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ROMANCE AND GENERAL REFORM

Truth Needs no Clash, Dwells at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

VOL. XXV.

JNO. 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 Harmonical 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, Harmonical 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 superstition, and what jubilant songs of gladness 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, and the breaking of interests which precede disintegration. Clustering around Modern Spiritualism is a mighty multitude of sympathizing supporters, while around Harmonical 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 individual.

Notwithstanding all this essential harmonization of thought and aspiration, yet we hear dire discords in the public acts and speeches of these two great embodiments. If 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 Harmonical 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 Spiritualism. They read in substance thus:

"To unite Spiritualists of every variety of opinion . . . with a view to the investigation of the facts of Spiritualism; to further 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 Spiritualism, 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 elsewhere; lecture rooms, libraries, reading rooms, séance rooms and suitable offices, 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 conducive to attainment of the above objects."

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 short terms, let us ask, What is Modern Spiritualism? In substance it stands as a living demonstration (1) 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 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 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 Harmonical Philosophy makes its first unmistakable protest. And why? Because its mission is to the interior 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 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 Harmonical 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 inspirations 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 inmost, within the spiritual universe, the home of all.

If Harmonical 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 séance, 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 Spiritualism!"

Reason is the exponent of nature; nature is the exponent of God. Harmonical 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 literature, 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 unaturalisms, fear and superstition, and craven worship are the inheritance and the wished-for religion of earth's multitudes.

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 investigation and effort, in his Valedictory, in the last 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 with the spirits' to an unfledged 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 the people who delight in wonder—in the mere emotions 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 epures of novelty are equally delighted with a new paper as they are with a new fact or idea. Such men do not seek papers to be instructed, but to be excited; and when they have encouraged a new paper into an existence, they abandon it for another that may come into being."

Men who have no knowledge or care for Spiritualism beyond the dollars and 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, 1880, said:

"I retire, with the sustaining consciousness of having labored long, earnestly, and honestly, 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 Harmonical Philosophy utters its protests none too often, nor too emphatically. The spirit culture of the individual is abandoned for the attractions of the séance room. The harmonization of society is neglected for the momentary delights of the mediumistic circle. Mr. A. E. Newton, in the *Spiritual Age*, 1880, 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:

"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, sensuality, and various other 'works of the flesh'—which have been showered upon the 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-communications, 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 societal 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 'séances,' singing 'The Sweet By-and-By,' 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 glimpses of, supposed dwellers in that far-off land, than to engage in any earnest effort tending either to self-improvement or the elevation of human society about them."

Again, is distinctly heard the warning protest of the Harmonical Philosophy. It comes from the overburdened 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 asks:

"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?"

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 Modern Spiritualism upon them? Why 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 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 Harmonical 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 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 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 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 checked by the steps of greater intellectual growth, more spiritual freedom, inside the great walls of that so-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 Independent Society of Mr. O. B. Frothingham; the School of Ethical Culture, by Professor Felix Adler; the Social Science Association, by both men and women; the Liberal League of the Free Religionists; the great future promises for our Republic as shadowed forth by the Congress of Women; 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 overall obstacles, the Harmonical Philosophy breaks into our hearts with its blessings of infinite 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 mankind.

THE UNBELIEVER'S DAMNATION.

Horrors of Endless Torment—Nature of the Holy Ghost—Spiritual Gifts—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 peeping 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, ripening 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 undeveloped of the spirit-world redeemed?—the same as undeveloped demonic 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 heaven's gates ever stand ajar. "These signs," said Jesus, "shall follow

them that believe." Denominational Christians profess to believe in Jesus Christ. 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 Apostolic 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."—1 Cor. xii, 28.

The word church, from *ekklesia*, 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.

"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.

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 but mediums—who but Spiritualists, obey the command?

When the apostles had visions they were heed to them. "I was not disobedient to the heavenly visions."—Acts xvii, 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 prophets uttered to degenerate Israel.

"We see not our signs, there is no more any prophet."—Ps. lxxiv, 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 iii, 6.

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 marvelled, 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 ii, 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 baptism, by the way, that many of us Spiritualists 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 redemption.

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 impulse 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 consciousness 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 existing between religion and inspiration. It is as natural for inspirations to touch and

Continued on Eighth Page

WHAT IS SENSATION?

BY SELDEN J. FINNEY.

XIX.

MORSE.—The aim of Nature is self-communication. Man the first Dialogue Nature held with God.—Maudezly.

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 agencies?

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 unknown?

IV.—What is inspiration? How does it occur? What are its laws? What and how much can 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 rhythms, its harmonies; our very being 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-communication of man and nature, the interchange of the ego and the non-ego; 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.

WHAT IS SENSATION?

All language, all logic, and all intellectual life recognizes the distinction between the ego, myself, and the non-ego, 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 non-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 get 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 mind through the medium of the senses." All sensation then implies—1st, an impressive self-conscious subject or mind; 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 object 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 perceived; 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. Science implies the same three terms—subject, 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 great elements of all intellectual life into clear form, thus:

SENSATION—SUBJECT—FORCE—OBJECT.

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 object 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?

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 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—split it 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.

HOW DOES SENSATION OCCUR?

As sensation is an impression 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

movement. Hence, sensation involves subject, object, and an intervening, moving, active energy playing between them; and of such a nature or character, as to be charged with the peculiar characteristics of each external body or object which thus excites sensation. Hence force, motion, is the agent of, and in sensation. In order that the different objects shall excite appropriate sensations, this force which passes from it, must be peculiarly affected in each special case. A star and a stone, affect our senses differently; hence, the agencies which transmit these different qualities, must take on the characteristics of each body, else 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.)

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FRAGMENTS FROM MY EXPERIENCE.

BY HUDSON TUTTLE.

VII.

EPES 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 ascendancy 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), "Origin 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 afterwards 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 egotistical.

"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 acquaintances 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 of our selfhood. I had sat at my table nearly all day, and from early evening had written until between two and three in the morning, when the pen dropped from my fingers 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. I 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 chill, from 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 illuminated before I could recover.

There was no other cause for my illness but this prostration 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.)

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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-car into a chariot of the sun.—Emerson.

The Williams-Rita Case

(From the London Spirituist.)

Several London mediums, including Messrs. Williams, Rita, and Eglinton, have almost nightly for some years obtained powerful manifestations of their own premises, at dark sances 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 of their lives, solid objects, such as arm chairs, were moved about the room, floated over the heads of sitters, and piled one above the other on the table. Sometimes living spirit heads and shoulders have been seen floating over and near the sitters, while the mediums were so held. The forms were robed in white drapery, and lit themselves up with a phosphorescent-like light. Whenever pieces of the drapery covering the floating forms have been cut 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 organisms, by either the dragging of the medium from those holding him, or the dragging of the form to the medium. The drapery brought in would probably remain, and, as in every previous instance, prove to be of mortal 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 masquerading 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. If 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 charged with imposture.

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.

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 sances in which their hands will be held all the time, and if the spirits commonly amuse themselves in future at such sance 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 sances had been published by Mr. Stainton-Moses and others long before the *fracas* in Holland, and until mediums with the kind of power possessed by Mr. Williams announce that they will give no more dark sances 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 danger.

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 always caused by the bad spiritual state of the sitters. The Davenportists always had bad, ignorant, and uproarious sitters, yet regularly obtained unquestionable manifestations. Mr. Jencken has numbers of private sances 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 mediumship because of malicious untruths written through their own hands while they were alone. 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 manifestations 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 characteristics of the phenomena; in fact, Spiritualists have all along gained more information about the phenomena by careful personal observation than they have obtained by questioning spirits or the majority of mediums.

If 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 persecution in past years incidental to professional mediumship, will do much to show that the view of the case here brought forward deserves weighing. It is a painful 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 Association of Spiritualists—viz., that almost all cases of detected fraud are connected with the cabinet sances of so-called materializing mediums. The *Spirituist*, I am glad to find, has lent its influence to the advice that such sances 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 worthless 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 a 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 cabinet.

Whether, however, we can have these tremendous portents in our own way or not, let us agree, one and

all, on every ground of honesty and for our own mere credit, as well as from motives far higher and nobler than these, that we will have none of them if they are to be had only at the cost of perpetually recurrent fraud, and amid surroundings which necessarily suggest imposture to the unprejudiced observer.

Whether, again, this fraud is chargeable on medium or spirits is not to the point. We must deal with facts as we find them, and if 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 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 considerations, that it is easy to secure immunity from imposture by simple precautions. By what means? I inquire.

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 intercourse with the world of spirit; and next, they are fallacious, 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 transpired before the eyes of careful observers.

By stripping the medium and re-clothing him in dark garments. I earnestly hope that this method of investigation 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 phenomena.

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 investigations to such experiments as those conducted by the Research Committee. Let us draw a strong line between such scientific experiments, and the public sances frequented by witnesses of another type, and, again between these and the home circle. Many inquirers 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 number 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. Williams' 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 fall 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 sances 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 manifestations 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 investigation 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 Séance 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. FITZGERALD, W. MIALL. R. A. MARSH, MORELL THEOBALD. H. WITTHALL.

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-dress 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, and fro, Down lowliest way, and find 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 HESTER M. POOLE. (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.

It would be very inadequate 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.

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

At a recent gathering, Lucretia Mott, of Philadelphia, her daughter, Mrs. Davis, her grand-daughter, Mrs. Hallowell, and her great-grand-daughter, May, were seen together.

The regular monthly meeting of the New York Woman Suffrage Society, was held December 5th, at the house of the President, Mrs. Dr. Lozier, No. 221 West Fourteenth street.

The regular club meetings are held on the first Wednesday of each month, at which papers are presented, followed by discussion.

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.

Sorosis met, as usual, on the first Monday in December, Mrs. J. C. Croly, the president in the chair.

It is no disrespect to say that George Henry Lewis, 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.

Within a week a woman received twenty-five lashes from a rawhide, in the city of Richmond, by sentence of a police court.

The officers and managers of the New York Exchange for Women's 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 organization in April last.

written in agony. Her offense was the stealing some pieces of iron from the Chesapeake and Ohio Railroad Company.

That reliable paper, the Woman's Journal, of Boston, Mass., keeps on the even tenor of its way, with unvarying excellence.

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.

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The numerous friends of Mrs. Zilpha R. Plumb, are glad to welcome her back to New York, after an absence of several years.

That bright paper, Woman's Words, of Philadelphia, is rapidly growing in favor.

The agitation about the status of Mrs. Senator Bruce (colored), in Washington society continues. She is a very handsome octogenarian.

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Judge Kingman, of the Wyoming Supreme Court gave an account of woman suffrage in that Territory differing from the usual reports.

The annual meeting of the Training-School for Nurses was held at the Nurses' Home, No. 426 East Twenty-sixth street, on December 3rd.

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The Workingwomen's Protective Union of this city celebrated its fifteenth anniversary at Chickering Hall, on Dec. 3rd.

Death of William Ward, of Cincinnati.

Another staunch man has fallen. Mr. W. W. Ward, an old and honored citizen of Cincinnati, died on the 23rd of November.

It is the custom to call "Death the king of terrors." We will honor this custom in the breach to-day.

The body before us will rot and lose its present form. It will chemically decompose and pass into the atmosphere.

Mr. Ward was born in Underhill, Chittenden county, Vermont, on the 6th day of July, 1811.

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.

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 opportunity to get at the bottom facts of the startling developments he witnessed.

BOOK REVIEWS.

SPIRITUAL MANIFESTATIONS, by Reverend Charles Beecher.

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 liberal standpoint, will claim attention of all Spiritualists.

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Scattered Leaves from The Summer-Land, A Poem. By J. T. Young.

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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 entire.

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, 1818, 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 merest 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 these for several years, gradually returning to his trade in the winter months.

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 Almshouse 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 Thompsonian 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), Achsa 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

Feb. 13th, 1876, on which occasion the hall 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 Doten's stanza was so appropriate we append it here:

Oh, brave-hearted pilgrim! whose pathway hath led 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 light;

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 holier birth, A "child of the spirit"—made perfect through "love."

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. He was in all probability—at least is so considered to have been—the 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 recollections with that famous Harvard 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 P. Ham, Esq., in his work, "Agassiz and Spiritualism." 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 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 interrelated—I say I have no more doubt of these things than I have that at this moment the sun shines in the heavens. What ever becomes of this body, Henry F. Gardner is immortal, as are all men, and in the

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 Psalms 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 committee 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 addressed the mourners at the grave-side.

To him who has 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 Progress" are dear to the heart of every Spiritualist:

"Rest thou in peace! Beneath the sheltering sod There is a lowly door, a narrow way, That leads 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 ripen 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 love. 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 well!"

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 deceased:

To the Editor of the Banner of Light: Having known Dr. Gardner somewhat intimately for many years—about twenty, I 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 literal 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 morally. 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 falsehood, 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 considered 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, bit where it 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 Spiritualism, 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 true messenger, was an arrow, with a point sharpened with Love, led easily into the heart, which by degrees wrought so effectively that at the time appointed the man was gone."

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

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

An interesting letter from Emma Harding-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 Sturgis, Sunday, Dec. 22, and at Hayward Church, Nankin, Sunday, Dec. 29.

Next week's 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 eyesless masks or bits of painted muslin, over which a party of first-class Gobe-mouches 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. Hugot, of Paris, and a music-box with his teeth marks will be shown to any one.

A leading Gobe-mouche told your correspondent that it was quite true the marks were those of Firmin's teeth, but spirits only that made them. Mrs. Riko took from him 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 Hugot 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 phosphorus, etc., I venture to ask who has the right? What a touching appeal, and in order to make the position all the clearer, he mentions Bastian and Taylor. These bright particular stars, he forgets were twice exposed in America, and at least once in England, as well as in Holland. 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 seance is arranged, "conditions are not favorable." As an instance of this, I hear that Mr. Aksakof, of St. Petersburg, has been nearly a month waiting for a seance, and at last "conditions were 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 seance; the 'leg' was either a broom-stick or a walking-stick, with some muslin wrapped round it."

Communications from Dr. Watson, Mary Dana Shindler and Mrs. A. C. T. Hawks. To the Editor of the Religio-Philosophical Journal: I have just read the enclosed 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 I thought, only temporarily suspended. It now seems uncertain as to its resumption. I propose to have the RELIGIO-PHILOSOPHICAL 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 twenty-fifth inst., I will send it to them postage paid, thus cancelling the obligation

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 Voice of Truth who paid a year in advance for that paper. SAMUEL WATSON.

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. Mapes. 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 contains six false 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.
2. Instead of having the elements 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' the rye."
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.
5. 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 concealed till spectrum analysis revealed it; but we have no reason to believe that there are on our planet hundreds held in this way, much less 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 incorrect 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 it must be to die! A sensible man would desire annihilation, if the price of future life is to be idiotic 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 deceives others.
Such discourses delivered and published in the name of the illustrious departed, are doing the cause of Spiritualism more injury than its most deadly foes.

Mollie Fancher and the Experts.

DR. BEARD'S OPINION. Dr. George M. Beard was found in his library correcting the proof sheets of a paper on the very subject under consideration. He had been interested in the Fancher case for some time. He had written much on the subject of nervous disorders and hysterical conditions. He had written much on the subject of nervous disorders and hysterical conditions. He had written much on the subject of nervous disorders and hysterical conditions.

WHAT DR. HAMMOND SAYS OF THE CASE. "I have read the article on Miss Fancher published in to-day's Sun," said Dr. William A. Hammond; "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."

Dr. 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 Mejer, or our own Buchanan—the discoverer of psychometry; but everything to be an "expert of experts" and combat the pretensions of such visionaries, humbugs and impostors as they have been.

cher's condition for many years and had been interested in it. He had called upon her several times with Dr. Spier, 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 describe upon so small a quantity of food as I was assured she had received. Her mind, too, was capable of such astonishing flights as to absolutely compel one to doubt; hence I was careful in my tests. I may say that they convinced me that Miss Fancher was not practicing or attempting deception. They were perfectly satisfactory, and they have left me at a loss to account for or to understand 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 suspicion upon any case in which nature's knowledge is 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 ability to call up clairvoyance. I am not able to explain how she does it. Her message is very generally known to the physicians of New York and Brooklyn, and I have talked with many of them about it, but I never have heard given a satisfactory explanation of how she can continue to live so long in such a condition."

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 since. Much good has thus been accomplished, and the work goes on. November 10th 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 Progress" held the first two days of their annual meeting, but were obliged to adjourn for a large barn 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 flag of the "Friends of Human Progress," and the work accomplished for hundreds of miles around can scarcely be estimated. They still continue the work. These quarterly meetings co-operate, but are conducted under different auspices, and change location as invited by friends in different localities. At our last one, Geo. W. Taylor was made President, and the world does not present a better man, or one more perfectly fitted for the place. His industry, strength, purity, justice and harmoniousness, and his words always tell for truth, temperance, and all good works. His life carries a living argument for the gospel of freedom and progress. Mrs. Anna Taylor was chosen Secretary, and these meetings illustrate the cooperation of women and men on equal terms and equal responsibilities, and do much to encourage women to a larger, brighter, true 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 Rochester, 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 mediocrity and 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 purporting 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 tearings and let him go on and on! 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 we mourn and yearn and invoke them, why not the pleadings of millions and hold the Nazarene? Many mediums believe that the communication with Jesus is impossible! But without proof who can accept? Spiritual clairvoyance 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 Kinnel gave symbols, reading closely the inner life of many, and she too claimed to be medium for the Nazarene! Brother M. M. Toussy, of Cuba, New York, ably and earnestly disputed 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. JAMESON. Here to-day, flying on railroad train there tomorrow. A busy life, with a dozen lifetimes packed into one! Meeting new friends, and never forgetting 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 realize 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 exalted sense of personal freedom than the liberal lecturer. Motives which prompt thousands to another 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 greatest thinkers of the age; free to obtain instruction from the best minds of the present. If the modern itinerant lecturer 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 for many years. You are supported by earnest, honest minds, who bring the aura of wisdom and will with broad visions and bright promises radiating from the land of bloom; and the intelligence that gravitates to your soul altar on this side of the divided wall, is drawn by the magnetic force of moral fragrance that wreaths the viewless air from the gardens of God and the groves of Paradise. Mark the exquisite suggestiveness with which Wordsworth puts simple woman's beauty as rapport with the highest, broadest, purest and joyfulest aspects of nature: "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."

Rev. J. H. Harter and the Peebles' Paruse.

DEAR BROTHER PEEBLES—The Banner of Light has just come in, and tells me, among other good things, that your friends are soon to remove a thousand dollars from the church, and have 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 earned 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 break" 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 photograph, which we will put on the train above referred to, hoping it will reach you in safety, and ere long grace on the heels 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 elevated origin as sons and daughters of God. Yours truly, J. H. HARTER.

Spiritual.

The Santa Barbara Independent well says: The Catholics admit the spiritual origin of phenomena in the church and under priestly supervision, but deny all virtue, honesty, and reliability to those without the pale of its religious jurisdiction. The Swedenborgians hold the same views, and denying all virtue to those within its church fold and denying all virtue to those within its church fold, do to him, 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 true man that balances virtue and goodness throughout the race? Jesus did not come in a church. 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, was at North Collins, Ky. It is said that at the age of three years she, her mother and her seven sisters, on God and his omnipotent power. She has lectured in many places, and has created a furor in every place she has yet appeared. The Mission Mirror, of San Francisco, speaks of two "spiritual humbugs" performing in that city, by the name of "Graham."

REMARKS.

It is astonishing to note with what facility "experts" can arrive at definite conclusions on matters of which they have no knowledge, and that, and without even giving it so much as passing 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 scrupulous 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 Fancher, Dr. Beard assumes the authoritative air of pompous ignorance, and asserts, "I know she doesn't have it. I have to investigate. It is not scientific to investigate such pretensions." The extensive learning and skill of Dr. Hammond, the cashed Burgeon 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 deceived. What 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 universal knowledge, and lo! the streams of wisdom gush forth and they are filled. They reverse the wand and touch the rock again and the fountain is forever sealed to the millions of non-experts. 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," can 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 "experts" we are still obliged to rely upon human testimony, and that, of the most unreliable kind. The fact that in the pasturing of events—the transaction of common occurrences, or the occurrence of some extraordinary 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 unreliable 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 reliable testimony.

Dr. Spier was asked: "Did Mollie Fancher ever startle you by appearing to be robbed, one day after you received the warning, were you robbed?" "Yes." "Do you know of her doing many other equally astonishing things?" "I do." "Do you think it possible for Miss Fancher to have deceived you?" "I never recollect the least attempt at deception; 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 in time." "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 Fancher'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 nourishment. Food has been forced upon her, and artificial means have been resorted to that it might be carried to her stomach. Nevertheless she has not taken any food, and I believe she has never small in all these years." "You have considered the cases 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. Spier made tests that had satisfied him, and he was sure of it more than he can be of any other matter; he had not, in all these years, amounted to more than the amount eaten at a single meal by a healthy man. Dr. Ormiston narrated many curious 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 asked. "I cannot; it sometimes seems incomprehensible to me how she lives with no nourishment except the most trifling sips of water. Her stomach instantly rejects food if it is forced upon 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. Chauncey L. Mitchell, of No. 129 Montague street, one of Brooklyn's oldest and most trusted physicians, said that he had known of Miss Fan-

glid the life-lines of the unselfish, as for jewels to glitter along the starry paths of the interstellar spaces. But, though inspired, the best, the most royal-souled, sigh for more completeness, more wisdom, more love. There are seasons in our lives, hours of inspiration, when the loves of the angels baptize us into an ecstasy akin to that known among the martyrs and the white-robed in paradise. Those souls are happiest that love most; that love purely; that love unselfishly; that love all! This I denominate the love-fellowship of the spirit. And those who have come into this clear, pure atmosphere, through the teachings of a rational and religious Spiritualism, can look through idiosyncrasies, through diverse opinions and opposing methods, finding the character, the manhood, the angel that is to be. There is in the world too little appreciation of noble endeavor, if that endeavor be made among those who conscientiously differ in their opinions from us. Bigotry is just as unwarrantable in a Liberalist as a Romanist, and superstition is just as hideous in a Spiritualist as in a sectarian. The coming saviors, whether men or women, must be constructionists; builders of better things; fraternal lovers of races; brothers and sisters of the humanities. Jesus was very sensibly termed "our elder brother," and the "brightness of the father's glory." Afame with the principles of love and toleration, he comprehended the moral grandeur of the universal religion, and voiced it in these words: "By this shall all men know that ye are my disciples, if ye have love one for another."

I sit mute and reverent at the shrine of science; but science alone chills; I stand with uncovered head before the altar of philosophy; but philosophy benumbs and freezes the nobler attributes of the soul unless touched and crowned with religion and immortality; I admire the brilliancy of intellect, but unless integrity, honesty, truthfulness, morality and purity of life, underlie and guide, it is only a tinkling cymbal.

"How pure at heart and sound in head, With what divine affections bold, Should be the man whose thought would hold An hour's communion with the dead!

In vain shalt thou, or any, call The spirits from their golden day, Except, like them, thou, too, canst say, My spirit is at peace with all.

Ah! when the heart is full of din, And doubt beside the portal waits, They can but listen at the gates, And hear the household jar within."

We need religious aspiration and harmony in place of strife—practical, earnest, holy lives—the best recommendations of our faith and knowledge. We want the brooding of a blessed peace to still this "household jar within," and give us that sweet spiritual trust and repose that becomes the Harmonical Philosophy.

While facing the frowning Alps, the impassioned Napoleon said, "Officers! soldiers! the eyes of all Europe are upon you—conduct yourselves accordingly!"

So the eyes of the churches, the world and the angels are upon us Spiritualists—let us conduct ourselves accordingly. Let us acquit ourselves like men, living to-day for to-morrow, for eternity. Let us be above tattling and lying, envy and jealousy, or the commission of any unworthy act. Let us seek no praise, no fulsome flattery; nor take any selfish advantage of others' weaknesses. Let us reprove in gentleness, and forgive as we would be forgiven. Let us be kind to the poor, the unfortunate, the sick, the dying,—living to benefit our common humanity. Let us systematize and practice our divine principles, that the sunshine of Spiritualism may the sooner gladden the earth with light comparable only to the effulgence of a fadeless immortality.

Re-incarnation—Its Fancies and Follies.

BY WILLIAM EMMETTE COLEMAN.

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 Nazareth. . . Is not the theory of re-incarnation the most desolate of the desolations most comfortable of the comfortless, most dark of the dark? . . . Lord deliver me from the same and venom of this devil's creed!"—Wm. Brewster.

"Are common sense and reason to be smothered by the fanatical cry of 'Thus saith the spirit'! . . . Are we to crystallize into a sect of spirit-worshippers? . . . As a lover of truth, of progress, and my fellow-men—as a believer for thirty years in the basic facts of Spiritualism—separating, I protest against these diabolical incantations."—C. O. Potts.

The touchstone of every system of thought, philosophic and religious, is its effect 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 Supreme 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 Rostaing,—who teaches in the name and by the authority of Jesus and the apostles,—while Leymaire, Damiani, Baroness Von Vay, Blackwell and Richmond 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 fastens 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 peculiar dogmas of transubstantiation, Mariolatry, etc. Believe or be condemned in hell, says the Romish church; believe or be condemned to the hell of contiguous re-incarnation till you do believe, says Spiritism. Haying its birth in a Catholic country, re-incarnation 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, tending them in the light of common sense and a wise discrimination, is at once denounced by the Richmond and Conant worshippers, 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 rapid 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 no hope remains for her on earth, inasmuch as lower and lower does she sink in folly, and absurdity 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 Sense!" 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-worshippers. 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, Kardec and Rostaing are deified and glorified; in America Conant and Richmond are worshipped and adored; and all persons of good sense and sound discretion failing to stultify themselves by joining the tumultuous throng of idolaters and hero-worshippers are vilified, traduced and anathematized by their deluded followers. The demoralization consequent upon re-incarnation propaganda 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 desulterily 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 such 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 pre-ordained by God,—being convinced, we say, of these supposed truths (falsities), all

it will almost certainly follow that the efforts of parents to guard and guide their children in virtue's path, will be seriously relaxed, and apathy 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 fiends 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 farrago 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 fore-ordained by God; but that trivial things, like the burning of our finger, are not so pre-ordained (Spirits' Book, page 328). If all the important occurrences of our lives are fore-ordained 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, can declare that they were powerless to prevent 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 re-incarnation 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 re-incarnation 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 fiends 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 be 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 depraved a wretch as his whilom 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 re-incarnation! Crowning all these evidences of the deplorable moral obliquity and general demoralization consequent upon the ac-

ceptance of re-incarnation, we now approach a phase of that nefarious system of thought whose results are 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 continue 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 promulgator 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 information.

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 malice 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, pointing out 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 re-incarnation 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—fleeing and evanescent, but originating solely by reason of oracular utterances from an inspired (?) Pythoness, and heedless of all affectional or admiring relations, stalks through the land, generated and nurtured by these conscienceless re-incarnationists. That the American Spiritualists may see what a monster they are hugging to their bosoms, and be governed accordingly, is the 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 a artifice and secretiveness which is born of genuine Diakaliam. You can meet a full-fledged 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 re-incarnation, 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.

Skimming up the results of our investigations into the arcana and morale 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 sensitivities,—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 almost 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 antagonism 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, open and all, are a collection of absurdities and nonsensical rubbish, probably never equalled in the world's history; and that the acceptance of its truth leads to the grossest immoralities, and to general demoralization and laxity of conduct.

In conclusion, let us hope that this vile spiritual abortion, misshapen and monstrous, will speedily receive its death-blow on an American soil, and that its loathsome carcass, bloated with corruption, will be joyfully and expeditiously hurled 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 re-juvenation!

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