

RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

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

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JNO. G. BUNDY, Editor.

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THE SPIRITUALISTIC FRAUD CROP OF 1877-8.

"DR." TAYLOR, alias BLANCHARD, alias WHITE, alias HUNTOON. Thinks that Three of a Kind are Better than a Pair, and Engages the Aerial Navigator "Dr." Witheford to Aid in a Raid on St. Louis, Where They Come to Grief.

The Notorious Bliss Family Acquitted by Pleading the Jugglery Dodge.

THE BLACKLEG, HARRY GORDON, Again brought to Grief by Shrewd Investigators in the Presence of the Ubiquitous Jonathan M. Roberts, and Others.

Choate, the Flower Medium, Comes to Grief.

Witheford Finding the Game Up, Turns Exposer.

Recognizing the duty of giving to our readers every item of news which has a bearing upon the cause of Spiritualism; and believing as we do that the practice of suppressing what may seemingly militate against the Cause, is reprehensible in the highest degree, in that it tends to keep our readers in ignorance and deprives them of the wisdom which is to be gained from the experience of others; we never hesitate to publish any well authenticated exposure of mediums. We can neither be kept silent by the Jersey bulldozer, Roberts, with his threats of libel suits and ruin, nor by any of the various nefarious combinations which have been formed to get possession of our columns.

Neither can offers to "divide," or other wheedling processes prevail. We publish the RELIGIO-PHILOSOPHICAL JOURNAL for the advancement of the cause of Spiritualism and the benefit of our subscribers, and not in the interest of any clique. In pursuance of this policy we give our readers this week some reading matter which while it is anything but agreeable must certainly prove profitable in the lesson it teaches.

Several times during the past few months we have taken occasion to warn our readers against a fellow calling himself Dr. Huntoon. Thus forewarned many of our readers have been able to avoid his baneful presence, while others less discreet have fallen victims to his blandishments. Among the latter, Mr. George M. Jackson ranks prominently. Mr. Jackson belongs to a numerous class who seem to feel that "they must know how it is themselves" and are willing to hobnob with, and introduce into the sacred privacy of their homes, any villain who may claim to be a medium for spirit manifestations. Although forewarned, Mr. Jackson met "Huntoon" and swallowed him "body and breeches" as the following correspondence shows. After the disgraceful exposure of Huntoon & Co. at St. Louis, while waiting for Mr. Jackson's detailed account and a verification of the affair, we were called upon by "Huntoon's" wife, on the second of January, who begged of us to withhold all allusion to the affair, averring that in this instance at least her husband was innocent. Upon receiving her solemn promise that she and her husband would, within two weeks, return to St. Louis and stand trial on the charge against "Huntoon," we agreed to suspend judgment and await the verdict. This interview was sought by the woman, as now transpires, only to stave off the day of judgment, as they are still plying their state game in this city to the lasting shame of their silly supporters.

On the third of January we sent for "Dr." Witheford, and during the interview informed him that he must first give us a séance under fraud proof conditions, and then return to St. Louis and stand trial, in case he desired to continue to hold forth as a public medium. With his usual adroitness he took measures to gain time before deciding about the test séance, and expressed a willingness to return to St. Louis. He then perfected his scheme for exposing the tricks of a calling in which he thought he could no longer gain his livelihood.

JACKSON YEARS HUNTOON HAS CRAZED HIM. Yesterday all was dark and uncertain; to-day all is bright; "death is robbed of its sting," I am free—free from fear, and a new light burns in my heart. To you, Doctor, I am indebted for this great change. If I am not crazy, I fear I am, and people say I am, but of that we will see.

St. Louis, July 29, 1877. GEO. M. JACKSON.

Although Mr. Jackson is the manufacturer of the "best bed on earth," and it would seem ought to have been a tranquil, happy and contented man, yet his heart pined for further intercourse with the sweet, guileless "Huntoon," and he wrote to the man-kin of many names soliciting his angelic presence once more; to which "Huntoon" replied in the following characteristic epistle:

CHICAGO, ILL., Nov. 30, 1877. GEO. M. JACKSON, Esq.—Dear Sir: Yours received. In reply, will state that I am located in one of the finest residences in the city—402 Wabash avenue. I rented it and furnished it myself. Am doing the most business of any medium in the city. In short, I feel quite pleased with the move I made to return and locate here. This is not only a finer city, but has many whiter inhabitants than my experience led me to believe St. Louis contains. Here the friends work for a medium through their love for the cause, and not money alone, as my experience abroad in many instances, with believers, sadly proved their sole object. Now to St. Louis, if any of you can elude together and make me up a purse of \$50, I will return to St. Louis and bring with me a materializing medium (the best in this city), and spend a short time. Now, if you and your friends are anxious, you may go to work and piece up. I must come now—soon, or not at all; for when I shall have been here a little longer, my practice of medicine will necessitate my remaining at home.

Enclosed find cards, the orthography of which excite. They were a present to me, and the fault was with the compositor or type-setter. You may give to friends, etc. Love to Mrs. Fannie and the family. Wife and baby are well. Remember me kindly to Mrs. Koons, Horton, Hincey, and all friends. Make inquiries, and inform me soon. Fraternally,

DR. F. A. HUNTOON.

The owner of the unpretentious frame tenement in a part of which "Huntoon" plies his tricks and shelters his family, at a rental of twenty-five dollars a month, ought, when he reads the above description, to feel as happy as Col. Olcott did when our English visitor said (in effect), "You were the man most capable of being the leader of American Spiritualists." "Huntoon's" assertions about his residence are fully as near the truth as were Miss Kildingbury's of Col. Olcott. "Doctor Huntoon" reaches the climax when he says, "For when I shall have been here a little longer, my practice of medicine will necessitate my staying at home." In order to place the "Doctors'" claims to medical skill in a favorable light before the public, we will here digress sufficiently to relate an instance, which comes to us well authenticated, of his professional deviltry while "working" Cleveland under the name of "Dr. Blanchard."

A poor old man had long suffered with rheumatism. The skillful "Doctor" informed him that he could be cured with a peculiar kind of battery made in Philadelphia, and that the charge would be twenty dollars; the money was scraped together and paid over, when Dr. Blanchard supplied him with a most unique "battery" which, the patient after using some time, concluded was not curing him. Upon examination the instrument was found to be constructed from an old cigar-box, which, when filled with sawdust, covered with cotton velvet and adorned with a piece of copper wire stuck into one end, became the celebrated "Philadelphia battery."

Further comments upon "Huntoon's" letter we leave to the reader; its effects upon Mr. Jackson was all that its writer could wish, as will be seen by the following letter, which was written by Mr. Jackson:

St. Louis, Dec. 10th, 1877.

DEAR DOCTOR.—Mr. Oons got your dispatch. We are glad that you are to be with us again. I sent you a Globe with the advertisement; should have continued the advertisement; but enough has been spoken to make a good circle. I do not know that you have made any arrangements about a place. Mrs. Sublett, Mrs. Horton's friend, that was at your first séance, has moved over on Olive street, 1104½, and has two large fine parlors with folding doors—splendid place for séances. There is a good deal of interest manifested in regard to your coming. The materialization in the broadest light is what they want. Parties have talked to me about you and your séances, when you were here. You can rest assured your reputation did not suffer at my hands. I say I do not care what others say about Huntoon, he treated me like a gentleman, and his séances were genuine. Parties think if there was any fraud, I would know it—and so I would. You can do well here, I think. You go right to Mr. Sublett's, or you can come to any hotel and look around, but I think Sublett's the place, for its near where you were before. Let me hear from you. Mrs. Jackson says, "Bring Mrs. H. with you." Your friend, etc.

The following is the glowing advertisement, from the warm imagination of Mr. Jackson:

SEANCE.—The services of Drs. Huntoon and Witheford, two of the best mediums in the country, have been secured, and will be held at 111 North Thirtieth street. In their presence the angels love to materialize in light, and in form, just as they were in life. They speak in audible tones, not to be mistaken. Also independent spirits in the light, from 5 to 12 a. m. Materializing séances from 12 and from 8 to 12 p. m. All under test conditions by committee. Will remain in city only until Tuesday. Fee, \$1. Geo. M. Jackson, for Committee.

The enthusiastic admirer and staunch defender of "Huntoon," has now learned that "a little knowledge is a dangerous thing." He will hereafter give heed to the warnings of the RELIGIO-PHILOSOPHICAL JOURNAL, and if the severe discipline which he has received, shall prove a warning to others, then he has not suffered in vain.

However, like a man, Mr. Jackson came boldly to the front and was the first to proclaim that he had made a fool of himself and that his favorite "Huntoon" and confederates were frauds as will be seen by the following communication:

St. Louis, Dec. 20th, 1877.

COL. BUNDY, DEAR SIR.—That great fraud, Dr. Huntoon, aided by his wife and Dr. E. Witheford—321 W. Madison St.—was exposed in their materializing séance here by Spiritualists on the night of the 17th. The articles were found in the cabinet with him, (Witheford), and he made a full confession. I send you the report in the Globe Democrat of the 18th and 19th. The Spiritualists headed it themselves. We are preparing a full statement of the facts for publication in your paper. In the meantime pass Dr. Huntoon and his wife and Dr. Witheford around as frauds. Warn all Spiritualists against them that they may not bring the blush of shame to their cheek. Huntoon frequently complained to me that you were too harsh on him—and I thought so myself, but it only shows that you were right and I was wrong. Pass them around.

Yours, &c., GEO. M. JACKSON.

To make the above letter more binding we print the following statement:

To the Editor of the Globe Democrat.

St. Louis, Mo., January 2, 1878.—My attention has been called to an affidavit published in your paper of Monday, signed by Ernest J. Witheford, the pretended materializing medium, whom I recently became my duty to expose. The statements contained in said affidavit are in the main false. I have intentionally kept silent until now, relying on the report of your reporter, which coming from a disinterested eye-witness can be depended on as true. I can well understand why these exposed parties are so ready to add perjury and forgery to their other crimes. It is to create sympathy from parties who do not know them, or the facts in the case. When Huntoon and wife first visited the city, some of my Spiritualistic friends told me of such wonderful manifestations they had witnessed that I determined to investigate. The first opportunity I had was at the séance of Dr. Huntoon, held first at Harsh's Hotel and then at my house. Never was any one more skeptical than myself, but such were the tests and the conditions under which I received them that I became, and am now, fully convinced of the return of our departed friends. Of the genuineness of Dr. Huntoon's mediumship there can be no doubt. His slate writings are given under such test conditions that the most skeptical acquaintance of such powers should prostitute them and throw doubt on the beautiful doctrine of Spiritualism. But this man Huntoon has long been known to Spiritualists as a trickster—and the leading Spiritual papers have warned the public against him as a medium who would "help" his genuine manifestations by trickery and fraud, and you could hardly tell where the genuine left off and the fraud set in.

THE FRAUD HUNTOON told a prominent business man here that after he got all the money out of the Spiritualists he could, then he should go over the same road and expose Spiritualism, that there was more money in it.

About the first of December, a letter was received from Mrs. Huntoon (from Chicago) saying that the Doctor thought of returning to St. Louis again and giving a few more séances, and would bring Dr. Witheford with him, "the best materializing medium in Chicago." In his presence the angel loved ones appear in full form, walk out of the cabinet and speak to friends, and are recognized." Being very anxious for further investigation I immediately advertised that Dr. Huntoon would visit the city and give materializing séances, notwithstanding the warning of leading Spiritualists that Huntoon was a fraud. Huntoon, Mrs. Huntoon and Witheford came and engaged rooms at Capt. Gray's, 111 North Thirtieth street, who is a Spiritualist and medium. The first materializing séance was held Saturday evening, December 15. I attended, not as a blind observer, but to watch every movement, and, if there was any fraud, to detect it. At the first séance my suspicion was aroused. I noticed that after the cabinet and medium were examined and the audience seated, there was something that the medium had forgotten, either a glass of water or musical instrument—that

MRS. HUNTOON, who wore a large shawl, notwithstanding the very warm weather, would step to the cabinet door to pass the water to him. On one occasion I saw the bundle passed in with the water. The next suspicious circumstance was that each séance would close by the appearance of a small child, which invariably proved to be "Minnie," who was said to be Mrs. Huntoon's little girl. Mrs. H. would step up to the cabinet and coaxingly beg "Minnie" to come out. "Let me help you out," she would say, and would reach her hands in the cabinet to help "Minnie" out, when the gauze would be passed to her. "Minnie" would immediately dematerialize, and the proper time being given the medium to recover from the trance, before the light was turned on, he would open the door and call on all that wished to, to examine him and the cabinet. I sought your reporter and reported to him my observations, and asked him to be present at the séance on the evening of the 17th. I reported my suspicions to Messrs. J. K. Bent, Wm. Reynolds and Capt. Gray, who agreed with them. I told them to put me on the committee, and that when "Minnie" appeared I would step to the front and ask that Mrs. Huntoon should not go to the cabinet.

From the movements of Huntoon and Witheford before the séance, it was evident that they had been told that they were suspected. They objected to my being on the committee. Mrs. Huntoon did not pass the gauze in as usual, but walked over to the musical instrument and put the gauze into the box; Witheford walked over and got them. The materializations were poorly done, and soon ended. "Minnie" did not appear. The séance was announced as ended, I stepped to the cabinet, and said that we would now examine the cabinet and medium.

Immediately Mr. and Mrs. Huntoon objected. Witheford, in the cabinet, objected. Mr. Bent and Capt. Gray said if there was no fraud there could be no objection. Witheford called for water; Mrs. Huntoon wanted to hand him the water. I objected, and asked some one to prevent her from coming to the cabinet. The cabinet door was opened. Some one handed him the water. He sprang forward and blew out the lamp. I seized him by both hands, and pushed him

BACK IN THE CABINET.

The lamp was lighted. Mrs. Huntoon rushed forward and blew it out. It was relighted. She blew it out again. It was relighted, and she was ejected from the room. While this was going on I held Witheford in the cabinet. He was assured that he should not be hurt. He kicked, hallooed and grabbed my finger with his teeth, to make me let go. He admits the hitting in two letters which I submit for your inspection—one dated East St. Louis, the next day; one from Chicago, dated December 28.

The cabinet being examined, there were found a piece of gauze five feet long and three feet wide, and a silk handkerchief, pinned up in a very small bundle, tightly wrapped; also a piece of black cambric. On his person were found a bottle of India ink, two handkerchiefs, a pair of violet-colored kid gloves, and a large cravat, black on one side and white on the other. If Mr. Witheford had his clothes torn, or was hurt in any manner, it was owing to his struggles to prevent an examination. Parties will ask themselves, if there is no fraud, why not examine the cabinet? Why did Witheford and Mrs. Huntoon blow out the light? There was no violence offered by me or any one else, but on the contrary, I repeatedly assured him that he should not be hurt. The confession was not extorted from him under any fear either of prosecution or violence; but after being exposed, he seemed to be so mortified he burst into tears, and begged Capt. Gray to shoot him. He was afraid to leave Capt. Gray's house to come to mine for his baggage, for fear some one would hurt him, there being a considerable crowd on the street. He was assured that no one should hurt him, and Capt. Gray and his son accompanied him to my house. On the way he made a confession that the next realization was a fraud, gotten up by Huntoon and himself. In the two letters spoken of above he virtually confessed—and this when he was out of danger, either of violence or the law. As further

EVIDENCE OF THE FRAUD,

Huntoon writes you a letter denying the exposure, and charging myself and others with a conspiracy, signing this letter "Capt. T. C. Whitmore." This is another of his "materializations," as there is no such person as Whitmore, and never has been, in St. Louis. A comparison of the manuscript with a letter from Huntoon reveals the fact that he wrote the Whitmore letter. Since this trio of frauds have reached Chicago, I have received anonymous communications—inspired by them—threatening dire things if I do not do the "square thing" by H. and W." I have no fears, and intend to do the "square thing" by them. And let all Spiritualists do the same by passing them around as frauds. They will make traffic and mimic of our sacred belief and religion, bringing disgrace and dishonor upon all who have anything to do with them. The statements herein can be substantiated by more than twenty parties who were present and know all the facts, and will be done when necessary.

Yours, GEO. M. JACKSON.

In the JOURNAL office may now be seen the manuscript of the letter signed "Capt. T. C. Whitmore," which letter Mrs. "Huntoon" admitted to us, "Birdie" (Huntoon's pet name) wrote; she also admitted her husband to be a dreadful liar, saying that she at one time "had threatened to tell people" he was lying to them if he did not stop it, and he had replied that he believed she was just mean enough to do it." She further admitted that "her husband did commit fraud, and that she had Five Hundred Dollars of her own money to bet that Harry Bastian or any other medium could not get any more form materializations, when the conditions were fraud proof, than "Birdie" could, which were none at all." She further volunteered the opinion that "all mediums are alike, low, tricky and deceiving."

The piece of gauze spoken of by Mr. Jackson, is now at this office, and will be readily recognized by old attendants at materializing séances, as a most important and familiar part of the paraphernalia.

"Dr." E. J. Witheford is a young Englishman well known to Spiritualists in this city, among whom the opinion as to his mediumship is about equally divided. We believe this evidence is conclusive that he is a medium, and it is also just as conclusive that he is a trickster. His foolish if not criminal attempt, several years since, to make people believe that he was carried bodily through the air from Chicago to Madison, Wisconsin, caused him to lose caste to a considerable extent. His detection and exposure at Decorah, Ia., was also most complete. We have tried for a long time to get a test séance with him, but have never obtained one.

Finding we were determined, and that he could no longer cajole us into silence, Witheford proceeded to execute a brilliant strategic movement to make money out of his own shame. Stealing away from Chicago with his wife, he opened out at Milwaukee on Saturday last with the following pretentious advertisement, displayed through some five inches space:

"Grand Opera House. To-night, Saturday, Jan. 26. Spirit manifestations exposed and explained by Dr. Witheford, for seven years known throughout America and Europe as one of the most remarkable materializing and test mediums before the public. The mysterious phenomena of the leading mediums produced on the open stage in full light.

Foster's wonderful pellet test, Mansfield's sealed letter test. (How messages written on paper and folded together or enclosed in sealed envelopes may be read, etc.) Slate writing extraordinary, as produced by the famous Dr. Slade and others. Writing done on the insides of two slates severed together. A great marvel. Mysterious dark séance of Maud Lord, Bastian, Fay, Ferris, Holmes, and others. A spirit hand modeled in paraffine wax. "The despair of science." Mrs. Hardy's great test exposed. The challenge handcuff tests. With handcuffs locked and sealed on the wrists, and by which Livingstone and Warren challenged and confounded scientific men.

Materialization. A supposed spirit form appears outside the cabinet, while the medium sits inside, tied up in a bag, knois sealed, etc. Everett & Mrs. Holmes' wonderful test. Etc., etc., etc.

"Most remarkable feats on record."—Madison, Wis., Democrat. "Inexplicable and bewildering."—E. Boston Advertiser.

Popular prices 25 and 50 cents. Reserved seats 75 cents. Box-office now open.

Desirous of giving our readers the full benefit of his "exposure," and knowing the difficulty of getting accurate, unbiased reports of such affairs, we dispatched two reporters to Milwaukee, one of them his warm friend and a staunch believer in the genuineness of his manifestations; the other a shrewd investigator, who has seen spirit manifestations in Witheford's presence.

As the result of his extended advertising and numerous local notices, his gross receipts were scarcely fifty dollars. He utterly failed to expose or explain spirit manifestations, but succeeded in venting his spleen against other mediums, of whose fame he is jealous, by reading a rambling screed against them; in which he mixed up truth and falsehood with all the reckless regard of honor and manliness that would be expected of a man; who, within a space of six weeks, had been detected in fraudulent acts, had confessed the same, and then taken a solemn oath that his confession was false and extorted through fear, and then capped the climax by acknowledging himself a perjurer by the course he

Continued on Eighth Page.

THE ETHICS OF SPIRITUALISM:

A System of Moral Philosophy.*

By Hudson Tattle.

SELF-LOVE.

Self-love, or self-esteem, is allied to the love of power, and of the respect of others. The analysis of this group is difficult and of little practical importance in relation to our discussion.

Self-love is essential to self-preservation, and when rightly directed, is a strong ally of justice. The love of self then prevents any act which is ignoble or wrong. Alone this propensity becomes selfishness, one of the most contemptible in human nature. It is the antipode of spirituality. The selfish man destroys by his selfishness, the pleasures he might receive through the higher faculties. The disappearance of self-love, in love for others, has always been held as angelic, and selfishness as utterly at variance with ideal character. Its suppression, at least in appearance, has been the aim of polite culture and refinement, and its presence is stigmatized and scorned, even most bitterly by the selfish themselves.

It is natural and right for man to love power. It is a function of the Will, for to will presupposes the power of willing. Man delights in the control of matter by mind, the obedience of the elements to his will. This is the legitimate sphere of this propensity. His selfishness enslaves others, and ignoring right and justice, he becomes a tyrant. Out of this love of power, blindly directed, has grown the governments of the world, and their kaleidoscopic changes which make the sum of history. Love of power and ambition are the motives of the conqueror, like Alexander, or Napoleon, who count nothing worthy unless possessed by themselves, and are insatiable by praise, which men call glory. Over the smoking battle-field they force their way, forgetting that every groan and pang of pain is recorded against them in the black page of their future. Of the millions who have made ambition and love of glory the end of their lives, a breath will name those who have succeeded in gaining mention in history. Far more have reached renown through quiet adherence to right, and unswerving justice. The hero-worshiping age is of the past, with its dead gods and broken shrines.

It will be seen from the foregoing that the propensities are essential to man's well-being, and in their true sphere, pure and right. That sphere is assigned by their position. As they are superior to the Appetites, and inferior to the intellectual and moral nature, their sphere is for purest and truest manifestation of the latter. Whoever they obstruct or distort, they fail in their functions. They are for the spiritual nature, not the spiritual nature for them.

The man who in old age says life is vanity, pronounces his own sentence. He plainly says that he has not been actuated by the proper motives, that he has been the slave of his Appetites and Propensities. For life should be like the snow-ball rolling forward to itself and grow round, large and complete. If it shrivels and shrinks with advancing age, it is because of wrong living. The individual who has no higher purpose than worldly pleasure when the body on which these depend fails, has nothing on which to lean; the moral consciousness is idiotic; the departed spirit goes down to the grave, pitifully moaning, with incoherent utterances. Most deplorable of all spectacles presented in the world, is a spirit inherently glorious, and capable of infinite achievement, thus enslaved by desires, sinking below the horizon of earth-life in black clouds of despair. What the ages of immortal life has in store for that spirit, may relieve the sad picture, which has supported the belief in inherent depravity, and eternal punishment. In what contrast stands the examples of those who have cultivated the intellect and morals, and by them regulated their lives. As of these Humboldt furnishes the most conspicuous illustration. Retaining his mental powers in all their vigor until the hour of his death when he departed, saying: "How grand the sunlight, it seems to beckon earth to heaven," prophetic of the spiritual light so soon to break on his existence.

All this side of man's nature which he holds in common with animals and relates exclusively to the body, decays with it. In health and maturity they make the ordinary every-day character, and the man passes among his fellows as capable. But his capacity rests almost exclusively on this physical life. The spiritual side receives little attention and is more susceptible and active in childhood than at three score and ten. It follows that when the earthly side decays, the man is less than a child. He "loses his mind," and enters his second childhood. This is not a necessity. It is a result of giving life over to earthly pursuits, at the expense of the spirit. When the mind is rightly cultivated, and a just harmony between it and the body preserved, it remains growing in vigor with age, and at death is not even in appearance like a lamp extinguished. Perhaps in the life beyond, the errors of this will be righted, and freed from the weight of physical necessities, the spirit will reach an ideal of which we cannot dream, but even then will the primary lost remain un-restored.

CHAPTER VI.

LOVE.

We enter a new realm. That of the animal is rapidly disappearing, and a new motive becomes apparent. This motive is Love, the antipode of selfishness, holding the relation to the spirit that heat and magnetism does to the physical world, and their type and correspondence. All that we have hitherto considered, has related to the existence of the individual; has been drawing towards self for the individual's exclusive benefit. We now pass the limitation of these lower propensities, and find the exact reverse, a flowing out. Love in the wide definition of that word, flows out from the mind, in a continuous tide as the warmth of the sun flows unceasingly. When combined with the Appetites, it presents its lowest manifestation in conjugal affinity; arises to affection for its offspring; friendship, and culminates in the perfect benevolence which embraces not only man, but all forms of sentient life. Full of truth is the expression, "God is love," meaning that the foundation of all things is this power. Benevolence has been made to cover this wide field, and Love one of its special manifestations, but such a classification is confusing and is entirely arbitrary. Love is always benevolent. It always seeks the good of others. It hears not for itself. It is self-forgetting, and self-denying. From it flows the so-called virtues, gentle affections, and humane emotions. Gratitude which makes us thankful for the bestowed favors, and desirous of rendering the same to others; Mercy which overlooks offenses; Pity which feels for the distressed; Humility which questions our abilities and worth, and yields the first place to others, are outgrowths of Love. To it belongs Justice, the sense of merited reward and punishment, the absolute giving to each and all their deserts, and the sense of the sacredness of truth. In the trustfulness of Love arises faith, the reliance on the testimony of others, which, unsupported by the intellect, becomes credulity, and fosters superstition, maintains bigotry, and defies knowledge.

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Love is the social element, and nature has so exquisitely organized man that he is surrounded by an atmosphere through and by which its attractions and repulsions are expressed. As animals are drawn together in flocks and herds, men unite in social life. Half the joys of existence flow from the amenities of friendship. To be true, it must be founded on similarity of soul, and be free from selfishness. To use one's friends for selfish purposes, is to lose them. The attachments formed on the high-lands where self-interests are not only lasting.

We may think, and no second being need enter the current of our thoughts, for our ideas may be purely abstract. We cannot love, or feel any of the innumerable changing sensations which it includes without an objective personality—Justice, Mercy, Benevolence, Charity, Pity, Devotedness, go outside of ourselves.

It is claimed that all these conceptions have grown up out of experience. That man knew nothing of them, until he learned by observation that honesty, justice, charity were the best policy. He trimmed his course by expediency, until thereby, there grew up in his mind a sense of absolute Right, Justice, Benevolence, and the other virtues. This is simply referring to the intellect the promptings of Love, and then declaring the Intellect itself to be an effect of long accumulating forces. This, however, does not affect our argument. Whatever may be the cause of mind, or however the mental manifestations may be classified, the Virtues have a distinct place, nor can it be successfully shown that they are resultants of experience, and hence entirely selfish in their inception. We cannot believe that these virtues, which in their perfection make man angelic, began in utter selfishness; that the experience of the inconvenience of falsehood, taught man truthfulness, when he had no sense of what truthfulness is, is contradictory. Light could never be known were it not for the receiving eye, nor could truth be known unless there was a receptive faculty of truth in man's nature. We believe that because there was light in the world, the living beings it evoked; were modified by its rays; that the diffused nerve tissue, equally sensitive, became more sensitive in some one point, and from this starting point, growth proceeded until our eye was beaten out of living matter by the waves of light. So the principles of truth and justice are comprehended by man, because he embodies the essence of these virtues.

Cunning, fraud, deception, perjury are tolerated in the animal because they do not conflict with the purposes of its life. In fact they are essential to its existence. They do not defeat higher purposes, for it has none. Man, however, has somewhat more than existence to strive for. Its preservation is undesirable when united with dishonor and falsehood. The immortal spirit claims mastery over the flesh, and seems its limitations and degradation.

Granting Justice, Benevolence, etc., are products of accumulated observation we must at once allow that they have become factors of the mind, a part of the mind and the argument again resolves itself into its consideration as a unity.

The theory of evolution leads directly to this conclusion. Organs grow into exquisite form after a given type, by the accumulation of advantages, so faculties of the mind increase by the accretion of observations. As the perfecting of physical organs tends to utilize the being, so the perfecting of mental qualities utilizes the mind. As the foundation of physical man is laid in the interminable series of forms beneath him, so is the Spiritual. Because he is a spirit, his mind reaches into and grasps spiritual truths. This gives him a tendency towards virtue, and repugnance to vice. That man has such tendency is proved by history. Had he not had, there could have been no progress, more than in the ox. The virtues are a part of his organization and as such impel him in their pursuit. He loves to be good and to do good, and countless examples of the opposite do not invalidate this claim. A whole race of people inclined to evil without tendency to the good, would never become good, nor would an individual ever do a good act. Nor can we escape this conclusion by saying that from time to time, individuals far better than the average, arise and teach their higher truths. Nor by claiming that as man is incapable himself of the discovery of moral truth, he must have received and has received a revelation. If such perception is not in human nature no individual can advance sufficiently to acquire it, nor can it receive a revelation, more than a sightless person can the beauties of light.

The fact revealed in colossal proportions by the interminable pages of history, that man has advanced in morality, proves that he has within himself the germinal power of growth in that direction.

As will be discussed at length hereafter, this perception is of the Reason and its higher expression in Conscience. The first of these qualities, the one which often gives name, and characterizes the group is

BENEVOLENCE.

It is the antipode of selfishness. Its office and delight is to bestow. It pictures the Infinite on a throne, from which as light from a central sun uninterruptedly flows boundless streams of beneficence. Uncontrolled, it is like the shower that falls alike on the just and unjust; the parched desert and the flood. Its manifestation, even thus indiscriminate, has a charm, for it shows how far removed human actions are towards the spiritual, the unselfish, and such actions are always beautiful, however undeserving the object of their bestowal. Better to suffer ten impositions than turn one needy away, is a proverb growing out of this love. The public charities which have grown out of this faculty are productive of great individual good, but it has been questioned if they are of any real benefit to the community. They can only reach a small fraction of want and wretchedness, and it is thought better to devise some means whereby all may be elevated from degradation. Yet as the means have not been devised, and apparently very remote, we shall not soon escape the demands on our charity.

This, however, is only a lower form of Benevolence. Its higher sphere of activity blends into the qualities better expressed by Love; that love which exists for its own sake. In its ideal expression, it is absolute devotion to its object, not for any hope of reward, or any benefit to self whatever, but from a spontaneous desire to promote the happiness of others.

In animals we often see the affections exhibited in great strength; the conjugal, parental, and fraternal instincts banding herds and flocks together. These are, however, momentary and when the physical necessities or occasions pass, they separate. It is interesting to observe this dim beginning, and by it we learn the beautiful unity of the world. The instinctive attraction is developed into disinterested desire to promote the well being of others, a desire which transcends all others. Few attain its ideal. To love those who return vindictive hate; to feel the same kind regard and interest in an implacable enemy as in a friend; never to repay unkindness with harsh invective; to regard wrong and error with charity, is an ideal that few attain, but with which we endow angelic beings, and thus claim as our own highest estate.

To be benevolent and to love one's own family; to extend these to friends, is too common to mention. Benevolence which goes beyond is more rare. When it grasps one's country it becomes Patriotism, still selfish and in a degree instinctive.

To be Continued.

Mediumship of Mrs. L. S. Gardner, of Marlin, Falls Co., Texas, as Given by one of her Controls, (Mosley Baker), by Independent Slate Writing.

This medium was born in Montgomery county, Ala., Jan. 31st, 1843; her father, J. W. Mullens, was a prominent member of the Alabama Methodist Conference, and a great revivalist. Her powers were first discovered accidentally when five years of age; manifested by table-tipping and rapping, but were attributed to a superabundance of electricity or animal magnetism. She received her education in the Female College at Waco, McLennan county, Texas; graduated with honors, receiving a diploma, June 10th, 1864, and Dec. 2nd, 1868, was married to G. A. Gardner. She is of a cheerful, pleasant disposition, with a quick, nervous temperament; rather retiring, yet completely devoid of that womanly characteristic, "personal fear," and possessing in a remarkable degree the faculty of attracting others.

Her mediumistic powers, with a few unimportant exceptions, remained dormant, until about a year ago, she began with a few friends to investigate the phenomena, which investigation has resulted in her development into one of the best and most numerous yet known. The writing done through her, is absolutely independent—no pencil whatever being employed. The slate is placed upon the hand, and held under the table firmly against the top; the spirits writing, bring with them their own pencils. When the communication is ended, or the slate covered, one or two distinct raps are given. The writing is done either on single or double slates; when the latter is used the writing is between them. It can also be done on paper, independent of pen, ink or pencil.

Sealed letters are often answered. This medium being only slightly clairvoyant, and always remaining normal, the letters to be answered, are placed upon the slate, and read by the controlling influence. The most marked feature of the phenomena with this medium, is the combination of the physical and intellectual cases; that is, the spirits may write on the slate, and leaving off with an unfinished word, she can connect the letters of the broken word, and complete the communication by impression, without having read what was previously written, or having any knowledge of it. She requires no circle or assistance from sitters, and can, while guiding the motions of a sewing machine, hold the slate and receive messages from the Spiritland, which messages are not simple names or brief mentions, but pages of spiritual philosophy from many minds.

We have given plain facts, which can be substantiated.

Truly yours, a Spirit who employs the mediumship of Mrs. L. S. Gardner.

MOSLEY BAKER.

We, the undersigned, members of Mrs. Gardner's circle, do hereby certify we believe the foregoing to be given by the spirit whose name is signed thereto, by independent slate-writing, through Mrs. Gardner; that the statement given is correct, and that her powers are, if possible, more numerous and wonderful than given above, for she possesses, in a high degree, the powers of materialization, but not yet developed sufficient to satisfy skeptics. During her slate-writing exercises, the spirits materialize hands, touch the hands of the sitters, and have taken money, rings, and other articles off of the slate while writing, and kept them for a considerable time, and afterwards, while the slate is under the table, returned the same, placing them on the slate; they have kept articles for hours and days before returning them. Mrs. Gardner and her husband, are dependent on their own exertions for a living, and are praised for truthfulness, honesty and industry. Therefore, we believe the communications given through her, are reliable. She is controlled by a high and intelligent band of spirits.

A. M. OTTAWAY.

W. O. CHRISTOPHER.

CHILDREN'S LYCEUMS—DEAD AND DYING—WHEREFORE?

EDITOR JOURNAL.—We have just read the address by Mrs. L. E. Bailey, before the State Committee at Rockford, Mich., and we desire to return to her our profoundest thanks and most grateful salutations, for her voice has broken the long, sad silence, which has hung like midnight doom, over that heavenly organization—the "Children's Progressive Lyceum." And also most heartily do we thank the State Committee for their movement in the direction of a work so pre-eminently worthy of their most candid consideration. The address evinces the sympathy of a warm heart for a great humanitarian effort; and her kind and careful hints at the causes of failure are, or should be, sufficient to stir sober-minded and sincere citizens to a more thorough inquiry into the facts, both local and general, which have enfeebled the constitution of our lyceums, disheartened the most enthusiastic, and filled with sadness and sympathies many of the truest men and women in our fold.

Far be it from me, Mr. Editor, to express any convictions in the direction of such an inquiry. There are many energetic thinkers among us, with sharp eyes and impartial feelings, who can and will venturously "do the subject justice." I am probably too deeply interested to treat the entire history of the Lyceum movement with that serene dispassionateness which is so essential to a perception and development of the whole and exact truth.

The universal expansion of the principles of education embodied in the lyceum system, has been, and is, and always will be, my "pet hobby." Indeed, so strong and positive and expressive was this "hobby" some years since, that more hindrances than helps were naturally developed. In my zeal I undoubtedly impressed too much individuality into the labor. I adhered closely and religiously to the principles, and to all the details of the "Manual as set forth in the Manual." Thus it was discerned by others (while I was naturally blind to it) that a "Davis Movement" instead of a Children's Progressive Lyceum, was being developed among Spiritualists.

About this time my throat gave out, disqualifying me for much platform speaking, and thus it was both easy and necessary for me to "take a back seat, and console myself" by wishing all others engaged in the work a hearty "Godspeed."

Thus we now send you our fraternal greeting, and desire to express the hope that the year 1878 will be marked by a general uprising among Spiritualists and Liberals of every school; that the lyceum will rise up with the universal tide, and be freighted and manned for a more prosperous voyage, in the prayer of your friend.

Faithfully, A. J. DAVIS.

Orange, N. J.

LETTER FROM THOMAS LEES.

EDITOR JOURNAL.—I was particularly pleased to find in your last issue, Jan. 12th, so much space given to the interests of the C. P. L.; of course, I refer to the able address of Mrs. L. E. Bailey, at Rockford, Mich.; it ought to be published in all our spiritual publications, read in all our lyceums, and earnestly considered by every Spiritualist in the country. She narrates truthfully the flourishing condition of our lyceums in by-gone days, and the present deplorable state of them now; she states truthfully many of the causes which led to this demoralization of one of the proudest causes ever advocated.

As a Spiritualist I believed, and as conductor several years of a lyceum, I know that the tinkering and curtailing of the exercises, as laid down in the "Manual," has gone far to break up the institution. I have noticed that the greater the deviation from A. J. Davis' system, the greater the depletion in the lyceum ranks. The C. P. L. is emphatically a children's institution, and nothing ought to be introduced therein beyond the comprehension of the scholars. I do not say that no novelties should ever be introduced into the system, for one of the best means of sustaining the interest in the lyceum, is by occasionally substituting new exercises, but I mean that dispensing with "callisthenics," "silver-chains," "musical readings," "marching," etc., and the introduction of long scriptural or

any other discussion by adults, is sure to kill a lyceum. Just prior to my again taking hold of the lyceum a year ago, reading and discussion from the Bible formed part of the exercises; the result was the average attendance of nine children. I, instantly on assuming command, returned to the "Lyceum Manual," fully believing that the dismal failure of so many lyceums was not owing in any way to the system as introduced by A. J. Davis.

The fault is mainly due to the extreme apathy of Spiritualists and parents who claim to believe in the spiritual philosophy, but who are woefully indifferent to its teachings. No handful of earnest workers as officers and leaders, can build up flourishing lyceums, while the majority of Spiritualists hold lazily at home, not caring whether their children drift into the churches or the streets. A greater inconsistency I cannot imagine, than this utter carelessness, as to where our children spend their Sundays.

When I think of the time and struggle it has taken me to undo what my parents ignorantly but honestly did by their miseducation of my feet, I am ashamed with my profound knowledge on the subject, to let my children drift on the shoal that so nearly wrecked me. Another cause, I think, of our failure is the disorganized condition we are in; had the organization of Spiritualists, that was promised ten years ago, become a fact, I think we should not have our present fate to deplore. If the old folks do not know how to keep their part of the house in order, you need not complain if the nursery is in confusion.

Cleveland, I am proud to say, has maintained its lyceum continuously since its inception by A. J. and Mary Davis, in 1856, in spite of the many obstacles it had to encounter, owing to the zeal, courage and energy of a few practical Spiritualists, and while they live it will be hard to kill the lyceum in this city.

In conclusion, I will say, Mr. Editor, that we sadly need a lyceum paper, a sheet wholly devoted to its interests; a child's paper, cheap, so that it can be given gratuitously to every scholar. Permit me in closing to thank Mrs. Bailey for her very opportune address on the C. P. L., as a Spiritualist, and in behalf also of the lyceum, I represent, also you, Mr. Editor, for its publication.

THOMAS LEES, Conductor C. P. L.

Cleveland, O.

LETTER FROM D. M. BENNETT.

DEAR BROTHER BUNDY.—In connection with my arrest, by Anthony Comstock, for publishing and sending by mail my honest utterances and convictions, I at one time thought there was a remission on the part of some spiritualistic papers to denounce the arrest as an attack upon the freedom of the press, and freedom of speech, and in one of my articles touching the matter, I was a little caustic and severe. At that time I had not seen your outspoken, manly comments upon the case, which, when I read, made me honor you for your moral courage and your manly defense of the right.

Allow me to say, that in devotion to the principle of liberty and the right of American citizens, under our Constitution, I do not believe there is a class of people in the country more ardent and alive than Spiritualists. In the sympathy that has been so kindly extended to me by friends all over the country, and in the donations that have been made to meet the expenses of a defense, Spiritualists have played a conspicuous part, and I hereby extend my warmest thanks to them for their kindness, which I cannot forget. I wish to fraternize with Spiritualists in all the reforms which the country needs, and thousands of them are numbered among my warmest friends; may I ever prove myself worthy of their confidence and approbation.

I am highly pleased to be able to inform you that the prosecution that was begun against me for sending through the mails my "Open Letter to Jesus Christ," and their "Kind," has been dismissed. A bill was found against me by the Grand Jury, and it looked at one time as though my chances for a merciless prosecution and conviction were good; but the District Attorney, Gen. Stewart L. Woodford, took a sensible view of the matter, and failed to see in those publications any intent to violate the law, or that there were sufficient grounds for prosecuting me. Had a more bigoted and relentless person filled his position, my fate would doubtless have been very different.

On the 5th inst., the following was issued from the U. S. District Court in this city:—

THE UNITED STATES } NEW YORK, January 5th, 1878.

D. M. BENNETT, }
vs. }
On the motion of Ass. District Attorney, Herrick, the proceedings before me in the above cause, were this day dismissed. JAMES SULLIVAN, U. S. Commissioner.

Thus I am a free man again, and, unless Comstock carries out his threat to follow me up and cause another arrest on some other charge, I hope to continue free for the balance of my life, and be allowed to prosecute the humble and earnest work in which I am engaged.

With the warmest gratitude towards all my kind and sympathetic friends, I am fraternally,

D. M. BENNETT.

Truth Seeker Office, New York, Jan. 6, 1878.

THE EVERGREEN SHORE.

BY MRS. E. H. HUGHES.

Come, angels, come in a beautiful dream,
O come from your mansions above,
Bear me a token from yon blissful sheen,
A token from dear ones I love;
Come on the tide of the river's bright gleam,
O come on the light wings of air,
Agents of mercy sent over the stream
From the evergreen shore over there,
Over there, over there, over there,
From the evergreen shore over there.

Come, angels, come in a beautiful dream,
Come press your soft hands on my brow,
Sweet angels of benediction gliding unseen,
To us sinful mortals lay low,
They come in the dawn of morning's bright beam,
As soft as the breathings of prayer,
Light on their pinions the sweet roses gleam,
From the evergreen shores over there,
Over there, over there, over there,
From the evergreen shore over there.

Come angels, come in a beautiful dream,
O lift the dark mantle of woe,
From sin burdened man till bright virtues gleam,
And blossoms of purity glow,
O leave us not here in darkness to dwell,
O keep us from sin's fatal snare,
Give us to drink from the pure crystal well,
From the evergreen shore over there,
Over there, over there, over there,
From the evergreen shore over there.

A Kentucky preacher rose to speak, and opened the Bible. The first verse that met his eye happened to be, "The voice of the turtle shall be heard in the land." "Brethering," said he, "at first sight one would not think there was much in this text; but on a little consideration, you will see there's a great deal in it. Now, you all know what a turtle is. If you've been along by a pond, you have seen them on a log sunning themselves. Now it is said, 'The voice of the turtle shall be heard in the land.' But the turtle hasn't any voice that anybody ever heard; so it must be the noise he makes in plunging off the log into the water. Hence, we conclude that immersion is meant, and that immersion will become universal."

Religio-Philosophical Journal

JNO. C. BUNDY, Editor
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Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if you find on the wrapper of the issue of the 1st of Jan. 1878, that you have only paid to 1 Jan. 1877, it will indicate that you are in arrears for the month and year next to it.

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CHICAGO, ILL., FEBRUARY 2, 1878.

The Lesson of the Hour.

The details of rascality which we feel it our duty to lay before our readers this week, will cause a blush of shame to pervade the cheek of every honest man whether Spiritualist, or unbeliever. The superficial observer may be led to exclaim, "There is nothing but fraud and corruption" yet if he will only pause and consider, he will see that in this age of corruption, when the disease permeates every grade of society from the highest to the lowest, it must of necessity embrace in its fold many who are classed as Spiritualists. It may be that there is now no more fraud and swindling than in years past, but as each year rolls by the people become more clairvoyant and psychometrical, and detect imposture more readily. Spiritualists, when they get sufficiently disciplined and developed, will be the most keen-eyed and critical people on earth. And just such occurrences as we this week publish, teach lessons for us all to heed.

Let us view the situation calmly and dispassionately as becomes sensible people. We should be careful not to come to rash conclusions, and above all, not to give place for a moment to a spirit of ill-feeling or unkindness towards mediums, as a class; the mortification experienced by every honest medium, when one of their number proves recreant to his heaven-sent mission, is excruciating, they should be aided by sympathy and kindness. Every honest medium will second all measures that may be offered for the better security of the public, as whatever is for the general good is of necessity advantageous to themselves.

There are thousands of Spiritualists, who believe that the Holmeses, Blisses, Huntoons, Gordon, Withford and several others, practice jugglery, and very many believe there is no mediumship in their so-called materializations; in fact, that Spiritualism has nothing to do with this matter with these parties, except as a cloak for their wicked frauds. We believe, however, from the evidence, that they are all mediums, and some of them very powerful, too. Yet they are all tricksters of low, moral standing and devoid of nearly every quality which should commend them to the average investigator. They should be avoided as one would avoid a rattlesnake or a leper. The danger of countenancing untrustworthy persons, who are mediums, has been repeatedly treated of in these columns, both editorially and by some of the foremost Spiritualists of the country. Had these warnings been more generally heeded, these dishonest people would have been driven to honest employment or within the walls of some penitentiary. The feeling is becoming widespread, that dark public circles should not be encouraged; that the temptation to fraud and deception is so great that we do wrong in patronizing them. This sentiment is not confined alone to America; no less an authority than M. A. (Oxon) our learned English correspondent, himself a highly-developed medium, says in a letter published this week:

"Promissuous dark circles do no good, and bring no credit to any one; they are indeed pest-centres, from which radiate almost all that Spiritualism has cause to blush for. Investigation in them, there can be none worth the name; fraud and buffoonery flourish in their congenial atmosphere."

The lesson of the hour, to Spiritualists is to get down to the foundation on which true Spiritualism rests; namely, the interior convictions of the human soul, and to receive all the corroborative evidences on the material plane with such caution as to be sure that they are real. Public mediums for physical phenomena will now begin to see the necessity of giving crucial test conditions at every sance, to save themselves from annoyance and distrust. And investigators must approach such exhibitions with a pure and honest purpose, with minds free from deceit and receptive to the truth. With these harmonious conditions, sweet accord will prevail and satisfactory results become possible. The result of the many recent exposures will tend to drive honest Spiritualists and investigators to investigate the phenomena in their own fan-

ilies and in private circles with mediums who are above reproach, where the temptation to fraud does not exist. Those Spiritualists who have persistently endorsed fraudulent mediums, have done more injury to the cause than the mediums themselves.

The late exposures will call the attention of many, to the fundamental principles which lie at the basis of Spiritualism, and thus render some compensation for the shame and heart-burnings they have caused.

The Spiritual Nature of Man.

In the Unitarian Review for January, 1878, Mr. David A. Wasson ably exposes the shallowness of the materialistic arguments against the Kantian teaching, that there are constituents of human knowledge which are produced by the mind from its own nature as mind—the idea of causation being one of them; though Kant also taught that this idea arises, or is thus produced, only in response to experience, and that it remains in reciprocity with it.

Kant avowedly believed in the possibility of an intercommunication between a world of departed spirits and this. A remarkable passage in his writings, in proof of this curious fact, has been repeatedly quoted by us. He was a pure-blooded Spiritualist, only he did not know our present facts, though he tried to glean a few from Swedenborg in a letter which the Swedish seer never answered. Kant's transcendentalism—his belief, namely, that there is that in the mind which transcends all experience, all merely empirical knowledge—is abundantly verified in our deduction from the phenomena of Spiritualism. These are as fatal as Kant's inexorable logic to the assumptions of that modern materialism which would make brute matter the master and originator of mind, rather than its instrument and accompaniment.

Though the idea of causation arises, so to speak, at the invitation of experience, and though it remains always in correlation with that of which we know only through experience, yet, having arisen, it assumes a character which, according to Kant, experience is able to confer upon none of its products,—the character of universality and necessity.

In reply to the Spencerian assertion that the mind is unable to negate in thought the belief in causation, Mr. Wasson, while admitting this, aptly says: "But the belief must have been already in existence before the inability to think the contrary could be ascertained. We have the belief first, and discover afterward, that we are simply unable to discredit it in thought. Plainly, it was not induced by a discovery subsequent to our consciousness of its existence in the soul." This view is in direct harmony with clairvoyance and other psychic phenomena, well known to Spiritualists; for even infants have been known to manifest a supersensual intelligence.

The pretense that the belief in causation, as universal and necessary, has been superinduced upon the mind by an invariable observation of actual causes preceding and producing the events that have in like manner come under our observation, Mr. Wasson shows, by a few apt and familiar facts, to be groundless and empty. Mr. Lewes' assumption that "if we had a priori ideas, these, as independent of, and superior to, experience, would enable us to judge the unknown by some other standard than that of the known," is handsomely exposed as false and specious; a mere sophistical tour de force, "independent of experience" (assuming such) would not be independent of human knowledge in its wholeness, as Mr. Lewes supposes. They would have been contained in it as constituent parts and principles; therefore contained within its limit. "Surely, if the Kantian towers are ever shaken down it will be by no such earthquake in an ant-hill," as Mr. Lewes has given us, and which the "Index" seems to regard as solid ground. Mr. Wasson's concluding remarks are well worthy the close attention of thinkers:

"The human mind affirms it as truth that there must be a cause of every change. Its affirmation is not merely that it has such a thought, but that such is the fact. It proposes to put its affirmation in question. How am I to set about the task? I have no other than a human mind myself. To doubt rationally is to find some reason more or less, for thinking a given statement untrue. But human reason can find no reason for doubting itself. The mind can know nothing against the sum of its own knowledge; can think nothing against its own necessary thought; can furnish no ground, afford no place, for a rational, doubt of that which it at the same time must affirm as indubitable truth.

Therefore, to find place for the doubt proposed, I am compelled to evacuate the premises of the human mind altogether, to dispossess myself in imagination of all human understanding, and in imagination to assume a location quite outside all human thought or power to think. Well, I do so; and what now? I have got upon the ground of no other mind; have acquired the powers of no extra-human understanding. Where am I, then? In the void, or nowhere. What is my assumed mental state? That of absolute mental vacuity. In other words, the stand-point assumed is that of pure idiocy. From that point of no view, one may suppose at pleasure; there is nothing to hinder. We may, therefore, suppose that what the mind necessarily thinks as truth, is not, or may not be, fact; it is but mindless supposition which can never be converted in any degree, more or less, into rational doubt. He may suppose that there is some other mind than that to which human beings have access, and differing radically from it; again it is, and can be, no more than idiotic supposition.

In short, the attempt to doubt that what the human mind necessarily thinks as necessary truth, is indeed truth,—results in nothing but a conjuring up of mindless supposition. Let those who value this, take it at their own price, and spin skeptic metaphysics from it to their hearts' wish. They have always this advantage: that their supposition cannot be disproved, since to the eye of reason it is nothing; and how is one to adduce reason against nothing? On the other hand, being nothing, it signifies nothing.

When a man chooses to say that to some other inconceivable sort of a mind, there may be round squares, square circles, two straight lines enclosing a space, events without causes, and so on, he says nothing intelligible either to others or to himself, more than if he said, four, four. If four, four, four signifies anything against the validity of human thought, mindless supposition signifies no less; and it cannot signify more. Meantime, the necessary thought of the human mind needs no extraneous verification; for that is already verified which cannot be rationally doubted."

We think that Mr. Wasson has here hit those materialists who would trace all mental facts to outward, sensational experience, very hard from the metaphysical standpoint. The best of it is that his well put, logical presentation of the Kantian argument, is corroborated by many plain deductions from the well known phenomena of Spiritualism.

Monieur D. Conway on Spiritualism.

The Cincinnati Commercial has, in the Rev. M. D. Conway, a London correspondent who must never be believed when he has anything to say about Spiritualism. Almost invariably what he says on the subject is a gross misrepresentation. Even the secular papers notice this. The Springfield (Mass.) Republican, a journal that has never been friendly to Spiritualism, remarks editorially, in its issue of Dec. 27th:

"One ought to be fair even in a belief he despises, and M. D. Conway should not say that investigators of spiritual phenomena never try to 'get the writing' can be produced inside two slates securely hinged and locked together, with only a bit of pencil between them." That has been done repeatedly with slate-writing mediums. An unbelieving person has produced his own slate, not merely hinged and locked, but actually screwed together,—has set holding both the medium's hands beneath his own, and heard, as it seemed, the writing going on beneath the slates; has taken away the slates unopened, and removed the screws in the absence of the medium, to find the inside written full on both sides with what seemed to him words characteristic of one whom he knew to be dead. We do not allude to any special case in this, but to many.

This testimony, so strong and conclusive, comes, bear in mind, from a non-Spiritualist, and one who has no theory as to how the phenomenon was produced. He exposes, also, Mr. Conway's misrepresentation where he says that investigators had never used proper conditions and precautions in the table-movement manifestations—an assertion notoriously untrue. If these were the first of Mr. Conway's misrepresentations in regard to Spiritualism, we might let them pass unnoticed; but we have tracked him for years in his correspondence, and have found that wherever he had anything to say of Spiritualism, its progress, or the proofs of its phenomena, it was always in a mendacious spirit. We hope that our Cincinnati friends will make a note of this, and hereafter take what Mr. Conway has to say of Spiritualism with the proper abatements for intentional misrepresentation.

Texas Psychography.

On another page will be found a highly interesting account of the medial powers of Mrs. Gardner, of Marlin, Texas.

At our request Hon. Paul Bremond, of Houston, Texas, a gentleman with a national reputation as a shrewd and successful business man, who has been a Spiritualist for many years, visited this medium at her residence and witnessed the manifestations. Brother Bremond's statement concerning the mechanical or physical phase of the slate-writing phenomenon, corroborates the statement we publish. He also speaks in the highest terms of Mrs. Gardner.

The fact that the slate-writing occurs, in the manner alleged, is proven beyond the possibility of doubt, however Messrs. Ottaway and Christopher fall into a not uncommon, but egregious error, when they say, "Therefore we believe the communications given through her are reliable," that a majority of them may, and do, emanate from the source purporting to be probably true, but an instance has come under our observation which entirely refutes the conclusion of those gentlemen. A spirit has repeatedly written communications through Mrs. Gardner, under an assumed name, and persistently affirmed that he was the identical spirit whose name he had borrowed, in the face of positive evidence to the contrary.

Our Texas friends should remember that the medial power of Mrs. Gardner which the spirits make use of in writing upon the slate, is a blind force emanating from her physical form, which force may be utilized by any spirit who is sufficiently skilled to use it and can obtain the opportunity. When Mrs. Gardner shall have become fully developed and her spirit band sufficiently well organized and skilled in handling and protecting their medium to keep off all deceitful spirits, these false communications will rarely, if ever, occur in her presence; as her own aspirations are noble and character, and life pure, she will naturally attract to her spirits of a like character, and the others, finding every avenue guarded by faithful sentinels, will fail in their attempts and cease to communicate through the aid of her powers.

The Sermon on the Mount.

Professor F. W. Newman, of England has published lately a pamphlet entitled "Religion not History." It contains a criticism on the Sermon on the Mount, in which he says:

"In the precepts presented to us as those of Jesus, of course there is much that is right; (what else could be from any one trained under Hebrew wisdom?) yet the unselfish precepts are the rare exception, the appeal to selfishness is ordinary. The Sermon on the Mount (Matt. v. 7) is generally referred to as a gem of excellence, yet it is full of flaws: not even the beatitudes stand criticism. Indeed, first of all, we have to settle the text: is Luke right or Matthew? Luke, instead of 'Blessed are the poor in spirit,' has 'Blessed are ye poor; and Woe unto you that are rich, for ye have received your consolation,' which is a miserable sentiment; also instead of 'hungering after righteousness' he makes Jesus bless those who hunger (i. e. are starving) and curse those who are full. The difference is startling and scandalous. Shall we suppose that Luke is right and Matthew wrong? or that Luke trusted to parchments that wretchedly garbled the words of Jesus? If the latter be the case before us, how untrustworthy in a moral and spiritual and not in a mere historical view is this gospel of Luke! what a trap to a pious disciple! Yet it may be observed that Luke is consistent with himself. As here he makes Jesus cry Woe on those who are rich and comfortable, but Blessing on those that are poor and hungry, without reference to the moral state of either, so is it in the parable of Dives and Lazarus."

Delusive, though in another way, is the precept, "Ask and it shall be given you," etc. It is as unlimited as that other, "Give to him that asketh of you." To teach that God will give us whatever we ask, if we do but importune him enough, is (according to Prof. Newman) doctrine eminently false; yet it is so reiterated in these books, that simple innocent minds, which trustingly receive precepts, are apt to be deceived; more harm would be done were not most of us herein wiser than the teacher.

Professor Newman labors to show that the preaching in the three gospels is pre-eminently an appeal to our prudence and our desire of eternal reward. This is not high but low morality. We are to sham humility in order to get public promotion. We are to fear God, because he can cast us into hell. A steward who cleverly defrauds his master is held up for our imitation by a parallel not edifying, insinuating that wealth, though in itself evil, may be advantageously used to buy heavenly mansions and eternal life! (Luke xvi. 9; Matt. xix. 16, 21.) To believe in Jesus and to follow him with sacrifice of estates, is a prudent investment for the other world? The perpetual obtrusion of reward often vitiates precepts otherwise good.

Where Do Murderers Go?

Norfolk, the man who cruelly murdered his wife, has written a letter, saying his sins are forgiven, and that he expects to meet his wife in heaven. Nearly every murderer "experiences religion" on the gallows, and slips into paradise through the hempen knot! The sheriff does them a kindness by sending them on before they backslide. The wife of Norfolk may be, and undoubtedly is, a forgiving angel, but it is questionable if she desires his company thrust upon her in the land of the blessed. This farce of allowing villains to go direct to paradise, converts heaven into a veritable Botany Bay, and honest people may well wonder what they are to do for society after natural death. Perhaps forgiveness will annul the stains of rascality, and the murderers and their victims will be saints together. It happens, however, that usually their victims are unregenerated, and hence go to quite another place, which is consoling to their murderers, for in paradise they will not be reminded of their crimes by meeting them.

We recollect among the many instances of capital punishment within several years, of but one where the criminal met death "unregenerated." He, of course, has gone not to paradise. The office of Satan is reduced to a sinecure by this wholesale escape of those justly his, and if the thing continues, he might as well extinguish his fires and go into a more profitable business.

The Spiritual Body.

The new church Independent says: "Swedenborg is very explicit in his doctrine of 'discrete degrees,' reiterating over and over again the distinction between the natural and the spiritual, giving no hint whatever that the spiritual body is a refinement of matter, unless it be found in his statement that when a man at death throws off the natural body, he retains an ensouled substance of nature—forming the cutaneous covering of the spiritual body. This may lead to vague, sensuous notions of Swedenborg's philosophy."

From this it would seem that according to Swedenborg the Spiritual Body is partly an evolution of matter, if by the "purest substances of nature" he means something belonging to physical nature. Why this view of his meaning should lead to "vague sensuous notions," we do not quite see. Will our brother of the Independent give us more in full Swedenborg's exact notions on the subject.

The Spiritual Magazine and the Voice of Truth Consolidated.

We learn from the Voice of Truth that Mr. Watson's magazine has been merged into the weekly paper lately started by Mrs. Shindler and Mrs. Hawks, with the above title. This insures the success of the Voice of Truth, which before was doubtful. Subscribers to the Spiritual Magazine will be supplied with the Voice of Truth to the full amount of their subscriptions.

Hell at a Discount.

"Don't take away my hell," said Charles Lamb. "O, leave my hell." Charles said it sarcastically. But now in a tone of grim earnest, some of our evangelical editors are groaning out: "O, leave us our hell. We can't part with our hell." Much excitement has been created among the "evangelical brethren" in Great Britain as well as in this country by the pronouncement of Dr. Farrar—the new Canon of Westminster, and author of a much-praised "Life of Christ"—on the dogma of an eternal hell. In his discourse recently delivered in the old Abbey on that subject, he uses the following strong language:

"I say unhesitatingly, I say with the fullest right to speak, and with the necessary knowledge, I say with the calmest and most unflinching sense of responsibility, standing here in the sight of God and our Saviour, and it may be of the angels and spirits of the dead, that not one of these words ought to stand any longer in our English Bible; and that, being in our present acceptance of them simply translations, they most unquestionably will not stand in the revised version of the Bible, if the revisers have understood their duty. The verb 'to damn' in the Greek Testament is neither more nor less than the verb 'to condemn.' The word 'aiônios,' translated 'everlasting,' in its first sense means 'age-long'; in its second sense, 'something above and beyond time.' The word rendered 'hell' is Tartarus, borrowed as the name for the prison of evil spirits. In five verses it is Hades, the world beyond the grave; in twelve places it is Gehenna, the Valley of Hinnom, outside Jerusalem, which, after being polluted by corrupt practices, was purified by fire,—the metaphor of purifying and correcting punishment, which, as we all believe, does await the impenitent sinner both here and beyond the grave."

Again he says:—"In this vast mausoleum of the glorious dead—here, amid the silent memorials of the men of fame and the fathers who begat us, of whom many, though not saints, were yet noble, though erring men, and whom, though they and we alike shall certainly suffer, and suffer bitterly, both here and hereafter, the penalty of unrepented sin, we cannot and will not think of as condemned to unutterable tortures by irreversible degrees,—I reprobate," exclaimed the preacher, "these crude and ghastly travesties of the holy and awful will of God. I arraign them as mercilessly ignorant. I impeach them as a falsehood against Christ's universal and absolute redemption. I denounce them as a blasphemy against God's exceeding and eternal love."

Good for Canon Farrar! See how the liberalizing atmosphere of Spiritualism is penetrating even the pulpits! Here Canon Farrar not only admits the spiritual doctrine of God's remedial processes in the hereafter, but intimates to his hearers that departed spirits may be present listening to his discourse!

Psychography.

At the meeting of the Psychological Society of London, Dec. 6th, the Rev. W. Stainton-Moses read a paper on the slate-writing phenomena, etc., which was received with great applause. Numerous facts were produced, and though there was a large audience, no attempt was made to dispute them. Such is the amount and character of the testimony now, that abnormal writing, independent of any known human action, may be regarded as an established fact of science. "Psychography" is the appropriate and convenient name given to the phenomenon; and a specimen of abnormal writing may be called a "psychograph." We are glad to learn that Mr. Stainton-Moses has in preparation a small, cheap volume, entitled "Psychography," giving the overwhelming proofs, and marshaling the essential facts. It will, no doubt, have a large circulation among Spiritualists, and will be a good answer to those who sometimes ask, "What phenomena have you that have been scientifically established?" These will be found in this little book, most unequivocally proved.

A New Work by Dr. Peebles.

Dr. Peebles was in London at the last accounts, and meeting with the cordial greeting he so well merits from Spiritualists while in Australia he published a pamphlet of some forty pages, "Christ the Corner-Stone of Spiritualism." As Spiritualism existed before the appearance of Christ on this planet, we do not quite see what Dr. Peebles is driving at in this title. The pamphlet (as we learn from The Medium and Daybreak) treats of the "Talmudic Proofs of Jesus' Existence," "The Distinction between Jesus and Christ," "The Moral Estimate that Leading American Spiritualists put upon Jesus of Nazareth," "The Commands, Marvels, and Spiritual Gifts of Jesus Christ," "The Philosophy of Salvation through Christ," "The Belief of Spiritualists and the Church of the Future."

Hon. D. A. Eddy.

This prominent Spiritualist, of Cleveland, Ohio, passed to spirit-life Tuesday evening, Jan. 22nd, retaining full consciousness until the last. He had many warm friends who will mourn his loss, but who recognize the sublime fact that he still lives, and that his sphere of usefulness is now enlarged. We shall in our next publish an account of the funeral services.

Thomas Paine undoubtedly belongs to Spiritualism. From some remarks of his about "thoughts that dart into his mind he knows not whence or how," it is quite evident that he was medially disposed, and he believed in God and a future state; we must therefore take him out of the hands of those who deny immortality to man, and claim Paine as belonging to them.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

If Some Day.

If some day, passing up the street, I should behold her drawing near, With a glad and happy smile, looking as when in days of dear...

Notes

BY DR. ANDREW DAVID.

Oh, let no mortal be disturbed About a lack of love, For surely all will find enough To satisfy their will!

The Soul in Dreamland.

The New Jerusalem Messenger sets forth that a few weeks ago a young man who had for several months been suffering from a disease of a bronchial nature, which prevented his speaking louder than a whisper, seemed to be rapidly declining, and it became evident to his friends that his earthly life was drawing to a close.

ANOTHER VOICE ON HELL.

This Time It Emanates From Rev. Florence McCarthy.

Florence McCarthy, at one time a prominent minister of the Gospel in this city, but who was persecuted on account of his liberal views, says: The Bible tells of a cat that was transformed by a fairy into an old lady. And it is said that the transformation was pretty stable under ordinary circumstances, but that if the old lady ever laid her eyes on a mouse she was straightway transformed back again into a cat.

There is one minister who was dead broke until an immense amount of money was entrusted to him for charitable purposes. There is another minister who was driven away from a certain church and town because his wife was caught in an unusually shameless case of adultery.

As is well known, William Davenport, the remarkable medium for physical manifestation, has passed to spirit-life. The following paragraph in reference to his tombstone appears in the Evening News, Sidney, N. S. W.

Very intolerant people are usually very stupid people, and Mr. B. H. Pearce, manager of the Church of England portion of the Necropolis, is no exception to the general rule.

An exchange says: "Mr. Beecher told, on last Friday night, how he was dragged into the church and started on the road that ended in Plymouth pulpit. In 1827, he said, a spasmodic movement called a revival struck Mount Pleasant, where he was at school, and ran like fire through the students."

C. B. Blake, of Swan Creek, Ohio, wants Mrs. Blair to paint him one of her beautiful bouquets, and the following request, which he made to her, shows how unreasonable he is in his demands.

John C. Wyman writes:—I have greatly enjoyed the Journal, since you came into the editorial chair, and in my work among the Spiritualists of this city, speak a good word for its extension as an opportunity offers, and hope that properly will attend you over in your efforts to give the world the truths of the "Spiritual Philosophy."

CLAIRVOYANCE IN A DOG.

Something for "Magnetizers," Philosophers and Scientists to Consider.

Man, as a general thing, assumes the prerogative of mind, and every other thing, by him, is allotted or confined to instinct, and the smallest degree of rationality is denied even to animals of the higher order.

The following well-attested phenomenon has taken place in the town of Farmington, La Crosse Co., Wisconsin. Steward were the occupants of the haunted house. When we called on them, their little child of eight months had just passed to the Spirit-world, and its earthly remains lay there yet unburied.

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habit, I arrived home Saturday night, and next morning breakfast filled my pipe for a smoke as usual. I put it in my mouth and immediately became deathly sick; laid my pipe away and took a chew of fine-cut with same result; and now, after using tobacco over fifty years, I have quit the obnoxious weed forever.

CASTING OUT DEVILS IN INDIA.

Bro. J. M. Peebles, in giving some of his experiences in India, says: They sent for a "devil-priest," as they familiarly term them, one gifted with the power of exorcism. He could not attend, and, after some waiting, a "priestess" came, and then another. A circle was drawn in the sand in front of the hut, one of the circular area became spasmodic, the head began to whirl; she was soon entranced and called for camphor. A rude lamp of cocoanut oil was burning just outside the circle, and the incense-smoke of the camphor came from the interior of the circle.

Prof. Denton to One Who Doubts Him. J. of Farmington, Minn., thinks that I may have introduced the idea of an "intelligent spirit of life" into my lecture, "to throw a little ball into the game."

Mediums.—We find it necessary to try the mediums we would use, and to the best of our judgment secure intelligent, reliable mediums as far as we can. When this is accomplished, there is no danger of being deceived by such a medium.

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Notes and Extracts.

Let not the sun go down upon thy wrath. Sergeant Cox speaks of sub-human spirits.

"I hold it to be a fact," says Pascal, "that if all persons knew what they said of each other, there would not be any friends in the world."

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LIST OF BOOKS FOR SALE BY THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE CHICAGO.

WE HAVE ALSO PREPARED TO FURNISH MISCELLANEOUS BOOKS...

Table listing various books with titles, authors, and prices. Includes titles like 'Mental Medicine', 'The Bible in India', and 'Hudson Tuttle's Works'.

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Agents Wanted. \$2500. \$3. \$50. \$100. \$1200. IMMENSE REDUCTION TO CLOSE ESTATE. Jesus of Nazareth; Man Called Jesus Christ. A TRUE HISTORY OF THE Man Called Jesus Christ.

Business Cards. FRANK BAKER, S. W. OSGOOD, NOTARY PUBLIC. BAKER & OSGOOD, ATTORNEYS AND COUNSELLORS. EDMUND S. HOLDROCK, ATTORNEY AT LAW. Mrs. Mary J. Hollis' World Renowned Seances. ASTROLOGY. The "Chicago Progressive Lyceum". Jehovah and Satan Compared. A GOOD HOLIDAY PRESENT. SINGING WHEEL. HOME ARTS. ANNOUNCEMENT. THE VOICE OF ANGELS. NATURE'S LAWS IN HUMAN LIFE. KIDDER'S SECRETS OF BEE-KEEPING. THE SCIENCE OF EVIL. THE SPIRITUAL HARP. THE PLANCHETTE. THE BIBLE IN INDIA. HINDOO ORIGIN OF HEBREW AND CHRISTIAN REVELATION. RATES OF ADVERTISING.

Physicians. THE MAGNETIC TREATMENT. NEW GOSPEL OF HEALTH. CAPT. H. H. & FANNIE M. BROWN. PSYCHOMETRY. DR. F. L. H. WILLIS. Would You Know Yourself. Clairvoyant Healer. Psychological Practice of MEDICINE. Hudson Tuttle's Works.

Continued from First Page.

now takes. As his attempt was a fizzle at Milwaukee, he is likely to have even worse luck elsewhere, and he will find that if his genuine mediumship afforded him a precarious support, his present career will be even less successful financially, and will leave him without friends or money. With a desire to aid the cause of truth, we will GUARANTEE TO DR. WITHERFORD \$250, if he will return to Chicago and prove to the satisfaction of a committee of nine, that the various forms of spirit phenomena occurring in his presence while he followed the vocation of a medium in this city, were merely sleight of hand tricks. He may choose a man and ourselves another, and to these two shall be left the selection of the committee. This is a fair, square offer with no catch about it, and if Witherford wants to try the experiment, he can send his authorized agent to this office to complete the details. We make this offer to him without having ever attended one of his seances. Our confidence in his mediumship is only equalled by our certainty that he is a rascal and a disgrace to the English nation.

BLISS AND CHRISTINA. Through their counsel, admit their show was jugglery, as will be seen by the following: Mr. Bliss, together with his brevet wife and partner in the spiritualistic trade, were indicted for conspiracy to defraud. On the trial they stoutly defended the verity of their materialized spirits, and sought acquittal on the ground that they had been grossly misrepresented, and that they exhibited only the genuine article fresh from the spirit land. One wayward juror resisted a verdict for conviction under circumstances which threw the gravest suspicions upon his action, and the jury were discharged. Last week the case was called for trial again by the Commonwealth. Mr. Isaiah H. Brown had succeeded Mr. Wendell Phillips Bowman as counsel for the Blisses, by appointment of the Court, and the new counsel took the short cut toward an escape for his clients by offering no evidence for the defense, and admitting to the Court and jury that the spiritualistic representations were but tricks of experts, just like any other sleight-of-hand exhibitions. Of course, there could be no fraud upon the public if the Blisses simply ran a show to entertain people, leaving them to believe or disbelieve as they preferred, and as the materialization fraud was publicly confessed in court, the jury gave the defendants the full benefit of doubts and acquitted them as sleight-of-hand performers. Considering that the Blisses tried to indict *The Times* for asserting just what their counsel declared to be the truth in the late trial, we presume that they have decided hereafter to make their pretensions correspond with the tricks of their trade. If so, and people enjoy their exhibitions, they can ply their vocation without injury or offense to any.—*Philadelphia Times*, Jan. 21.

Several weeks since, Bliss' fast friend Roberts, of New Jersey, wrote us one of his periodical missives, in which he stated most authoritatively that in three or four weeks Bliss would be free. We did not credit his statement, never dreaming for a moment that the jugglery dodge had been decided on to elude justice. We freely admit now, however, that for once Roberts may have known whereof he affirmed. The stale dodge of repudiating the action of his counsel after he is free, and declaring his innocence, is entirely in keeping with the dodge taken in the court, and Bliss and his confederates will deceive no one thereby.

"Dr." Harry Gordon. This fellow was, in 1872-3, plying his tricks of materialization in New York City, with wonderful success. Gaping crowds of credulous fools were in constant attendance; finally some of the intelligent Spiritualists becoming annoyed with the fellow's audacity and the baneful effect upon his dupes, took steps which led to his thorough exposure and discomfiture, and he suddenly left town, leaving to his expositors a fine assortment of materializing paraphernalia. A full account of his exposure was published in the RELIGIO-PHILOSOPHICAL JOURNAL of March 29th, 1873. Later in the year, Gordon came to Chicago with a view of starting again in the same line, but was informed by the late editor of this paper that any attempt in this city would be at once squelched. But such fellows are never completely put down, and never can be, so long as the world is full of gaping simpletons, who are spoiling to be made the dupes of some rascal. The following extract from the *Philadelphia Times* of Jan. 22nd, gives the substance of his last adventure:

GRABBING A SPIRIT—THE MEDIUM GORDON WELL EXPOSED. The Spiritualist world has now another opportunity to rise and explain. Dr. Henry C. Gordon, bogus materializer, was grabbed last night while playing spirit. Medium Gordon, next to the Blisses, is the smartest, most successful and most audacious of all spiritual humbugs. His wife is the notorious woman who lived with Dr. Harbison in his Twelfth street harem, and who is now a fugitive from justice, with three bills of indictment, growing out of Harbison's crimes, hanging over her in the Quarter Sessions. Gordon formerly lived in Chicago, but his wife, to rid herself of him, had him placed in the Cook County Asylum for the Insane, and then ran away with another man. At one time she was the most intimate friend and resided with the mother of Josephine Mansfield, James' Fish's well-known companion. She is a relative of Royal Siamis, charged with being the principal actor in the terrible Kelsey outrage on Long Island. Gordon found his wife in Harbison's house, and when he wanted to see her she had him arrested, charging him—although he is womanish himself—with attempting to shoot her. He was tried in the old Court House, and after a few days' trial he was acquitted.

After detailing at length how the scheme for his detection was perfected and carried forward, the account relates the history of the grabbing of a supposed spirit named John Brackley in the following graphic manner:

JOHN BRACKLEY GRABBED. Suddenly Mr. Walsh sprang forward and grasped in his arms John Brackley, curtain and all. That little room became a little

pandemonium. The substantial-looking gentlemen each jumped to their feet and each collared a pugilistically-disposed Spiritualist. A young man in the rear struck a match and lighted a plumber's lamp, with which Mr. Walsh had provided him, and with this he lighted every burner in the room. The women mounted the chairs and screamed. The young lady who had seen the bogus spirit of her mother laughed until the tears came in her eyes. John Brackley, still behind the curtain, kicked and struggled in a most mortal manner, but never a word said he. A big Spiritualist—the capturing party was not large enough to hold more than a portion of the audience in check—ran to John's rescue and struck Mr. Walsh in the eye. Mr. Walsh lost his grip, but as the spirit slipped through his arms he quickly put his hand through the aperture and lifted John Brackley's scalp—a little skull-cap of black silk. The spirit did not dematerialize, but ran to the other end of the curtain, and here it came in view as Dr. Henry C. Gordon, the medium, and here it was seen to stuff a black beard beneath its vest. Mr. Walsh, buried beneath the ruins of the foremost curtain, which his last clutch had brought to the ground, disclosing the fact that the rear curtain had been removed from its wire to make "Helena's" dress, was being poked with Spiritualists' umbrellas. Meanwhile, in front of the cabinet, a regular free fight was progressing between the Spiritualists and the expositors. Daniel Snyder, a burly photographer being attacked by Manager Stetson, poked the latter up and threw him headforemost against the wall. Mr. Jonathan Roberts, of Burlington, New Jersey, caught Mr. Snyder by the arm and was himself grasped by the throat and thrown into a corner. Gordon having escaped from Walsh, ran quickly from the cabinet into the middle of the room, where he was caught by a young man, who threw him on his knees. Manager Stetson—this was immediately before he was thrown against the wall—pounced upon the young man. Gordon was again up, and running quickly through the fighting audience, reached the door of an adjoining apartment. Here he was again laid hold of by another young gentleman, who threw him over a small stove. Spidam struck the gentleman in the eye, and Gordon, who had fallen upon his back, turned the stove over on to his assailant, and, quickly rising, escaped from the room and down stairs.

Mr. Roberts and a few other Spiritualists were highly indignant over what they termed an outrage. Many of the Spiritualists, however, laughed at their own folly, and quickly left the house, and in fact, many of them who joined the exposing party had attended the seances for the purpose of investigation, but detected the humbug when the spirit was grabbed. After a vain attempt to recover their admission fees, the expositors left the house in triumphal procession, with John Brackley's silk black wig in their possession.

THE FLOWER MEDIUM COME TO GRIEF. At Salem, Mass., Jan. 20th, James M. Choate, the supposed medium for the transportation of flowers, was found by the investigating committee to have flowers concealed in a fold of his handkerchief. He at once made a hasty exit from the hall by a back door. And so, *says* J. M. Choate. If the accounts are exactly true, he is no longer entitled to the countenance of Spiritualists. He has been treated with great kindness, partly because he was thought to be in very destitute circumstances, and partly because he had given some proof of mental power. But if he has been playing the impostor in his flower manifestations, the sooner he is cast off the better. More fool than knave he must have been to imagine that he could carry on his game of deceit very long. His career has been a short one, if the accounts are true. If there is anything plausible to be said on the other side, Mr. Choate shall find that we are as eager to do justice as he could possibly wish. That he should have chosen his own native town, the residence of his mother, wife and child, for the trying of his imposture, seems an extent of foolhardiness almost incredible.

Spiritualism at the Close of the Year in England.

BY M. A. (OXON.)

STR.—When I last wrote to you, we were concerned in England with the petulant criticisms of an old opponent of ours, Dr. W. B. Carpenter. Since that time the fray has waxed hot, and the old knight is retired to rest, having been badly hurt in the controversy. Mr. Crookes had him very severely before the scientific world in the columns of *Nature*, our chief scientific newspaper. Mr. A. R. Wallace met him on his own ground in *Fraser's Magazine*, and demolished him with the same ease that knowledge always vanquishes ignorance. It was my part to do what perhaps was unnecessary, to show Spiritualists in the pages of *Human Nature* what blundering and foolish statements were accepted as truth by those who were content to judge without investigation, and to decide on a priori principle formulated by themselves.

Dr. Carpenter, as I have said, comes out of it very badly. His statements have been so seriously and so successfully impugned that he must be prepared to see his authority even with his own side considerably weakened. Those of us who know how poor a hand he is at stating or understanding an opponent's case, how impossible it is for him to do so without blundering, have long wondered how he maintained any authority at all. Certainly he has done his best in the late controversy, to strike a fatal blow at what remained of it. And now he has retired to rest, and we await with assured curiosity the forthcoming edition of his lectures, in which he promises to show us, not indeed how Eva Fay took Mr. Crookes in, but how she might have done so had she been inclined, had she known how, and had not Mr. Crookes prevented any such possibility by the use of an extremely delicate instrument! This is what Dr. Carpenter is reduced to. At first he was going to eat Mr. Crookes bodily. He would show how ridiculously simple was the trick by which the scientist had been taken in. And so on. But some kind friend told him what he ought to have found out before he spoke—what test had really been applied; and then, "the knight, he told a different tale," and with most amusing impudence says in effect: "Oh! I never knew that. I am not bound to explain that. Of course I will explain what I had in my mind, but no more. In fact, I didn't know the conditions, etc.—I won't play."

We have probably done with Dr. Carpenter. He has had enough of tilting to last him for some time. But if he be ill-advised enough to mount his steed and poise his lance again, there will be no difficulty whatever in upsetting him until he is tired

of the game. Meantime he has done us the same service that Mr. Lankester did when he attacked Slade, and that Maskelyne does us day by day. He has given us a large, gratuitous advertisement, and has enabled us to put before the public a clear view of our own case; and, what is far more damaging to him, a clear view of his own.

The year now closing has been one of considerable activity in Spiritualism. Slade caused a vast amount of interest and inquiry into the phenomena, and especially into that of direct writing or psychography. I have just finished compiling a short treatise on that subject, which will be in the hands of the public before long. In so doing I have been much struck with the amount of evidence that exists for this most marvellous—comes home more to an unprepared mind than that for any other phenomenon with which I am acquainted. In dealing with such subjects as materialization, for instance, the evidence is first of all very difficult to get at, and when it is got, it presents to an ignorant mind—ignorant—that is, of these facts, such a portentous fact to swallow, that many weak, mental digestions reject it altogether.

But here the observer has a fact that he can test with ease; one which he can verify by the evidence of his senses. He can hear the writing in process, if he cannot see it, as in many cases he can. He can see by the attrition of the fragment of pencil that it has been used by the invisible operator, and on many occasions he can see it resting at the end of the last letter written. At times we will find his message written in a language of which no one present knows a word, and he may exercise the ingenuity of his opponents in accounting for that. He may devise curious tests if he be of the scientific-sceptical type; may nail his money up in a box, or sew together the slates in which he has written his question, or may sit on his slate, or have it under his elbow, or on the top of his head; he may hold it himself and isolate it from the medium as jealously as if the latter had the plague or the small-pox, may use his own materials, and even dictate the message which he wishes to have written.

Of all these I have recorded instances in the little volume which I have compiled; and have hurled them, in scientific array, at the scientific bead. I have advocated no theory, have not even mentioned spirits in the way of argument, but have pinned my reader's nose down to the plain fact, and have left him no loophole to run off on a theory. He may call it what he likes—psychic force, odic force, X force, if he pleases. I only want to know how that writing came there! In order to do this it will be obvious that I have been compelled throughout to use a neutral phraseology, and that my work is intended for those who are ignorant or sceptical as to the existence of psychic phenomena.

The little volume is, indeed, the result of a discussion at the Psychological Society of Great Britain, which created no little interest. Facts were brought out which were valuable and important, and it occurred to me to preserve them in a monograph on the whole subject. We have, indeed, been active in the way of discussion this winter at the fortnightly meetings of the association in Great Russell street, as well as elsewhere. These public opportunities of ventilating theories do much good; a theory stated, in words soon stands forth self-condemned or justified, and those who dissent from it have an opportunity of saying so, and why. There has been considerable inclination shown to emphasize the part played by the spirit of the medium in the production of phenomena, but with little success. No doubt it is highly important that we should recognize every possible source from which effects can be produced; but we shall make a mistake in attributing all phenomena to any single cause, and those will probably make greatest mistake of all who are content to attribute all to the action of the double or liberated spirit of the medium.

The astounding form manifestations through the mediumship of Dr. Monck seem to increase in power. I have not had an opportunity of seeing any more, but Mr. Colley records wonder upon wonder, until it almost occurs to question the desirability of piling up a agony so far. The power of dissection of the public is weak, and may be tried too hardly. Indeed all who have attended a long esoteric series of seances, with any good medium, know that phenomena are evolved which transcend anything they would care to publish, though they preserve them carefully for the good time coming when they will be of use. It is, however, easy to argue that good time will be hastened in its arrival by reiterated evidence of this nature. Perhaps so. It is, however, very difficult, far more than it ought to be, to get opportunity for investigation. One grumbles that it is more difficult than it fairly ought to be for those who are willing to devote time, patience, and trouble to the work of accurate study of these phenomena, and who could record and place them before other investigators with accuracy, to get opportunity for such study. One grumbles, but to no purpose. Many reasons conspire to make the difficulty; and it will last my time, I fancy.

I need not record again the remarkable cases of writing and materialization which the newspapers have related as occurring with Dr. Monck. You see them, and will be able to post your readers on their contents. Mr. Eginton, I learn, has succeeded at last in obtaining the crucial test result of raising an electric bell in an isolated chamber or box attached to the cabinet. "Coy" triumphantly demonstrated his power over matter by performing this humanly-impossible feat the other night under conditions scientifically perfect and conclusive. I should have thought it might have been done for the asking, but as a matter of fact it was very difficult. We had almost despaired of ever getting one perfect test and proof of the action of unembodied agency in this manner. Why should it be so hard to get phenomena under scientifically perfect conditions? Slade could not—did not, at any rate—get writing within a locked slate; yet he got it on slates that he never touched, and on which he could not play any trick. The lock seemed to have a spiritual as well as a material significance, and to suggest mental conditions which were a severer bar than the physical. So in this case. Joey can and does act on matter in all sorts of humanly impossible ways, yet it was only after reiterated trials, and when we had given it up almost as a bad job, that he succeeded in producing a simple phenomenon under conditions scientifically perfect.

There is not so much activity in the interest shown in the higher moral aspect of Spiritualism as I could hope that the coming year will show. It seems to me that we have now had enough of gaping at phenomena. To this mere curiosity is attributable such exposures as damage Spiritualism every now and then. Men go to gape, and gape

is provided for them. The demand produces the supply. I hope against hope that this may now cease, and that it may be recognized that promiscuous dark circles do no use and bring no credit to any one. They are indeed pest-centres from which radiate almost all of Spiritualism has cause to blush for. Investigation in them there can be none worth the name; fraud and buffoonery flourish in their congenial atmosphere. Investigation into the objective phenomena of Spiritualism should be relegated to the scientific observer, whose trained powers fit him to cope with a protean subject; or at least to careful men, who can watch with patience and clear-headed sagacity what occurs under conditions that make observation possible. Only thus can repeated scandal be averted, and progress in knowledge made.

The people at large may need at times to be reminded that the profession of this faith lays upon them the responsibilities incident to higher knowledge. They may not with safety disregard the higher moral duties which a clearer scope of view imposes upon them. They know that idleness means retrogression; that immorality of any kind means moral deterioration; that progress is the law of nature; and that they live in the midst of social, moral, hygienic abuses, which need all their energy to combat them. If others can cry "Eat and drink, for tomorrow we die," not so the Spiritualist. He knows he does not die, but that in the life for which he ought now to be fitting himself, his "works will follow him," and his sins, laid on his own back and not on that of any vicarious scape-goat, will plague him. He, at least, should live in the full consciousness of the claims of Duty.

I avail myself of the opportunity of wishing you, sir, and your readers a prosperous and happy New Year.
Fraternally yours,
M. A. (OXON.)

LONDON, Dec. 31, 1877.

An Interesting Letter from J. M. Peebles.

The following genial and deeply interesting letter from Brother Peebles is characterized by the profound fraternal love and catholicity which prominently distinguish him. His allusion to the "Darwinian controversy" between us, shows that he has not seen the JOURNAL containing the able articles of Wm. E. Coleman. But as he is on his way home, he will be able to reply to them as a whole.

Although widely differing in our views on Darwinism and the "Indian" question to which he alludes, we have agreed to differ in the most fraternal manner.

Spiritualism has no more devoted, earnest, zealous apostle, nor one who more completely embodies its doctrines of self-governance, purity, devotion to duty, and benevolence, in daily life.

And here I would answer the queries of many friends who have written me, urging my acceptance of his challenge, for a discussion.

I have already gone over the same ground in my books I should be compelled to travel, and the labor connected with the task is shown by the length Mr. Coleman has been obliged to extend his articles, and then by no means exhaust the subject. Other duties more imperatively called me, and I gladly yielded the field to him. He has been far more thorough than I could have been, and his articles, soon to be issued in book form, will be a notable addition to the library of Spiritualism.

All success to our brother in his wide pilgrimage, and may the good angels guard and guide him, until he again rests in his own home.
HUDSON TUTTLE.

PORT D'URBAN, NATAL PROVINCE.

SOUTH AFRICA.

MY DEAR HUDSON:—Returning to America and reaching your hospitable home, after my previous tour around the world, you gently reminded me that I had not written a line to either Emma or yourself during the year and a half's absence. Remembering the reproach—my memory is excellent—I guard against a similar reprimand by writing from this remote corner of the world. You see by the date—place that it is South-western Africa, and though October, is spring-time. Fruit trees are blossoming out beautifully. The sun at noon is very north of me, and the Southern Cross shines brightly by night from the bending heavens. The earth and the heavens seem so changed, that at times I almost lose myself. It is now over a year since I left home—a long time to be away from family, country and old associations.

My stay in Australia was much longer than I anticipated; but the serving-fields widened before me, and the work must be done—all nations, tribes, and tongues must hear the gospel of angel ministry. There are many royal-souled Spiritualists in Australia—many excellent mediums, and some shabby imposters. All genuine mediums are not only willing but anxious to be tested. Men who will traffic in immortality, and trifle with the soul's affection under the name of mediumship, are ripe for any crime however black and devilish.

My principal stopping-place in Australia was Melbourne. They have a fine lyceum in operation, that I helped to organize on my first visit to this colony. They use the "Lyceum Guide" that you and Emma and Bro. Barrett worked at so faithfully. Sadly in want of more copies, they plead of us to get out a new edition. Ceylon delighted me. It is the pear-shaped isle of plenty, and the authoritative center of Buddhism. The long-cherished desire to get into the confidence of the Buddhists, and to see them in their homes, their schools, their temples, and converse with them calmly upon their doctrines—was fully gratified. I told them at first that I was neither an Englishman nor a sectarian Christian, but an American, a Spiritualist and a brother of humanity. Our hearts were soon pulsing in unity, and our words free as the winds that "blew soft o'er Ceylon's isle."

ervation or experience, for it is only by thus knowing that I can come into that sphere of sympathy requisite to the universal man. It did not harm Jesus to "eat with the sinners," Krishna to go among "the immodest milk-maids," nor Buddha to "camp for the night in a den of thieves." These Saviors had their temptations, their trials, and their victories.

To love all individuals equally, is above the capabilities of my soul; and yet in each I see more or less of the good, the true and the beautiful. The good in everybody and everything I love; I am an enemy to no one; I hate nothing but hypocrisy and lying and slander—these constitute the trinity of Hell.

All the exponents of the Spiritual philosophy have been either misrepresented, vilified or slandered. My slanderers, without a single exception so far as I know, have been either libertines, self-polluters or prostitutes. One by one their names rot away into forgetfulness. Pitying them, I pass on—knowing that sin is self-punishing.

It is golden to be off on the pathless ocean for months—away from one's country for years—away from war-news, envies and the jealousies of ignoble souls.

In India I obtained some of the sensitive, and saw two or three new phases of mediumship. Casting out demons is as common in some portions of India to-day as it was in Palestine in the times of Josephus and Jesus. I saw the ceremony frequently in the suburbs of Madras.

I am going up to Pietermaritzburg to visit Bishop Colenso, and then back into the country a few hundred miles further to see the African tribes.

I do not yet despair of converting you to a love of the Indians, our dear declining red-brothers of the West. And how about Darwinism? Perhaps you have not replied to my last letter—and perhaps you have hated me, mercilessly. Well, no matter; my heart is gray and my shoulders broad. I am wondering what you are doing these October days. Harvest time must be over. Are you gathering your fruits? Are the leaves falling from the trees? Are the children at school? I go from Natal to Cape Town to lecture awhile, and then on to Europe and London.

Most cordially thine,
J. M. PEEBLES.

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