

the command the When the apostles had visions they pave heed to them. "I was not disobedient to the heavenly visions."—Acts xxvi, 19. There is no phase of modern manifesta-tions more common among Spiritualists than visions. But sectarian Christians seem to have lost the gift, and, as a conse-quence may appropriately take to them.

mutable principles of truth. They mutu-ally 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 har-monization 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 he reverse is the fact, and it is this very fact that constitutes the turning point, the memorable epoch before which we now stand—interrogating and listening. While harmonizing in essentials, Modern

Spiritualism and Harmonial Philosophy directly antagonize in the sphere of public uses. They stand opposed to each other on the adaptation of "means to ends." Like two skillful carpenters, or like a pair of master masons, they differ widely and, it would seem, hopelessly, concerning the tools and materials with which they set out to construct humanity's habitations. The harmonies and the antagonisms mentioned, together with their causes and ef-fects, 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 Spirit-

ualism. They read in substance thus: . "To unite Spiritualists of every variety of opinion . . . with a view to the investi-gation of the facts of Spiritualism; to fur-ther the formation of kindred societies; to ald 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 baanches in the provinces and else-where: lecture rooms, libraries, reading rooms, scance rooms and suitable offices, etc. . . . The distribution of publications on spiritualistic subjects; . . . to tions on spiritualistic subjects: . . . to collect facts respecting Spiritualism; to hold public meetings and lectures; to facil-itate the visits of foreign mediums; to keep a register of mediums, and generally to do all such things as may be conductive to at-tainment of the above objects." You observe that in the source of the source

tainment of the above objects." You observe that in the wisdom and knowledge of the mother country, Spiritu-alism and its mediums are the sole central object and chief condern of the British Na-tional Association. In very shortest terms, let us ask, What is Modern Spiritualism? In substance it stands as a living demon-stration (1) that man's entire individuality exists naturally after death; (3) that he can from the higher sphere, either visit the

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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.

musicians, and all sincere writers; and

astly, through the instructions which may

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

Reason is the exponent of nature; nature is the exponent of God. Harmonial Phi-losophy is the name given to the latest rev. elation 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, mar-vels and unnaturalisms, *Acav* and supersti-tion, and erazen worship are the inherit-ance and the wished for religion of earth's multitudes.

Mr. Charles Partridge, the founder and financial sustainer of the Spiritual Tele-graph-the first issue of which was dated May 8th, 1852-after eight years of investi-gation 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 suppose d"thus saith the spirits" to an unfiedged aspirant. Some persons seem to suppose that if they can only get out a paper bearing their name, they will be somebody at once, and that everybody and all the sensible spirita will flock to their standard. Some Spiritanists try to be ex-cessively amiable, and seemingly think it a standard. Some Spiritualists try to be ex-cessively amiable, and seemingly think it a virtue to always say "yes," even to flatter everybody, and thus to foster illegitimate ambition. Modern Spiritualism has, na-turally enough, attracted people who de-light 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 pa-per is, enly'so that it claims to be devoted to wonder. These epicures of novelty are per is, enly so that it claims to be devoted to wonder. These epicures of novelty are equally delighted with a new paper as they are with a new fact or idea. Such men do 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 peo-ple, and have taken advantage of it." Again, when that accomplished editor and conscientious thinker, Mr. A. E. New-

have arrived at no very exaited plane of spirituality. A large proportion of what is known as 'Spiritualistic literature', includ-ing trance-discourses and spirit-commuica-tions, betrays an utter blindness as to the profounder truths of man's interior nature, often accompanied with boastful pretendons of superior wisdom.

classes, and which show their authors to

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

"But is there not danger that many may be led, by dwelling upon the glowing pictures of life in 'the Summer-Land.' (if they repose any confidence in your descriptions) to lose all interest in the improvement of earthly conditions, and to spend their days mainly in useless longing and sighing to be on that 'evergreen shore'? "This tendency to despise earth, and to long to get away from its ills and miseries

into an ideal heaven with its 'pearly gates,' and 'golden streets,' and interminable musical entertainments, has been, as you know, one of the objectionable characteristics of certain phases of Christianity. It has led to an indifference to human and societary improvement on earth that has paralyzed all efforts to practically bring the kingdom of heaven to this planet.

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

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

The body must be purified. The very atomic materials must be hyper-vitalized and spiritualized. Herbs, nuts, vegetables, pre-clous grairs and delicious fruits, ripening in the sunlight, deposit such rich and re-ined tissues only, as can bull up a pure bodily temple for the soul. But how are the damned, that is, the un-developed of the spirit-world redeemed?---the same as undeveloped demoniac men in this world. Love, guided by wisdom, is the great redemptive power. God's love spans all worlds. The work of education and re-demption goes on in the spirit-world. Jesus preached to the spirits in prison. "For this cause," says feter, "was the gospel preach-ed to them that are dead." The divine effort for human good never ceases. The law of progress spans all worlds, and hea-ven's gates ever stand ajur. "These signs," said Jesus, "shall follow asks: "Cannot you and I do something more than we have done to persuade and incite men and women to adopt this heavenly mole 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 re-formatory efforts, from Spiritualists who believe that holding circles, developing me-diums, 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? Way 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-

lishment of such associations as the Inde-pendent Society of Mr. O. B. Frothingham; the School of Ethical Culture, by Professor Felix Adler; the Social Science Associatlons, by both men and women; the Liberal Leagues of the Free Religionists; the great future promises for our Republic as shadowed forth by the Congresses of Woman; the universal agitation of the rights and supremacy of Labor; the equally universal trepidation of the proprietors of capital; the formation of co-operative organizations for the protection and advancement of whole communities of toiling men and women-for these, and for the multiplication of spiritualistic meetings and true mediums as well, do we sing the songs of gladness and breathe forth our deepest prayer of gratitude. Amid all discouragements, and over all obstacles, the Harmonial Philosophy breaks into our hearts with its blessings of 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 Dutles of

A Lecture by Dr. J. M. Peebles, Delly-

ered before the First Society of

Spiritualists of Chicago,

Sunday. Dec. 1st.

Demons are not necessarily spirits peo-pling the spirit-world. The other day I hastily jumped into a second class rail way coach. It was crowded with men, excited-ly engaged in talking politics, in swearing and curaing—three of them were shame-fully intoxicated. Listening to their bab-ble I wondered that so many cond as

ble, 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

(Conclusion from last week,)

Spiritualists.

sing the songs of gladness and 'gratitude,

when, here and there, we behold the estab-

quence, 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. ixxiv, 9. "Therefore night shall be unto you, that ye shall not have a vision. And it shall be dark unto you; that you shall not divine."--Micah

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

"To another, divers kinds of tongues."-1 Cor. xil, 10.

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance. -Acts II, 4.

"And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans. And how hear we every man in our own tongue, wherein we were born."-Acts ii. 7, 8.

A concentration of innumerable angel and spirits at the Pentecostal place and season rendered the very atmosphere sp electric, so potent with spirit forces, that three thousand believed, and were Captized with the Holy Spirit. This was a baptism that touched the con-

This was a baptism that touched the con-science, the baptism of fire producing con-viction, 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 Spir-itualists are deeply in need of. 'Man is not all flesh and force. He has a moral and religious nature. He has holy as-pirations; and if Spiritualism does not sat-

pirations; and if Spiritualism does not sat-isfy this religious nature; if it does not feed the spiritual, and lead up to lofty re-ligious endeavors; M it does not inspire with self-denial and devout consecration, it will fail in the mission of human redemp-

Knowledge is not power. Knowing men are often wicked men. The more knowl-edge, the more dangerous, unless that bnowledge is governed by a high moral na-ture. 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 howsver brilliant, are of little account unless there is a soul, a heart im-pulse in and behind them.

account unless there is a soul, a heart im-pulse in and behind them. Spiritualists need more religion—not sec-tarian, theology—but religion, "pure and undefied." 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 di-vine depths of every cultured personality there is a sense of the Infinite—a conscious-ness of the immortality that links humani-ty to the very heart of God. Religion, derived from two Latin words, means to bind anew—to bind fast—or-sho-er wise to spiritually attract the soul to the principles of truth and justice, lowe and has liness. There is a very close relation exist-ing between religion and inspiration. At is as natural for inspirations to touch and Contant on Each Pase

RELIGIO-PHILOSOPHICAL JOURNAL.

WHAT IS SENSATION? BY SELDEN J. FINNEY.

XIX. self-communion. Morno, -" The aim of Nature ature held with God."-Maudeley

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?

first Dialogue

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

1.-WHAT IS SENSATION ?

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

Myself, the external world, either material or spiritual, or both, and their relation, are the three terms and primordial elements of all consciousness. All sensation implies the same three primordial elements. Sensation is defined by Bacon to be "perception by the senses"; by Webster-In mental philosophy our impression made upon the mind through the medium of the senses." All sensation then implies-1st, an impressible 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 on implies 1st a conscience 2nd an object con ceived ; 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. Setence proceeds on the observation of external nature. Alence 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 :

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 phject which thus excites sensation. Hence force, motion, is the agent of, and in sensation. ' In order that the differ. ent 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 differ-ently; 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 charac; teristics ! How does the agency or forces, which produce sensations in us, provive and transmit the peculiar characteristics of different bodies, objects or causes?

> (To be continued.) Copy right by H. Tuttle & G. B. Stebbins, 1878.

FRAGMENTS FROM MY EXPERIENCE. BY HUDSON TUTTLE.

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

ulating myself on soon reaching home, when like a bullet, I can rompare it to nothing else, my mind was illuminated, and the whole work was before me. Could I have I alterwards made it by the slow process of transcribing. I was no longer cold or weary, for I seemed to arise into another atmosphere, the thought atmosphere of the world. Hence it was that the only preface I made to that volume, and which was in some quarters criticised as egotisical.

"The present volume was written because I was impelled to write." This expressed the exact truth." The last of this series, "Carcer of Religious Ideas," was first published in London, by Jame's Burns, and not until recently has it been republished in this country. The God-Idea," I dede icated to my wife, as a small tribute to the noble devotion to principle which, from our first acquaintance actuated her. Whatever others might say, she was firm and stead. fast; 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 exhautation of nervous force. The pleasure afforded by the rapid march of ideas and their marshalling on paper was so great I did not observe the pass of time, nor realize my weariness. 1

do not remember retiring, and I arose-in the morning with a sense of inexpressible exhaustion. I thought I would overcome this by exercise, and walked across my farm, attending to some affairs and returned. "I ought to have spderstood the danger I was in, by my intensely sensitive The Williams-Rita Case, [From the London Sp

Several London mediums, including Messrs, Will-lams, Rita, and Eglinton, have almost nightly for some years obtained powerful manifestations off their own premises, at dark scances while they have been held the whole time by both hands by responsible and criti-cal witnesses. Under these conditions, which they sub-mitted themselves to nearly every night of their Hypes. mitted themselves to nearly every night of their lives, solid objects, such as arm chairs, were moved about the room, floated over the heads of slitters, and piled one above the other on the table. Sometimes living spirit heads and shoulders have been seen floating over and near the slitters, while the mediums were so held. The forms were robed in white drapery, and lit them-selves 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 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 selzed at a distance from him, it is probable that there would be a viole gunion of the living organ-isms, by either the dragging of the medium from those holding him, or the dragging of the form to the medi-um. The drapery brought in would probably remain, and, as in every previous metance, prove to be of mor tal manufacture. The forms themselves, whenever they have had life in them, have, so far as our experi-ence has gone, always been the duplicates of the forms and features of the medium, covered with the masquer ading gear already mentioned. The things carried in cannot all be numbered among the necessities of dress A false beard is not an indispensable article of cos-tume. 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 cer tain 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 phenomena 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 Compittee 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 seances in which their hands will be held all the time, and if the spirits commonly amuse them selves in future at such scance by bringing in and leaving on the table a heap of drapery, which they can easily do, the knowledge will grow in the public mind that another solution of the Dutch charge than the one given by the committee is possible; also that eight years of good character entitled Mr. Williams to the benefit of the doubt. The general dissatisfaction of the public with cabinet scances had been published by 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 scances unless they are held by both hands all the time, they will be a source of uncasiness 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 un-der 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 Davenports always had bad, ignorant, and up-roarious sitters, yet regularly obtained unquestionable manifestations. Mr. Jencken has numbers of private scances 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 maticious 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 manifestatious are constantly playing, are exactly the persons who would not be so sure about the accuracy of the committee's decision. As the medium is almost always in a dead trance when materialization manifestations are at their height, it is little use asking him about the character istics of the phenomena; in fact, Spiritualists have all along gained more information about the phenomena by careful personal observation than they have obtain-ed by questioning spirits or the majority of mediums. If the spirits henceforth take to bringing drapery to Mr. Williams in private houses while his hands are held, this fact, coupled with fils eight years' good char-acter, amid all the trials, and troubles, and severe persecution in past years incidental to professional medi-umship, will do much to show that the view of the case here brought forward deserves weighing. It is a paintul case, and the divisions of opinion on the Council as to the best course to pursue under the circumstances, faithfully represent the equally conscientious divisions of opinion out of deors.

ail, 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

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 sug-gest 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 impos-ture, it is certain that he will have to suffer for its. 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 dur neglect of plain conditions, so constitute our circles as to invite only that which 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 by word of contempt. But I am frequently told, when preasing these con-siderations, 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 inter-course 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 laugh-ed at by spirit power, at the experiment of lashing Miss F. Cook to Mr. Crookes' library ladder, and her almost instantaneous release, conclusively prove. If more evidence is required, it is found in the case of Mrs. Compton, of Havannah, who was released from the most complicated system of tying (even her dress. being nailed to the floor), and transfigured before the eyes of careful observers.

By stripping the medlum and re-clothing him in dark garments. I earnestly hope that this method of inves-tigation 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 scances 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 be-ing 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 marvers we have to show, let us console ourselves with the thought that what we do present will rest on a far more sub-stantial 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 frequent. ly 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 Amthe following ve mad

DECEMBER 21, 1878.

SENSATION-SUBJECT-PORCE-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. Bensation 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? Sensa tion-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 subect and object at once. Feelings thus often meet, blend, interfuse, even exchange emotions without speech, but not without sensation of course. Two sympathetic friends touch each other's souls, through some fine agency flow. ing 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 and "matter." And hence of their relations. We must trust this relation, al 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.

113-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, fore shown, that the cause exerts some force or forces which pass from itself to the mind-setting it into action

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 1 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 strokger 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 deltcious dream, but the awakening was terrible. The first pulsation of the heart seemed to send streams of molten fire over every nerve. and to scorch my brain. For three weeks I was unable to arise, on account of the pain accompanying every movement. It seemed that every fibre had to be built anew, and the old illiminated before I could recover.

There was no other cause for my illness but this 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 con-gestion. 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.

ITO BE CONTINUED.] dil. [Copy-right Secured.]

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

... VIEWS OF STAINTON MOSES.

The following is from W. Stainton Moses, M.A.: Writing, as I do, before the report of the committee, do not say a word on the questions which it is its province to entertain. But I desire to reiterate what I long since pointed out in two or more papers read at the discussion meetings of the British National Assoclation of Spiritualiste-viz., that almost all cases of detected fraud are connected with the cabinet seances detected inductive connected with the calinet seances of so-called materializing mediums. The Spiritualist, I am giad to flid, has lent its influence to the advice that such scances 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 incon-siderable 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 afford facilities for imposture which a man must be a anord recipites for impostire which a man must be a very paragon of virtue to resist, when both reputation for success, and income are 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 inter-est of all who value the fair fame of Spiritualism reso-intely to discourtemance. intely to discountenance.

Intely 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 forgot-ten that some of the best and most crucial proofs of the evolution of another entity from the body of a me-dium 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

The committee have no reason whatever to doubt the genuineness of Mr. William's mediumship, which they regard as conclusively established by the intefragable evidence of competent witnesses. They desire, how-ever, 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 pow-ers is no guarantee that the medium will never resort to the practice of deception. A public physical medi-um-when not placed under stringent test conditionshas many temptations to simulate phenomena. Genuine manifestations are often obtainable only by a great expenditure of vital energy; they are always more or less uncertain; and they frequently fail altogether to satisfy the sitters—so that, by simulating certain man-ifestations, the dishonest medium avoids the expenditure of strength and vitality, affords in most cases greater satisfaction to inexperienced observers, and thus is able to give more scances and to earn more money than by acting conscientiously; while, if his character as a genuine medium should be impugned, he has generally the resource of offering to obtain in-dubitable 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 inves-tigation of the evidence, they regret to have to report that the charges brought against him by the friends in Amsterdam have, in the opinion of your committee, been sustained. Your committee therefore recommend the Council to direct that Mr, Williams shall not be again employed for the purposes of the Scance Com-mittee, 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.

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E. DAWSON ROGERS,	Chairman.	RICHARD PEARCE.
C. PEARSON.		D. G. FITZ-GERALI
W. MIALL		R. A. MARCH.
MORELL THEOBALD.	1.	H. WITHALL.

Beautiful Things.

Beautiful faces are those that wear-It matters little if dark or fair-Whole-souled honesty printed there. Beautiful eyes are those that show Like crystal panes where hearth-fires glow, Beautiful thoughts that burn below. Beautiful lips are those whose words Leap from the heart like songs of birds, Yet whose utterance prudence gird. Beautiful hands are those that do Work that is carnest, brave, and true, Moment by moment the long day through. Beautiful feet are these that go On kindly ministries to and fro, Down lowliest way, field wills it so. Beautiful shoulders are those that bear Ceaseless burdens of homely care, With patient grace and daily prayer. 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.

DECEMBER 21, 1878.

RELIGIO PHILOSOPHICAL JOURNAL

Woman and the Household.

BY HESTER M. POOLS. [No. 151 Zast 51st street, New York City.]

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

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

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

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

There are committees upon education science, art, household art, entertainments, music, charities, cooking, employments for women, legal protection for working women, and prisons and reformatory institutions. It is only necessary to mention the names of Grace Anna Lewis in science, Emily Sartain in art, and Mary Grew in reform, to show the fitness of their selection of chairmen. Mrs. Eliza Sproat Turner, at the head of education, also has charge of "country

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

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

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

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

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

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

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

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

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

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. There was a large attendance of ladies and gentlemen. Mrs. Leon-ard, of Chicago, read a paper on "Woman," after which a report of the committee charge with the duty of inquiring as to the discontinuance of the Stewart Working Woman's 'Hora was presented but not Women's 'Home was presented, but not read. It was said to contain more than one legal opinion as to the powers of the trustees of the Stewart estate to change the occupancy of the building on Fourth avenue and Thirty-second street from_its original purpose to that of an ordinary hotel. A committee was formed who, are to call a public meeting at which it is proposed that the report shall be read and action taken thereon.

Judge Kingman, of the Wyoming Supreme Court gave an account of woman suffrage in that Territory differing from the usual reports. He says that there was much indifference to the new law at first, but that now nearly all of the women go to the polis. So important has the women's vote become so important has the women's vote become that their preferences are carefully consid-ered in the selection of candidates. "At our first election," he says, "before women vot-ed, we had a perfect pandemonium. The sa-loons were all open. Whisky was dealt out freely by the candidates to all who would us for the say the same dealt out the same dealt of the same at the same dealt out the same dealt of the s vote for them. At the next election women voted, and perfect order prevailed. In caucus disscussions the presence of a few ladies is better than a whole squad of police. Their presence allays strife, and the pro-ceedings at once become orderly and quiet." The annual meeting of the Training-School for Nurses was held at the Nurses' Home, No. 428 East Twenty-sixth street, on December 3rd. The plan adopted by this institution to train women for nurses, is the following: They are first put upon trial for six months, then, if retained longer, they are received formally into the institution, and receive instruction in it, and from lectures given by selected members of the College of Physicians and Surgeons. They are next given six months active practice in attending sick persons. When this is accomplished satisfactorily they receive their diplomas. The report of the institution for the last year shows that the nurses connected with the school have visited during the last twelve months two thousand four hundred and seventy-two sick people. One nurse alone has made one hundred and thirty-one visits. The help rendered to the destitute of this city by the institution can-not be easily estimated. It answers calls without distinction of race, color or nationality. W

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

Death of William Ward, of Cincinnati.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL: Another staunch man has tallen. Mr. W. W. Ward, an old and honored citizen of Cincinnati, died on the 28th of November. His funeral was largely attended on the 1st of the present month. It was a request of Mr. Ward's that his friend, Dr. N. B. Wolfe,

should conduct the funeral services by reading the poem, commencing, "God of the Granite and the Rose," and to make such remarks as would be proper to the occasion. In the discharge of his duty, the Dector said. Doctor said:

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

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

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

Mr. Ward was born in Underhill, Chittenden county, Vermont, on the 6th day of July, 1811. He came of Revolutionary stock, Gen. Artemus Ward, being of the family. He began to sustain himself when but twelve years of age. He studied the world through the medium of business and the

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Let every one who wants a holiday book. pass by the commonplace volumes that are so plenty, and send to us for some of those mentioned below, or to be found in our regular book list.

CHOICE BOOKS FOR HOLIDAY PRESENTS. Poems of the Life Beyond; Choice Selections, by G. B. Stebbins.

- Poems of The Inner Life, by Lizzie Doten-
- Poems of Progress, The Voices, by W.S. Barlow.
- A Tale of Eternity, by Gerald Massey. Proof Palpable of Immortality, by Epes

argent.

Planchette, The Despair of Science, by Epes Sargent.

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

- The Ethics of Spiritualism, by H. Tuttle. The Arcana of Spiritualism,
- Startling Facts in Modern Spiritualism, by Dr. N. B. Wolfe,
- The Debatable Land, by R. D. Owen. Footfails on the Boundary of Another World, by R. D. Owen. .
- Threading my Way, Autobiography, by R. D. Owen.
- Around the World, by J M. Peebles. Our Planet, by Wm. Denton.
- The Soul of Things, by Wm. Denton.
- Psychography, by M. A. (Oxon).
- Arcana of Nature, by H. Tuttle.
- Physical Man,
- Career of Religious Ideas, by H. Tuttle. Visions of the Beyond, by H. Snow.
- Principles, of Light and Color, by E. D. labbitt.

What is the Bible, by Rev. J. T. Sunderland.

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

The Bhagavad-Gifa,

Hygiene of the Brain, by M. L. Holbrook. Scattered Leaves from the Summer-Land, by B. T. Young.

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

Dr. Hunter.

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work," which is a practical and beautiful charity. A certain number of sick children among the poor, had homes for a few days or weeks, found for them among the kind country people and farmers in the vicinity of Philadelphia.

The regular olub meetings are held on the first Wednesday of each month, at which papers are presented, followed by discus-sion. There have also been classes in sev-eral studies formed, and others are in contemplation.

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

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

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

"Oh! could I join the choir invisible,"

is the sad wall of a soul flying out like a dove over vast waters, and finding no ark of refuge upon the illimitable ocean of nothingness. May peace, in the knowledge of eternal, progressive life come to her grand nature at last.

Within a week a woman received twen-ty-five lashes from a rawhile, in the city of Richmond, by sentence of a police court.— She was compelled to uncover herself and cling to a whipping-post while the lash, plied by the semblance of a man, made ter-rible marks in her quivering flesh, as she

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

many ladies a satisfactory return for work, the receipts from this department alone having been about \$600. The commission of the society is ten per-cent on the price received, which the officers say yield far, too small a sum to defray the necessary expenses. It is the policy of the managers to rely mainly upon a permanent income received from annual subscribers, rather thus nuon irregular annuals for pubincome received from annual subscribers, rather than upon irregular appeals for pub-lic support. The officers desire to state, in answer to numerous inquiries, that work is received only through a manager of the so-ciety, or a subscriber to the funds to not less than 85 for the current year, and that all work is received subject to the approval of the managers. They take anything use-ful or ornamental which a ladv can make, urging always the manufacture of useful things, which should, if possible, be made ornamental.

but nineteen year old, he left his native place in company with Horace Greeley, to "go west." The two young tramps walked from Chittenden, Vt., young trains watked from Chittenien, VL, to Albian, Orleans county, N. Y. Herethey divided their "coin," and, shaking hands, separated. Greeley went to New York city, to found the *Tribune*, and Ward turned his face to the setting sun. He did not arrive in Cincinnati until the spring of 1840. He come here a stranger and pennyless.

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

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

Mr. Ward, at an early day became a zea-lous 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. He pro-vided himself with a full library of works on the Harmonial. Philosophy, and read them all with the keen scrutiny of a sage. His convictions became broad, firm and catholic. He accepted no doubtful theories; he could not be bribed by faith. He had seen his spirit friends face to face; he had taken them by the hand; he had heard their voices. He had knowledge of the truth of the after life, and, thereafter walked the earth erect, a free man, his mind divested of all fear, superstition and bigotry.

I speak of this man, as I have known him for many years. My only regret is, that I cannot more worthily do justice to his merits and memory. Re Cincinnati, December 4th, 1878. REPORTER.

BOOK BEVIEWS.

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 libof the irrepressible Beechers, and from a lib-eral standpoint, will claim attention of all Spiritualists. We suppose we should say "thinking Spiritualists," but that is super-fluous for all true Spiritualists are thinkers. To this class It is the most attractive of all the books in the voluminous fall cata-logue of the publications of Lee and Shep-ard. Other attractive books for the gener-al reader are "The Silver Seekers, or Hal and Ned in Montans," by Samuel W: Coz-zens; "Midnight Marches Through Russia," by Henry Ballantine, A. M. "Trip to Eng-land," by William Winter, and "Meg. a Pas-toral, and Other Poems," by Mrs. Zadel B. Gustafson.

. 13

of Respiration-embracing the Head, Throat; and Lungs, has been practised by DR ROBERT HUNTER for nearly thirty years. His system consists of the inhalation of remedies directly into the Lungs and Air-passages, combined with such tonic and alter. ative treatment as the complications of the case may require, and is unquestionably the most thorough course of Local and Constitutional medica-tion ever applied to the cure of these diseases. Its success is attested by thousands. His office is at, 103 State Street-corner of Washington-Chicago where he can be seen or addressed.



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CHICAGO, MLL., DECEMBER 21, 1875.

Dr. Henry F Gardner, of Boston.-Biograph ical 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, 1878, being in his 67th year. His father departed this life when Henry was but ten years old, and he was "put out to work," to assist his mother in the burdens of life, at \$10 per month., Like the ancient apostles, he was a fisherman. His early education was very limited in its scope, as the time he was able to devote to attending school was comprised in the winter months of a few years-the summers being spent in hard physical effort for the attainment of the merest necessities of being.

When fourteen years of age, he went-to Boston to learn the garpenter's trade, all 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

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 Do ten's stanza was so appropriate we append it here:

Ob, brave hearted pilgrim! whose pathway hath

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 defusions of earth.

Thou, too, shalt awake to the "morning above," In that day thou shalt be, through a holler birth, A "child of the spirit"-made perfect through

The great value of the service which Dr. Gardner performed by sustaining these public meetings in the interests of Spiritualism for several years (often at a loss to himself), cannot now be estimated, when it is remembered that they were rendered at, a day and date when to be a Spiritualist was to bear a public stigma, and when every agency for the approximate chlightenment 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 fciends, concerning his life-efforts. Ever after his promise in 1850 to the spirit-world his pledge he kept. Hewas in all probability-at least is so considered to have beenthe first man in Massachusetts who in the public prints of the day acknowledged himself as' a Spiritualist, which he did in the Springfield papers at the time of his rendering his allegiance to the cause. During his experiences he was not only a sustainer of lectures on Spiritualism, but was himself a popular speaker and operator in the field of biology. His recontre with that famous Havard College Committee, who, after they had accepted his challenge to investigate, feared to report to the world their views on the subject, has been admirably set forth by Allen Peram, 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 dally 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 mak 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. Whatever 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 man. With great energy and excellent buscan 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 chearful the hours of my closing pilgrimage-gratitude for the light of Spiritualiam, 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 chronged 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 control to deliver the locture at the present time, blending with it a personal application to the occasion, and the lessons to be gained as they looked upon the still and flower-surrounded form now prone on the platform before them.

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

To him who 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 leadeth to the Paradise of God;

There, weary pilgrim, let thy wanderings stay. Rest thou in peace! We would not call thee back

To know the grief that comes with riper years, To tread in sorrow all Life's thorny track,

iness talents, I presume he has reserved little or nothing of the earnings of his lifethat they have all gone to serve the causes of humanity and truth, as he understood them. Such was his character as he appeard to me. LYSANDER SPOONER. Boston, Dec. 9th, 1878.

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

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

xt weeks paper will-contain articles from many representative Spiritualists, and will be a capital number to send to your friends as a specimen copy.

BANK CHECKS cost from twenty-five to fifty cents each to collect. Subscribers will therefore please send P. O. money-orders or registered letters at our risk.

Communication From England.

In the Medium and Daybreak, of Nov. 15, a letter headed, "The Treatment of Me-diums in Holland," is worthy a passing noce, and as none of the so-called Spiritualistic periodicals of England will publish the other side of the question, I have only to rely on your well-known honesty to give a place to the few pertinent remarks I have to make. We need not enter into details of the earlier career of A. H. Firmin, who guarded the near approach of investigators to the aperture behind which "Madame Louise" showed the eyeless masks or bits of painted muslin, over which a party of firstlass Gobemouches went nearly wild. will just allude to one mask which did duty every, night, and which was taken for Napo-leon III. Poor Napoleon, he had entirely forgotten his French, and, in answer to any and all questions, could only say, "Oui." 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 thurd 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 wiffskers were found. Not a word was said, and the shameful farce was allowed to go on. After this came the seance at the table, and his hands were held. A music-box which had been bought for these seances was moved; this being done some three or four times, a light was called for, and the indentations of the fellow's teeth were deeply and distinctly left on the box, where they remain till this day. and may be seen by any one who will take the trouble to go to Holland to do so; or they need not even go so far, inasmuch as an exposure of this same vindicator took place in the house of Dr. Huget of Paris and a music-box with his teeth marks will be shown to any one.

A leading Gobemouche told your corre-spondent that it was quite true the marks were those of Firmin's teeth, but spirits only that made them. Mrs. Huget took from him while he was trying to conceal them, nine yards of fine muslin and a gossa-mer silk scarf, with which he *did* the "Little Indian." If all these facts and a year's imprisonment for being a party in 'the notorious Buget swindle, does not give A H. Firmin the right to vindicate the poor. persecuted creatures who are now and then deprived of their muslin, false whiskers, bottles of phosphorous, etc., I venture to ask who has the right? What a touching appeal, and in order to make the position a 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 Bobert Boudin 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 asset, that for the time all possible approach to Firmin in the way of investi-gation, is prohibited. From letters written by honest and truth-loving Spiritualists, I find that they are promised to be allowed to investigate, but all sorts of excuses are made and when a scance is arranged, "con-ditions are not favorable." As an instance of this, I hear that Mr. Aksakof, of St. Petersburgh, has been nearly a month waitingfor a seauce, 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 show-ed him her leg. On leaving the hotel, he met a friend of de Buler'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 YOUR ENGLISH CORRESPONDENT. London, England.

DECEMBER 21; 1878.

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 SAMUEL WATSON. for that paper.

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

It is with unfeigned sorrow and deep regret that we have to announce to our sub-scribers and friends, that circumstances over which we have no control, will pre-vent 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 inev-itable. 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 it-self. 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 cliaracter, 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 rudi-ments 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

business, he returned, to that of his early life, and as a sailor, followed thesea for several years, gradually returning to his trade in the winter months.

After his majority, in 1883, he removed to Hartford, where, on the fourth of October of that year, he was married to the wife with whom he lived until the time of her decease, about one year since.

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

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

BECOMES A SPIRITUALIST.

In the year 1850 he met with the turning point in his career, and one which decided his future course of life, in his experiences with the phenomena of Modern Spiritualism as witnessed in the presence of Margaret Fox, in Springfield. He was strongly impressed in the summer of '1854, to commence a series of meetings in Boston, and with the aid of other workers and afterward by himself alone, he carried on the services; Miss Emma Jay (now Mrs. Bullene), 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 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 then! 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 moral-ly. He had a sound judgment, a sound heart and a sound conscience. He had also the will and the courage to meet and overcome obstacles and dangers from which most men would shrink. He was therefore pre-eminently a reliable man when courage-ous and incisive work was to be done. He was a man who could fight a battle alone, when that was necessary, and ffiends, no more than fors, 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, hit where it might. He had nothing in his own breast to conceal, and he feared not to say any-thing 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 any-thing 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 sus-tained 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, let easily into the heart, which by degrees wrought so effectually that at the time appointed the must be gone."

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

To the Editor of the Beligio-Philos hical Journal:

I have just read the inclosed communication from the editors and publishers of the Voice of Truth, which you will please insert in the JOURNAL. I sent the Voice of Truth to all the subscribers for the American Spiritual Magazine who had paid in advance up to the first of July, when it was, as] thought, only temporarily suspended. It now seems uncertain as to its resumption propose to have the RELIGIO-PHIL' SOPH-ICAL JOURNAL sent from January first to It is evident that Prof. Mapes would nev-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-lifth inst, I will send it to them, postage paid, thus cancelling the obligation

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 moter and heat helding a being and the water and heat holding also in so-lution thousands yet undiscovered by man." Not a very long sentence, and yet it contains six talse 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 cau 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 bet-ter than that. The air no more holds in solution what the earth contains than bolds 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 me 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 SA sensible man would da-sire annihilation if the price of future life is to be idiocryorechildishness. It is evident that Prof. Mapes would nev-



RELIGIO-PHILOSOPHICAL, JOURNAL.

Mollie Fancher and the Experts.

DR BRARD'S OPISION.

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

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

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

Now," continued the speaker, "there are two claims put forth in that article on Miss Fancher. That she is a trance subject, and has powers of clairvoyauce, mind reading and prophetic power. As to the first, it is correct: She does go into a trance But what is trance? Some think it something supernatural, as they do everything they don't understand. They don't understand the in-voluntary life. Trance is a condition where the activity of the nervous system is concentrated in a limited, perhaps a very limited, region of the brain, the activity of the rest of the brain being for the time suspended. In such a condition there is an increased or intensified activity in that portion of the brain where the activity is concentrad. Let me illustrate: I light these five burners this chandeller; I call this a normal condition ted. of the nervous system. I turn them all down a very little; that is sleep. But I turn them all but one, and, as you see, that one burns with an inten sified brightness; that is trance. From that in-creased activity of the brain arise the ballucinacreased activity of the brain arise the halludina-tions. You hear of them in the dying, which is aimply the activity slowly ceasing in the brain, and concentrating in a small part of it. I aver that the case of Miss Fancher, as far as trance is con-cerned, is not mysterious. We can trace the relign of jaw in the operations of involuntary life or trance just as clearly as is chemistry or physics. But one thing is also certain, and should be no-ticed. In the trance site the obvaired as well as ticed. In the trance state the physical as well as the mental faculties become greatly exalted. The ense of touch-becomes so exalted that the sub ect can appreciate far more deligately than when in health. The sense of hearing becomes so scute that even a whisper in a distant room becomes painful. I had a patient, a public man, who in a nervous condition bordering on hysteris, could hardly endure the sound made by the rustling of the leaves. Then the sense of sight becomes intensified. The subject can see with much less light than when in health, and can see with the light than when in health, and can see with the lids nearly closed; and I am not sure that they cannot see with the lids entirely closed. You can see light through your lids. May not the vision be so intensified as to enable the subject to dis-cern objects through the closed lids - I have sud-led cases of this kind under most favorable cir-cumstances. May not these facts account for some of the wonderful manifestations observed in libs Fancher? Not understations doserved in Size Fancher? Not understanding this exalt In any rancher? Not understanding this exalt-ation of the senses, non-experts often conclude that there is a transfer of the senses; that, for in-stance, the fingers can do the work of the eyes. The fact is, in the case of the senses of a trance subject, there is a difference of degree between

be so conducted that the results will be the same whether the subject is a saint or a scoundrel. I think it unscientific to offer rewards, as has been done, for the performance of things which we know beforehand can't be done. Some years ago, a friend, an expert, said to me: 'I have a few thousand dollars which I have saved. I will give it all to you if you'll find one who will read the mind of another.' I would not accept it. I would as soon offer a reward to any one who would prove that two and two make seventeen. If Mol-lie Fancher can do what is pretended for her, then all science goes for naught. We must begin all over, and she should he worshiped as God, for she has divine attributes."

WHAT DR. HAMMOND SATS OF THE CASE.

"I have read the article on Miss Fancher pub-lished in to-day's San," said Dr. William A: Ham-mond; "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, air." "But, Doctor, there is the testimony of such men as the Rev. Dr. Duryes, the Rev. Dr. Van Dyck, Prof. West, Henry Parkhurst, the astromo-mer, and such powsleians as Drs. Speir, Ormiston. mer, and such physicians as Drs. Speir, Ormiston, Kissam and Mitchell ?"

mer, and such physicians as Dre. Speir, Ormiston, Kissam and Mitchell?" "I don't mean to say that the writer of that ar-ticle has not been told all that he has written, or that the gentlemen named are not bonest in their opinions. But I know that they are all deceived —lied to by this hysterical girl." "But just see what tesh she was subjected to. How can there be any deception ?" "Well, there is deception in it all." said the Doc-tor, vigoronsly. "It's all a humbug. Why, my dear fellow, she isn't the first girl that has deceived ed learned and good men. There are plenty of cases of simulative, hysteria, and Miss Fancher's case is one. I haven't seen her, never heard of her before fout I have heard of so many other similar cases that I do not healtate to speak strongly about it." "But how do you account for her second sight; her reading a paper that she don't see; her.tell-

"But how do you account for her second sight; her reading a paper that she don't see; her tell-ing the contents of a scaled envelope?" ' "She can't do it." said the Doctor, vehemently. "She can't do it." said the Doctor, vehemently. "She can't do it." said the Motor, vehemently. over \$1,000, and if she will tell me the exact smount, the bank on which it is drawn, and de-scribe the check generally, I'll give it to her. Why, I can read you case after case where these hysterical girls have deceived thousands. Take the matter of visions. This girl in Brooklyn is a Protestant, so she confines her visions to seeing heaven and her dead friends. Were she a Catholic she'd see the Virgin Mary or the Savior-Like that, girl at Lourdes, who sees the Virgin, and who has actually been the means of having a church built on the spot where the wision appears. You have seen accounts of the excitement she has created. Why, she is simply a cataleptic. I have myself had under my immediate charge fifty girls and women, who, in the condition of ecstasy, have had visions of all sorts—añ the way from God Himself down to the schoolmistress who had locked them. up in dark closets. I tell you that these people in Brooklyn are of two classes—those who lie, and those who are deceived. Mind you, I do not say that Miss Fancher is to blame, that she does all this intentionally. Hysteris prompts deception. It is a characteristic of the disease. She had prob ably not will enough to overcome the desire to deceive. But she should be alded in every way to overcome the desire, not assisted in her decep-tions. For all this is simply the deception of a beautrical dirt? hysterical girl."

"But she has deceived clergymen and physi-clans."

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

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

The extensive learning and skill of Dr. Ham-nond, the cashiered Surgeon General of the United States enables him to pronounce authoritancely, "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."

Drs. Beard and Hammond as they step to the break and the second 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 knowl-edge was stored, from whose decisions there was no appeal. It is nothing to be a Kepler, a Cop-erpicus, a Galileo, a Harvey, a Meymer, or our own Buchanan—the discoverer of psychometry; but everything to be an "expert of experts" and combat the fallacies of such visionaries, humbugs

The testimology of learned gentlemen who have watched this case with great care is set aside as not bearing a feather's weight of evidence. But they are like Banquo's ghost and will not "down" at the bidding of these experts. Dr. Giymer says: "I do not think that such cases can be dismissed

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

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

body." From the first, Dr. R. Fleet Spier, of So. 162 Montague street, Brooklyn, has been Mess Fan-cher's physician. It has made of intermediate unrelenting vigilihee, and has made of intermo-anda of every symptom and every changed After she had declared that she could not partake of food, that it was muneating and distasteful and worthleast he introduced interiment through the worthless, he introduced nourishment through a silver tube. When she was to all appearances dead -pulsation gone, respiration gone, warmth gone known of her wonderful physiological condition and of her singular mental phenomena. One da he received a note from this curious patient, warning him that an attempt was to be made to rob him." He paid not more than passing attention to it, but next day some one entered his house and took therefrom a valuable case of surgical.instru-ments. When he has rung the door.bell, Misa Fancher has almost invariably called out: "Aunt please go down and let in the Doctor." Once or twice he has halted on the landing at the stair top while some other visitor who accompanied him entered the room with Mrs. Crosby. Miss Fan-cher, after greeting the new comer, has said: "Why does the Doctor wall outside? Ask him to come in." She has been aware of His presence in the neighborhood, and has told, when he was starting from his Montague street residence a mile away from her, that he was going to call up-on her. Dr. Speer has taken Dr. Mitchell, Dr. Kissam, Dr. Crane, Dr. Ormiston, and many others of Brooklyn's best known physicians to see. Miss Fancher.

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

cher's condition for many years and had been in-terested in R? He had called upon her several times with Dr. Speir, and at the request of her friends and brother physicians, and to satisfy his wn curlosity, has made some very severe tests. He added: "While all the circumstances and sur-He added: roundings from the first disarmed me of the sus roundings from the first disarmed me of the sus-plelog of deception, it was nevertheless difficult for me to believe that the round woman could subsist upon as small a quantity of food as I was assured she had received. Her mind, too, was capable of such astonianing flights as to absolute-ly compel one to doubt; hence I was careful in my tests. I may say that they convinced me that Miss Fancher was not predicing a storagiling decay Fancher was not practicing or attempting decep-tion. They were perfectly satisfactory, and they have left me at a loss to account for or to upder-stand the laws, by which her mind and her body are governed. These tests were at an early stage of her sickness, and I have not repeated them. We physicians are as a class in which a part is body with sus. pleion upon any case in which nature's known laws are for a long time disregarded, yet I ba-lieve 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 taking of food to any considerable amount, and that she possesses in an extraordinary degree the gift of so called clairvoyance. I am not able to xplain how she lives. Herease is very generally known to the physicians of New York and Brook-lyn, and I have talked with many of them about it, but I never have heard given a satisfactory ex planation of how she can continue to live so long

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

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

of the one over the other." ______ Dr. Mitchell; of No. 129 Montague street, said: Dr. Speir knows all about the case-more than by man living. I would take and the case-more than out reserve. If he says that she has the power of second sight, then I believe she has, though Dr. Beard would call that human testimony, and therefore valueless."

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

DEAST BROTHER PERALES:-

DECEMBER 21. 1878.

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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 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 16th and 17th, we met in Grange Hall, North Collins, about one hundred feet from the old Quaker church, where, nineteen yearway, the Friends of Human Prog-ress" held the first two dars of their annual meet-log, but were obliged to address a large bara for Sanday. First, because has church walls were not sufficient to hold the multitude. Second, be-cause their creed was not broad enough to cover the expanding glory of the New Dispensation. From a dozen carnest souls pledged to 'liberty and truth, these meetings rapidly developed, until From a dozen carnest souls pledged to 'liberty and truth, these meetings rapidly developed, until many thousands annually met under the broad lieavens and broader crued of the "Friends of Hu-man Progress," and the work accomplished for hundreds of miles around can scarcely be estimat-ed. They still continue the work. These quarter-ly meetings co-operate, but are conducted under different suspices, and change location as invited by friends in fifterent localities. At our last one by friends in different localities. At our last one, Geo. W. Taylor was made President, and the Geo. W. Taylor was made President, and the world does not present a better man, or one more perfectly fitted for the, place. His influence strengthens, purifies, inspires, and harmonizes; and his words always tell for truth, temperance, and all good works. His life carries a living argu, ment for the gospel of freedom and progression. Mrs. Anna Taylor was chosen Secretary, and these meetings illustrate the comperation of women and men or sound terms and could renerger will lites. men on equal terms and equal responsibilities, and do much to encourage women to a larger, bright-er, truer aim, and noble, self-recognition and or, truer aim, and noble, self-recognition and practical reform. Men are equally blessed by the influence, even if their lordly-pride be wounded, and their weakness exposed! Mrs. Garduer Roch-ester, a graduate from the church, spiritually about four years old, bears the impress of purity and spirituality, with much good sense applied to practical reform. She is wormen's friend and the practical reform. She is woman's friend, and the friend of humanity. She devoully believes that she receives direct aid and counsel from the Naz arene! To many, this may seem superstition, or mediumistic ambition, and I confess to some doubts, simply because I have not the evidence; but if Jesus be not a myth, why not accept the possibility or probability of this 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 carnest appeal to all Christians to cease their teas-ings and let him go on and up! He claimed that the constant relteration of prayers always in his name, bound him to earth, and burdened him with the woes and lears and follies of Christen-dom 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 draw and hold the Nazthe pleadings of millions draw and hold the Naz-arene? Many mediums believe they are in com-munion with Jesus. Is it impossible "But without proof who can accept? Spiritual consciousness may amount to demonstration to the bedium but it stops there. Hence I can neither affirm nor deny, but I wait for proof and doubh. Jennie Khind gave symbols, reading closely the inner life of many, and she too claims to be mediam for the Nazarene! Brother M. M. Touser, of Cuba, New York, ably and carnestly urged the accept-ance of impersonal truth. What matters who inance of impersonal truth. What matters who in-spires or enunciates? Truth is always good and needs no titled names or personal authority to support it. Why waste time and energy in parley-ing 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. Hown.

The Lecturer's Mode of Existence.

HY W. P. JAMPESON.

Here to day, flying on railroad train there to-morrow. A busy life, with a dozen lifetimes pack-ed into one! Meeting new friends, and never for-getting the old ones! Everywhere meeting with warm words of welcome, and a few complaints, and some downright opposition from God's chos-en children. It is nowhere disputed by infidels that a Christian has a right to be a Christian had that a Christian has a right to be a Christian, but it is not so clear to the mind of an ordinary saint? that a man or woman has a right to be an infidel. The lecturer feels cosmopolitan. Comes to re-alize that he is a citizen of the world. Breathes freer as he becomes conscious of the strength of independence in thought and speech. There is no one living, probably, that experiences a more delicious sense of personal freedon than the lib-eral lecturer. Motives which prompt thousands to smother their sentiments find no place with him. For what does he exist, if not to tell the public what he thinks on the living issues of his time? No business ensistes him to the caprice of castomer; 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 grandcal thinkers of the age; free to obtain in-struction 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 whethef loved or hated, is irrepressible, unconquerable. Yates City, Iil. 12

them and those of an ordinary being, but not of kind

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

"But see the amount of testimony from bonest

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

What are these six sources of error!

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

explained them at length in a series of articles in the *Pipular Science Monthly*. "I think I may safely say," continued Dr. Heard, "that fifteen or twenty years hence, this side of physiology and pathology—the trance, involunta-ry life and the reciprocal action of the mind and body, which the Molile Fancher case in a most in-teresting way illustrates—will be studied entirely and exclusively by experts in this branch. I think there is a million-fold more evidence in favor of all the claims of witcheraft, even at its worst, than in favor of the so called clairvoyant and prophetic come of Molile Fancher."

ones of Mollie Fancher." "But do you think she deceives intentionally ?" "I don't know, The question whether she is honest or dishonest is of no secount scientifically. The experiments in investigating her case should

What a wordrous potent wand of magic these more than magitlans-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. When interviewed, Dr. Beard commenced by saying: "I have written much on the subject of pervous disorders and hysteria, so that I guess I can answer your questions" The great teacher of doctors, lawyers, jurists,

gymen, "guess!" The "expert of experts,' and cle guess!!

To what base uses may we come at last, Horatio."

But now it is scientifically "expert" to "guess," in fact it demonstrates to us the certainty with which an "expert" "makes assurance doubly sure' and renders his testimony unimpeachable, while a thousand or a million non experts, though all "good and lawful men" cannot be belleved, 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

The singular part of this matter is that if we ac. cept the decision of these "xypris" we are still obliged to rely upon human testimony, and that, of the most unreliable kind The fact that in the passing of events—the transaction of common ocpassing of events-the transaction of common oc-currences, or the occurrence of some exciting af-fair, no two non-expert witnesses will see and re-late 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 individ-ual, mental organization, and what a number see and relate in their own way, from their own standpoint, constitutes the strongest and most relisble testimony.

ble testimony. The expert on the other hand, only sees from his stand point, and when his mental vision has been clouded by the bigotry of opinionsted ignorance. and his judgment impaired and blinded by preju-dice, his pompous arrangement of facts becomes not only wholy unreliable, but dangerous to the spread of truth. It is not so much what he says, but the server with which he ut spread of truth. It is not so much what he says, as it is the assumed authority with which he ut-ters it that makes it dangerous, for there are al-ways thousands when will have upon the words of a "dir Oracle" and yield an unquestioning allegi-ance to assumed authority. Buch men with a sweep of their wand-with a single utterance--if you believe them, can turn aside the united "testi-mony of millions of non-experts." How profoundly learned, how amazingly modest these pretentions!

More singular still, is the fact, that the only way in which these "experts" can so readily arrive at the conclusions they offer, if those conclusions are

the conclusions they offer, if those conclusions are reliable, is by the very powers they deny to Miss Fancher; for it is evident, to even a casual observ-er, that no expert not possessed of second sight, could so cursorily dispose of important questions of fact without patient and candid investigations. But how came these men invested with a royal patent as "experts of experts," empowered to db-cide all matters of fact and phenomenon, with/a single breath, with such an unqualified assump-tion of authority, with such base disregard of the rules of investigation? Because they have made a bobby for themselves to ride, must the world ap-plaud, or be proclaimed by these self-constituted scientific Jeffreys, as jdiots or liars? Have they forgotten how such as they ridiculed Harvey's dis-covery of the circulation of the blood, declaring it was contrary to nature and reason, and there. it was contrary to nature and reason, and there. fore absurd to give it a moment's investigation ? When the roll-call of fame, in the coming ages shall summon into line the sages of the past, to whom the present age has been indebted for all its progress, what a halo of glory will surround

"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?'

tion; nor have I ever suspected that deception was practiced by her; I am convinced that there has been no deception. At the same time please understand me that I am not a believer in supernatural things; I think there must be an expl allon for everything that happens upon this earth; possibly many of them are beyond our compre-hension in the present condition of the world's eplightenment, 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?"

"Tes, It is. Her consition has been, I may say, most-remarkable. But Miss Faucher's case I re-gard as a professional secret. She desires me not to talk about it, and I must respect and follow out ber wishes."

"Is if frue that she has not partaken of food in all these thirteen years?"

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. Mer friends have used every device to make her take nourishment. Food has been forced upon her, and arti-ficial means have been resorted to that it might be carried to her stomach. Nevertheless the amount in the aggregate must have been very small in all these years." "You have considered the cases of such extra.

ordinary Importance as to take many physicians to

"I have and it has excited very much of atten-tion. I have letters about it from far and near, and the medical journals have asked for inform. atlor

Dr. Robert Ormiston, who has been one of Miss 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 ber not partsking of food, he had with Dr. Speir made tests that had estisted him that she ate no more than she pretended to, and in the aggregate it had not in all these years, amounted to more than the amount eaten at sain-gle meal by a healthy man. Dr. Ormiston nar-rated many curious incidents of the girl's illness, and yrified the facts of her physical condition as narrated elsewhere.

narrated elsewhere. "Can you explain why she does not die ?" he was asked.

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

Dr. Chauncy L. Mitchell, of No. 139 Montarue, street, one of Brooklyn's oldest and most trusted physicians, said that he had known of Miss Fan-

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

Among my friends and acquaintances there is one 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 ma on the train thend not be able to take with me on the train "gold and eliver" for your benefit, but as my "better by half," with whom I have traveled the journey of half," with whom I have traveled the journey of life nearly twenty five years, is an artist-she is now making of yourself, at wenty-five doltar pho-tograph; which we will put on the train above re-ferred te, hoping it will reach you in safety, and ere long grace one of the walls of your freed New Jersey home, where those who behold it may be reminded of the self-sacrificing and philanthropic labors of the pilgrim who has literally preached the gospel of truth to all nations, inspiring them to live lives of honesty. chastly, temperance, puto live lives of honesty, chastity, temperance, pu-rity and love, thus proving their divine and eleva. ted origin as sons and daughters of God.

Yours truly,

J. H. HARTER. Auburn, N. Y.

Spiritual.

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

Why Not?

1111

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 mar-vel, a four year, old colored preacher, black as eb-ony, lives at Louisville, Ky. It is said that at the are of three years she began to lecture on heaven, its wonders, on God and his omnipotent power. She has loctured in many places, and has created a furor in every place she has yet appeared.

The Mission Mirror, of San Francisco speaks of two "spiritual humburs" performing in that city, by the name of "Graham."

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 radi-ant from the land of bloom; and the intelligence. that gravitates to your social altar on this side of the gilded vell, is drawn by the mental sphere and moral fragrance that wreathe 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 en rap-port with the highest, broadest, purest d loveliest 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.".

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

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

"Selze upon truth wherever it is found,

Whether on Christian or on heathen ground; The flower is divine where'r it grows, Neglect the thistle and assume the ross."

It is claimed that St. Francis Xavier in the resence of 5,000 people, raised a dead man to life romhis grave.

A little child crept to a cottage door, And reached its hand for the sunbeam's gold, While thinking to clasp that presence of light,

And keep it fast in its tender hold. With wonder is looked at its empty hand, " With rosy futures unfolded wide, While the unit it wealth of the summer sun Around ligtowed in a golden tide.

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

Placed a crown on lis golden hair. -Mrs Nellis T. J. Brigham.

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gild the life-lines of the unselfish, as for jewels to gitter along the starry paths of the interstellar spaces. But, though in-spired, 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 ecstacy akin to that known among the martyrs and the whiterobed in paradise. Those souls are happiest that love most; that love purely; that love unselfishly; that love *all*! This I de-nominate the love fellowship of the spirit. And those who have come into this clear, pure atmosphere, through the teachings of a rational and religious Swritualism, can a rational and religious Spiritualism, can look through idiosyncrasies, through diverse opinions and opposing methods, find-ing the character, the manhaod, 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 sectarist. The coming saviors, whether men or women, must be constructionists; builders of better things; fraternal levers of races; brothers and sisters of the humanities. Jesus was very sensibly termed "our elder brother," and the "brightness of the father's glory." Aflame with the principles of love and toleration, he comprehended the moral grandeur of the universal religion, and volced 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 chilis; I stand with uncovered head before the altar of philosophy; but philosophy benumbs and freezes the mobier attributes of the soul unless touched and growned 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 tinking 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.

Ab! 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 Harmonial Philosophy.

spiritual trust and sophy. Harmonial 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 Spiritualistalet 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.

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 i condemned to the hell of continuous re-incarnation till you do believe, says Spiritism. Having its birth in a Catholic country, reincarnation is in scope, in spirit, and in general character, closely allied to that infamous church. As there are good and worthy people believing in the absurdities and mummeries of Catholicism, so are there good and worthy souls professing evidence in the similarly degrading absurdities and mummeries of re-incarnation; but the tendencies of both these theological systems are alike inimical to the advancement of man's highest welfare and happiness, and alike pernicious in their effects upon the'r credulous, shallow-sighted adherents. In America its two most pronounced expounders have been Mrs. Conant and Mrs. Richmond; and their utterances, upon 'this and other subjects have been enunciated in the names of some of the purest and wisest of earth's children; and any one daring to exercise his reason and judgment upon their exalted (?) revelations, testing them in the light of common sense and a wise discrimination, is at once denounced by the Richmond and Conant worshipers, as a persecutor of mediums, an enemy of Spiritualism, and a pestilent knave altogether. Because Professor Denton protested against the absurdity of Theodore Parker giving forth such vapid inanities as Mrs. Conant was publishing week after week as emanating from him, Mrs. Conant violently abused and ridiculed Professor Denton in the Banner columns, from month to month for an extended period, and all in the name of Parker, Channing and other gifted minds,-Denton, a man of more value to the cause of Spiritualism than a thousand nondescript mentalities like Richmond and Conant; which two women have done, more lasting injury to the cause they claim to represent than any

women thave done more lasting injury to the cause they chaim to represent than any other two persons connected with the movement, by reason of the enormous mass of worse than trash published by them to the world as proceeding from advanced spirit minds, to the disgust of all sensible inquirers, and of all clear-headed investigators. One of them, having passed to the spirit-world, has long since become sensible of her folly; but of the other no hope remains for her on earth, inasmuch as lower and lower does she sink in folly, and 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 atterance of Cora Richmond! Shame on you, for'a Jesuitical enemy of the true faith! Away with him! crucify him, as he deserves, between those two thieves., Reason and Common Sensel" Thank heaven, we have no part with such Spiritualism, nor has any other sensible person. But a true, rational, scientific Spiritualismawe hold to now, and intend to cling to, despite the insensate clamor and gasconading of the fraud-supporters and Richmond-wor shipers. The idolatrous followers of these two female re-incarnationists call upon us to hail them as prophets and apostles, the veritable messengers of God and holy angels, to whom we must bend the knee in abject and slavish adoration, and whose oracles of wisdom all must be swift to receive as infallible, divine-truth. In France, Kardee and Roustaing are delfied and glorified; in America Conant and Richmond are worshiped and adored; and all persons of good sense and sound discretion failing to stultify themselves by joining the tumultuous throng of idolators and hero-worshipers are vilified, traduced and, anathemathized by their deluded followers. The demoralization consequent upon re-incarnation propagandism is, in this regard, evident to all. Re-incarnation affirms that there is no transmission of moral qualities from parents to their children, the children bringing with them the mental and moral faculties possessed by them in the spirit-world prior to their incarnation. We have positive scientific evidence of the untruth of this foolish assertion; but what, let us ask, must be the moral effect upon those accepting this supposed law of nature as a truth? Believing that their own moral status will have no effect upon the character of those delusive ly 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 beek, 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 conclucions 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 child dren, will also be perceptibly diminished among such people. Feeling assured that their children are in reality not related to them, and being convinced that the character of all children must correspond with that which they bring with them from their pre-existing spirit-life, and that, as taught by re-incarnation, all the principal events in the lives of their children are preordained by God,-being convinced, we say, of these supposed truths (falsities; all),

it will almost certainly follow that the ef forts 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 farrage of nonsense and vice they are pleased to term heaven-inspired!

Re-incarnation proclaims that all the principal events of our lives during our sev-eral incarnations all the events capable of influencing our moral status-are foreordained by God; but that trivial things, like the burning of our finger, are not so preordained (Spirits' Book, page 328). If all the important occurrences of our lives are foreordained previous to each incarnation, then we are but automatons, machines in the hand's 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 doctring. 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 reincarnation is plainly discerned to be even a more hideous monster than the God of Calvinism; the predestination of Calvin is less atrocious than that of Kardec. The reincarnation God deliberately plans every vile atrocity and despicable meanness committed on earth, or in the universe; and creates human souls for the express purpose of perpetrating the devilish deeds he has so cunningly devised, compelling them, by an almighty power, to become flends and demons incarnate! Again, if "an absolute and inexorable fatality" rules the time and mode of death of every person on the earth, the same being in every instance pre-arranged by God (eide Kardec), then every murder and sulcide 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 doomed from birth to perish by his own hand, in so doing they are but fulfilling (bod'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, inuocent man, a harmiess 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-com batant, a kind-hearted philantbropist, a man like Wm. Lloyd Garrison, H. C. Wright, or Alfred Love, should be murdered by a gang of ruffians, all particinating in the orime, then the law of re-incarnation requires him to return to earth and become a wholesale butcher; he must kill off all bis 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 reincarna tion! Crowning all these evidences of the depiorable moral obliquity and gen-eral demoralization consequent upon the ac-

ceptance of re-lucarnation, we now approach a phase of that nefatious system of thought whose resultance is unexcelled in its turpitude and degradation. It is, or at least has been, a favorite tenet of a prominent American female apostle of re-incarnation, that, until a person finds his or her spirit-mate on earth, he or she must continue to be re-incarnated time atter 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 fato 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. trange it is, that her "hand," have never Sen able to give her. the required inform. ation.

Within the past few years a well-known American Spiritualist, happily married for 20 years to an excellent and exemplary wife, the sister of one of the pureat women and loveliest characters in the spiritual ranks, in an evil hour succumbed to the malific influence of one" of these cunning re-incarnation syrens; who persuaded him that his wife was not his true mate, and that if he did not leave her and unite himself with his mate he would be doomed to re-incarnation until he did so; she, at the same time, pointingout to him who the true mate was. He following her advice, left his wife and children; and has since associated himself with the woman designated as his mate. And who is this spirit-mate? A New York woman of equivocal character and now and for years the bosom friend of the reincarnation prophetess. The husband thus cruelly abandoming 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 attractionfleeting and evanescent, but originating solely by reason of oracular utterances from an inspired (1) Pythoness, and heedless of all affectional or affinitizing relations, stalks through the land, generated and nurtured by these conscienceless reincarnationists. That the Samerican Spiritualists may see what a monster they are hugging to their bosoms, and be governed accordingly, is this note of warning given. Says a gifted and honored lady Spiritualist, speaking of the influence of one of them: "I think, that, in her under-handed, subile ray, she is reviving in a gilt-edged edition suitable for this nineteenth century, the licentiousness of the Bacchic and Eleusinian Mysteries She plays upon the weakness and passion of her votaries by an artifice and secretiveness which is born of genuine Diakkaism. You can meet a fullfledged dragon face to face, but how find the trail of the serpent until her brood be hatched?"

DECEMBER 21, 1878.

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 cruditles, the grossest superstitions, and the most extravagant fa-naticishin mark its followers everywhere: that its doctrines, one and all, are a collection of absurdities and nonsensical rubbish, probably never equaled in the world's history; and that the acceptance of its truth leads to the grossest immoralities, and to general demoralization and laxity of conduct.

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

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... "Is not the theory (of re-incarnation) the most desolate of the desole's most comfortiess of the comfortiess, most dark of the dark? . . . Lord deliver Spiritualism from the sime and venom of this devil's creed!"- Hrm Howilt.

"Are common sense and reason to be smothered by the infantile cry of 'Thus saith the spirite'!... Are we be crystallize into a sect of spirite worshipers f... As a lover of truth, of progress, and my jellow men;—as a believer for thirty years in the basic facts of Spurinalize og elevating.—I protest against these diabolical incantations."—C. O. Profe

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 away 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 but preme to man,-to be accepted purely upon the dictum of those asserting its truth, without the smallest proof being vouchsal-ed; it is to be received unquestioningly. precisely as are the decrees of the Pope. To doubt or diabelieve it is to fly into face of eaven. Spiritism is a diminutive edition of the Catholic church; with Kardec as its first pope, succeeded at his death by Roustaing,-who teaches in the name and by the authority of Jesus and the apostles;-while Leymaire, Damiani. Baroness Von Vay, Blackwell and 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!"

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

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



