

THE SPIRITUALISTIC MRS. HUNTOON,

FRAUD CROP OF 1877-8.

"DR." TAXLOR, alias BLANCHARD, alias WHITE, alias HUNTOON,

Thinks that Three of a Kind are Better than a Pair, and Engages the Zrial Navigator " Dr." Witheford to Aid in a Baid 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, Turas 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 home. 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

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 manikin of many names soliciting his angelic presence once more; to which "Huntcon" replied in the following characteristic epistle:

CHICAGO, ILL., Nov. 30, 1877. GEO. M. JACKSON, Eso, -Dear Sir: Yours received. In reply, will state that I am located in one of the finest residences in the city-492 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 ex perience abroad in many instances, with be-lievers, sadly proved their sole object. Now to St. Louis, if any of you can club together and make me up a purse of \$50, I will re-turn to St. Louis and bring with me a ma-terializing 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-coon, or not at all; for when I shall have been here a little longer, my practice of medicine will necessitate my remaining at

nome. Enclosed find cards, the orthography of which excuse. They were a present to me, and the fault was with the composer or type-setter. You may give to friends, etc-Love to Mrs. Faunie and the family. Wife and baby are well. Remember me kindly to Mrs. Koons, Horten, Hinckley, and all friends. Make inquiries, and inform me

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

SEANCE .-The services of Drs. Huntoon and nurs in the country, have been secured, and will hold seances at 11 North Thirteenth street. In their presence the angels low to materialize in bright light, full form, just as they were in life. They speak in audible tours, not to be mistaken. Also I idependent elste writing in the light, from 3 to 12 a, m. Materializing secures, from 3 to 4 and from 8 to 12 p, m. All under test conditions by committee. Will remain in city only until Tresday. 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 due heed to the warnings of the RELIGIO-PHILOSOPHI-CAL 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 "Huntson" and confederates were frauds as will be seen by the following communication;

ST. LOUIS, Dec. 20th, 1877. Col. BUNDY, DEAR SINt:-That great fraud, Dr. Huntoon, aided by his wife and Dr. E. J. Witheford-231 W. Madison St.-was exposed in their materializing scance 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 Spir-itualists headed it themselves. We are preparing a full statement of the facts for pub-lication 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 check. 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.

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 scance 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 presmy observations, and asked him to be pres-ent at the scance 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. cabinet.

From the movements of Huntoen and Witheford before the scance, 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 instruments and put the gauze into the horn: Witheford walked over and got them. The materializations were poorly done, and soon ended. "Minnie" did not appear. Theseance was announced as ended I stepped to the cabinet, and said that we would now examine the cabinet and mediam.

and Mrs. Hubboon e

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 net 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 hor 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 'Birdle' could, which were none at all." She further, volunteered the opinion that "all mediums are alike, low, trickish 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 scances, 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 the evidence is conclusive that he is a medium, and it is also just as conclusive that he is a trick. ster .- 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 nim 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 scance with him, but have never obtained one.

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 proficable 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 victime 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 stale 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 scance 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 scance, 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.

TACKSON FRARE HUNTOON HAS CRAZED HIM. Yesterday all was dark and uncertain; to-A seternay 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, Doc-tor, 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. GBO. M. JACKSON.

ST. LOUIS, July 29, 1877.

Fraternally, 300D. 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. Oleott 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 Kislingbury's of Col. Olcott. "Doctor Huntoon" reaches the elimax 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 "Doctor's" elaims 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 sured 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 "Huntoou'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. Coons 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 scance, has moved over on Olive street, 1104%, and has two large fine parlors with folding doors—splen-did place for scances. There is a good deal of interest manifested in regard to your coming. The materialisation in the hyperd coming. The materialization in the broad-est light is what they want. Parties have taixed to me about you and your scances when you were here. You can rest assured your reputation did not suffer at my hands. say I do not care what others say about Huntoon, he treated me like a gentleman, and his seauces were genuine. Partice 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 Subletts 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.

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 ma-terializing medium, whom it recently be-came 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 seance of Dr. Huntoon, held first at Hurst's Hotel and then at my house. Never was any one more skep tical 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. Hun-toon's mediumship there can be no doubt. His slate writings are given under such test conditions that the most skeptical acknowledge that some unseen power pro-duces them. It is only to be regretted that one possessed of such powers should pros-titute them and throw doubt on the beautiful doctrine of Spiritualism. But this man Huntoon has long been known to Spiritual ists 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, until you could hardly tell where the genuine left off and the fraud set in.

THE FRAUD HUNTCON told a prominent business man here that after he got all the money out of the Spir-itualists 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 re-turning to St. Louis again and giving a few more scances, and would bring Dr. Withe-ford 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 fur-ther investigation I immediately advertised that Dr. Huntoon would visit the city and give materializing scances, notwithstanding the warning of leading Spiritualists that Huntoon was a fraud. Huntoon, Mrs. Hun-toon and Witheford came and engaged rooms at Capt. Gray's, 111 North Thirteenth street, who is a Spiritualist and me dium. The first materializing scance was held Saturday evening, December 15. I at-tended, not as a blind observer, but to watch every movement, and, if there was any fraud, to detect it. At the first scance 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 class of water or musical instrument-that

lected. Witheford, in the cabinet, objected. Mr. Bent and Capt. Gray said if there was no fraud there could be no objection. With eford 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 re-lighted. She blew it out again. It was re-. ghted, 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 biting 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 six 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, 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 confes-sion that the mat rialization 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. And 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 Ohicage, 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 dis, honor 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,

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 scaled 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 screwed togeth-A great marvel. Mysterious dark scance of Maud Lord, Bastian, Fay, Ferris, Holmes, and others. A spirit hand mod-eled in parafine wax. "The despair of sci-Mrs. Hardy's great test exposed. ence. The challenge handcuff feats. With handcuffs locked and sealed on the wrists, and by which Livingstone and Warren challenged and confounded scientific men.

Materialization. A supposed spirit form Materialization. A supposed spirit form appears outside the cabinet, while the me-dium sits inside, tied up in a bag, knots sealed, etc. Everett & Mrs. Holmes' won-derful test. Etc., etc., etc. "Most remarkable feats on record."-Mail-ison, Wis., Democrat. "Inexplicable and be-wildering."-E. Boston-Advocate. Popular prices 25 and 50 cents. Reserved Seats 75 cents. Box-offlee now open.

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 jutterly failed to expose or explain spirit manifestations, but succeeded in venting his spleen against other mediums, off whose fame he is jealous, by reading a rambling screed against them; in which he mined 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 conferred theisame. and then taken a solemn oath that his confession was false and extorted through Sunr, and then capped the olimax by acknowledging himself a perjurer by the course he Concluded on Rights Page



RELIGIO-PHILOSOPHICAL JOURNAL.

THE ETHICS OF SPIRITUALISM: System of Moral Philosophy.*

By Hudson Tuttle.

-continues.

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 refine. ment, 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 mmd, 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 kaleidoscop ic 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 infatuated 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 adhesion 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. Whenever they obstruct of 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 animated by the proper motives, that he has been the slave of his Appetites and Propensities. For life should be like the enow-ball rolling forward to/gather 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 pleasurewhen the hody on which these depend fails, has nothing on which to lean; the moral consciousness is idiotic; the dwesfed opirit goes down to the grave, pitiably moaning, with incoherent utterances. Most deplorable of all spectacks presented in the world, is a spirit inherently glorious, and danable of infinite achievement, thus enslaved 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 eo 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 carthside 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 unrestored.

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 units 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 loss them. The attachments formed on the high-lands where self-enters not are 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, Devoledness, 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 liself 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 was, 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 cs. sence of these virtues.

Cunning, fraud, deception, perfidy 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 falschood. The immortal spirit claims mastery over the flesh, and scorns 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 unitize the being, so the perfecting of mental qualities unitizes 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 saving 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.

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

This medium was born in Montgomery county, Ala., Jan. Sist, 1848; her father, J. W. Mullens, was a prom-inent member of the Alabama Methodist Conference, and a great revivalist. Her powers were first discover-ed accidentally when five years of age; manifested by table-tipping and rapping, but were attributed to a su-perabundance of electricity or animal magnetism. She received her education in the Female College at Waco, M'Lennon county, Texas; graduated with hon-ors, receiving a diploma, June 10th, 1864, and Dec. 2nd, 1868, was married to G. A. Gardner. She is of a cheer 1868, was married to G. A. Gardner. She is of a cheer-ful, pleasant disposition, with a quick, nervous tem-perament; rather retiring, yet completely devoid of that womanly characteristic, "personal fear," and pos-sessing 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 de-velopment into one of the best slate-writing mediums

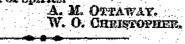
velopment into one of the best slate-writing mediums yet known. The writing done through her, is absolute-ly independent—no pencil whatever being employed. The slate is placed upon the hand, and held under the table firmly against the top; the spirits writing, bring with them their own pencils. When the communica-tion 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 be ing only slightly clairvoyant, and always remaining normalitie 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 phases; 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 Spirit-land, 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 f Mrs. L. S. Gardner. Mostey Baker, of Mrs. L. S. Gardner.

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 given by the spirit whose hame is signed thereto, by independent slate-writing, through Mrs. Gardner; that the statement given is correct, and that her pow-ers 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 everyises the spirits materialize hands touch the bands 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 be-fore returning them. Mrs. Gardner and her husband, are praised for trathfulness, honesty and industry, Therefore, we believe the communications given through her, are reliable. She is controlled by a high and intelligent band of spirits.



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 at-tendance of nine children. I, instantly on assuming command, returned to the "Lyceum Manual," fully be-lieving 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 avtreme anathy of

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 to us teachings. No handful or earnest workers as officers and leaders, can build up flourishing lyceums, while the majority of Spiritualists loll 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 isonership but honestly

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 me, I feel ashamed with my profound knowledge on the subject, to let my chil-dren drift on the shoal that so nearly wreeked me. Another cause, I think, of our failure is the disorgan-ized condition we are in; had the organization of Spir-itualists, that was promised ten years ago, become a fact, I think we should not have our present fate to de-plore. 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. the nursery is in confusion.

the nursery is in confusion. Cleveland, I am proud to say, has maintained its ly-ceum continuously since its inception by A. J. and Mary Davis, in 1866, in spite of the many obstacles it had to encounter, owing to the zeal, courage and ener-gy 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 sad-ly 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 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 LETS, Conductor C. P. L.

LETTER FROM D. M. BENNETT.

Cleveland, O.

DEAR BROTHER BUNDY:-In connection with my arrest, by Anthony Comstock, for publishing and send-ing by mail my honest utterances and convictions, I-at one time thought there was a remissness 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 mat-ter. I was a little canstic and severe. At that time I ter, 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

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 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 number-ed among my warmest friends; may I ever prove my-self worthy of their confidence and approbation. I am highly pleased to be able to inform you that the prosecution that was been against me for sending

prosecution that was begun against me for sending through the mails my "Open Letter to Jesus Christ," and the little tract, "How Do Marsupials Propagate 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 relent-less person filled his position, my fate would doubtless have been very different.

FEBRUARY 2, 1878.

CHAPTER VL

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 selfisbness, 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 exist. ence 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 ultimates 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 heards not for itself. It is solf forgetful, and self denying. From it flows the socalled 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 trustingness of Love arises faith, the reliance on the testimony of others, which, unsupported by the Intellect, becomes credulity, and fosters superstition, maintains bigotry, and defles snowled

"Copy right by Hudson Taitle, 1877,

The fact revealed in colossal proportions by the interminsble 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 bet ter 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 henefit 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, how ever, 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; nover 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.

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 lias 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, suf-ficient 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 antipathies many of the truest men and women in our fold.

Far be it from me, Mr. Editor, to express any con-victions in the direction of such an inquiry. There are many energetic thinkers among us, with sharp eyes and impartial feelings, who can and will eventually "do the subject justice." I am probably too deeply interested to treat the entire history of the lycoum 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 impress-ed too much individuality into the labor. I adhered closely and religiously to the principles, and to all the details of the plan, 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 1876 will be marked by a general uprising among Spiritualists and Liberalists of every school; that the lyceum will rise up with the universal tide, and be freighted and manned for a more prosperous voyage, is 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 publica tions, 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 the now; she states truthfully many of the causes which led to this demoralization of one of the provdest causes ever advocated.

As a Spiritualist I believed, and as conductor sever al years of a lyceum, I know that the tinkering and curtailing of the exercises, as laid down in the "Mannal," 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 institation, and nothing ought to be introduced therein be-yond 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 mterest in the lyceum, is by occasionally substituting new exercises, but I mean that dispensing with "calis-thenics," "silver-chains," " musical readings," " march-ing," etc., and the introduction of long scriptural or 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.

On the motion of Ass. District Attorney, Herrick, the proceedings before me in the above cause were this day dismissed, JOHN A. SHIELDS. 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. D. M. BENNETT.

Truth Seeker Office, New York, Jan: 9, 1878.

THE EVERGREEN SHORE.

BY MRS. E. R. 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 benefits gliding unseen,

To us sinful mortals they bow. 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 shore over there, Over there, over there, over there,

From the overgreen 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 glong 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.



FEBRUARY 2, 1878.

RELIGIO-PHILOSOPHICAL JOURNAL.

OUINAT

"Where is the Coudtry, Mamma? Is it Heaven?" Hattie by the window Stands with thoughtful miss, Gazing curiously

On the busy scene; Sees bright, happy children On light tripping feet— 'Till she deems that fairies Walk the crowded street; Sees pale, haggard faces With dim pitying eyes, Hears rude, wicked language

With grave, sad surprise.

Just above the house tops Bends the azure sky; Thence her busy fancy Seeketh a reply To her eager questions Of the country fair, Where the fruits are ripening In the summer air; Where the od rous blossoms Perfume all the breeze, Where the tuneful songsters Flic among the trees.

"In all my petitions I am taught to say, Tather, dear, in Heaven, Hear me when I pray. Where is Heaven I wonder ? Where the country bright? Do they lie together, Just beyond my sight? Are the little children Ever hungry there? Radiant shining garments. Do they always wear? Oh, how good and gentle, Every one I see In that blessed country Where I long to be!"

To her dreamy vision Did a shadowy hand Beckon little Hattie To the Summer Land? On her ear entranced Did there gently fall Light and tender whispers Like an angel's call? Hattle by the window

Now no longer stands, Hushed the eager questions, Still the busy hands; One frésh, dewy morning In the sweet spring time, Darling little Hattie Sought a fairer clime. All the night she murmured, With faint, fev'rous breath,

Of the "pleasant country," When the angel "Death," (The kind, pitying angel) Took her by the hand, Led her to the portals

Of the Spirit Land.

after greeting the company opened the table drawer, took out some candy, wrapped it in papers and handed a paper to each one in the circle, saying, "Me won't take any myself." In the drawer he keeps a tablet and pencils for writing, and his tamborine. He now picked up the small candies remaining in the drawer, placed them in the tamborine and handed them around for each to take some more candy; after which he called for a dust brush, dusted out his drawer, asked for some water, took a cloth and washed it out, also washed out the tamborine and rubbed it dry, called for varnish, which they had been using in the morning, and varnished the top of the table.

Freddie Riddle, Mrs. Riddle's son, came and said, in a whisper, "Mamma," and gave her quite a lengthy communication; said. "Mother, you have waited very patiently to hear me talk through this little medium and now you are gratified." Then said "I want to talk to Papa." He was then asked if he would be one of Hattie's controls. He auswered, "Yes, indeed, I am one; Mamma, I love this little medium and so do you." Mrs. R. said, "Freddie, you will soon be able to talk freely through this medium, won't you?" He replied, "Yes, but wait until she is grown and you will see what I can do; I will talk aloud." Then Ski came and said, "So: me Ski! Helmick, good-bye.". Little Reading spoke in a very loud whisper, "Good-bye, Mother," and then good-bye to each one in the circle.

At another sitting Ski took out his peneils, sharpened them, asked for paper, wrote for a pair of scissors, which were given him, cut his paper to suit himself. Untied Hattie's sash and commenced clipping it, then wrote, "I cut off the ragged edge."

BOOK REVIEWS.

THE GOSPEL OF NATURE.—By M. E.) Sherman and Wm. F. Lyon, authors of the "Hollow Globe" 12mo., pp 453 Chicago, 1877. For sale by the RELIGIO PHILOSOPHICAL PUBLISHING CO. Aside from a certain mannerism of style which is characteristic of all trance utter-ances and therefore presumptive evidence ances, and therefore presumptive evidence of its origin, this work is interesting and instructive, and worthy of its source. At was given during the summer of 1874, by Mr. Sherman in a series of lectures while in a trance state and recorded by Mr. Lyon. The subjects treated are: The soul of things; Intelligence; Intellect; Discords; Progression; Justice; The Science of Death; The Confounding of Language; The Spirit

Abode; Spirit Biography. Of course it would be impossible for us to pass in review this wide and diverging field of research. On almost every page we find passages which for their truthfulness we desire to quote and are only deterred by our limited space.

The Authors maintain that "a spiritual existence must be perfectly natural, and that the universe is a unity: Thus they "We have frequently made allusion to the fact that so-called matter and spirit were one and indivisible; that spirit was but a finer article of material substance, or that it was by a process of elaboration di-vested of the crudities attached to grosser matter. Hence, a spiritual organism composed of this finer material must necessarily find its dwelling place in the midst of material of a corresponding character. If it rears a building for a residence, the stone or bricks or wood of which it is constructed must be equally spiritualized; if it partakes of food it must be sublimated essence of such gross food as we consume, and all with which the spirit has to do must be of the same etherialized character. Nevertheless, everything is just as substantially tangible to them, and far more enduring than in this more crude and gross condition "There cannot be a doubt but the room is entirely sufficient in, the various spiritual spheres for the exercise of intellectual powers such as we have never dreamed of in the broadest extent of our philosophy." The book is uncompromisingly radical and re-formatory. We shall speak of it again.

The ATLANTIC MONTHLY. (Boston: H. O. Houghton & Co; New York: Hurd & Houghton.) Contents: The Gradle of the Human Race; The Patent Office, and How to Repair its Losses; Jamaica; Trials and Errors of Joseph Primrose; Recording; Edmond and Jules Gancourt; Meteors; Det mold; Venice and St. Mark's; The Quaker' Grave-Yard; The Adirondacks Verified; Appledore; Crude and Curious Inventions at the Centennial Exhibition; Song; Open Letters from New York; The Public ser-vice and the Public; The Contributors club; Recent Literature; To Old Friends and New.

PHRENOLOGICAL JOURNAL. (S. R. Wells & Co., New York.) Contents: Thomas A. Edson, with portrait; Development of the Earth and of Earth-Life; Education and Religion; My Home Kindergarten; Popular Shows and Special Genius; A Literary Pair—Mr. and Mrs. S. C. Hall, with por-graits; Light in Dark Places; Smollet as a Novelist; Brain and Mind; Fat as Food; Hospital Construction ; Citron Fruits ; Notes on Science and Culture; Editorial Comments. Most of the articles are illustrated.

POPULAR SCHENCE MONTHLY. (D. Ap-pleton & Co., 549 & 551 Broadway, New York.) Contents: Evolution of Ceremonial Government, by Herbert Spencer; Geysers and how they are Explained, by Prof. Jo-seph Le Conte, (Illustrated); The Hygienic Influence of Plants, by Dr. Max Von Pettenkofer; Counting by the Aid of the Fin-gers, by Prof. John Trowbridge; Modern Life and Insanity, by Daniel Hack Tuke, M. D.; The Growth of the Steam-Engine. IV. by Prof. R. H. Thurston. (Illustrated); The Magnetic Observatory at Madison, Wisconsin, by E. W. Davis; The Chemistry of Fruit-Ripening, oy Prof. Albert B. Pres-cott; Addresses of President Eliot and Prof Marsh; Spentaneous Generation. I. By Prof. John Tyndall; Sketch of Walter Bagehot (with portrait); Correspondence; Editor's Table: Cook and his "Biology"-Opening of the Museum; Literary Notices; Popular Miscellany; Notes.

REVUE SPIRITE JOURNAL D'ETUDES PSY-CHOLOGIQUES. (Paris: Rue De Lille, 7). This number, as usual, is filled with inter-esting articles.

BABYLAND for January .- A fine double number, full of stories and pictures for children, is just the magazine to teach little folks to read. Lothrop & Co, Boston, Mass. 50 cents a year.

Music.

THE MYSTIC VEIL, WOEDS AND MUSIC BY HENRY C. WOEK, NEW YORE, C. M. CADY, This is a sweet song, set to sweet music,

and purely spiritual in conception. , We take the liberty to copy the first stanza: When the shadows take their nightly places. When departing light is faint and pale, Then in my chamber gather phantom faces, Gazing through the mystic vell. One there is with features so familiar. Glimpses of her give my coul a start; Oh! tell me-tell me truly is it you, love, . Come to cheer my longly heart

Come one step nearer; one shade clearer! Before we part · •

THREE SILENCES. Three silences there are, the first of speech, The second of desire, the third of thought; This is the lore a Spanish monk, distraught With dreams and visions, was the first to

teach. These silences, commingling each with each, Made up the perfect Silence, that he sought And prayed for, and wherein at times he

caught Mysterious sounds from realms beyond our reach.

Oh, Thou, whose daily life anticipates The life to come, and in in whose thought

and word The spiritual world prependerates,

Hermit of Amesbury! thou too hast heard Voices and melodies from beyond the

gates, And speakest only when thy soul is stirred. [Longfellow to Whittier.

The most natural beauty in the world is honesty and moral truth. The features make the beauty of a face and true proportions the beauty of architecture, as frue measures that of harmony and music.-Shaftesbury,

ALL passion becomes strength when it has an outlet from the narrow limits of our personal lot in the labor of our right arm, the our number of our sight arm, the cunning of our right hand, or the still, oreative activity of our thought.-Geo. Eliot.

SOME men make a complaint that it is a great misfortune to die before our time. I would ask, What time? Is it that of nature? But she, has lent us life, as we do a sum of money, only no certain day is fixed for pay-ment. What reason, then, to complain if she demands it at pleasure, since it was on this condition you received it .-- Ciecro.

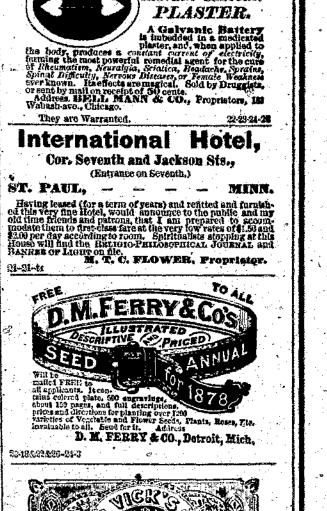
THE elements of man's spiritual composition are indestructible, which renders him an immortal being. He may be considered the grand focal point, object, aim and pur-pose of all that preceded him. Each individual in the human family, from the first appearance on the planet, from the most inferior organization to the highest mental and moral development, is but an exhibition a particular phase of the race, all are necessary, one as important as another; they severally possess those faculties which are indicative of, and preparatory to higher con-ditions of life to which, through the great law of progress, they are slowly but sure-ly advancing.—Leander.

NEW FORM OF BIBLIOMANIA.

THE fanaticism of the nineteenth century is not all confined to the churches. We have a class of people among us who have gone mad about a book. Their peculiar mission seems to be to denounce the Bible, to rave against Jesus and his mother, and to caricature the apostles. Now, why should any Spiritualist go about the country defaming the Madonna, and libelling Paul, Peter and John? What has a mere book to do with madness.

"That I should snarl and bite, and play the dog?" [S. B. Brittan.





R. P. HALL'S

GALVANO-ELECTRIC



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THE HISTORY OF THE CONFLICT DETWEEN

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	Who can paint the splendor	2
• `	Of her glorious home?	
1	Who describe the "country"	1.11
. '	Where her footsteps roam?	*
÷.,	Who can scan the measure	
<i>.</i> *-	Of her iteavenly song?	1.
(Who reveal the beauty	÷
. -	Of the angel throng?	
Хe	w York City. A.	G. C

Wonderful Manifestations in the Presence of a Little Girl.

The manifestations which occur through the mediumship of Hattie R. Helmick, Washington, D. C., a little girl, eight years old, are truly remarkaable: When Mrs. Hollis-Billing was in Washington. "Ski" asked that Hattie come into the circle, as he saw she was a medium. Hesoon developed her clairvoyant powers so that she saw and described spirits which were recognized. Manifestations come in her presence while both of her hands are hélđ.

In circles held at Mrs. Helmick's, Hattie's grandmother, in November, Ski came, took the table-a heavy walnut dressing tableaway from those sitting around it, to the far corner of the room, without hands, pulled Hattie after it, lifted up her chair and put the legs of it on the round of the table, then brought her back to where he took her. from, untied her sash, brought it around in front, tied and fixed it; took Mrs. Riddle's overskirt, tied it to, Hattie's sash; unbuttoned Hattie's dress and took it off to her waist, took off her hair ribbon, unplaited her hair, shook it all out; pulled Mrs. R.'s shawl off and threw it across the room; pulled Mrs. L.'s dolman off and threw it after the shawl; when Mrs. L. went to take her seat, he took her chair and threw it away from her.

On the evening of Nov. 9th, at Mrs. Riddle's house, Ski took Mrs R.'s fan, fanned all in the circle; took a handsome scarf pin. from Mrs. Foster's dress and placed it on the table. He was told that if he could take it he should have it. Mrs. Riddle brought a beautiful call bell for Ski. He wrote on a table, "SoI me Skil" then tapped the bell. He took up Mrs. R.'s overdress and pinned it to Hattie's-began cutting, all heard ripping with the scissors. Found he had ripped about a quarter of a yard of the knife pleating of her skirt; not a thread of the goods harmed, but the stitches carefully cut. He then asked for a needle and thread, which were procured, when he took her dress and sewed the ruffle on as well as any man could do it. Took Hattie's shoe off, and threw it on the table, then put it on again and buttoned it up. He took Mrs. R.'s off in the same way and buttoned it up again. Spoke the names of each one in the circle in a loud whisper. Hattie's control. Lucretia Moore, said, "Good-bye, Hattie good-bye, all," in a loud whisper.

Magazine Notices for Febauary, 1878.

ST. NICHOLAS, (Scribner & Co., New York, Contents: Frontispiece, "After the Snowstorm;"The Shepherd Boy; The Ravens and the Angels: A Trip to the Tea Country; Treasure-Prove; Under the Lilacs; Crumbs from Older Reading; The Old Man and the Nervous Cow; The Baid of the Camanches; "Little Bo-peep she went to Sleep"; Solimin: A Ship of the Desert: Belinda Blonde; The London Dust-man; Huckleberry; How Sir William Phipps found the Treasure in the Sea: Some Fishing-Birds of Florida; Nan's Peace-Offering; The Tower-Mountain: Gifts for St. Nicholas; Some In-door Games at Marbles; For Very Little Folks; Jack in the Pulpit; On the Ice; The Letter Box; The Riddle Box. This number, as usual, is beautifully illustrated.

SCRIBNER'S MONTHLY. (Scribner & Co., New York.) Contents: Abraham Lincoln: Moose-Hunting; The Palmer's Vision; The College Rank of Distinguished Men; His Inheritance; A California Mining Camp; The Poet and his Master; Roxy; Washing-ton's only Sister; Little Sigr.d; The Majoli-ca of Castelli; Peace} A Wedding under the Directory; A Sunday in Limeburgh; The New Rudder Grandes The Humming-The New Rudder Grange; The Humming-Bird of the California Water-Falls; Twenty-six Hours a Day; February Rain; Personal Reminiscences of Lincoln; Recent Church Decoration; Following the Haleyon to Canada; The Old Cabinet: Home and Society: Culture and Progress: The World's Work; Bric-a-Brac. This number contains an unusual amount of interesting articles and is finely illustrated.

The ECLECTIC MAGAZINE. (E. R. Pelton, New York.) Contents; The Moral and Social Aspects of Health; A. Guide to English Literature: A Recent visit to Montene-gro and its Capital; The Ninety years Ago-ny of France; Me and My Mate; Hours in a Library; On the Hygienic Value of Plants in Rooms and the Open Air; Ancient My-ence; Round the World in a Yacht; The Honest Farmer: Young Musgrave: The Weaknesses of Great Men; Sea Lions; Meis-sonier; Literary Notices; Foreign Literary Notes; Science and Art; Varieties.

For Frontispiece this number contains a steel engraving of Meissonler, the Painter.

good-bye, all," in a loud whisper. Nov. 18th little Reading came and called for singing by rapping "Yankee Doodle" on the table. After singing, "Ski" came, and is beautifully illustrated.

And tell me - tell me truly is it you, love, Come to cheer my loaely heart?

Items of Interest-Gems of Wit and Wisdom.

A MASQUERADE. A little old woman before me Went slowly down the street, Walking as if aweary

Were her feeble, tottering feet. From under the old poke bonnet

Leaught a gleam of snow, And her waving capstring floated Like a pennon, to and fro.

In the folds of her rusty mantle

Sudden her footsteps caught, And I sprang to keep her from falling, With a touch as quick as thought.

When, under the old poke bonnet, I saw a winsome face, Framed in with flaxen ringlets

Of my wee daughter Grace.

Mantlé and cap together Dropped off at my very feet; And there stood the little fairy Beautiful, blushing, sweet!

Will it be like this. I wonder, When at last we come to stand On the golden, ringing pavement Of the blessed, blessed land?

Losing the rusty garments We wore in the years of Time, Will our better selves spring backward, Serene in a youth sublime.

Instead of the shapes that hide us, And make us old and gray, Shall we get our child-hearts back again,

With a brightness that will stay?

AN East Saginaw paper records the theft there of a headstone from a child's grave. That thief is evidently training himself for the position of Indian agent or president of an orphan's saving bank.-Louisville Courier-Journal.

UNTIL France secures universal education and suffrage based upon intelligence her prospects will be dark, and the condition of her affairs will continue to be more or less unsettled. It is a sad thing to note of that nation that even so late as 1870, onehalf of its thirty-eight millions of inhabi-tants could neither read nor write.

CENSURE is the tax man pays to the publie for being eminent - Swift.

HE that is not open to conviction, is not qualified for discussion .- Whately.

FASHIONABLE society is made up of wealth, pretension and display. A lady of fashion must attend the opera, visit Niagara, wear expensive shawls and diamonds. keep a carriage, and make, in all things, an elegant appearance. Thus life is spent in the vain pursuit of pleasure and adornment of the body, while the soul, dwarfed by this constant devotion to trifles, is made the slave of that which was intended to be its servant.

It is by sympathy we enter into the con-cerns of others, that we are moved as they are moved, and are never suffered to be indifferent spectators of almost anything which men do or suffer. For sympathy may be considered as a sort of substitution, by which we are put into the place of another man, and affected in many respects as he is affected .- Burke.

A nation cannot last as a money-making mob; it cannot with impunity-it cannot with existence-go on despising literature, despising science, despising art, despising compassion, and concentrating its soul on pence.--Ruskin.

Our correspondents will, on a moment's reflection see the impossibility of keeping open accounts, as the money received for each subscriber scarcely pays for the white paper, and would not warrant other than a strictly cash business. We know, from past experience, it would require a small army of book-keepers to take care of the accounts. We must, therefore, relterate that there can be no exceptions under any circumstances, and insist upon STRICTLY CASH IN ADVANCE!

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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 discase 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 publizh, 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, Witheford and several others, practice jugglery, and very many believe there is no mediumship in their soalled 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 :----

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 reciprocation 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 morely 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 necensity.

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 iseover afterward, that we a able 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" (as suming 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. Lowes 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. It 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 imind 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 under standing. Where am I. then? In the void, or nowhere. What is my assumed 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 pleas ure; there is nothing to hinder. We may, therefore, suppose that what the mind neceesarily 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 accens, and differing radically from it; again it is, and can be, no more than idiotic sup-

In short, the attempt to doubt that what the human mind necessarily thinks as nemary 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 noth-ing? 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 fow, fow, fow. If fow, fow, fow 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 ver ified 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.

Moncure D. Conway on Spiritualism.

The Cincinnati Commercial has, in the 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 "whether 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 unbeliev ing person has produced his own slate, no merely hinged and locked, but actually screwed together-has sat holding both th medium's hands beneath his own, and heard as it seemed, the writing going on beneatl the slates; has taken away the slates un opened, 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 al lude to any special case in this, but to many

This testimony, so strong and conclusive comes, bear in mind, from a non-Spiritual ist, 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. '

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 criti-eism. Indeed first of all we have to settle cism. 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 plous 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 prevalently 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 east us into hell. A steward who eleverly 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?

FEBRUARY 2, 1878.

"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, léave 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 pronunciamento 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:--

Hell at a Discount.

"I say unhesitatingly, I say with the fullest right to speak, and with the neces-sary knowledge, I say with the calmest and moat unflinching sense of responsibility, standing here in the sight of God and our Savior, 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. acceptation of them simply translations, they most unquestionably will not stand in the revised version of the Bible, if the re-visers have understood their_duty. The verb 'to damn' in the Greek Testament is neither more nor less than the verb 'to condemn.' The word 'aionois,' 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 mansoleum 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 unre-pented sin, we cannot and will not think of as condemned to unutterable tortures by irreversible decrees.—I repudlate," exclaimed the preacher, "these crude and ghastly travesties of the holy and awrul 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.

"Promiscuous dark circles do no good and bring no credit to any one; they are indeed pest-centres, from which radiate al-most 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 scance, 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 fam.

Texan 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 purported is 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 Texan 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 deceltful 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 fall in their stiemple and cease to communicate through the sid of her powers.

Norfalk, 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 Norfalk 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 gonenot to paradise. The office of Satan is reduced to a sinecure by this wholesale escape of those justly his, and if the thing continués, he mightas 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 refinemeat of matter, unless it be found in his statement that when a man at death throws off the natural body, he retains an enswathment of the soul, something from the pures substance of nature-forming the cutaneous covering of the spiritual body. This may lead to vague, sensuous notions of Sweden borg'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 Hr. 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.

At the meeting of the Psychological Society of London, Dec. 6th, the Rev. W. Stainton-Moses read a paper on the slatewriting 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.

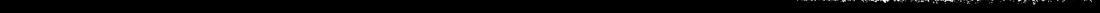
A New Work by Dr. Peebles.

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 pamplet (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 freinds 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.





ANSWER:- No; inspirit-life no difference between the black man and the white

week on his return from ten days' visit at Terre Haute, spent in investigating the,

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THOMAS PAINE VISDICATED. By Lobert G.

man. QUESTION:-Then is there no special sphere oc-cupied by the Indians?

ANSWER:-No; some prefer the wild scenery to that of the civilized portion. QUESTION :--- Do the different nations, then, finally mingle together?

ANSWER -Yes.

sobere?

Chicago.

QUESTION:-To what extent are the prejudices and hates of those in earth life participated in by those in spirit-life?

ANSWER:-Those feelings only follow men and women in the lower conditions. Malice and hatred are done with after the first conditions; and if a spirit gives bad or malicious manifestatons, he or she is in a low condition, and is a spirit of low order.

QUESTION :- Has any nation ever yet had sufficient real money among its people to subserve the ends of the greatest human development?

ANSWER :-- No; they have not.

QUESTION:-Will the world outgrow, or can it do without a commodity (gold and silver) as a labor exchange, or even as a basis for such labor exchange?

ANSWER:-No; not under present government. Time would be required to be developed out of that condition; it will be one hundred years before the people will be able to dispense with gold and silver as now used.

QUESTION:-Have Franklin, Jefferson, Calhoun and Webster changed their views on national cur-rency since their advent into spirit-life?

ANSWER:-Yes, to a great degree. QUESTION:-By what process or law do healing mediums receive and transmit healing powers to the afflicted **f**

ANSWER:-By spirits controlling these mediums, gathering elements from the mineral and vegetable portion of your earth, and administering that with magnetism to the sick individual.

QUESTION:-In operating on a patient, does it draw out vital forces, or exhaust the healer? ANSWER:-It does.

The Rev. Mr. Colley's Investigations.

The Rev. Thomas Colley, late of the Royal Navy, seems to be one of the most active investigators of the Spiritual phe nomena in England at present. His accounts of his experiences with Dr. Monck are most remarkable. Our correspondent M. A. (Oxon), has been present at some of these sittings, and corroborates Mr. Colley's extraordinary statements.

Eight cents per copy is all that any news dealer in the United States is allowed to charge for this paper. Any reader who pays more than that will confer a favor, by notifying, us with particulars.

Convention at Lockport, N.Y.

The Spiritaalisis of Western New Tork are invited to meet in quarterly convention at Good Templar's Hall, corner of Main and Pine streets, in the city of Lockport The first Saturday and Sanday in February next, hold-ing sessions at 10, 2 and 6 o'c ock Saturday, and 9, 1 and 5 o clock on Sunday. Good speaking, music and a ing-ing may be expected, and a season of peculiar interest and profit enjoyed. Our Lockport friends join the cou-mittee in this cordial and general invitation, and as hereofore will do what they out to settertain those in attendance from sbroad. Let there be a grand raily of fices who wish to know more concerning this heaven-bern general. By Omnan or Cont.

phenomena occurring in Mrs. Stewart's presence. He speaks favorably of his experiences.

A mountebank, styling himself Professor Cecil, is traveling through New England exposing (?) Spiritualism. We'do not care to advertise this man by telling what he says; but his story with regard to exposing mediums in this city, is false in every particular.

The Bangs Sisters, physical and materializing mediums, will receive calls to hold seances in the States of Michigan and Ohio. during the months of February, March and April, Friends can open correspondence at once. Address Miss Lizzie Bangs, No. 9 South May street, Chicago, III.

Capt. H. H. Brown addressed the Liberal League, of St. Louis, on "The Money Question," Sunday Jan., 18th, and was highly complimented by that body. He speke in Memphis the 20th, and will also speak there on the 27th. He will go from there to Missouri and Arkansas, and can be engaged by friends along the St L. I. M. & S. R. R. Mr. Vandercook, the singer, accompanies him.

On Sunday evening, Jan. 27th, Dr. Kayner, of Chicago, closed a course of five lectures in Winchester, Indiana, awakening greater interest and calling out larger audiences than had ever been gathered there before to listen to the subject of Spiritualism. His second, fourth and fifth lectures are spoken of as master-pieces of logic, oratory and spiritual science. Address him for lectures in care of this office.

The Rev. C. Maurice Davies, D. D., of London, seems to be a wise and cautious investigator. He writes of Spiritualism: "I know that the phenomena occur. I believe their origin to be spiritual. I hope that the spirits may sometimes be those of departed friends. Such is my present state of mind. To me the matter is purely one of evidence I am now of Professor De Morgan's opinion, that the preponderance of such evidence is in favor of the pneumatological theory. I agree that it is ponderously difficult; but to me it seems the only one that will cover the facts."

Business Antices.

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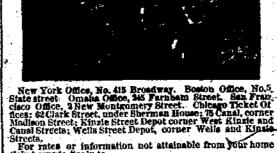
The Star of Hope." A Monthly Paper devoted to Liberal Communiam, and La-r Reform in general. Published by the Esperanza Com-unity, Urbana, Neocha county, Kanasa. peolimen Copy free. Send for it. 23.2224



Dr. J. Swanson, the celebrated Magnetic Healer, is visiting Red Wing, Minnesota, in his professional capacity—that of healing the slex. His wonderfol anccess hither to is an well known throughout the West and Northwest, that this brief notice is deemed saf-ficient. To the slex in other localities, he would say, that he diag-noses and successfully treats disease by correspondence kied, it as enabling all to avail themselves of his healing powers. Bhould personal treatment be preferred, the Ductor will an-swer calls to a distance, if called by a sufficient number of pa-tients and offers of charge. The poor treated free of charge. Address with stamp until further advice, Dr. J. Swanson, Red Wing, Minn. 25:20-924-19

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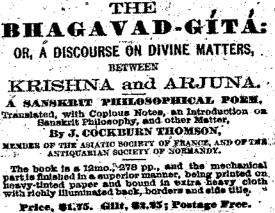
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Byron has cald of more cociel isolation, which is not to be compared with the religious-To sit on focks, to muce o'er flood and foll.

⁴Very intolerant people are usually very stupid people, and Mr. S. H. Pearce, manager of the Church of England portion of the Necropolis, is no exception to the general rule. In whathe con-ceived to be the fulfillment of his duty, he refused permission to Mrs. Davenport, wildow of the de-permission to Mrs. Davenport, wildow of the deseased Davenport Brother, to place an inacription a carving on her husband's grave, on the ground that they were not in accordance with the doc-trines of the Church of England. From a letter addressed to our contemporary, it appears that the carying was the most objectionable part. It was a "aketch or plan of something resembling a box or cabinet or what is generally used by per-sons of the late Mr. Davenport's profession." This intelligent gentleman is evidently in total ignorance of what it really was, but admits it may be a plan of a hox. What rabric of the Church has condemned that most harmless of human constructions-a box? The following verse, com-pased by Mr. Davenport's brother, was to be inceribed on the monument: * "Dear brother, I would learn from thee, And hasten to partake thy blies; To thy world, oh, welcome me, As first I welcomed thee to this." The tombstone censor thinks this quatrain refers to the box, and that both verses and the box belong to Spiritualism. "May he rest in peace," also was condemned, though it is not clear on what grounds; but box, verse and wish, says he, are contrary to the doctrines of the Church. Surely no person who believes in a life hereafter could object to these simple verses, but Mr. Pearce is so-frightened of Spiritualism, and so ignorant of the meaning of words, that nothing but materialism could satisfy him."

the hat in was smashed to pleces. They put the things back into the trunk and locked it; then took the hat and key down stairs, took the sash off and laid it in the hat, then placed the hat and key in the bureau drawer. That night the hired girl was afraid to sleep in her room, so she slept down stairs with Mrs. Storandt. During the night they heard a fearful noise, but were too much frightened to investigate. When they got up the next morn-ing, the hat had been taken out of the bureau drawer and trimmed with the sash as before. They then went up stairs and found the trunk that they had locked the night before (hiding the key in the bureau drawer) wide open, and the things scat-tered all over the floor as they had been once be-fore. A flour barrel was also turned over and the whitewash brush used with the flour to whitewash the wall and other things. They were very much frightened, but they gathered up the things from the floor as soon as they could and threw them into the trunk, then went downstairs, taking the hat and trunk into the sitting roombedroom, then took the each off of the hat and put it into the parlor upper bureau drawer, then put the hat into the under bureau drawer and locked both, securing the key, and then went out. Soon after, coming again into the room, they found the hat on the trunk trimmed as before. The doctor came to see their sick child, and while preparing medicine, the hat, then hanging on a nall, kept whilling around like turning a wheel or the spinning of a top. After a little it jumped down upon a door knob, staying there a while and then removing to the bedroom window; the sash at the same time was hanging out of the bureau drawer. Mrs. Storandt stopt out doors to give the doctor his kuife; returning immediately, she saw the bedroom door, that was shut when she went out, still remained shut, yet these articles had been removed to the sitting-room. R. Tower.

of drapery. He says in the London Spiritualist: With regard to spirit clothing, I never heard "Lenore" speak with such assurance as when she on one accasion told me that her dress was not spiritual. She said it was brought to her by the spirit "Florence," but where it came from she did not know: it might have taken irom MIBS Showers' wardrobe, but she had not seen anything like it there. She, however, repeated in the same emphatic manner that it was "not spiritual." One would have supposed that she would have wished it to be thought of spiritual origin, whether it was or was not so.

ments, institutions and employments; habita-tions, food and clothing; scenery, harmony and edoriferous flora; animals of all kinds; hooks and utensils of all descriptions.

Sergeant Cox says he had seen material ized hands and arms coming from a medium whose, hands were held; they were like those of the me; dium, and he believes that they were produced by

Where things that own not man's dominion dwell.

And human foot bath ne'er or rarely been; To climb the trackless mountain all unscen, With the wild flock that never needs a fold Alone o'er steeps and foaming falls to lean. This is not solitude; 'tis but to hold.

Converso with nature's charm, and view her shores maralled.

But 'inidst the crowd, the hum, the shock of

To see to hear, to feel, and to possess; And ream along the world's tired denizen, With none to bless us, none whom, we can bless; None that with kindred consciou-ness endued, . If we were not, would seem to smile the less, Of all that followed, flattered, sought and sned, This is to be alone; this, this is solitude,

The Soul in Dreamland.

The New Jerusalem Messenger sets forth that a few weeks ago a young man who had for several mohths been suffering from a discase of a bronchial nature, which prevented his speaking louder then a whisper, seemed to be rapidly declining, and it became evident to bis friends that his earthly life was drawing to a close. The best modical skill was summoned to his aid, and every remedy which held out any hope was tried; but all efforts availed nothing. The disease gradually extended itself in the direction of the lungs, and became very painful from the gathering of abacesses.

One morning, after having passed twenty-four hours in extreme suffering, his pains became almost unendurable. He called his friends to him, and in a faint whisper told them he was dying. Suddenly throwing his hands wildly above his head, he again faintly whispered, "I am going." Then the muscles of his body relaxed, his head foil forward, his arms dropped quietly across his brokst, and those who stood around his bed thought for a moment that he had passed away from earth forever.

But no, he still breathes, and now he speaks, and his voice, which for eighteen months had not been above a whisper, is nearly as clear and loud as when he was in perfect health. His natural eyes are closed, but he has other eyes, the vision of which is far more keen and perfect, and he de-seribes in clear and forcible language the beau-ty and grandeur and glory of the scene upon

which be is gazing. He has been traveling over a rough and moun-tainous country, and has now arrived upon a broad and extended tract of level land, which is covered with flowers, and everything that is beau-tiful. He meets and talks with friends who have "The language of a poet is inadequate to describe this beauty and loveliness." "Tell Dr. that I have no more need of mis-services, for a better physician than he has cured me." "I have died and have risen." "I see and hear as well as I ever could." "I seked the Lord to heal me, and He has done so, -- I feel just as well as ever I did." "My pains are all gone." And so for eight or ten minutes he went on

talking and describing with vivid language the beauty of the scene before him. Tears ceased Rowing, and death was forgotten by the friends who stood around. Life had indeed triumphed over death; the grand and glorious truth was seen by those who had but a few minutes before been mourners, with a vividness never before dramed. of. Deep, heart felt thanksgiving and praise seemed more belitting the occasion than weeping. He opened his eyes in a few minutes, and with

a beautiful amile, the expression of which can never be realized or understood by one who has not seen it, exclaimed, "Oh, you are all here." I never was so glad to meet you before," and it was several minutes before he could realize that he was still living upon earth.

"The remainder of the day was passed in describ-ing to friends and neighbors the wonderful occurrence, concerning which he said there was nothing imaginary, on the contrary, no language of his could describe the fullness of the reality. All fear of death was completely gone, and when he died the following morning, scarcely a tear was shed, so deep was the conviction that he was only going to also to awake in the beautiful world of which he had been permitted a foretaste.

How Beecher was Transferred from a Sinner into a Godly Man.

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 stu-dents. He thought that he had got religion, but yet.it seemed to be more the pastor's notion than his. In four or five weeks he had forgotten all about it, and was having as much fun as ever. He continued: 'I then was astounded to get a letter from my father telling me that I was expected to come down and join the church with brother Charles on the next Sunday. Well, if I had been condemned to be hung, I shouldn't have felt worse. I went down there, however, and I had the regulation examination, and was pronounced to be all right. But I remember as I went down the aisle that Sunday how the carpets denced, was excited to the bottom of my shoes. It was a pitcous time. I had not a word of instruc-tion. I was told, that I must make my choice, and I suppose I must choose something, and I got into the church. It was not my fault."

An Unreasonable Request.

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:

"I want the geneaology of the Blake family, back to my great, great, great grandisther, and when I have received it [the bouquet], if it is per-fectly correct in number and sex, I will forward to you \$5; but must have all perfect to accept."

Mr. Blake is not a Spiritualist, or is ignorant of the nature of the demand he is making. For \$5 he expects Mrs. Blair's control to hunt up his ancestors in spirit-life, in numbers perhaps not less than from 5,000 to 8,000: he expects her to write down the name of each one, in connection with the bouquet, and to have all absolutely correct. Verily, Mr. Blake your request is not very modest: indeed it is too ridiculous to be entertained for a moment.

John C. Wynnam writes .-- I have greatly en-joyed the JOURNAL since you came into the edi-torial chair, and in my work among the Spiritualtorial chair, and in my work among the Spiritual-iate of this city, speak a good word for lis extension as opportunity offers, and hope that prosperity will attend you ever in your efforts to give the world the truths of the "Spiritual Philos-ophy." I congratulate you upon securing the masterly intellect of Hudson Tuttle in your ser-vice; his "Ethics of Spiritualium" give fair and abundant promise of great good to humanity as a result of their publication. My best wishes go with you and yours forever.

The Soul on the Spirit Side of Life.

Mrs. E. J. Daily, of Murphysboro, Ill., writes: I will relate a very impressive dream that I had. I will not enter into all the troubles and trials that have been mine and my sisters' constant attendants since early childhood. After retiring to bed one night, in the midst of a dark storm, I was re-vlewing our past gloomy life, thinking how we had struggled and how we had failed, when I fell asleop, and it assumed that I and my two sisters were in a rugged boat, stearing up atream against a current, pulling the cars curselves. The stream was swollen and full of eddies and high waves; the boat seemed tossed by the wind, and the rain was with thunder and lightnings, that greeted us We with thunder and lightnings, that greeted us We looked at both banks for a point to anchor, but dared not approach, for they were caving in and threstened to bury us with water and mnd. In this way we passed along until we were nearly exhausted, when all at once we discovered a green, sloping bank and high hill, with a beautiful winding path up the same; it was shaded with a dense forest. We quickly steared for the landing, gained the ground, and here we separated. I as-cended the hill alone. When I gained the top, I stopped and looked back, but I had only the mem-ory of the ugly river; it had faded from sight, but above it, on a level with the point on which I ory of the ugly river; it had faded from sight, but above it, on a level with the point on which I stood, appeared a beautiful stream, a bright shining sheet of silvery mist; but it had its waves and margin and all the turns of a river, and for a distance on the other side, I could see beautiful scenery and tinted woods, with rocks and flowers, and over all these seemed a misty appearance. I stood alone, amazed at the sublimity of the scene, and I was so delighted I awoke, much disappointed to find myself attil here: but I had one consola. to find myself still here; but I had one consolation-I was still with my children, who need me so much.

Your dream presented two pictures of your life; one of trial and sorrow, the other of blizs, and indicating that you would pass to spirit-life, perhaps, before your two sisters.

T. P. Perior writes us from the Soldiers' National Home, Milwatkee, that there are some live Spiritualists there, and that in their weekly debates they are discussing the subject, "Will Spiritualism bear the Test of Scientific Investigation." The opposition took the ground that be-cause they could not see spirits, there were none. I gross in trance and described scenes in their past lives which were recognized by many. Also described spirits who were listening to our de-bate. Our question for next Friday evening is, "Is there an Eternal Hell?"

Cared of a Bad Habit .-- Daniel Morrison. Careed with a spirit claiming Mrs. Hollis during my stay of a few days in your city, and conversing with a spirit claiming to be my mother, and among other things she requested me to quit using tobacco, as it was of fensive to spirits to come in contact with. She offered her sesistance to help me out of the filthy

. Mediums .- We find it necessary to try the mediums we would use, and to the best of our udgment secure intelligent, reliable mediums as ar as we can. When this is accomplished, there is no mystery connected with the matter. A truthful person deals not in mysteries. It is error that ever cloaks its acts with the marvelous and mysterious. It is equally incumbent upon mor-tals to try the spirits that come to them, for as I have said, they always have an object, and as there are many paths in life surrounded by both right and wrong; the true and false; with motives, pure and truthful, or false and deceitful, it is a matter of deep interest to ascertain what the motives are which actuate the spirit. Evil oftentimes steals the closk of its neighbor, to deceive by appearances; and evil disposed spirits at times seek to lead astray the pure minded investigator. Thus it becomes necessary to put them in the crucible, and make a careful analysis, in order that all im-purities may be known. Natural laws and human reason are this crucible. As Deity never violates instural laws, all that is claimed to be of a supernatural character, should be analyzed in the cruci-ble of reason; and all powers and forces that are brought to bear upon mankind which do not harmonize with reason, should be disregarded, be, cause they are of human origin, and the object is evil .- Olive Branch,

Brief Mentions .- H. Meddendoff, of Antloch, Ill., writes: "Money is searce, but our daily bread for the physical would not be much more missed than would our daily bread (JOURNAL) spiritual." N. Ladd, of Elgin, Ill., writes; "The RELIGIO-PHILOSOPHICAL JOURNAL has been spir-itual food to me and my family," G. W. Webster, of Bonair, Iowa, writes: "Your paper has pleased me very much of late. I like it in its present con-dition much better than ever. I think it speaks well for our cause, when there is so high an appreciation of such writers as J. R. Buchanan, Hudson Tuttle, Coleman, and other highly cultivated contributors to your paper. I value the re-ports of Mrs. Richmond's lectures very highly, also the 'Independent Voice' at Mrs. Hollis Bili. ing's scances." Mrs. S. Jarvis, of Laramie, Wyo. Ter., writes: "I cannot say, like many of your subscribers, that the JOHENAL is much better, for it has always seemed to me as good as it could be. I could not do without it." Samuel Preston, of Mt. Carroll, Ill, writes: "The JOUENAL is increas-ing in interest." Mrs. C. Post, of Mt. Vernon, Ia., writes: Warman and and and writes: "I am now seventy-seven years old, and writes: "I am now seventy-seven years old, and have taken the JOURNAL for twelve years. It comes to me with its sweet incense of life and light, lifting-up the soul to purity." S. Barrett, Whitehall, N. T., writes: "I am more than pleased with the JOURNAL." W. B. Chambers, Marshall. De grites. "I consider a great improvement is Pas, writes: "I consider a great improvement is manifest in the JOURNAL." Polly Jainer, of South Barre, N. Y., writes: "The dear old JOURNAL is a light to my fect and a lamp to my path." Mrs. E J. Daily, of Murphysboro, Ill., writes: "I could not think of giving the JOURNAL up."

Rob Ingersoll's Improvement. BOB Ingersoll's Improvement. A sharp and aggressive Calvinistic clergyman hav-ing been introduced to Mr. Ingersoll, persisted in an attempt to draw him into a religious contro-versy, which Mr. Ingersoll tried to avoid. The clergyman, not to be folled, said: "Mr. Ingersoll, I understand you to have said that you could change to advantage the fundamental laws which reverse the universe-which a what Greater has govern the universe-which a wise Creator has ordained for man." "Yes," said Mr. Ingersoll, "I have:" "Now sir," said his inquisitor, triumphantly, "will you be good enough to put your fuger-upon one single law of nature which your puny wisdom could improve?" "With all the pleasure in life," said Mr. Ingersoll; "I would make health catching instead of disease."

Mrs. Anna Stowart.-Allen Pence, of Terre Haute, Ind., writes: The celebration of the holidays with the spirits at Pence's Hall, Anna Stewart, medium, was a grand success. New Years Eve scance was in commemoration of the inhimself in some abnormal way

Mr. Sergeant Cox said that there was no doubt as to the reality of the fact of this abnormel production of writing. He first witnessed it with Foster in England, and alterwards with Slade.

Dr. Carter Blake says that he has had many seances with that excellent medium, Dr. Slade. One gentleman had obtained writ-ing in Dr. Slade's presence upon a slate fastened round with a strap, and pad-locked by himself.

Spiritual chemistry, or form materializings, are profoundly interesting, and go to prove that the spirit of man has, like the Spirit of God, do-minion not only over the fowls of the air and the beasts of the fields as Adam had, but over the elements of matter.

"We are not," says a spirit, "restricted in our research; vast fields of investigation are open to the requirements of our nature, and in a freedom which is hedged about by laws wisely administer-ed, we go hither and and thither, according to the intuitions which are awakened within us.

The names by which we distinguish the emotions common to man are but terms to represent phases of being; while the Infinite Father, in his understating procedure, can be known only by those laws which he has appointed for the government of all things.

Glorify a lie, legalize a lie, arm and equip a lie, consecrate a lie with solemn forms and awful penalties, and after all it is nothing but a lie. It rots a land and corrupts a people like any other lic, and by and by the white light of truth shines clear through it, and shows it to be a lie.

What a vast, mingled gathering must necessa-rily exist and be constantly increasing in the Spir-it world in which all are being assembled, if no order existed by which all were disposed of in ac-cordance with their respective individual characters and special inclinations.

No child is born without the medium of ps-rents. All live by taking in food. Every succeeding generation is made a mediam to bring forth and coucate the generation next coming. And all things in the world are created as collatoral and helping mediums in this grand primel work.

Miss Fancher, of Brooklyn, N. Y., about seven years ago was entranced for a whole fort-night, during which time she received no food. After this her eyes were opened, and she is now unable to shut them, but they are still sightless.

A lady in private life, who would not let her powers be generally known, because of the out-rageous abuse showered upon mediums-had obtained quantities of writing while quietly eating her dinner, and holding a slate briefly under the table with one hand when requested.

When questioned as to the methods to be adopted to promote Spiritualiam as a religious movement, "Hafed," a spirit, said he had been for the last one thousand years endeavoring to find a medium through whom he could work on the earth-plane, to show that there is a means of communication with the unseen world.

It is true that the spirits have at all times used the humble things of this world to begin their work with, thereby to confound the wisdom of work with, thereby to contound the whether of the defi-ciency that exists in men's philosophy; but when the learned men do take up the work that the spirits have begun in a humble way, it is all the

Hafed, a spirit, said: "He who would be reatest in the cause of Spiritualism should endeavor to be the servant of all, wash the feet of the needlest, and help those who mostrequire aid. Then would the spirits be able to help him, and Spiritualists would become the greatest people on earth, for they would do the most good, and humanity would not fail to acknowledge indebtedness for benefits received.

The entranced man can see without eyes ob-jects five thousand miles distant. He can hear without cars at distances beyond all natural aconstics. He can taste without contact with the sconsters. The can see the past, the present and the food. He can see the past, the present and the future. To him the secrets of the heart are open. He can heal the diseases of others, and for his own body you may cut it limb from limb, and his spirit will regard the mutilation with entire in-difference.

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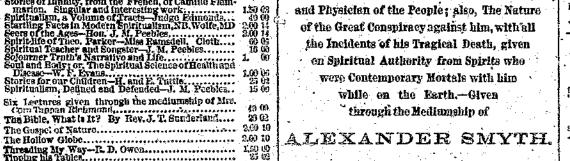
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RELIGIO-PHILOSOPHICAL JOURNAL.

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 hum 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. WITHEFORD \$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 Witheford 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 scances. 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 ic spiritualistic trade, were in-dicted for, conspiracy to defraud. On the incred for conspiracy to defraid. On the trial they stoutly defended the verity of, their matrialized spirits, and sought acquit-tal 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 throw the genuine suppoints among 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 defease, 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 sleightof-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.—*Philadel*phia 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 clude justice. We freely admit now, however, that for once Roberts may have known whereof he affirmed. The stale dodge of repadiating 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.

pandemonium. The substantial-looking gentlemen each jumped to their feet and each collared a pugitistically-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 scalpa 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 be-neath 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 "Helen'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 exposers. Daniel Snyder, a Burly photographer being attacked by Manager Stetson, picked the latter up and threw him headforemost against the wall. Mr. Jonathan Roberts, of Burlington, New Jorsey, caught Mr. Suyder by the arm and was himself grasped by the throat and thrown into a corner. Gor don 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 scances for the purpose of investigation but detected the humbug when the spiri was grabbed. After a vain attempt to rer their admission fees, the exposers left the house in triumphal procession, with John Brackley's silk black wig in their pos session.

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 told or ms nanower the hall by a once made a hasty exit from the hall by a fit of the hall by a back door. And so, exit, J. M. Choate. the accounts are exactly true, he is no longer entitled to the countenance of Spiritual ists. He has been treated with great kindness, partly because he was thought to be in very destitute circumstances, and partly n some proofs o power. But if he has been playing the im-postor 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 any-thing plausible to be said on the other side, Mr. Choate shall find that we are as eager to do justice as as he could possibly wish. That he should have choson his own native town, the resi dence of his mother, wife and child, for the trying on of his imposture, seems an extent of foolbardiness almost incredible.

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 publics, clear place of 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 cloping has been one of considerable activity in Spiritualism. Slade caused a vast amount of interest and inqui ry into the phenomena, and especially into hat of direct writing or psychography. have just finished compiling a short treatise on that subject, which will be in the hands of the public before long. In so do ing I have been much struck with the amount of evidence that exists for this most convincing fact. The evidence is far more manageable-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-ignoraut-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 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 list letter written. A 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 sci-entifico-sceptical type; may nail his paper up in a box, or screw 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 head. 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 through out to use a neutral phraseology, and that my work is intended for those who are ig-norant or skeptical 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 Rus sell 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 phe-nomena, 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 actounding 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 the agony so far. The power of digestion 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 investi gation. 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 difficul-

seed 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 promise uous dark cir-cles do no use 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 con-genial atmosphere. Investigation into the objective phonomena of Spiritualism should be relegated to the scientific observer, whose trained powers fit him to cope with a pro-tean 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, hygenic 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 litting 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 wish-ing 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 preeminently 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-government, 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 challengo 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.

FEBRUARY 2, 1878.

servation or experience, for it is only by thus knowing that I can come into that sphere of sympathy requisite to the univer-sal man. It did not harm Jesus to "eat with the sinners," Krishna to go among "the im-modest 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 semavine, 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 Pietermaritsburg to visit Bishop Colenso, and then back into the coun-try 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 redbrothers of the West. And how about Darwinism? Perhaps you have not replied to my last letter-and perhaps you have flailed me mercilessly. Well, no mattermy beard 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 thing,

J. M. PREBLES.



"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 exposers 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 2% mes 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 andacious of all spiritual humbugs,¹ His wife is the notor ious 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. A one time she was the most intimate friend and resided with the mother of Josephine Mansfield, James Fisk's well-known companion. She is a relative of Royal Simmis 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's 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 ind all. That little room became a little Spiritualism at the Close of the Year in England.

BY M. A. (OXON.)

SIR:-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 has re-tired to refit, having been badly hurt in the controversy. Mr. Crookes handled 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 de-molished him with the same ease that knowledge always vanquishes ignorance It was my part to do what perhaps was un necessary, 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 if 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 fa-tal blow at what remained of it. And now he has retired to refit, and we await with assured curiosity the forthcoming edition of his lectures, in which he promises to show us, not indeed how Eya 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 provented any such possibility by the use of an extremity 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.,-

won't play.' We have probably done with Dr. Carpen ter. 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

ty; 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 con-

Mr. Eglinton, I learn, has succeeded a last in obtaining the crucial test result of ringing an electric bell in an isolated chamber or box attached to the cabinet. "Joey triumphantly demonstrated his power over matter by performing this humanly-impos-sible 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 phenomenor 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-

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 AFEICA.

My DEAR HUDSON :-- Returning to Amer-ica 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. Remember-ing the repress-my memory is excellent-I guard against a similar reprimand by writing from this remote corner of the world. You see by the dating-place that it is South-western Africa, and though Octo-ber, is spring-time. Fruit trees are blos-soming out beautifully. The sun at noon is away north of me, and the Southern Cross-phings brightly by wight from the baudium 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.

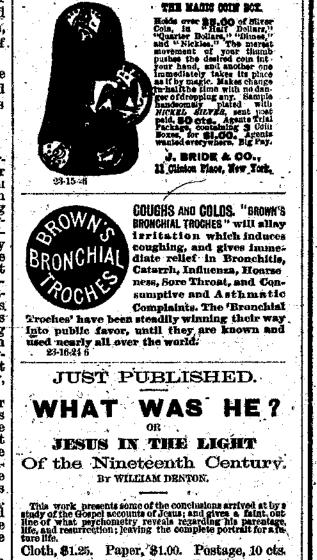
My stay in Australia was much longer than I anticipated; but the serving-fields widened befere me, and the work must be done-all nations, tribes, and tongues must hear the gospel of angel ministry. There are many royal-souled Spiritualists in Australia—many excellent mediums, and some shabby imposters. 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 hey have a fine lyceum was Melbourne. T 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 pearshaped isle of plenty, and the authoritative center of Buddhism. The long-cherished desire to get into the confidence of the Buddhists-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."

In Southern India my experiences were both ich and rare. It was in the greatest press of the famine. And going from the famine-camps in the the morning, to an evening featival, given in the banqueting-room of the Government-House, in honor of Lord Lytton, the Viceroy of India, feelingly told me of the sharp contrasts in life. Lord Lytton is very social, as all cultured Englishmen are. It is "snobs" that swell and put on airs.

It is many years now since I said to myself, I will cross all oceans; I will travel in all lands; I will see all races and tribes: I will know all things earthly, either by ob-



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