the spirit and the flosh, and the superiority

of the one over the other."

1)r. Mitchell, of No. 129 Montague street, said "Dr. Speir knows all about the case-more than any man living. I would take his testimony with-out reserve. If he says that she has the power of second sight, then I believe she has, though Dr. Beard would call that human testimony, and therefore valueless.'

Bev. J. H. Harter and the Peebles' Parse.

DEAR BROTHER PERSES:-

The Banner of Light has just come in, and tells me, among other good things, that your friends are soon to remove a thousand dollar burden that has been pressing upon you and your New Jersey home for several years past. Amen and Amen! Count me as one of your friends, though for want of means unable to join the financial throng that will delight to have a part in that good work which is not only kind, benevolent and charitable but eminently just, as you have carned it, and deserve it a thousand times over. I hope the engineers and conductors on this financial train which is to run just now for your benefit, will get up so much steam, and be under such headway, that all efforts to "down breaks" and stop the train at the thousand dollar station, will be unavailing. "Let her run" till the steam is exhausted, though it be not till the station of ten thousand dollars is reached

Among my friends and acquaintances there is none dearer than the one I am now addressing,the one I have intimately and thoroughly known during the past thirty six years, and never has anything arisen to mar or dim the bright and golden chain of friendship then formed. I shall not be able to take with me on the train "gold and silver for your benefit, but as my "better by half," with whom I have traveled the journey of life nearly twenty five years, is an artist—she is now making of yourself, a twenty-five dollar pho-tograph, which we will put on the train above re-ferred to, hoping it will reach you in safety, and ere long grace one of the walls of your freed New Jersey home, where those who behold it may be reminded of the self-sacrificing and philanthropic labors of the pilgrim who has literally preached the gospel of truth to all nations, inspiring them to live lives of honesty, chastity, temperance, purity and love, thus proving their divine and eleva-ted origin as sons and daughters of God. Yours truly, J. H. HARTER.

Auburn, N. Y.

Spirituai,

The Santa Barbara Independent well says: The Catholics admit the spiritual origin of phe nomens in the church and under priestly super-vision, but deny all virtue, honesty, and reliabil-ity to those without the pale of its religious juris. diction. The Swedenborgian holds the same views, confining all virtue to those within its church fold and denying all virtue to the Catholic as the Catholle does to his, and both deny it to all other churches and outsiders. Are they not both right in admitting the fact of spiritual phenomena and wrong in confining all virtue to themselves? Are they not as wrong in this case as in charging all saving grace and religious goodness to any other sect and to each other? Is there not somewhere a golden mean that balances virtue and goodness throughout the race? Jesus did not come in a

Why Not?

Why not a four-year old colored preacher! Did not the son of Mrs. Kate Fox Jencken write communications from spirits before he knew what writing" was? It is claimed that this new marvel, a four-year old colored preacher, black as ebony, lives at Louisville, Ky. It is said that at the age of three years she began to lecture on heaven, its wonders, on God and his omnipotent power. She has loctured in many places, and has created a furor in every place she has yet appeared,

The Missiem Mirror, of San Francisco, speaks of two "spiritual humbugs" performing in that city, by the name of "Graham,"

Quarterly Meeting at North Collins, New York.

Some fifteen years ago, Brother J. W. Seaver, of Byron, N.Y., organized a "mediums" and speakers meeting," for Western New York, which has held its quarterly sessions (I think) regularly ever sluce. Much good has thus been accomplished, and the work goes on. November 18th and 17th, we met in Grange Hall, North Collins, about one hundred feet from the old Quaker church, where, nineteen years ago, the "Friends of Human Prog-ress" held the first two days of their annual meeting, but were obliged to adjourn to a large burn for Sunday. First, because the church walls were not sufficient to hold the multitude. Second, because their creed was not broad enough to cover the expanding glory of the New Dispensation. From a dozen earnest souls pledged to liberty and truth, these meetings rapidly developed, until many thousands annually met under the broad heavens and broader creed of the "Friends of Hu-man Progress," and the work accomplished for hundreds of miles around can scarcely be estimated. They still continue the work. These quartermeetings co-operate, but are conducted under ifferent auspices, and change location as invited by friends in different localities. At our last one, W. Taylor was made President, and the world does not present a better man, or one more perfectly fitted for the place. His influence strengthens, purities, inspires, and harmonizes; and his words always tell for truth, temperance, and all good works. His life carries a living argument for the gospel of freedom and progression. Mrs. Anna Taylor was chosen Secretary, and these meetings illustrate the co-operation of women and men on equal terms and equal responsibilities, and do much to encourage women to a larger, bright. er, truer aim, and noble, self-recognition and practical reform. Men are equally blessed by the influence, even if their lordly pride be wounded, and their weakness exposed! Mrs. Gardner Roch. ester, a graduate from the church, spiritually about four years old, bears the impress of purity and spirituality, with much good sense applied to practical reform. She is woman's friend, and the friend of humanity. She devoutly believes that she receives direct aid and counsel from the Nazarene! To many, this may seem superstition, or mediumistic ambition, and I confess to some doubts, simply because I have not the evidence; but if Jesus be not a myth, why not accept the possibility or probability of his present agency in the spiritual unfolding? At a meeting last spring, Brother Seaver received a communication pur-porting to come from Jesus, and I doubt not the honesty of the medium. "Jesus" then made an earnest appeal to all Christians to cease their teas-ings and let him go on and up! He claimed that the constant reiteration of prayers always in his name, bound him to earth, and burdened him with the woes and fears and follies of Christendom and paralyzed his efforts to rise or to help. This may be a scathing burlesque, but it holds a lesson. If we draw and hold our friends while ve mourn and yearn and invoke them, why, not the pleadings of millious draw and hold the Naz-arene? Many mediums believe they are in communion with Jesus. Is it impossible? But without proof who can accept? Spiritual consciousness may amount to demonstration to the medium but it stops there. Hence I can neither affirm nor deny, but I wait for proof and doubt. Jennie Rhind gave symbols, reading closely the inner life of many, and she too claims to be medium for the Nazarene! Brother M. M. Tousey, of Cuba, New York, ably and earnestly urged the acceptance of impersonal truth. What matters who inspires or enunciates? Truth is always good and needs no titled names or personal authority to support it. Why waste time and energy in parleying about names? Echo answers why? Much more of public interest was evolved during two days' session, but the power and impulsion is lost in writing. Music sweet and inspired—bless the singers—and love and light breathed and flashed from heaven. It was good to be there LYMAN C. HOWE.

The Lecturer's Mode of Existence.

BY W. F. JAMIESON.

Here to-day, flying on railroad train there to-morrow. A busy life, with a dozen lifetimes pack-ed into one! Meeting new friends, and never for-getting the old ones! Everywhere meeting with warm words of welcome, and a few complaints, and some downright opposition from God's chosen children. It is nowhere disputed by infidels that a Christian has a right to be a Christian, but It is not so clear to the mind of an ordinary saint that a man or woman has a right to be an infidel. The lecturer feels cosmopolitan. Comes to re-alize that he is a citizen of the world. Breathes freer as he becomes conscious of the strength of independence in thought and speech. There is no one living, probably, that experiences a more delicious sense of personal freedom than the liberal lecturer. Molives which prompt thousands to smother their sentiments find no place with him. For what does he exist, if not to tell the public what he thinks on the living issues of his time? No business enslaves him to the caprice of customer; no congregation owns him; no sect holds him. He is free to explore the broad fields of thought for himself. Free to converse with the grandest thinkers of the age; free to obtain instruction from the best minds of the present. If the modern itinerant iecturer is not fully competent to instruct the waiting multitudes, he, or she, is not fit for the high calling. Who so well prepared to be liberty's champion as the liberal, mentally emancipated lecturer? The man whom the clergy hate, but the people love, and whether loved or hated, is irrepressible, unconquerable. Yates City, Ill.

Lyman C. Howe writes: May you be spared and inspired to carry forward your noble work or many years. You are supported by earnest, honest minds, who bring the aura of Wisdom and Will with broad visions and bright promises radiant from the land of bloom; and the intelligencethat gravitates to your social altar on this side of the gilded veil, is drawn by the mental sphere and morel fragrance that wreathe the viewless air from the gardens of God and the groves of Para-

Mark the exquisite suggestiveness with which Wordsworth puts simple woman's beauty en rap-port with the highest, broadest, purest and loveliest aspects of usture:

"Her eyes as stars of twilight fair, Like twilight, too, her dusky hair; But all things else about her drawn From May time and the cheerful dawn."

E. W. Stevens writes: Your leader, "To the Ciergy of all Denominations," in late Journal, is superb. Will they suswer? The Journal, under its present management, is winning its way to all hearts that read it. Firm for the truth and spiritu-al science, and invincible in the work of spiritual perfection, long may it live.

In an ancient city three thousand tablets were erected in honor of the God Neptune. Some of these tablets are in existence to day, each tablet testifying that it was erected in honor of the God because of answer to prayer.

"Seize upon truth wherever it is found, Whether on Christian or on heathen ground; The flower is divine where'r it grows, Neglect the thistle and assume the rose."

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A little child crept to a cottage door, And reached its hand for the sunbeam's gold, While thinking to clasp that presence of light, And keep it fast in its tender hold. With wonder it looked at its empty hand, With rosy fingers unfolded wide, While the untold wealth of the summer sun Around it flowed in a golden tide.

Within the innocent eyes of the child A sunbeam was sparkling clear, Those beautiful eyes, so loving and mild, That were fair as the angels near.
Within the smile of the little child
Shone the brightest of sunbeams fair, And the King of the Skies, which no hand could

Placed a crown on its golden hair. -Mrs. Nellie T. J. Brigham. F 44

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PREFACE.

Under a sense of duty which I owe to mankind, and especially to all those of the various Christian denominations, I feel myself impelled to same this extraordinary book to the world. It purports to be THE TRUE HISTORY OF JESUS OF NAZABETH: being the first and only work in which is portrayed the true character and works of that much esteemed and beloved individual. In it, he is divested of all the mythical surroundings and fabulous origin, as represented in all others. He is presented to the mental view of the present age as a natural man, whose traits of character were amiability, justice, truthfulness and benevolence; who finally became a martyr to his love and good intentions toward mankind. The numerous incidents and startling facts pertaining to this History are given on Spiritual authority by a series of clairaudient communications and mental visions through the Medium and Author. The grouping of these characters, compiling the incidents, description of the scenery and illustrations, are given in the words and style of the Author, who has no other apology to make for any imperections that may be found, than that he has done his best to make it comprehensive, important and interesting to all classes of readers. Some persons, not being favored with the new light of the age, will probably discredit its Spiritual authority. If so, that will not detract from the merits of the work; for all those who shall feel interest to peruse it, will find that everything therein stated is based upon physical and moral facts and probabilities. In accordance, then, with the duties and engagements by which I am bound, I respectfully submit it to the public-May it be productive of its great design, in dispersing from the minds of mankind the dark clouds of superstitious errors -ench being the wish of the Spirits, and of the humble individual who subscribes himself the MEDIUM AND AUTHOR.

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V.—IMMORALITY AND DEMORALIZATION. "Ye shall know them by their fruits. . . A corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit."—Jesus of Nazaretz. "Is not the theory tofre-incarnation] the most desc

late of the desolate most comfortless of the comfortless, most dark of the dark? . . Lord deliver Spiritualiem from the same and venom of this devil's creed?"—I'm

"Are common sense and reason to be smothered by the infantile cry of "Thus saith the spirits"? . . . Are we to crystaltize into a sect of spirit-worshiperaf . . . As a lever of truth, of progress, and my fellow-men;—as a believer for thirty years in the basic facts of Spiritualism so clovating,—I protest against these diabolical incantations."—C. O. Profe

The touchstone of every system of thought, philosophic and religious, is its effeet upon the morals of those professing its truth; and to this decisive test, let us now bring re-incarnation. In our first paper we sketched the effects of its promulgation and widespread acceptance upon the mind and character of its founder, Kardec. His pride and vanity became inordinately stimulated: he came to regard himself as a demi-god, a savior of humanity, and his writings the infallible criterion of spiritual truth; he became a petty despot, ruling with absolute sway over his deluded subjects, many of whom, though revering him as God's messenger to man, were heartily thankful at his death, which event released them from the galling tyranny of which they were the victims during his lifetime. Re-incarnation is to be accepted solely as an authoritative revelation from the bupreme to man,-to be accepted purely upon the dictum of those asserting its truth without the smallest proof being vouchsafed; it is to be received unquestioningly precisely as are the decrees of the Pope. To doubt or disbelieve it is to fly into face of heaven. Spiritism is a diminutive edition of the Catholic church; with Kardec as its first pope, succeeded at his death by Roustaing, who teaches in the name and by the authority of Jesus and the apostles,—while Leymaire, Damiani, Baroness Von Vay, Blackwell and Hichmond are among its cardinals in France, Italy, Germany, England and America all duly commissioned as heavenly-authorized exponents of the new religion, a religion not inaptly termed by William Howitt as "the devil's creed, sprung from hell!"

Re-incarnation fetters the human mind: it factous it down to a series of crude, unreasonable dogmas, which are posited as holy, infallible truth, exactly as the Catho-

lic church enforces the acceptance of its pe-culiar dogmas of transubstantiation. Ma-forts of parents to guard and guide their riolatry, etc. Believe or be condemned in bell, says the Romish church; believe or be condemned to the hell of continuous re-incarnation till you do believe, says Spiritism. Having its birth in a Catholic country, reincarnation is in scope, in spirit, and in general character, closely allied to that infamous church. As there are good and worthy people believing in the absurdities and mummeries of Catholicism, so are there good and worthy souls professing evidence in the similarly degrading absurdities and mummeries of re-incarnation; but the tendencies of both these theological systems are alike inimical to the advancement of man's highest welfare and happiness, and alike pernicious in their effects upon their credulous, shallow-sighted adherents. In America its two most pronounced expounders have been Mrs. Conant and Mrs. Richmond; and their utterances upon this and other subjects have been enunciated in the names of some of the purest and wisest of earth's children; and any one daring to exercise his reason and judgment upon their exalted (?) revelations, testing them in the light of common sense and a wise discrimination, is at once denounced by the Richmond and Conant worshipers, as a persecutor of mediums, an enemy of Spiritualism, and a pestilent knave altogether. Because Professor Denton protested against the absurdity of Theodore Parker giving forth such vapid inanities as Mrs. Conant was publishing week after week as emanating from him, Mrs. Conant violently abused and ridiculed Professor Denton in the Banner columns, from month to month for an extended period, and all in the name of Parker, Channing and other gifted minds,-Denton, a man of more value to the cause of Spiritualism than a thousand nondescript mentalities like Richmond and Conant; which two women have done more lasting injury to the cause they claim to represent than any other two persons connected with the movement, by reason of the enormous mass of worse than trash published by them to the world as proceeding from advanced spirit minds, to the disgust of all sensible inquirers, and of all clear-headed investigators. One of them, having passed to the spirit-world, has long since become sensible of her folly; but of the other no hope remains for her on earth, inasmuch as lower and lower does she sink in folly, and abaurdity year after year.

These two re-incarnation sibyls are the mediums pre-eminently, we may say exclusively, concerning whom no criticism is allowed by the credulous, gaping crowd of superstitious votaries with which our ranks have been swelled. "What!" say they, "dare to question the sublimity and grandeur of any utterance of Cora Richmond! Shame on you, for a Jesuitical enemy of the true faith! Away with him! crucify him, as he deserves, between those two thieves, Reason and Common Sensel' Thank heaven, we have no part with such Spiritualism, nor has any other sensible person. But a true, rational, scientific Spiritualism we hold to now, and intend to cling to, despite the insensate clamor and gasconading of the fraud-supporters and Richmond-worshipers. The idolatrous followers of these two female re-incarnationists call upon us to hail them as prophets and apostles, the veritable messengers of God and holy angels, to whom we must bend the knee in abject and slavish adoration, and whose oracles of wisdom all must be swift to receive as infallible, divine truth. In France, Kardee and Roustaing are deified and glorified; in America Conant and Richmond are worshiped and adored; and all persons of good sense and sound discretion failing to stultify themselves by joining the tumultuous throng of idolators and hero-worshipers are vilified, traduced and anathemathized by their deluded followers. The demoralization consequent upon re-incarnation propagandism is, in this regard, evident to all.

Re-incarnation affirms that there is no transmission of moral qualities from parents to their children, the children bringing with them the mental and moral faculties possessed by them in the spirit-world prior to their incarnation. We have positive scientific evidence of the untruth of this foolish assertion; but what, let us ask, must be the moral effect upon those accepting this supposed law of nature as a truth? Believing that their own moral status will have no effect upon the character of those delusively styled their offspring, will they not grow indifferent to the laws governing the production of good and beautiful children? and this very indifference and wrong thinking on their part will be instrumental in rendering their children inferior to what they would have been, had they not held suck misleading and demoralizing views. We know that the mental and moral condition of parents strongly affects the character of offspring: therefore the negation of this very important truth, and the cherishing of erroneous conclusions thereupon, must result disastrously in time as regards the morality and virtue of the descendants of its ignorers.

The sense of parental responsibility, in the matter of the care and nurture of children, will also be perceptibly diminished among such people. Feeling assured that their children are in reality not related to them, and being convinced that the character of all children must correspond with that which they bring with them from their pre-existing spirit-life, and that, as taught by re-incarnation, all the principal events in the lives of their children are preordained by God, being convinced, we of the deplorable moral obliquity and gensay, of these supposed truths (falsities; all).

children in virtue's path, will be seriously relaxed, and spathy and indifference in parental care and training be the inevitable outcome. "If this doctrine be true," says an able writer, "it must tend to lessen our interest in our children, and almost destroy the responsibility of parents. The body, for whose existence we are accountable, is only the external covering, the temporary habitation, of the soul; and how do we know who may take up their abode in the bodies of our children? Perhaps a very bad spirit may have entered our little one, and brought over from a former incarnation all the evil propensities that then rendered it a low, degraded outcast; and hence, instead of chastising and trying to subdue the 'Old Adam' in that child, we may be in conflict with some desperado of recent times. Of course it is possible for us to be honored by a Newton or Shakespeare being re-incarnated in one of our children; but, according to this doctrine, we may also be cursed by a Jack Sheppard or a Dick Turpin usurping the body of the little one we call our own!"

Recalling to mind the interchange of sexes in successive incarnations, and the intermarriage of mothers with their sons (and even with their daughters by the interchange of sex in one and not in the other), of fathers with their daughters (and sons), of brothers with sisters, and of grandparents with grand-children, as pointed out in previous papers, we can truly say that it would puzzle all the fabled flends in the lowest hell to construct a more diabolical system of concubinage and incest than that revealed in the standard re-incarnation literature of the day! And yet its defenders prate of the pure morality and virtue-promotive principles of the farrage of nonsense and vice they are pleased to term heaven-inspired!

Re-incarnation proclaims that all the principal events of our lives during our several incarnations—all the events capable of influencing our moral status-are foreordained by God; but that trivial things, like the burning of our finger, are not so preordained (Spirits' Book, page 328). If all the important occurrences of our lives are foreordained previous to each incarnation, then we are but automatons, machines in the hands of an omnipotent power; and no moral responsibility can inhere in us as regards the vices and crimes of earth, since they are all pre-arranged by the Deity, and we are compelled by Deific power to be guilty of our every wicked act. Every thinker can readily perceive the demoralizing tendency of such a detestable, fatalistic doctrine. All moral restraint is removed, and all sense of moral responsibility lost: for, no matter what vile enormities may be committed, their perpetrators, if accepting this doctrine, vent it, as it was foreordained by God-if not so pre-ordained, it would not have happened. If every case of theft, rape and murder is specially ordained of God, it is assuredly an impossibility for those engaging in them to prevent their commission; they are forced by the Deity to act precisely as they do act; and, being unable to help themselves, they are free from all moral responsibility for their actions. The God of reincarnation is plainly discerned to be even a more hideous monster than the God of Calvinism; the predestination of Calvin is less atrocious than that of Kardec. The reincarnation God deliberately plans every vile atrocity and despicable meanness committed on earth, or in the universe; and creates human souls for the express purpose of perpetrating the devilish deeds he has so cunningly devised, compelling them, by an almighty power, to become flends and demons incarnate! Again, if "an absolute and inexorable

fatality" rules the time and mode of death of every person on the earth, the same being in every instance pre-arranged by God (vide Kardec), then every murder and suicide is absolutely ordained by Heaven, and nothing can prevent their commission. If a man be born to commit just such a murder, and if the suicide bedoomed from birth to perish by his own hand, in so doing they are but fulfilling God's decree; and what God decrees must be right and just. Therefore, murder, suicide, and in fact all crimes, are right and just, ordained by God for the welfare and advancement of mankind! Miss Blackwell, as was shown in our third paper, affirms that murderers are re-incarnated on purpose to be themselves murdered, and by their victims, in all probability; that is, if you, an upright, innocent man, a harmless woman, or a smiling babe, should be killed for revenge, gold, or other base purpose, divine justice demands that you, in your next incarnation, should become a murderer and steep your hands in the blood of him who previously became your slayer: for example, suppose a peaceable non-combatant, a kind-hearted philanthropist, a man like Wm. Lloyd Garrison, H. C. Wright, or Alfred Love, should be murdered by a gang of ruffians, all participating in the crime, then the law of re-incarnation requires him to return to earth and become a wholesale butcher: he must kill off all his murderers, one by one, or in a bunch, thus becoming as deprayed a wretch as his whilem assassins. What, we pray, shall be thought of such a diabolical and sanguinary system of revenge, retaliation, and blood-thirstiness? And what shall we think of such a God as he who decrees such damnable enormities? These, let us remember, are some of the high moral teachings of reincarnation! Crowning all these evidences eral demoralisation consequent upon the ac-

ceptance of re-injurgation, we now approach a phase of that netations system of thought whose resultance is unexcelled in its turpitude and degradation. It is, or at least has been, a favorite tenet of a prominent American female apostle of re-incarnation, that, until a person finds his or her spirit-mate on earth, he or she must continus to be re-incarnated time after time; but when that mate, of the opposite sex, be found, then all necessity for re-incarnation ceases. From this we can understand one cause, probably, of the many and varied alliances, matrimonial and otherwise, with the male sex, entered into by the promuigator of this unique dogma. She has been experimenting, most likely, trying one after another, to find her real mate; so as to avoid all chance of another re-incarnation. Strange it is, that her "band," have never been able to give her the required inform. ation.

Within the past few years a well-known American Spiritualist, happily married for 20 years to an excellent and exemplary wife, the sister of one of the purest women and loveliest characters in the spiritual ranks, in an evil hour succumbed to the malific influence of one of these cunning re-incarnation syrens: who persuaded him that his wife was not his true mate, and that if he did not leave her and unite himself with his mate he would be doomed to re-incarnation until he did so; she, at the same time, pointingout to him who the true mate was. He following her advice, left his wife and children; and has since associated himself with the woman designated as his mate. And who is this spirit-mate? A New York woman of equivocal character and now and for years the bosom friend of the reincarnation prophetess. The husband thus cruelly abandoning his wife and children, has repeatedly acknowledged that his only reason for such desertion and for connecting himself with the New York adventuress. is the fact that he was told by said exponent of re-incarnation that his wife was not his true mate and that the other woman was, and that, by a law of re-incarnation. he was doomed to successive earthly lives unless he affiliated with his mate now on earth.

Think of it, American Spiritualists! Consider well the damnable tendencies of the teachings of the re-incarnationists. Their smooth-tongued specious doctrines are undermining our social structure, destroying happy homes and loving families, and spreading misery and woe, demoralization and moral death, along their path. Free love. in its worst phases-being not even based upon a mutual passionate attraction fleeting and evanescent, but originating solely by reason of oracular utterances from an inspired (?) Pythoness, and heedless of all affectional or affinitizing relations, stalks through the land, generated and nurtured by these conscienceless reincarnationists. That the American Spiritualists may see what a monster they are hugging to their bosoms, and be governed accordingly, is this note of warning given. Says a gifted and honored lady Spiritualist, speaking of the influence of one of them: "I think, that, in her under-handed, subtle way, she is reviving in a gilt-edged edition suitable for this nineteenth century, the licentiousness of the Bacchic and Eleusinian Mysteries. She plays upon the weakness and passion of her votaries by an artifice and secretiveness which is born of genuine Diakkaism. You can meet a fullfledged dragon face to face, but how find the trail of the serpent until her brood be hatched!"

The foregoing instances of the gross immorality and criminality of conduct attendant upon the reception of the dogma of reincarnation, will suffice to bear out the assertion, that its influence is most pernicious, calculated to endanger all moral responsibility, and ultimating in a general demoralization, moral and spiritual. Many others might be adduced, were it necessary.

Summing up the results of our investigations into the arcana and morals of re-incarnation, we find that it originated in the minds of a few Frenchmen some twenty-eight or thirty years ago, and was by them foisted upon the spirit-world through mesmeric sensitives,—its genesis being exclusively earthly. the spirit-world being entirely free from all connection with the matter; that the spirit-world has always opposed its truth, and

denounced it strongly; that it is confined aimost exclusively to residents of Catholic countries, and to Celtic and Latin people; that there are as many various systems of re-incarnation as there are public teachers thereof, each of its interpreters being in autagonism and contradiction to every other one; that the wildest crudities, the grossest superstitions, and the most extravagant fanaticisms mark its followers everywhere; that its doctrines, one and all, are a collection of absurdities and nonsensical rubbish. probably never equaled in the world's history; and that the acceptance of its truth leads to the grossest immoralities, and to general demoralization and laxity of con-

In conclusion, let us hope that this vile spiritual abortion, misshapen and monstrous, will speedily receive its death-blow on American soil, and that its loathsome carcass, bloated with corruption, will be joyfully and expeditiously hurried out of sight, and deposited in old mother earth's capacious bosom "full five fathoms deep," and more,so deep indeed as to forever preclude all hope of its resurrection or revivilication!

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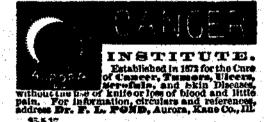
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