

RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

THE ARTS AND SCIENCES, LITERATURE

DEVOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XXVI. { JNO. C. BUNDY, EDITOR. } CHICAGO, JUNE 7, 1879. { \$3.15 IN ADVANCE. SINGLE COPIES EIGHT CENTS. } NO. 14

THE PHENOMENA IN SPIRITUALISM.

An Inspirational Address Delivered by Mrs. Nellie J. T. Brigham, Before the First Society of Spiritualists, of New York.

Specially reported for the Religio-Philosophical Journal.

First, that which is natural; afterwards, that which is spiritual. Being left to choose our subject for this evening, we have mentioned the first one of a series which we propose to give in relation to that which, to the outside skeptical world, is the mystery of mediumship. It can be divided in various ways, and as we have spoken often upon this subject, glancing briefly over the vast principles, and then showing you what they pointed to, it seems best to enlighten those who know very little of this matter, to divide and speak separately upon these different points, that we may be understood. Consequently, to cover the first part of our subject, we have chosen a text: "First, that which is natural; afterward, that which is spiritual."

Now it seems that in the translation of these words, that which is rendered natural, should be rendered material. The spiritual is just as thoroughly natural as anything that is visible; it is not unnatural. How can it be supernatural? That is a word born of human ignorance; therefore in order to interpret correctly, we say first, that which is material, afterward that which is spiritual, showing you only two steps in this wonderful path of progress, and beginning, as nature begins, from that which is nearest to the external life, we follow from that into the higher, the spiritual.

PHENOMENAL MEDIUMSHIP.

The particular part of mediumship to which we would direct your attention, is that which is termed the phenomenal; that which speaks in various ways and is denounced by those who know nothing about it. With that part of Spiritualism which seems to the uninitiated exceptional, we start. There are those who may attain to the height of the philosophy, but we would speak of the lower rounds of the ladder which other people need to stand upon. If you were at the top of a flight of stairs and were looking below and saw others thereon, and were to call to them, "would you take away that which is beneath you, or call to them to climb by these steps. While the philosophy of Spiritualism is beautiful, bright and satisfactory, ever giving light, comfort and truth to man, we must remember that that which is so loving and ethereal, has a foundation, and that foundation for many is the purely phenomenal or material phase of this great subject. Now, in phenomenal mediumship you find various names given: rapping, tipping, writing, slate-writing, and other things of this kind; sounds coming from no visible agent; movements produced by something entirely unseen, but whether these come to the eyes or ears of mortals, they reveal an intelligence that there is a source of light beyond. First, that which is material, afterward that which is spiritual.

Before this earth was in a state to sustain human beings, it produced strange, huge forms; strange plants, the like of which are not on the earth to-day; strange and terrible forms of animal life, living partly in the sea and partly on the land. Long after the earth had come forth from its fiery birth, it was fitted, at last, through these agencies to be the abode of man,—not the eternal abiding place, but the transient home of mortals. First, there was the great preparation of the earth by flood, frost and fire, and then it was ready for human beings. The first human beings ever living worthy of that name, were strange, crude, grotesque forms, having vastly more in the animal than in the angel, living low down in the dark condition of earthly selfishness. They grew little by little, until the first man Adam was made a living soul, a spirit.

EXISTENCE BEYOND THE GRAVE.

The spiritual nature in man budded and blossomed. First, there was the material life. Now far back in history we read of a time when men had but very few purely spiritual ideas, even after they had a religion, but nevertheless feeling within themselves, that there was something above themselves, something that guided the world,—they gave expressions of divinely potent, and they presented us with pure utterances. Had they an idea of an existence beyond the grave? The idea came to them, but not well defined, but with a feeling, half hope, half wish, half prayer, and half belief that there was another world and life, and the truth came to them and they believed in immortality.

When you take the Old Testament you find that in the story of the disobedience of the man and woman, there came a curse to each, but no reference was made to anything beyond the earthly life. The curse was purely material, physical, no reference to the spiritual nature, or to immortality. It was simply because they far back in the morning of time they had no definite idea of immortality. When, at last, the thought budded, there was a wonderful feeling of half questioning, whether there was something in man's nature that was superior to the beast; whether the spirit of man did go upward, and the spirit of the beast downward to the earth, taking different directions; but no answer broke the silence, bringing to the questioner the clear revelation of the truth. In the book—one of the oldest, the book of Job, we read there another

question, "If a man die, shall he live again?" There was no answer to that, and yet all through the past there were manifestations of spiritual presence. These questions, we believe, were given to mortals by the communion of spirits. They saw, but they did not understand. They received the comfort, and they heard the various consolations which the angels gave.

ANGELS COME WITH MESSAGES.

But how they came, from whence they came, they did not know. They waited in the mystery. In the Old Testament, there is among all the manifestations recorded there, very little that seems to apply to man's spiritual nature, giving him any light; but when we come to the New Testament, we learn that angels came with messages, and spiritual gifts were given; Paul was converted to Spiritualism, (or Christianity, which is but another name for ancient Spiritualism,) by the manifestation of spiritual presence; clairvoyant and clairaudient we would call him to-day. Now Paul says, "concerning spiritual gifts, brethren, I would not have you ignorant." We read of signs. Those that followed the disciples, followed those who believed in Christ. God says, "I will pour out of my spirit upon all flesh." Where are these promises fulfilled? But you read of the works that others shall do, and greater than these, "because I go to the Father." After you leave the body, your power for doing good is not suddenly blotted out. It is not drowned in the great fathomless sea of death, but it lives, grows, and it can labor more. When Christ says, "I go to the Father," it would seem to us, that because his life was reflected, it became more potent; it had greater power to exert its spiritual influence. Now, to speak in reference to spiritual gifts, we go above the finite, but that is not our duty now, but to material things we turn our thoughts. We find through long years men were seeking for light in regard to this matter of immortality; now we have some good proof from the world beyond which gave them light. But materialism seems to strengthen as humanity grows. The church, naturally had to direct its forces against infidelity, by all the efforts it could bring to kindle the flame of spirituality. Still its work was a very imperfect one. But when men work phenomenal Spiritualism has been limited to thirty years, we answer, No! We find it far back in the past. We find that different persons have heard the voice of spiritual beings. The Maid of Orleans saw spirits, and heard their voices, and to her their forms were tangible. That which they told her was true. They tested her in the severest manner and she brought forth the truth of her mediumship, for it was mediumship which she possessed.

SWEDENBORG A MEDIUM.

Swedenborg, that grand mind that towers like a monumental light in history, shows to us the sublime powers of mediumship; not only could he see faces and forms of spirits, but they informed him of the scenes in the spirit land, sometimes typical, sometimes real; they gave to him messages he could hear and understand. Was it fancy, was it imagination? No, for he gave the proof that his words were correct. Speaking of the conflagration at Stockholm at the time it was taking place, he saw the burning and the direction the fire was taking, and when the news was brought to him by message a little time afterward, every word that he had said was found to be correct, so perfect was his power of mediumship. Standing as he did surrounded by skeptical and prejudiced people, he could receive through the avenue of his mediumship such wonderful proof of its existence.

ONE OF THE GREATEST RELIGIOUS LEADERS.

There is another, and that is the story of Wesley, one who was among the greatest of religious leaders, the founder of a powerful church; in his house at a certain time a scene was witnessed by one of the servants which was strange, a movement with no visible powers to produce it. In great terror she ran and informed the other servants, telling them to come quickly, she had seen their spinning-wheel swiftly turning, and no one was touching it. They all, of course, laughed at this story, and believed that this girl had the gift of a lively imagination. But in a short time afterward the others were convinced of it. Then one of his little children would hear sounds and rappings, and child-like, she would go from one room to another following the same.

Day after day these manifestations took place. Then the mother was informed of the occurrence, and she heard the sounds of rappings on the floor, window, and other things, and when she saw the movements of different articles of furniture she was surprised, but could not believe the phenomenon was caused by a spirit. She said the sounds must be produced in the ordinary way. The spirits became incensed at this treatment. You must remember that spirits are only men and women once in a material body, and they are just as sensitive as you find them here. From that time the manifestations came to her. She besought them not to come to her when she was at prayer, and then they would turn away. At last she went to her husband and told him all that had occurred. In great anger he said, "It is enough that the children and servants should believe it, but too much that you should." She said, "I will convince you of it." It seems that

the manifestations occurred at stated hours. When he saw the cradle in the middle of the floor rocking violently, and no one touching it, that it was that his soul rose up in righteous anger, for he believed it was the work of the devil.

WESLEY'S DIARY.

Why is it that human beings when they cannot understand anything mystical, instead of saying it may be some good angel, they at once turn to the evil, and say it is the devil! It has always been so with human beings. The question was, what was this? Coming into the room one night when the children were lying asleep, he saw that articles of furniture were moved by this mystical, invisible force. He said, "Speak, tell me what you are." No answer. How could the spirits speak when they were striving to throw the sounds as far as they could. The children seemed disturbed. "I know it is the devil," he said; "it loves darkness; put out the lights, and see if this devil will speak." The lights were put out, and the woman and daughter stood trembling, but nothing occurred. It seems that the next morning when this man went into his study to labor in preparing his sermons, there were two hands, entirely invisible; something which felt like hands seized him, and held him still with giant force for a single moment. From that time the man was convinced of something, but that it was good he did not believe. It suddenly came, and as suddenly darted away. In the diary of Wesley you will find all these things and many more recorded. Why is it that in the latter portion of this diary all the spiritual part of it, what used to be called the disturbance in the house of Wesley, has been carefully suppressed? Don't you think it was done by the Methodist church?

Spiritualism is not quite as modern as has been supposed by some; but one says these manifestations at Wesley's house were evil. How do you know they were evil? What did it do that was wrong? Not a thing. What did it do that was right? Certainly something. Wait! Some years after that a letter was written by the great preacher's daughter, referring to this strange thing; only because a man had died in the house before the occurrences had happened, a man named Jeffery, they seemed to think the manifestations were produced by him, or might be. She, writing to her brother, and referring to this strange thing they called Jeffery, said, "Only think what it has done for me; before that came, I was skeptical. I was not convinced that we live after death." When that came she was convinced beyond a shadow of a doubt. Can you not find a little good in this case which some consider only to be rubbish and fancy? Ask the church if it does not believe, especially believe, in the immortality of the soul. Yes! Remember here was a young girl who did not believe in the immortality of the soul. That strange invisible presence came along to tell them something; but they were too blind and dull to grasp its meaning; but to the daughter it did what sermons and prayers had not accomplished before—it convinced her of the immortality of the soul, and that is one thing Spiritualism is doing to-day, convincing people that they are immortal. From that point, as we trust, here and there some light of spiritualistic truth has dawned upon the shadow of human doubt. Men may laugh and say it is fancy, or a ghost; but you know there is scarcely a family but has its ghost story, and it believes in its own. It shows that in the mind there is a belief, a vein of expectancy, and that some evidence has come to them,—half dimmed it may be,—nevertheless it bears its own weight of evidence with it. When we come to that which is called Modern Spiritualism; what a history it has. Man can laugh at its weaknesses, but let us remember, we are not to despise little things. Let us remember that every truth that the world has ever known, has been born in infancy, cradled in the midst of dark conditions; but yet it has grown into luminous beauty, and has been blessed of mankind.

THE FIRST PHENOMENON IN THE PRESENCE OF THE FOX SISTERS.

In their presence at Hydeville, N. Y., the spiritual raps were first heard. All kinds of speculations were started, but no single hypothesis seemed exactly correct; they seemed to think it might arise from the falling of water at a distance, or that the vapors in the air might produce these sounds. But they did not come regularly and continuously; they came as though a human being was trying to demand an audience, was seeking to have people listen to that which he had to reveal. They said the house was haunted; they said all manner of things. Nothing seemed satisfactory, until, as you well know, on the night of the thirty-first of March, it is stated that the sounds were louder than usual, and that after the children were put to bed, one of them lifted her hand in the dark, and the sound was made between the thumb and finger, and a voice was heard to say, "Do that." Immediately the singular sound was repeated, as if echoed. The voice said, "Please make two of these sounds successively," and it was answered in the same way. Then three sounds—these were answered. They were delighted at this, having no fear, for children have done, if they have not been meddled with by the blind superstition of older people. One raised a finger in the dark, and requested that a sound should follow this, and it came; then two sounds; then three sounds,

and she went to her mother in great delight, saying, "Oh, mother, it is something that we may see as well as hear." And how true that was. Then came the mother's questions. These were answered satisfactorily. They did not understand what produced the raps. First she said, "Tell me how many children I have." It rapped once for each child. The raps came and the mother, counting, said, "That is not right." So she said, "I knew you could not tell the truth." She had read, as others had, of a certain person called the Father of all Lies, and she thought he was giving a manifestation of his powers. She said, "Now, tell me, how many children I have on earth." It rapped. She counted and said, "That is correct." Then she said, "How many in the other world?" Again the sound came and she counted, and that was given correctly. Putting the two numbers together, do you see, it gave the first number that was rapped out, and in the very first communication that was ever given in this way, questions were answered.

If this story is a fact, it is one of the divinest truths ever given to mortals. Spiritualism brings to you this truth, that you cannot lose your children. Count all the graves with your face to the dust, but you do it against the law of truth. Turn your face heaven-ward, and you know, as the maiden did, when she said, "We are seven." From this point the interest spread. The next day all the neighborhood came in and asked questions. The answers that came brought fathers, mothers, sisters, brothers and friends. Incidents that had occurred with dates, went to prove that the spirit was the real presence of the one who gave its name to the questioner. They went away feeling that really the dark ocean had been bridged over all the time, only their eyes were so dim and the mist was so thick that they did not see the bridge now crossed by angel feet.

INVESTIGATIONS BY MINISTERS AND EDITORS.

Far and wide spread the news. From every part there came men to investigate it—editors who wished to understand the gifts of these people as far as they could, and some of them went away with a light in their hearts that had never been there before; and among them stands the name of our late Horace Greeley, who from the phenomenal part of Spiritualism found comfort that gave to him the evidence that his little son whom he called dead and lost to him, was living and was his own, his very own. Ministers went to investigate it, and some of them, it may truly be said, came away convinced of its truth, saying, "I will never preach against this thing, but I cannot make my congregation believe it." Others went away, saying, "It is true, but it is not popular; it is best to hide it, wait, and when people believe it then we will come forward and say it is true—we knew it was true all the time." Of course it is true; but some were not convinced; the evidence was not sufficiently strong to convince every one. Christianity expected its truth would rise up and spread its glory over the world and convince every one. They have been working with all their means for eighteen hundred years to convince the world of Christianity. You cannot expect a truth to triumph in a moment.

Let us remember that all great results are slow in development. Not that modern Spiritualism is really so new—it is a new blossom on an old tree, the tree which has grown for the healing of the nations. People have listened to these sounds; they have listened in wonder, and names have come to them that have been dear as their own hearts' blood, and messages have been received from friends who have gone over the river, and those messages were so full of corroborative evidence that they have gone away comforted. We know of one name prominent among the people, the name of a man who for years and years had walked in the shadow of a great doubt, but when he heard these little sounds called spiritual rappings, he asked them to go on, and they gave to him the name of his wife, the time of their marriage, and when she passed to the Summer-land, and after he had received messages all full of the evidences of her affection and her identity, his heart overflowed in tears of gratitude. He said it seemed to him that he walked in the air and that her grave was lost to him. Ask such a one of the comfort in Spiritualism. What good! Oh, the comfort, the light, the truth, that you do not die! And, friends, if by sound, if by motion, these things can be demonstrated, is it not good, is it not beautiful that it is so? Think what this phenomena has done. It has given evidence that the invisible can demonstrate a sustained existence.

INVESTIGATORS EXPOSING THEIR IGNORANCE AND DISHONESTY.

We can produce hundreds of witnesses who will testify to the truth of these phenomena. Whatever men may say who try to expose these manifestations, there is only one thing they succeed in doing—they expose their own ignorance and their own dishonesty—nothing else! In phenomenal Spiritualism we have evidence sufficient to convince the most skeptical in this world. There are other phases of mediumship that lie beyond; these things lead, suggest, and lay a foundation for you to build upon. In your investigation, we would not have you ignorant; we would wish to have you well informed, going with your thoughts about you, earnestly, patiently, fearlessly investigating yourself, if you have a single doubt of an existence beyond the grave, or a desire to receive some loving message from

dear ones who have gone before. Seek to understand the laws through which these things come. You say, "Can we explain these laws?" We cannot explain the laws, but by and by the law will be revealed to you. All life lies enwrapped in mystery, and however great the mind may be, it is only like that of a child gathering pebbles on the seashore; but through Spiritualism these mysteries are unfolded to you, and you have the clear proof of the immortality of the soul, of an existence beyond this life.

Mrs. Cobb, the Materializing Medium of Mantua, Ohio.

The following narrative was written by a lawyer, endowed with more than usual skepticism. The readers of the JOURNAL have already heard of Mrs. Cobb, through its columns. She was invited to Milan, O., where the séance described took place, by several Spiritualistic friends, and it seems fully and perfectly answered their expectations. We publish the account, and our readers have the same opportunity to judge of its value as we have:

The cabinet in which the medium sat, during the manifestation, was in the form of an oblong square, twenty-eight by forty-six inches wide and long, and six feet in height, without top or bottom, and with a door in one end about four feet high. From the top of the cabinet to the top of the door hung a curtain of dark cloth parted in the middle and suspended either from a string or a latit, reaching from side to side and across the top. The cabinet was made from inch matched pine boards, and was put together by Mr. Justus Squire and Mr. Bassett, and is now in the possession of Mr. Bassett.

The medium, Mrs. Newton Cobb, of Mantua, Portage County, O., was a woman of prepossessing appearance, apparently about forty-five years of age, and of a rather full habit. Her husband, who was with her, and herself, have the appearance of being honest, quiet, country people. Of the séance held on the evening of the 8th, I shall say but little, not having, owing to the large number present, been fortunate enough to secure a good seat in a favorable position; suffice it to say, that, some eight different spirits, or what purported to be spirits, appeared at the door of the cabinet, many of whom were recognized by the friends and relatives present; one spirit tried hard to be recognized by me, but for the reasons above given I was unable to do so, but from the description given me by those near the cabinet, I have scarce any doubts but that it was my youngest brother, D. F. Shipman, who was lost in the steamship Central America, in the year 1854.

On the second evening, at the request of the medium, only about twenty-five persons were admitted to the séance, and having been able to secure seats for myself, wife and daughter, within eight feet of the door of the cabinet, I can speak with confidence as to what I saw and heard.

At about eight o'clock the medium submitted to an examination of her wearing apparel by a committee composed of Mrs. M. A. Bronson, Mrs. Perrin, (postmistress at Clyde, O.) and Mrs. E. S. Shipman, two of whom are professional milliners and dress-makers, and are supposed to know all intricacies of female apparel. The committee, after the examination, accompanied the medium to the door of the cabinet, when Mrs. Bronson made the statement that the medium was clothed in two garments of white muslin, one drab felt skirt, pair of colored cotton stockings, a pair of slippers and a black alpaca dress; her pockets were carefully divested of their contents, all false hair, switches, and false teeth removed, and in this condition the medium opened the door of the cabinet and in full view of the audience, took her seat in a chair placed at the back part of the cabinet, (over the top of the cabinet a dark colored blanket shawl had been spread,) the cabinet door was shut, and the curtains dropped.

The front or first circle consisted of Mr. Perrin and Mrs. Perrin, of Clyde, O., (holding the office of Mayor and Postmistress in that village), Mr. D. J. Starbird and wife, of Milan, Mr. Orlando Bassett and Mrs. J. E. Marsh, of Milan village, and Mr. Newton Cobb, husband of the medium.

These persons formed about one-half of a circle around the cabinet, which was placed on the carpet in one corner of the room, and were about five or six feet distant from the cabinet; the rest of the audience were seated in circles, and as close to the first circle as they could be seated, the writer being in the second circle and in front of the cabinet.

The lamp was then placed on a table back of the audience, and turned down, but still giving enough light by which to see and distinguish plainly the features of every person in all parts of the room. Music, by the Mann Brothers, on guitar and violin was given us, and in some five minutes the curtains of the cabinet were parted and the controlling spirit presented himself to the audience. His features were plainly and distinctly seen by me and by others, and I suppose by nearly all present. He appeared to be a young man about seventeen years of age, with a full round face and dark hair. He was dressed in a white cotton shirt, and vest of some dark cloth, with no coat; the only garment worn by the medium repre-

That Paine Hall Committee's Report.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL:

Your paper of May 10th contains the "Report of the Examining Committee" of Paine Hall, Jan. 27th, 1877. The accompanying remarks by yourself state that a correspondent requests the publication of it, because it casts suspicion upon statements which I have been recently making in regard to Mendum and Seaver. I sincerely thank your correspondent, whoever he may be, that he thus gives me an opportunity to ventilate that very point, for while Mendum and Seaver have never ventured to use it publicly, they have been using it privately to raise clouds of uncertainty around the truth, and hide their rascality and postpone the end of their fraud.

The convention which appointed that committee was called because of a quarrel between Mendum and Seaver, growing out of the fact that Seaver demanded that the Paine Hall money, should be put into a joint tenant's bank account, subject to be order of the joint tenants, and not kept as it had been, subject alone to Mendum's order, who had never been made treasurer of the joint tenants' money; and also because Seaver demanded recognition of, and security for, the Lick lecture fund which had been paid into Mendum's hands in 1873, and has never been seen or heard from since. Mendum had put Seaver off from month to month with promises to do what he desired, until finally he threw off the mask, took possession of the building in October, 1876, refused to have anything to do with Seaver, told him to go to hell, let the dance hall to his son and his clerk without consulting Seaver, advertised his own house for rent, and made all preparations to move his family into Paine Hall. Seaver threatened to institute legal proceedings against him, and he didn't move in, but still let the hall to his boy without Seaver's consent, until finally Seaver ordered him either to execute a lease obligating himself to pay rent for the property or to turn the boys out of the hall. He turned the boys out. Seaver determined to expose the state of affairs and sent an article to the Truth Seeker, doing so. The article was set up and was all ready for publication when Bennett received a communication from Mendum and Seaver which led him to suppress the article.

Unable to get a hearing that way, Seaver called a convention of "Donors" to Paine Hall. Seaver and Mendum called a convention of "liberals" and all interested for the same day and place, to get control of Seaver's meeting. And so they met. The convention was small. A few old subscribers to the Investigator and a few Spiritualists made it up. There was some talk about having the property put into the hands of trustees, and with a view to encouraging that object this committee was appointed, mark you, "to examine into the accounts of the building."

But few of those present knew that there was any trouble between Mendum and Seaver, and it had been the aim of M. to prevent the exposure of the actual state of affairs. The committee was selected mainly with a view to favoring Mendum. Four of them, as originally appointed, were anxious to help him. One member of the committee, Jones, was his son-in-law.

When the committee met for work I took the ground that the convention authorized us to go through all transactions in which we knew Paine Hall to be concerned, whether between the joint tenants and all others, or between the joint tenants themselves. Seaver came before the committee and demanded an investigation of affairs between himself and Mendum, and also an investigation of the contracts. Horace Seaver insinuated that Seaver had made money out of the contracts. Seaver demanded that the whole matter be investigated and offered to produce evidence to prove that a member of that very committee was guilty of an attempt to swindle Paine Hall out of \$4,000 on one contract. Seaver also charged that Mendum had taken money from the Paine Hall funds to use in his private business and had refused to put the Hall money into a proper bank account. The committee, however, while it allowed the joint tenants to talk and state their grievances, still ruled by a majority that it was authorized by the convention only "to examine into the accounts of the building," only to examine the "financial" transactions between the joint tenants and all others, but not matters of a personal nature between the joint tenants themselves, or the contracts, which, they said, did not come into the actual "accounts of the building." Such was the opinion of the majority of committee. Aiken, who had been appointed by the convention, could not serve, and the committee appointed Mr. Underwood in his stead. One member told me, after the committee had adjourned, that he was satisfied there was something rotten in the matter of the contracts and that some things between Mendum and Seaver looked suspicious, but as the committee decided that we had no authority to take up matters outside of the "accounts of the building," and as he didn't want to see a scandal stirred up, he would say nothing. Within a few weeks from the adjournment of the committee, Brown wrote to D. R. Burt, of Dunleith, Ill., that he had found "much corruption in the affairs, enough to sink a man morally and deter any honest man from connecting himself with it."

With this preliminary statement I now come to the work of the committee and its report. When the committee met, Mendum gave it one account-book and the vouchers and original records of donations. I demanded the original account books. Mendum said he had produced the original accounts, but I knew that he had produced the original books, and as this point bears upon the matter here involved I will explain: In Jan., 1876, Mendum came to Seaver for help in adjusting the Paine Hall accounts, so as to prepare a financial report for the coming Paine celebration on the 29th. They employed Seaver's clerk to help them. He found that Mendum had credited himself with \$4,000 that did not belong to him. Then they all went at it again. My services were called for. We worked over the books, long enough to become familiar with them, but were convinced that Mendum had credited himself with \$4,000 that did not belong to him. He did not admit it, but kept quiet and listened, and finally he took his books and made up his report and read it to a meeting in the Hall, and gave his financial statement without having corrected the false charge of \$4,000. That meeting appointed a committee to "examine or credit Mendum's report." They kept it two weeks and copied Mendum's figures and made up a statement, or balance sheet, which was appended to Mendum's report, and the whole thing was published in the Investigator, Feb. 23d, 1876.

Now, as the books footed up with Mendum's false credit of \$4,000, it left a balance due him from the Hall of \$1,324.56; but cutting out that false entry it made a balance due to Paine Hall from J. P. Mendum of \$2,675.44. That was putting the boot on the other leg with a good deal of pinch, don't you see? Well, Mendum did not correct his books, but published his statement which contained this item:

"Balance overpaid by treasurer (himself) \$1,324.56. And he got a committee of three men to append their report to his own, with that same balance and the false entry of \$4,000 still standing in his favor. And thus Mendum wrote and published in his own paper—twice on the same page—that he had overpaid \$1,324 when he knew that he owed Paine Hall at that very time \$2,675! The matter stood thus until the close of the year 1876, when Mendum saw that his quarrel with Seaver made it dangerous for him to leave that \$4,000 any longer in sight. So he got a new book, copied into it the accounts from his original books, and presented this book to the committee of Jan., 1877, as being the original. But the erroneous entry of \$4,000 had been corrected in the new book. I, not quite satisfied with M's conduct, demanded the original books, and the committee finally insisted upon having them. But even then one book was missing. Two of the men who had examined the original books testified before the committee that if one of the books presented as the "original" was really that book, it had been so altered by erasures that they could not recognize it. I myself will testify to the same fact. And Mendum testified that he had always kept the books either in the store or at home, never under lock, and that one of them might have easily have been destroyed without his knowledge. Draw your own inference, reader, and come back now to the work of the committee.

We went through the accounts and vouchers and found things generally correct. But we found in one place that Mendum had given himself credit with \$1,000 that did not belong to him, and in other places smaller sums, so that the whole amount of wrong entries in his own favor amounted in all to nearly \$8,000, while we also found entries against himself and in favor of the Hall to the amount of \$7.75. (I wish here to correct my statement in the JOURNAL that we found this amount to be \$50. I quoted from memory, and was willing to err if in all in M's favor. But now I have the official records of the committee before me.) But Mendum came before the committee and admitted every one of these incorrect entries in his own favor, made no attempt to maintain them, but in the most successful spirit of humility pleaded, in self-defense, that he didn't know much about book-keeping and had made all these erroneous entries in his own favor by mistake; pleaded that they were "errors" entirely, and declared himself ready to make restitution and to abide by the decision of the committee. The old man made the most piteous plea in the world. He is an artist. It was an appeal to our charity and compassion. The majority of the committee were appointed in his favor; he had admitted about every point I had raised; had been brought out unpleasantly as to the matter of the missing book by my questions, but he pleaded his own ignorance in extenuation; and I, at least still in doubt as to his sincerity, but at heart hoping that it might be true; said I would err, if at all, on the side of charity, and give the gray-headed old man the benefit of the doubt under his humiliating confession of inability to keep his books, and so I signed the report which said "while we find some errors we discover no intention to misappropriate funds donated to the building." With the ruling of the committee that we could not "go outside of the accounts of the building," and could not touch the contract or the matter between Mendum and Seaver, trying to have faith in Mendum's confession that the false entries were "errors," I wrote and signed that clause of the report. But while I was signing it in the upper part of Paine Hall, Mendum, in his store below, was telling Seaver that if he didn't take me away from the building and keep me away he, Mendum, would take my life! This was his return for my charity. Had I known it, it is quite likely I would not have signed the report, as the fact of his rage was evidence that I had been right in my suspicions of his honesty, and had been putting him to great trouble in the committee.

But now, if we still throw the mantle of charity over Mendum, if we still allow him the claim that he made those erroneous entries in his own favor by mistake, then it will still be true that there was no evidence of "intention to misappropriate funds donated to the building." If I can be convinced that Mendum was sincere when he made his plea of ignorance, if I can be convinced that he was not then playing the artful hypocrite, I still will stand by that report and say that the committee, under the narrow construction put on its range of action, was right in saying that there was no misappropriation of "funds donated to the building." But alas! my faith in M's sincerity is gone. I could not sign the report again because I see now that while Mendum knew he had a strong influence in that committee he had only to play the hypocrite so far as to obtain a charitable construction on his suspicious entries and have them called "errors," in order to come out all right; and I, for one, acknowledge myself deceived. But as the truth will keep and triumph at last, I am not sorry that I gave him the benefit of my leniency and an opportunity to retrieve his lost standing before the world. But although I was myself deceived and signed the report in good faith, it seems that Mr. Brown knew the old man better, for he said within a few weeks that he has found enough in the investigation "to sink a man morally and deter any honest man from having anything to do with it."

And now I come to my statements published in the RELIGIO-PHILOSOPHICAL JOURNAL, and mark you this, I have in no case hitherto said that there is any evidence of "intention to misappropriate funds donated to the building." I say it to-day, and here for the first time. I say that in my opinion Mendum knew when he was making those erroneous entries in his own favor, and that he never would have corrected them if I had not urged Seaver to put an end to the fraud by exposing the real state of Paine Hall affairs. But I have charged him and Seaver with misrepresenting the facts in regard to the debt on Paine Hall. I have charged them with misappropriating the Lick lecture fund, which should now amount to fourteen or fifteen thousand dollars, which was put into Mendum's hands in 1873, and has never been seen or heard from since, but which was not, "donated to the building." See my article in the RELIGIO-PHILOSOPHICAL JOURNAL, of March 29th, 1879; I stand by that. I am prepared to prove every charge I have made against Mendum, before any court on earth, or wherever he dares to cite me! And I charge him now with misuse of the McKee lecture fund founded many years ago by a free-hearted gentleman of the West, who was deceived by the professions of these men. I charge him with the misappropriation of that fund, and the loss of it to the liberals. I charge him with the moral delinquency in his use of the Clapp trust fund, which has been used in about the same way. I charge him and Seaver with the low, contemptible, shameful misdemeanor of obtaining money from poor men and women under false pretenses! And I proclaim them as hypocrites and impostors! They have lived without a manly principle and have fattened on the credulity of the people. Mendum has made his \$100,000 out of the infidels of the country. They have disgraced the whole unchurched party of thought and progressive culture in the country. They are hand in glove with the worst free love element in the world; and a notorious free lover is their acknowledged agent, traveling the country and working in their behalf to-day. They have saddled a galling disgrace upon liberalism which will fester and pain the body for years to come. They have helped to make it disreputable to be known as a liberal or free thinker in these times. And it is high time that they were placed where they belong. Let them have their filth, but let it be understood that they are known and marked as filthy themselves, and no longer have honest people condemned for the bad conduct of pretending hypocrites who foist themselves upon society as leaders! And I pledge myself to make good every charge. All I ask is that I can have a hearing. Give me that and I will clean out the miserable sty of obscenity and lust known as Paine Hall, or I will surrender myself to the law and take the punishment. But let it no longer be possible for such fraud to hide and fortify itself behind the coward's defense of silence.

And now, sir, I am done. I know that you have not published one word out of a desire to injure any person. I know that only a conviction of duty has led you to place yourself, where you might seem to entertain a partial position towards any person. I sincerely thank you for your espousal of the truth when no other paper could be found to give it a hearing. I have charged Mendum with misusing a large sum of money placed in trust for the advocacy of modern liberal thought, and I affirm here that that charge was in no way connected with the report of the committee which your correspondent has requested you to publish. And the only attempt they have made to answer my charge is to say—"Our liberal friends know that James Lick donated what... brought \$20,000; that that was put into the hall, to which Mr. Lick did not object while living, and it is out of place for Ellis to object, as it is none of his business." Was there ever such a plea made by honest men? They admit the peculation or misuse of the Lick lecture fund, and attempt to defend it on the ground that it is nobody's business! By the gods, no criminal ever rattled his

*STATEMENT OF THEODORE L. SAYAGE.

Boston, May 14, 1879.—On the third day of February 1879, about five o'clock p. m., I entered the store of J. P. Mendum, in Paine Memorial Building, on Appleton Street, Boston, Mass., addressing myself the following language: "Seaver, take Ellis away from this building, and keep him away, or by God I'll take his life!"

THEODORE L. SAYAGE.

Commonwealth of Massachusetts.—Filed at May 14th, 1879.—Personally appeared before me the said Theodore L. Sayage, and made oath that the above statement is true.

H. E. PIERCE, Justice of the Peace.

chains in solitary confinement, or swung from the gallows, who did not make the same plea in self-defense! I care nothing for their denunciation. To be abused by them is to have the commendation of honest men. To have their enmity is to deserve the love of the angels. This is far too important a subject to be controlled by personal feelings. I look to the cause of true liberalism as distinct from the vice, filth, vulgarity and rascality of infidelity. In these men, as leaders, I see an element used to drag free thought and morality down to death, and I come forward to maintain, in face of their threat to take my life, that truth and principle are greater than men, however long they may have succeeded in blinding the world; to maintain that the truth must be upheld, though the party leaders, and the party too, fall with the exposure of their fraud, in full confidence that the cause I have dared to espouse will soon under the irrefragable law of evolution, declare its own high and holy character in its complete triumph. And I challenge the Investigator to publish the report of the committee of January 27th, 1877, with this, my reply to your remarks.

CHARLES ELLIS.

Boston, May 14th, 1877.

Psychometry.

The references to psychometry and myself by Mr. W. E. Coleman in the RELIGIO-PHILOSOPHICAL JOURNAL of May 3rd, contain too many errors to pass unnoticed, although my time has been too busily occupied to give them immediate attention.

The essential portions of Mr. Coleman's essay are gratuitous assumptions. He says that psychometry "has received little careful scientific analysis and study"—which indicates that without having heard my lectures or witnessed my experiments, he knows the entire scope of what has been done by myself and by many skillful psychometers whom he has never met.

He assumes that Prof. Denton has extended the claims of psychometry "far beyond those supposed to be due by Prof. Buchanan." Certainly Mr. Denton in his splendid volumes on "The Soul of Things," has done more than I expected from any scientist in verifying what I claimed for psychometry, but in reading my publications of 1849, he was induced to say in his second volume, "I was not aware when the first volume of 'The Soul of Things' was written that many of the discoveries related in that volume had thus been so fully anticipated by Dr. Buchanan or I should have been glad to recognize it." The passage which he quotes in connection with this remark, refers to the complete development by psychometry of ancient history, geology and paleontology; but even in that statement I did not give the entire scope of psychometry as developed in my experiments, nor have I ever published the entire scope of my discoveries in this department. I have never been eager to present the world discoveries for which it offered no hospitable reception.

Mr. C. gratuitously assumes that my psychometric experiments are mere reproductions of my own thoughts, by passive agents. If so, they are exquisitely silly. I do not think my good natured and semi-scientific critic intended to be either unscientific, unjust or discourteous, but he has a graceful facility in doing such things without intending, and without even consciousness of the nature of his performance. A little reflection might have suggested that the discoverer of a science who has had thirty-six years of familiar experience in its application might have some knowledge of its laws and processes, and would not be apt to make the blundering exhibition of ignorance and incompetence which he attributes to Dr. Buchanan. Mr. Coleman's suggestions are simply idle conjectures contrary to the facts. It is not true that in my experiments any such sympathy exists between my own opinions upon any character and the impressions given by the psychometers with whom I make investigations. If so, psychometry would be utterly worthless as a method of scientific investigation, in which I claim it is as important as the microscope and telescope combined.

A competent psychometer is as independent in forming and expressing opinions as he would be in tasting sugar, or in discovering the heat of a flame by holding his finger above it. I have never made psychometric experiments in the manner which Mr. C. imagines; on the contrary, ever since my first experiments in 1841 I have objected and warned my readers against the fallacious method of establishing the mesmeric sympathy in scientific investigations. The "uncritical and unscientific manner" of which Mr. Coleman speaks, is apparent only in his own fluency in contradicting the careful experiments of many years by off-hand conjectures which attribute to me an error which I exposed, and denounced even before Mr. Coleman was born.

I am responsible for the statement that certain manuscripts have produced certain impressions, and that in my experiments it makes no difference in the result whether the subject matter of the experiment is, or is not, known to myself. The merest tyro in psychometry knows this to be the case in experiments properly conducted in the normal state, and he who does not know this elementary fact is not urgently required to become a public instructor on this subject. Every physician who describes the condition of a patient at a distance by psychometry, knows that he is independent of the opinions of others, and frequently has to contradict them. Much more might be said in this connection but I wish to be brief.

As to re-incarnation, which has been lugged in, I have never expressed an opinion, simply, because I have no satisfactory knowledge and do not know that any one has. And as to the mediumship of Mr. James which has been discussed, I do not hesitate to say that I think he has remarkable mediumistic capacities, notwithstanding the truthful statements of my Brooklyn friends.

The fact that a number of excellent mediums have engaged in fraudulent practices, and that some have been accused unjustly by skeptics, has given rise to a very unnecessary and unwise controversy among Spiritualists in which I cannot sympathize with the ultra views expressed under excitement.

The skeptical public are always unjust to mediums—often brutal as well as slanderous—they assume every medium to be a fraud, and this treatment tends to degrade the moral nature of a weak and sensitive medium. It also imposes on Spiritualists the duty of protecting their mediums. A medium of strong and independent nature, who engages in fraud, ought to be totally discountenanced or kept under the most rigorous conditions; but a feeble individual without moral or physical stamina should never be left to his own erratic and uncertain impulses, but should be treated kindly and managed as a child.

The personal character of a medium should not be brought under discussion or made a prominent matter in the public mind—for the phenomena should be so managed as to be satisfactory in themselves, by the conditions in which they appear; as it is scientific facts that we require—not personalities. All spiritual phenomena which are made subjects of investigation can be and should be presented in a manner which precludes doubt of their reality. It is not the precautions necessary to certainty that are in themselves offensive to a medium, but the hostile dogmatic and suspicious spirit, which assumes the existence of fraud before it is proved, and which is in itself an insult, and a moral assault, disturbing the experiment. Experiments conducted in a friendly spirit generally have a satisfactory result, and hence amiable inquirers without any precaution may get better and more convincing results by increased spirit power than a hostile investigator with all his precautions. There is really no difficulty in well disposed persons conducting investigations so as to combine courtesy to the medium with perfect demonstration.

Psychometry has enabled me to determine that in certain cases there was true mediumship—in other cases gross fraud, and in others again a mixture of truth and fraud, but I have not thought it desirable to publish such experiments, illustrating personal character, for I think too much has already been said upon a subject which ought to be excluded from discussion by judicious precautions, so that Spiritualism might be as free from personalities as chemical or medical science.

J. R. BUCHANAN.

1 Livingston Place, New York.

A Spiritualist on Spiritualism.

(From the New York Star.)

Spiritualism has no unifying creed, no dogmatic bond of union. It professes to cultivate individuality of life. Hence the divergence of opinions and thought among Spiritualists. The one central communion with spirits. Upon this rock is built a philosophy certainly of gigantic proportions. Wide as the universe and broad as humanity, the spiritual philosophy embraces the study of nature in all its multifarious aspects. Spiritualists everywhere have accepted the fact of intercourse with spirits—human spirits—their own relations and personal friends, and often with the great minds of the world. From this center the radiation is immense, and the investigation from this point is only limited by the capacity of the investigator.

As there are undeveloped spirits, so there are undeveloped Spiritualists. Much of the puerile phenomena is due to this fact. The manifestations are not what they should be, because the sitters are not what they might be. But where is perfection? Humanity is on the still hunt for it. When it is found all isms will be useless. Modern Spiritualism is a product of the Nineteenth century. At a time when gross materialism was wagging its head, in knowing defiance of spiritual truth, the Spirit-world rapped out its tiny messages and millions embraced the proof of a future life. Here is the religious side of Spiritualism. It gives evidence of a life beyond the grave, and makes possible mortal contact with the spiritual life. Christianity has lived for 1800 years on the mere declaration of a future life. Civilized nations in all parts of the world have received this declaration; and made it part of their creed. As time rolled on, new facts were discovered; each age delivered "its testimony" as to spirit life. Now, strange to say, the very corner-stone of Christianity, the ministry of spirits, is ridiculed and denounced by professing Christians, simply because it takes a more distinct and pronounced form in the world. Its religious purpose is to sweep from the earth sectarian animosities by abolishing dogma and creed, to banish disease by spreading physiological knowledge, and to uprear a social structure that shall be free from inharmonious and crime. The burden of the spirit-teaching is the Fatherhood of God, the Brotherhood of Man, and eternal progression.

The proof of spirit communications is found in the varied phenomena. Here the Spiritualists follow a scientific method—the inductive reasoning from facts. The manifestations are not confined in their scope. They are confirmed by the testimony of men of the highest position, education and culture; men who have dedicated their lives to the elucidation of scientific problems, and who are so accustomed to witness nature in its strangest forms, that they would not be carried away by any fanatical enthusiasm. The demonstrable facts, i. e., the phenomena that can be repeated almost at will, have lifted Spiritualism out of the realm of uncertainty. Many deny the facts. It requires no intellectual effort to deny a fact. The acceptance of a fact, on the contrary, is a distinct and positive mental process. The trouble is that skeptics believe too little and Spiritualists often believe too much. On the one hand there is the credulity of ignorance, and on the other the imbecility of fanaticism. There are, however, evidences in plenty of a physical and mental order to satisfy the most exacting skeptic willing to submit to reasonable conditions, who would, without prejudice, pass the manifestations through the crucible of reason. What is the plan of spiritual communication? Very simple. Certain sights and sounds are presented to us, and these are accompanied by intelligence, of a low order, it is said. What of this, at the present stage of inquiry? The question is, Do intelligent beings in the Spirit-world hold intercourse with the mortal world? Various theories are given to account for spiritual phenomena, but none explain the collective facts. Individual manifestations are often met by ingenious theories, but the whole ground cannot be covered. Spiritualists are twitted with producing phenomena. Now, this is not so. Phenomena have produced Spiritualists. The investigator in any science is not responsible for the facts he discovers. He has simply found them; they surely were there ere he commenced his search. The Spiritualist, in his effort to extend the boundaries of human knowledge and look beyond the veil, is not responsible for states of existence brought to his mental sight and demonstrated to his physical senses. Is the chemist accountable for the existence of the various gases; is the astronomer to be bullied because he has learnt to name the planets and the stars; is the geographer to be treated with scorn simply that he finds unknown seas or islands; is the physiologist responsible for human functions, or the ornithologist for the existence of birds?

Now, Spiritualists explore impartially the most sacred superstitions. Their "ism" embraces the great question of Being. Underlying all phenomena and existence is this problem. By the patient study of spiritual phenomena, much light has been thrown on the mythic negations of Atheism. Elevated minds have engaged in this study, and the speculations of the past have unfolded glorious vistas of thought and knowledge, and revealed spiritual beauties only veiled from mortal eyes by ignorance of natural law.

True Spiritualists claim that investigators should approach spiritual phenomena with unbiased minds—prepared to investigate without the superstition of the past or the superficiality of the present. They are further ready to admit that psychology, to become a recognized science, must submit itself to experimental investigation by competent persons, supplied with the requisite materials, and possessed of a reverent spirit. A too facile belief is as fatal to inductive investigation as blind opposition. Both are extremes to be carefully avoided. History is full of psychological phenomena, and on every page is chronicled some startling wonder. Ghosts, wraiths, Doppelgangers, second sight—what a vast storehouse of inquiry!—how intimately are these associated with the spiritual revelations of to-day! No one fact seems more wonderful than another when equally well known.

As regards the utilitarian side of Spiritualism: "The fact of a future life settled in a man's mind, there is rest, contentment, and a desire to make the best of this world. From the salient truth taught by the spirits that the Spirit-world is to individuals very much what they make it—in a word, that the life here fashions, moulds and builds the life there, springs a confidence in the overruling Providence. In cases, too, where the mode of communication is easy, spirit guides can and do give much information as to mundane matters. Unfortunately, the average man appears almost incapable of rising above the material plane. He is the victim of instinct; the slave of sensation. He seldom realizes that there are different planes of being, diversely conditioned. The result is that he measures the opportunities and possibilities of nature by his own imperfect rule. Of course, in the attempt to obtain some idea of the 'beyond,' we are made painfully aware of the limitation of our powers."

A better acquaintance with our own powers, and the mysteries of our being, will show us that our present knowledge does not wrap the Infinite in its folds. Intelligent action is brought to bear on solids, and the law of gravitation is suspended. This is a common manifestation in the spirit circle. To say that electricity does it, is to display one's ignorance of electrical laws. To say it is "Odic force" is to multiply phrases without increasing knowledge. To deny substance not seen, is to say there is no air. The truth is that the human mind is fond of wriggling out of what it cannot understand. One would think that the idea of the extinction of the human mind was a blissful one. Why, there is certainly pleasure in the fact that the loved ones of our firesides and our bosoms still live and fondly care for us, and only wait the necessary conditions to converse with us. To millions this fact has brought great joy. Soul substances are, each according to its nature, ever in motion, entering into or issuing from solids as positives or negatives, on the same principle as oxygen into animals and carbon into vegetables. The wind torments the water, and it lays hold of tons of rock and tosses it as children play with a ball; so, says the Spiritualist, spirit enters into the soul-powers of man, directing the so-called imperishable energies and producing their spiritual manifestations.

A SPIRITUALIST.

Woman and the Household.

BY HESTER M. POOLE. [Metuchen, New Jersey.]

The late interesting exhibition of the Hampton Normal School, has demonstrated the success of the practical education of young Indians and Negroes together.

In the quaint old city of St. Augustine, Florida, where autumn delightfully gives place to spring, and winter knows no reign, there is an old Spanish fort, as charming now in its picturesque decay as it was once terrible under its leaders of misrule, centuries ago.

The annual reception of the association for befriending children and young girls, in second avenue, New York City, has just taken place. This society, under the management of the Roman Catholic Church, nine years ago, established a home where poor children of the street would be welcome, and where young women who had entered upon lives of shame, could find shelter and assistance in reformation.

The Royal Academy of London are debating the admission of women into their conservative ranks. In that case, Elizabeth Thompson would at once be made a member. She is one of the rising stars of the artistic firmament.

Mrs. Fawcett is delivering lectures on political economy to women in Oxford, where the association for the higher education of women are at work, collecting funds for the college hall soon to be erected there.

Dr. Schlemmer is an enthusiastic husband as well as explorer. He writes: "I think no woman in the world could have made me so happy as Mrs. Sophia has, whom I married ten years ago from pure affection, and because, though she then knew only her native tongue, the modern Greek, she showed great enthusiasm for Homer and archeology."

system great praise. An eminent traveler recently qualified his approval by saying that American pupils were excellent reciters but poor thinkers; a remark more epigrammatic than just.

The tenth annual commencement of the Woman's Medical College of the New York Infirmary, occurred on the twenty-second ult., before a large audience. There were ten graduates. Dr. Emily Blackwell, who was the founder of the college, delivered an address. To this lady, who worked for many years in securing for women good opportunities for medical education, much of the present advantages, which they enjoy, are due.

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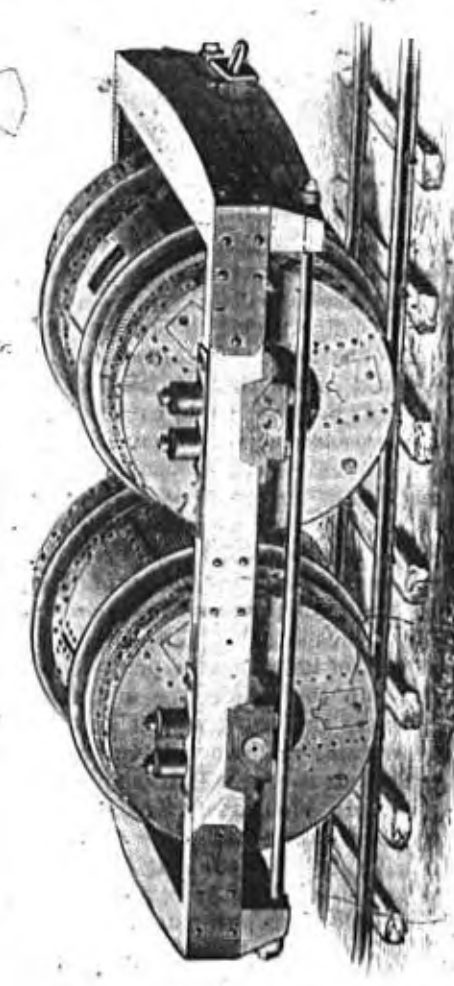
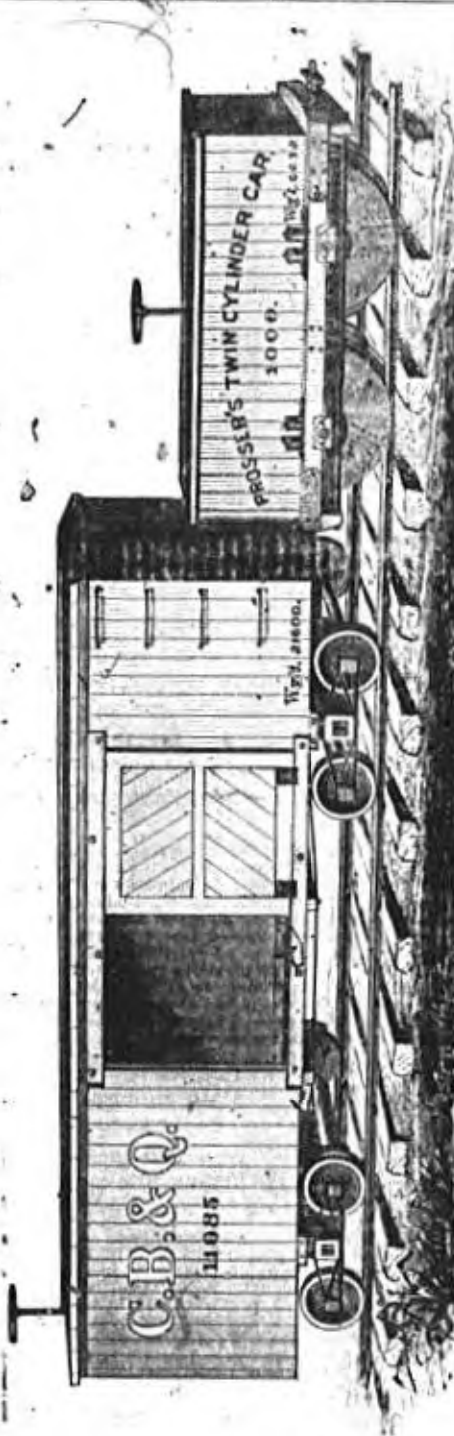
Magazines for June Just Received.

The Nursery (John L. Shorey, Boston, Mass.) Contents: Riding the Horse to Plow; Sand-martins and House-martins; The Little Lambs; Waking the Flowers; My Cat and my Kittens; John and the Woodchuck; Little Boy Blue; Just a Little Bit; My Island Home; A Pig at Sea; Drawing Lesson; A Goose Chase; The Baby's Cradle; Pictures for Harry; The Sitka Raven; Gentle Ways; The Severe Schoolmaster.

Popular Science Monthly (D. Appleton & Co., New York) Contents: The Condition of Women from a Zoological Point of View, by Prof. W. K. Brooks; Selecting a First Meridian, by E. Cortambert (illus.); The Study of Physics in the Secondary Schools, by John Trowbridge; Modern Science in its Relation to Literature, by Wm. Brakett; Observations on the Chameleon, by O. R. Bacheiler, M. D.; The United States Life-saving Service, by W. D. O'Connor, (illus.); Diseased Condition of the faculty of Wonder, by Prof. Gardner; Are Explosions in Coal Mines Preventable? by Francis R. Conder, C. E.; Chemistry in its Relations to Medicine, by Prof. Ira Remson; The History of Games, by Edward B. Tylor, F.R.S.; Whales and their Neighbors, by Dr. Andrew Wilson; A Problem in Human Evolution, by Prof. Grant Allen; Sketch of Prof. Clifford (with portrait); Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

The June number of the North American Review opens with a literary curiosity in the shape of a hitherto unpublished poem by Voltaire. General Garfield follows with a suggestive paper on "National Appropriations and Misappropriations." The next article, which is entitled "The Stagnation of Trade and Its Cause," appears over the signature of the eminent English economist, Professor Bonamy Price. Harriet Beecher Stowe follows with a paper on "The Education of Freedmen," a subject which her earnest sympathies, personal observations and extensive correspondence enable her to treat in a peculiarly effective manner. "Secret Missions to San Domingo" is the title of an article by Admiral D. D. Porter. The author calls the attention of our commercial men to the undeveloped natural riches of San Domingo. "Sacred Books of the East," is from the pen of the illustrious philologist, Prof. Max Muller. Henry V. Poor's article on "The Pacific Railroad," presents a historical account of the growth and development of the Union Pacific.

Phrenological Journal. (S. R. Wells & Co. New York City) Contents: Benjamin F. Prescott, Governor of New Hampshire, with Portrait; The Old Phrenology and the New; The Gongora Macrantha; The World's Work for Women; Miss Lydia Folger Fowler; Uncle Jimmie, the Orphan; House Alterations; The Search After the Ideal; The Harpist and the Princess; The Physically Unfortunate; Traumatic Tetanus; Medical Quackery; Piety vs. Health; Poetry; Editorial Items; Notes in Science and Agriculture; Answers to Correspondence; What They Say; Library; Personal Items—Wisdom—Mirth.



and practical railroad men, give weight to their opinions, that this new car will be in every respect the success which its promoters anticipate, and will be worth to the country millions.

Mr. T. T. Prosser, of this city, the discoverer of this new system of locomotion, is a gentleman of eminent attainments as an inventor, with an enviable reputation for culture, experience and integrity. We believe that with his cars, grain can be landed at the seaboard for a less price than even by water transit; and at a rate yielding a good profit.

We present a perspective view of the Prosser Car, in comparison with an ordinary grain car, which is shown by fig. 1. In fig. 2 may be seen a twin cylinder car, with cover removed. The construction of these cars is very simple. They consist of large cylinders, made of boiler iron, about 6 1/2 feet in diameter, to which are securely attached two tires of steel, made with a flange in the shape of the ordinary car wheel, with this difference, that they are very much larger. It dispenses with the ordinary axle, truck and wheels, and almost all friction. The Cylinder does the whole business. This car weighs 3 tons instead of 10 tons; is 16 feet long instead of 33 feet long; is four feet lower than common cars, and carries 450 bushels of wheat. With these Cylinder Cars, 40,000 bushels can be transported more easily and cheaply than 10,000 bushels by the ordinary process. A car that is now completed will be placed upon one of our principal western railroads, and thus practically demonstrate this new invention.

To facilitate the construction of cars, and to introduce them on the principal lines of railway, a company has been organized with a capital stock of \$1,000,000 and shares of \$100 each. A portion of the stock is now offered for sale. We doubt not that all who may desire an investment, will examine into the merits of this new plan of transportation, and inform themselves as to the future prospects of the company, which now seem very flattering. Further particulars can be obtained by applying to the President, Mr. Treat T. Prosser, 26 Henry street, or the Secretary, Mr. Seth Turner, 129 S. LaSalle street, Chicago.

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Of the necessary means to increase the magnetic action, and of those by which the direct action is multiplied. Of magnetic water; its effects. Magnetic baths. Mode of constructing. The chain, how formed.

Of Somnambulism, and the use to be made of it. How to proceed when it occurs. To produce moral effects. Susceptibility of somnambulists. Not to admit spectators. If your somnambulist proves her remedies; and give you a description of his disease. Caution about following his prescriptions. Epileptic fits. Explaining our will by words. Influence in the natural state. Address of somnambulists. Ecstasy or magnetic exaltation. Description of an abstracted somnambulist. Retractions of the ideas of infancy. Imaginary inspiration. Of precognition—the vision of a Magnetizer. Women ought to magnetize women. Magnetism produces the effects desired of medicines. How to proceed when a magnetizer is commenced. To magnetize oneself. Magnetize by profession. Why the student needs regular lessons. Special facilities of some magnetizers.

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From the above will be seen the practical nature of the work, and that it is one of great value to all who are interested, or who would know something of this subtle power, and how to use and control it. In a notice of the first edition, the Boston Medical and Surgical Journal said: "Aside from any particular feelings of dislike or partiality for the subject of Magnetism, candor obliges us to acknowledge that this compact manual by a very captivating production. There is a peculiar manifestation of honesty in the author, who writes what he considers to be substantially true, without any reference to the opinions of the world. Having no guile himself, he seems to be unwilling to believe that any one else can be induced by bad motives. Fully aware of the ridicule to which the devotees of Mesmerism have been subjected, he shows no disposition to shun the criticism of those who have endeavored, from the very beginning, to overthrow the labors of those who are toiling in this field of Philosophy."

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CHICAGO, ILL., JUNE 7, 1879.

Superintendent Kiddle.

The Alliance, of this city, for May 24th, has the following remarks upon what it calls "the strange conduct" of Mr. Henry Kiddle, superintendent of the public schools of New York City.

"In some respects it is rather late to comment on the strange conduct of Sup't. Kiddle, of New York, in connection with such a prominent and well known subject as Spiritualism. The regret which is felt cannot be for the cause in which Mr. Kiddle has labored so long, and so successfully, than for the man himself. There may be no more reason to suppose that these new notions will interfere with his being a good superintendent and with the thorough performance of the duties of his office than that our judge who is said to be equally enthusiastic on the same subject, will charge the jury under the influence of the immortal and invisible part of Mathew Hale.

Mr. Kiddle is the victim not of Spiritualism, but of anti-Spiritualism. Here for more than a century psychical phenomena, similar to those that have led him astray, have been well known to the studious few. These have asserted their knowledge; and how has it been met by men calling themselves men of science? It is more than a century since Puysegur, a mesmerist, announced the great fact of clairvoyance as an accompaniment of somnambulism and other abnormal states.

Had the facts of psychology been more generally investigated; had physicists, like Tyndall and Huxley, Newcomb and Youmans, manfully investigated and admitted the unquestionable facts, the general public, or at least the cultivated portion of it, would have been fully prepared for phenomena such as impressed Mr. Kiddle, and ought to have impressed him. He knew that his children were not cheating him—how, then, was their automatic writing to be accounted for? Psychology would have told him; but the Carpenters and the Tyndalls had trumped out all belief in the objective facts of psychology, except in the minds of the Spiritualists.

Having been bred in ignorance of the objective and some of the subjective facts of psychology, though a superintendent of schools, Mr. Kiddle very naturally fell into the error of attributing automatic writings to the deceased persons whose names were signed to them. More knowledge would have saved him from this mistake.

Franz Hoffman, professor of philosophy at Wurtzburg, says: "The force manifesting itself in so-called mediums, of producing ideas, can be but a spiritual one. The ideas written down by the medium emanate unconsciously from the inner self of the medium, or from other spiritual beings. The action of both may take place, either of the factors predominating. By far the majority of cases point as their cause to spiritual beings beyond this world, and mostly to departed ones from the earth-life."

But the Alliance asserts that in "hundreds of cases the acceptance of spiritualistic doctrines and beliefs has been the first outward sign of mental weakness." This is one of those loose, unfounded, and unprincipled assertions, where the wish is father to the thought. There is not the shadow of any foundation for it. Dr. Crowell has exploded the oft repeated slander by statistics carefully gleaned and co-ordinated from all the leading asylums for the insane in the United States.

Does this slanderer of the Alliance presume to fool his readers with such an assertion, when we can point to men like Flammarion, astronomer; Wallace, naturalist; Crookes, chemist; Zollner, astronomer; Weber, electrician; Varley, electrician; Butler, physicist; Fechner, and Scheiber, German university professors; Fichte, philosopher and anthropologist; Hoffman, professor of philosophy, and hundreds of men equally cultivated and endowed—does he presume so far on the ignorance of his readers as to say that these men have given "outward signs of mental weakness"? It is a miserable attempt to give a bad name to facts which are as verifiable to liberal, unprepossessed minds as any fact in chemistry or geology. It is an ebullition of that wretched clerical bigotry which would join hands with outright materialism rather than admit that there are any proofs, other than the metaphysical and the Biblical, of the existence of an immortal soul in man.

In their late report the Ballarat (Australia) Psychological Association remark: "It would seem that psychologists have not grossly mistaken in their battle against, but professed expounders of the Word of God have taken up arms against them, to assist their materialistic brethren with words of eloquent warmth, worthy of a better and nobler cause. In this unholy alliance we have thus to meet the two extreme opponents of perfectly diverse causes, who combine their forces for the one object—to deter all whom they can influence to avoid investigating the subject, equally repugnant to both."

This meets the case, and illustrates the temper of the Chicago Alliance with perfect accuracy. Because Mr. Kiddle has had the honesty and the sincerity to take cognizance of a great psychical fact, which indolent or pusillanimous minds would have tried to ignore, he is to be denounced as guilty of "a vice of action or thought." His mistake was, not in accepting his communications as spiritual, but in accepting them as coming from the deceased human beings whose names were appended; in supposing that Bacon or Swedenborg would have written what was evidently the production of some inferior and unscrupulous spirit or spirits; or else a result of the automatic action of the medium's own mind in some state of impaired consciousness.

The whole tenor of the paragraph from the Alliance shows that the spite of ignorance and bigotry was its prompter. Spiritualism has "brought its believers into disrepute"—has it? Into disrepute with whom? Into disrepute, forsooth, with those who know nothing of our facts and do not care to investigate them;—into disrepute with the lazy devotees of clerical routine, who would make every man, who does not think as they do on things clerical and theological, drink the hemlock, and go down to the "ruin" which they would prepare for him! It is because they foresee in Spiritualism the Great Iconoclast that is to shatter their idols, and make a universal priesthood of all good men, that these clerical editors wax so malignant and slanderous towards us.

Palme Hall Again.

On our second page will be found Mr. Ellis' reply to an article printed in the JOURNAL some weeks since. On its face it presents a very lamentable state of affairs; and it seems to us that if Messrs. Mendum and Seaver are faultless in the matter, they owe it to themselves and still more to the cause they represent, to have such measures taken as shall purge them of all suspicion and silence every opponent. The JOURNAL has no desire to become a partizan in this matter or any other, and is only laboring to purify and harmonize the different branches of the great free-thought movement, which includes in its broad field, Spiritualism and Liberalism.

We have opened our columns to ventilate this matter, at the instigation of a numerous and reputable class of people, who claim they could not get a hearing elsewhere. We deeply regret the trouble that has arisen, and sincerely hope that the disgraceful affair will be amicably adjusted, and withdrawn forever from the public gaze.

S. R. Wells & Co.

While in New York last month we had the pleasure of visiting the store and publication rooms of this widely known house. We found Mrs. Wells, the head of the concern, at her post, and received from her and her polite assistants a most cordial welcome. The air of refinement and culture pervading the establishment is remarkable, and cannot pass unnoticed by the most careless observer. The influence of a bright, energetic, cultured woman, pervades the very atmosphere, and renders it a place where one longs to stay, and to which he will often return, in spirit at least.

Messrs. Drayton & Sizer, the talented editors of the Phrenological Journal, are entitled to our thanks for courtesies which we shall take pleasure in reciprocating when they visit Chicago. We would advise our readers in New York city, or those who may be passing through, to call at 757 Broadway, and make the acquaintance of these genial progressive friends.

Mr. Davis on Materialization.

A correspondent calls our attention to the following sentence in one of Mr. A. J. Davis' recent communications, and asks, not without reason, "Do you endorse it?"

"The Parsee for his fire, the Hindu for his Ganges, the Christian for his Bible, the Spiritualist for his Materialization—all resist, from the powerful impulse of the affections, the demonstrations of science and the authorities of reason."

If the intent here is to intimate that the Spiritualist's knowledge of the fact of materialization is a "superstition," like the Christian's bibliolatry, or the Hindoo's worship of the Ganges, most emphatically do we reject the insinuation as discrediting not only the materialization phenomena, but all the other physical phenomena of Spiritualism. We cannot believe that Mr. Davis meant that the remark should carry such a meaning; but, if not, we must confess it is unfortunately worded, and calculated to create misconception.

Our own views on the subject of the physical phenomena, have been repeatedly expressed without reserve and in a manner not to be mistaken. In some remarks, published February 8th, 1879, on "The Value of Physical Phenomena," we said what we now repeat:

"Evidently something more was wanted wherewith to give the human mind a realizing sense of its immortality; and it came in the physical phenomena that broke out at Hydesville in 1848. All gratitude, then, to the good Providence that supplemented what was already present in the human mind, by the aid of the physical phenomena of Spiritualism! To underestimate these is fatuity; to slight them, to think of dismissing them as unmeaning, or as ministering solely to the carnal passions, is to break to pieces the ladder by which we have been helped, and thus to prevent others from availing themselves of it as a means of satisfying them of the stupendous power of spirit over matter."

Surely all this is plain enough; but lest there should be any doubt as to our views on the great fact of materialization, we proceeded, in the same article, to remark as follows:

"To underestimate such a phenomenon as that of materialization—a most stupendous proof of the power of spirit over matter—is to put aside with ignorance and unbelief one of the most suggestive and inspiring facts ever revealed to mortal man by the bounty of the spirit-world. It is to render ourselves unworthy of an inestimable boon, a truth pregnant with the grandest promise, and the sublime incentive for many, to reject, such as Christ gave to his disciples, of the existence of man after the dissolution of his earthly body."

If this does not make our record clear and plain on the subject of materialization, we know not what could. If Spiritualists are to be considered as "superstitious" for holding their materialization belief, we have freely offered ourselves as one of the foremost to incur the disparaging reflection:

Such reverence did we have for the spiritual light vouchsafed in the transcendent phenomenon, that our keenest indignation was awakened by every attempt to vitiate it by any amount, little or great, of imposture. We determined to do what we could to rule out fraud in the presentation. We were well aware that in making this attempt, our purpose would be misconstrued by the unreflecting and the over-credulous; and that the endeavor would be made to damage us as the enemy of mediums. The very step we took to protect the genuine medium and discredit the sham, we foresaw would give occasion for the cry of "Persecution," and induce even some sincere Spiritualists to suspect that in weeding the spiritual field of its poisonous plants, we were pulling up the wholesome and the true. But where the truth was at stake we did not hesitate; and we believe that in the long-run our course will be approved, and our motives vindicated, whatever temporary disaffection may have been excited. We have proclaimed that "Spiritualism pure and simple," is the compass we steer by; and that facts, purified from all mixture of fraud or delusion, are what we are laboring to eliminate. What true Spiritualist can fail to sympathize with such an object?

The "demonstrations of science and the authorities of reason," to which Mr. Davis appeals, are all in favor of that rational system which would make the induction of facts the basis of all deductions from given phenomena. If there is anything in Spiritualism that has been demonstrated, it is the fact that the spirits, or the occult forces, (call them what you please), producing the phenomena, have manifested their power to make the ideal and invisible physically objective; in other words to project into what, to our imperfect senses, seems vacant space, forms of objects, tangible and visible; and in this way to produce detached hands, arms, or feet; manifesting strength and guided by intelligence; and finally to produce an entire human figure, appropriately clad, and often presenting the exact likeness of some departed friend or relative of the observer.

The so-called "spirit-hand" has been a common phenomenon ever since the outbreak of 1848; and it is so thoroughly authenticated as an objective phenomenon that to dispute it at this late day is to discredit everything else in Spiritualism. And what is there in a fully clad human form, manifesting intelligence, any more incredible than the simple hand? The one phenomenon involves the other. If spirits have that power over matter that, by an effort of will, they can produce a hand; why not a head, a bust, an entire form?

And now the question presents itself.—The phenomenon of materialization being a fact, why should it not be properly investigated? There is no good reason why it should not be. It is as legitimate a subject for investigation as any other fact in nature. And it is because we earnestly think so, that we would make the path of the scientific investigator easy by discouraging every thing in the way of fraud, however slight.

It is not to be denied that there are genuine mediums for the materialization phenomena who occasionally resort to fraud. The temptations to do this, it should be candidly admitted, are often great. The medium must be fed and clothed like other people. He wants money; and often, if he can excite wonder, or awaken fresh interest, by supplementing the genuine with a little of his own invention, he is tempted to do this. But it should be borne in mind that the slightest element of fraud vitiates the whole experiment in a scientific point of view; and it is because we desire to see our facts scientifically established, as they undoubtedly can be, that we would have every medium strictly honest and above suspicion in the phenomena brought about in his presence. There is still another consideration, and this is probably what prompted Mr. Davis' remark, which, we think, he did not mean should be construed as a disparagement of the actual, objective fact of materialization: Spirits, even when they present themselves in a materialized form, should not be accepted as utterers of infallible truth, but their communications should be treated precisely as we would treat those of fallible mortals. That there are all grades of spirits, the high, the low, the beneficent and the malevolent, the cultured and the undeveloped, our facts all go to prove. Paramount over all phenomena, abstract or concrete, mental or physical, must stand our human reason, to discriminate, to check, to guide. The danger of accepting any other guide, of being ruled by what any Scriptures or any spirits may say, contrary to our own enlightened reason, our own sincere efforts after the truth, was tragically illustrated in the late Pocasset murder, where the fanatic Adventist, Freeman, stabbed his own daughter in the belief that he had received a divine command, like Abraham's, to do it, and that the child would be preternaturally brought back to life.

A thoughtful study of Spiritualism, its facts and its deductions, is the best possible safeguard against every thing like superstition, whether in our secular or spiritual relations; and we have no fear that the phenomenon of materialization, intelligently and wisely studied, can be opposed to "the demonstrations of science and the authorities of reason," any more than any other fact of the universe, properly and calmly investigated, and its inferences rationally deduced.

Bastian and Taylor's Suit Materialization.

Our readers will recollect that about eighteen months since the JOURNAL called attention to the unsatisfactory conditions under which Bastian and Taylor were exhibiting the manifestations of full-form materializations. These young men repeatedly refused large offers from their patrons who desired strictly test sances. Finally a large and highly respectable number of prominent Spiritualists united in a respectful request for a series of test sances under such reasonable test conditions as should be agreed upon. This petition was treated in the most flippant and supercilious manner by these misguided young men. The result of their action in this case, and other circumstances, including instances of detected fraud on their part, convinced the investigating public that great imposition had long been practiced. In consequence of this wide-spread feeling the mediums found their business rapidly declining. It became necessary for them to still further extend the scope of their materializations and endeavor to set a back fire to save themselves from financial embarrassment. Accordingly they materialized, entirely from their own inner consciousness, a story to the effect that: Suit had been brought against the estate of Mr. S. S. Jones, involving a large sum; that they (Bastian and Taylor) were important witnesses against said estate, and that in consequence of this fact we were persecuting them and manufacturing public opinion against them in order to impeach their testimony when the case came to trial.

Such in substance was their story embellished with much artistic skill which they so well knew, from long practice, how to use. After rehearsing in secret meetings of the faithful, the materialization was considered sufficiently perfect to deceive the unthinking public and was industriously circulated.

Like many other attacks upon us this was considered too contemptible for notice in the JOURNAL, and we only refer to it now upon the solicitation of some of our eastern friends. In reply to the statement of these men the editor of this JOURNAL has to say that: "No suit of any name or nature is now pending in any court against the estate of S. S. Jones, nor has any such suit ever been commenced, neither have the administrators of said estate, nor the heirs ever been approached by any person threatening to bring such a suit. The assertions of Bastian and Taylor are false in general and false in particular; and only uttered to cover up their own iniquitous practices, the uncovering of which they attributed to the JOURNAL. A year ago we offered through our columns ten dollars to each person who would come into our office and make oath that he had seen a full form materialized spirit at Bastian & Taylor's sances; no applicants for the money ever appeared. Taylor with his usual shrewdness saw their harvest was passed and left Bastian, as he had previously deserted his former companion, the notorious Harry Gordon. Bastian worried through a few months with meager support and finally was starved out and had to leave the West. He is now on a pilgrimage towards the Hub, that Mecca for tricky materializers. That he is or at least has been, a powerful medium for physical manifestations is apparently beyond dispute; that he is a skillful trickster

and unconscionable and dangerous falsifier is equally certain. If there are people who can draw amusement and comfort from his performances we are content to let them do so, but we do not propose that Spiritualism shall be responsible for his acts and therefore as a faithful recorder of current events we tell the truth and stand ready, as we do in every case to substantiate it. Spiritualism has nothing to fear from the truth.

A Special Favor.

Our readers have not often been annoyed with dunning editorial notices of late, and we request as a special favor that this one be carefully and patiently read by every subscriber who is in arrears.

When the JOURNAL was started it was deemed best for many reasons not to demand advance payment for the paper after the first subscription. Year after year we have hoped to be able to adopt a strictly cash system, but have been prevented by various circumstances. In one section a terrible drouth would cause hundreds of our subscribers to plead for the paper on credit; in another, an equally large number would be driven to extremities by some other disaster, and finally the panic and its long train of financial difficulties capped the climax, and greatly increased the requests for credit. We accepted the situation and never refused to continue the JOURNAL to any one who signified a desire for it by continuing to read it. This policy necessitated many hardships upon us, and only by the most rigid economy, and greatest sacrifice both in the conduct of the business and in personal expenses during the management of Mr. Jones and since, has it been possible to keep the paper on a sound financial basis.

There is due to-day from those to whom we have faithfully and regularly sent the paper for years, and who are now reading it, sums aggregating many thousands of dollars. It is absolutely essential to the success of the paper that each subscriber who is in arrears, should at once pay his debt, or so much of it; and so fast as may be within his power. If any there be who are too poor to pay anything we shall not oppress them, but we hope in every such case we shall be informed by the first mail after the receipt of this paper. It is within our personal knowledge that there are many subscribers on our list who are in comfortable circumstances, and worth from five thousand to one hundred thousand dollars, who let their subscription get in arrears from one to two years; and these cases are among people who are warm admirers of the JOURNAL, too, but have become so accustomed to let the account run that they never give it a thought. We have now reached a point where we must demand justice, where we must call imperatively for what has been well earned. We make the demand in no churlish or unkind spirit; we are glad to have been able to accommodate our friends, and in return we now ask them to perform their part. We shall hope to hear from every one in arrears within the next twenty days.

Responsibility for Advertisements.

While we take special care, and annually reject thousands of dollars worth of objectionable and doubtful advertisements, we do not hold ourselves in any case responsible for the advertisements that appear in our columns. We have valuable space to sell for legitimate purposes, and we exercise due care to protect our readers, but expect them to rely on their own good judgment in all cases. We cannot be expected to have a knowledge of all people who advertise. Unless we specially endorse an advertiser in our editorial columns, which we seldom do, our readers will please not look to us to see their transactions satisfactorily completed.

We lately had the pleasure of calling at the office of our able and harmonious Boston contemporary. We found them the same genuine and polite people as ever, and enjoyed a pleasant conversation with Brother Rich. The veteran editor being absent at each of our calls, we failed to take him by the hand and receive his blessing, and were obliged to be content with leaving our kindest regards for his happiness and prosperity.

We had intended to call on many of our Boston friends, but as our time was limited to forty-eight hours in that city, we were deprived of the anticipated pleasure. We did, however, have a sitting with Mrs. Potter, and as usual received many fine tests of the presence of spirit friends. As a test medium we believe Mrs. Potter stands unsurpassed, and her genteel, dignified ways and elevating conversation render a call upon her something to be cherished in the memory, and often recalled with pleasure and profit.

Not Responsible.

Believing that "agitation of thought is the beginning of wisdom," we welcome to our columns articles of merit from writers of widely divergent views. The JOURNAL is not responsible for the views of any correspondent, and often differs widely, though we usually prefer to make no comments, leaving each reader unbiased to judge for himself, as every regular subscriber should be competent to do.

Rev. Samuel Watson, of Memphis, Tenn., and Hudson Tuttle, of Ohio, will be present as speakers at the annual meeting on 15th, 14th and 15th of June, at Sturgis, Mich.

Voices from the People. AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Thoughts from E. S. Edmunds.

To the Editor of the Religio-Philosophical Journal:

It has often occurred to me, that many things in science are wrapped in such profound mystery that the path of the way student is oft obstructed when it could be clear and plain. I am certain that I could have been taught to search for hidden causes, while pursuing my scientific studies, it would have added years to my life, and I should have been far in advance of my present status.

I am reminded of this fact when comparing theology now with its antecedents of twenty years ago. Could papers like the JOURNAL circulate through this wide domain until the cheering words of wisdom and philosophy should fill every household, there would be but little need of priests, costly churches would cease to fill our large cities and towns, the pulpit and rostrum would afford a stand for the scientist and teacher, instead of a theologian to expound the Gospel of a mythical salvation, and we would have the pleasure of listening to a sermon on the eternal forces whose voices reveal the eternal history.

Thanks to a Swedenborg, under whose philosophic eye "the workings of these imperponderable forces that are the life of matter" have been proclaimed to the world. All good things come slowly. This can be and has been demonstrated in many ways, and even when the truth came flashing through the dark clouds of ignorance and superstition with blinding light, men have refused to yield on account of the sneers and scoffs of ignorant and tyrannical despots.

Physical Manifestations.

Physical manifestations in England seem to be on the increase. Mrs. Mellon now appears to be the central figure there, attracting a large share of public attention in consequence of her superior mediumistic qualities. A writer in the Medium and Daybreak describes as follows a recent seance: After we had sung a few verses, Mrs. Mellon went into the cabinet, and "Clay" soon controlled to come out. She added that the power was very good. In a few minutes "Geordie" stood before us, talking to us in his usual manner, speaking in the most pleasant and agreeable way possible.

Enlightened Criticism!

To the Editor of the Religio-Philosophical Journal. In the Banner of Light of May 24th, this year, I read quotations by Dr. G. L. Ditson, from the work of Prof. Gregory on "Animal Magnetism." Among many good and true passages I found the following: "The most striking circumstance, in my opinion, connected with mesmeric ecstasies is, that they agree, in very many points, with Swedenborg's opinions on the matter."

A Realistic Dream.

The Akron (Ohio) Beacon of a recent date, gives the following account of a dream, if such it may be called, which befell Nellie Hickey, the thirteen-year-old daughter of the Mrs. Hickey who was murdered in Warren recently. The child lives in Akron. The most singular part of it is the fact that the dream and the crime were simultaneous events. "On the morning of the fatal affray, at the hour of six, just the time when Hickey and his wife were engaged in the terrible struggle in the room of the Warren hotel, the daughter woke from a frightful dream, in her East Market street home, sobbing and crying over a horrible vision which had appeared in the midst of her disturbed slumbers. So deep an impression did it make on her mind that she communicated it to other members of the household. The sight which she had seen was nothing else than the cold-blooded murder of her mother. The form and features of the parent were plainly visible, and her blood-red appeal to her murderer was as clearly depicted, but the face of the assassin was hid from her view. An involuntary cry for help came from the troubled sleeper, and the next instant she awoke to find that the frightful picture was only a dream. It still clung to her mind with all the vividness of real occurrence, refusing to be dismissed, and she first met her fate on taking up the evening paper was the startling news of her mother's murder which she had seen in her morning dream.

A Curious Manifestation.

Hugo Freyer, editor of the Ohio Staats-Zeitung, writes: A young lady sitting at my house several times during the week for development, is certainly exhibiting a curious phase of mediumship. She will sit at the piano or organ and play beautifully for some time, and at her or my request to the spirits to stop the music, not a sound can be brought out of the instrument, although she keeps on playing right along as before. I would like to know if others have had similar experience.

Your criticism on Mr. Kiddie is timely. I am very sorry he did not continue his investigations for several years longer, and in presence of different mediums. He not only injures his own reputation, but the cause by his hasty action. John E. Dalton writes: I like the JOURNAL very much, and most cordially do I approve the course you have pursued with regard to frauds and trickery, as I firmly believe that the real value, success, and practical benefits of any good cause must, and inevitably will, depend mainly on its purity—yes, on the essential conditions of its being kept pure, and what cause is there better, more sacred and of higher importance to the welfare of humanity, than heaven-born Spiritualism, and which, therefore, should be kept perfectly free from all contamination. In conducting the Journal, though your task must be heavy, the cause is glorious one, and rest assured such services will not go unrewarded.

Personal Experiences and Observations.

A Poor Orphan Girl Saved from Ill-treatment by a Spirit.

Mrs. Platt Gale, of Byron, Mich., writes: My daughter is a medium. We were living in Elbridge, Onondaga county, N. Y., at the time this incident occurred. The following article was written by Horatio N. Robinson, L. L. D., and he has been published in the Standard at Syracuse. I have copied it verbatim from that paper. The name that is omitted is Mr. Preslo. The second circle was held at Mr. Robinson's house. His wife was a Spiritualist, and a very talented lady. Mrs. C. D. Wilson is a medium and a superior woman; her husband is a minister, also a teacher of language. I have attended a great many circles, have had a good many tests, but none that I was so much interested in as this one.

The following article explains what has been heretofore said. There is nothing covered that shall not be revealed; nothing hid that shall not be made known.—Matt. X: 26. A spiritual circle was held Sunday evening at Mr. Platt Gale's, in Elbridge, May 17th, 1857, a daughter of Mr. Gale, a delicate and intelligent girl, had been in the morose condition, at Syracuse, for some time. In Jan., 1855, took possession of the medium, and revealed the following facts, unknown to all present: In a strain of the most earnest application the acting spirit made known the fact that her orphan child, Charlotte Canfield, was then living with—near Canfield, six miles distant, and that she was much abused, and had been brutally whipped that day, and she was marked with her person that would prove her assertions. The spirit implored 'in agony for those present to go and protect her child, and take her away from that place, and Mr. Gale promised that he would do so the next day. Then the spirit seemed to be almost overwhelmed with joy. The father of Margaret Canfield is still living, and was at the circle, and he said that the tones of voice and eye-color and action was that of his daughter, and even before the facts were communicated, he exclaimed, "Oh, my God, it is Margaret!" and soon the old gentleman was so affected that he left the room. Next morning, true to their promise, Mr. Gale and his wife went to Mr. Canfield, and there they found the orphan child, and they immediately charged them with whipping her so unmercifully the day before. The charge was so true and so unexpected, that the wife was revealed with but faint attempt at concealment. The wife turned all colors, from pale to red and red to pale, and finally ended in a paroxysm of tears. A woman in tears completely upset Mr. Gale, and seemed to take away all his good resolutions, for he came away without inspecting the child's person as to marks, and he had not time to do so.

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Reforming Criminals.

Reforming a criminal is an absurd and unphilosophical idea, and utterly beyond the power of man. The form inherited at birth, cannot be reformed by any subsequent agencies; all his capabilities, powers, possibilities, and tendencies, are his in full at birth, above which he cannot, by any means, be developed in this life. If his heritage is low and bad at birth, his subsequent development will be correspondingly low and vicious, for a stream cannot rise above its fountain, neither can a corrupt fountain send forth pure streams. The heritage of every individual springs from the conditions under which he is conceived and gestated, consequently criminals are bred, and never come in any other way; and so are good men. A vicious horse inherits his vicious tendencies; you may train him, teach him habits, govern him by fear or kindness, or both; but you cannot reform him; he cannot be "born again."

The flat of nature is, "as is the organization, so is the man," and from which there is no appeal. "Every effect has an adequate cause." Is the eternal law of the universe in all its departments. Some speak of voluntary crime, as if a man's will is his governing power; there never was a greater mistake. The individual will is a subject of government, and is governed by his environments which he neither creates nor can control. Criminals are individuals, result from lack of control in them as a governing power, and this lack of their heritage, for which they are not morally responsible. The worst possible condition against a proper development of conscience in the race, is inharmony between parents.

Conscience is not a knowing faculty; it is simply an involuntary impulse or passion, responsive to the moral perceptions of right and wrong, and impels the individual in whom it is strong, to do the right in preference to the wrong, according to the understanding of the intellect. Criminals are justly entitled to sympathy as much as the idiotic, blind, deaf, or insane; in the sense of unsoundness, which is the true sense of insanity, all criminals are insane; they are born with a serious lack of conscience; they are out of the groove, and are not morally responsible, and should be governed on the same benevolent plan as the insane, to which class they properly belong, by appeals to their fears, and by kind treatment when consistent with the safety of the community, the same as you would apply to a vicious horse.

Crimes, as far as possible, should be made to be the result of a balance of forces, and not of crime-bred tendencies, after their cause to be forewarned it is forearmed, and criminals understanding their inherited moral weakness, and the cause or causes of it will be better able to guard against it. They should be trained, but all attempts to reform them in their inherited characters, is labor lost.

Recently married couples breed crime-bred children; good men and women are no exception to this rule. Bad men and women—rightly married, breed better children than good men and women wrongly married; hence the importance of harmonious conjugal relations, to avoid breeding criminals. The development of conscience in the people of the United States during the last forty years, has not kept pace with the development of intellect, science, and the arts; but seems rather to have retrograded, and to suggest the inquiry as to the cause, and also

Continued from First Page.
senting this shirt, had short sleeves, and hence could not fill the bill of the clothing worn by the spirit. After bidding the audience good evening, he conversed in a perfectly audible whisper, with several persons in the room, answering plainly and fairly the different questions asked him, and at the request of the writer touched and patted my hand, which by my leaning forward and over the first circle, he was able to reach. After some five minutes spent in conversation, he said that the light might be turned on, which was done and he stood at the aperture something like a minute in a pretty strong light, and then the curtain which had all this time been held apart by invisible means and as he said by his waiters (both hands of the spirit being plainly visible) dropped, and after a few minutes, was again parted, and a map appeared who claimed to be and was recognized by Mr. Starbird and his wife, to be Starbird's brother Frank, who was supposed by them to be still living. This spirit and those who succeeded him, appeared to be unable to talk, and only communicated by gestures, and with nods and shakes of the head in answering the questions asked them. This spirit claimed to have been in the Spirit-land only about six months, but showed himself plainly and satisfactorily to the Starbirds.

After his disappearance then came to the opening a young man, who tried hard to be recognized by Mr. Perrin, and gave him to understand that while in the flesh he had been sentenced to punishment by Mr. Perrin, as mayor of Clyde, for the crime of getting intoxicated. After some five minutes spent in the ineffectual attempt at recognition he gave way to the spirit of Mr. Hamilton Colton, who had long resided, and died in the village of Milan, and who departed this life some time last fall. He, while in life, was a person of marked features, and as he appeared at the door of the cabinet was immediately recognized by nearly if not quite every person in the room; and while the curtains were held back by invisible means, the writer having carefully searched for hooks, he, with both hands, stroked and parted his whiskers, and pointed with his index fingers to different persons in the room. In answer to the question if he was Mr. Colton, he nodded his head repeatedly, and thus answered by nods and shakes of the head, and other gestures, the different questions asked him. He remained in full view and by turning his head in different positions holding it tightly out of the cabinet, for the space of five or six minutes, satisfied me, and many, if not all in the room, that he was the person he represented himself to be. At the expiration of this time, and with the curtains still held back he gently receded in the cabinet and gradually dissolved in plain view of the audience, and the curtains dropped and closed the cabinet.

The next to appear was the spirit of a lady, who was immediately recognized by myself, also by others, as my wife's eldest sister, Mrs. Sarah Hardy, nee Wilbur, who has been in the Spirit-land about sixteen years. She was habilitated in the garments she was buried in, and Mrs. S. tells me looked exactly as she did while in the coffin, when she last saw her. She appeared to be very strong, and able to put her head out of the cabinet so all could see how her hair was combed and parted. She answered by gestures the different questions asked her, by Mrs. Shipman, concerning her father, mother and brother, now in the Spirit-land. After some time thus passed the curtains were held back (invisibly) and she gradually dissolved and vanished from view.

The next spirit to appear was that of an elderly lady with her head bound round with some kind of a white cloth, who was instantly recognized by Mr. Charles Edridge, his wife and daughter (Mrs. Capt. Coulter,) as the spirit of Mrs. William Edridge, the first wife of the brother of Chas. Edridge, and who had been dead about twenty years. After some time this spirit retired and the curtain dropped and we were informed by "Jimmy," the controlling spirit, that the seance was closed.

The light was turned up and the cabinet door opened and the medium found in an apparently unconscious condition, seated as she had been at the beginning of the seance. At the close of the first seance on the opening of the cabinet, Dr. Catlin immediately entered the cabinet and reported the medium's pulse to be 30 per minute, accompanied with symptoms of great prostration. In conclusion, Mr. Editor, let me say that I attended these seances as a skeptic and expecting at the close to be able to account in some manner for what I might or should see. I examined the cabinet to find what held the curtains back, but found nothing, but I must acknowledge that I am wholly unable to do so, on any other theory save the one given by themselves, to-wit: That they are what they represent themselves to be, the spirits of our departed friends and relatives. I ask no person to believe that they are so, simply because I saw them, from the fact that I myself prior to this, would have taken no person's word to prove the facts stated above; but would have done as others will do by me, simply give them credit for thinking they saw them, whereas in fact they were the victims of deception. But the fact still remains, that from the person and features of one person in the cabinet, and with the clothing above mentioned, at the two seances, some twelve distinct, differently clothed and featured individuals, male and female, from youth to old age, have been presented and recognized by us as friends and relatives, dead and gone from us. H. N. SHIPMAN.

Under the head of Liberal Christians, the Worthington (Minn.) Advance makes the following well-timed remarks:
" So long as liberal men leave the religious education of their wives and children to the ministers and Sabbath school teachers of the narrow-gauge churches, so long will bigotry and religious error prevail. The priests know that they control the mothers and the children, and so long as they can do this, they can control the men. The reformation must begin and prevail first at our own firesides.

" We hold, with thousands of other liberals who cannot believe the false teachings of the churches, to the inspiration of the Bible; we believe in the high and holy mission of Christ; we love with ever increasing intensity the spiritual and angelic part of the Christian religion, but we can find no home any longer in those churches which teach the old, erroneous, narrow and man-made creeds. Let the liberals assert themselves through separate and independent organizations."

In claiming that the Devil is really dead, Rev. Elder Eads, the Shaker, took for his text John vi, 70—"Have I not chosen you twelve, and one of you is a Devil?"

Modern Religious Chaos—Its Final Outcome.

BY REV. S. L. TYRRELL.

In the ecclesiastical histories of the future, long chapters will be found, headed in startling capitals, "The great transition or Infidel era of the church in the nineteenth century." The title will be most appropriate, for those who have most carefully traced the strange religious history of man, fall to find in any past period a parallel to this unbelieving age. An hour among the "Literary Magazines" and "Religious Quarterlies," which emanate from the controlling centres of the world's thought, forces upon us this startling conclusion. Brilliant articles on scientific subjects of a religious bearing sparkle on almost every page, couched in cautious and polished phrase, lest the latent skepticism grate too harshly on the nerves of readers, yet in the dim transition border land of doubt, liberal, or what in the last generation would have been called bold, deistical utterances, are daily surprising us from very unexpected quarters. Even the conservative churches of old Scotland are at last stirred to their very corner stones by the heresy of their most able divines; and the young clergy and theological students fresh from the rationalistic divinity schools of Germany, cheer Prof. Smith as his "heresy hunters" are voted down in their ecclesiastical courts. While this deep and wide-spread skepticism has been quite apparent to all careful observers for several years, most of our religious leaders have chosen to almost silently ignore the situation, while others by elaborate works on the "reconciliation of science and religion" have attempted to arrest the tide of unbelief.

The great ingrats which deistical theology has made in recent times, has lately been brought to notice by the lectures of Mr. Ingersoll and the many criticisms they have called forth from able clergymen of nearly all denominations. And very significant also is the great fact that while three thousand people in Chicago cheered Ingersoll's severe comments upon the Jewish Scriptures, only a few score cared to listen to their defense by an able Jewish divine. There seems to be sufficient truth in Mr. Ingersoll's sharp retort upon his reviewers (that upon their admissions they did not themselves believe the Bible) to give point to his keen sarcasm. The sentiments expressed in the most able of these replies to Mr. I. by both Christian and Jewish critics, put beyond dispute the broad assertion that the most intelligent ministers of all sects now publicly announce from the pulpits theories of the Bible which a few years ago would have been branded as rank deism. Reference to scores of sermons like some of Beecher's, Swings and Thomas', and from more rigid orthodox sources, amply justifies this grave charge. Strange, then, and unwelcome as the fact may appear, the undisguised truth seems to be that there is not in Christendom to-day a college professor or scholar of note, or a distinguished theologian, who will publicly risk his reputation by asserting his belief in the verbal inspiration and infallibility of the whole Bible. The Bible, the long acknowledged standard of faith, having by these new theories lost much of its former binding force, this wide-spread anarchy of religious thought is the natural result. This "world wave" of inquiry and doubt is extending to so-called heathen shores, and around the educational centres of India, Turkey and Japan. Western science and ideas are fulfilling their accustomed mission of making infidels. The bright, wicked young Turks now laugh behind their college doors at the ridiculous astronomy of the Koran, and many of Buddha's shrewd disciples have sailed around the ten-story world of their old theological navigators without finding the encircling oceans of wine, curds and honey as laid down on the spiritual chart, and are consequently hopelessly drifting out upon the unknown seas of heathen infidelity. Scientists also, although not generally much troubled about the canon of scripture, are in their spheres entangled in discussion and doubt, undetermined whether to build altars to "unknown" or "unknowable" Gods, or sink into blank and utter atheism. Intelligent liberals are trying to follow the cold, pale light of logic and intuition, and many very confident Spiritualists are still earnestly investigating for "proofs palpable" of immortality. After chaos seems everywhere to reign in the realm of religious thought.

This serious fact of the almost universal decline of faith in existing religious systems is so generally felt and recognized that further proof seems to be thought unnecessary, and the great thinkers and friends of humanity are turning their attention to the more practical and momentous question of "what is to be the effect of this decline upon the world's morality?" The recent "Symposium" from the pens of sixteen eminent English writers, discussing this question, shows how world-wide has become this conviction. We have not far to look for the reasons of this result. The chief cause lies in the fact that the religions of our day originated at remote periods,—in the infancy of science, and the primitive conceptions of spiritual truth were so interwoven with the false science of the age, that it now seems a hopeless and impossible task to preserve the spiritual fabric while its material foundations are being removed. When the world discovers that its ancient records are fallible in their scientific statements in regard to the visible universe, it is difficult for the logical faculty to trust implicitly their revelations concerning an unseen and spiritual world. It has for several years been evident that the present crisis must come. When Hugh Miller, Hitchcock and some of the earlier geologists began to venture those bold expositions of Genesis, and so marvelously lengthened the "creative week" and the Sabbath day, and wonderfully contracted flood, it was plain that they had not written the final commentary. Miller's ingenious, brain racking hypothesis of "Mosaic panoramic vision," and the thin, superficial assumption of other able writers that the Bible was not given for a text book of science, and that its demonstrated errors in no way affected its spiritual value, it could easily be seen would only prove a temporary truce in the irrepressible, logical conflict. When the Hebrew chronology was corrected by geological dates, and the allegorical Adam disappeared in the mist of unhistoric epochs, and the serpent, the apple and the "fall" were lost in the tangled wilderness of modern poetical exegesis, the first all-sustaining link of the well forged chain of Calvinistic theology was broken, and many dependent doctrines, like total depravity, infant damnation, and a necessary vicarious sacrifice having nothing to hang upon, have already fallen to the ground. Upon this dark outlook how naturally arises the anxious inquiry, "What of the night?" What shall be evolved from

these chaotic fragments of faith? The profession prophet has always been hazardous. False prophecies have far outnumbered the true. Yet so eager is mankind for a vision of the future that seems still command attention. There is doubtless a solid basis for prophecy. Its correctness rests mainly on the extent of the prophet's knowledge. So uniform and universal is the reign of law in the physical world under the guidance of immutable attributes of the Deity, that the most trifling events may doubtless be as surely predicted as eclipses and tides by mathematics, sufficiently distinct and profound. The eddy of dust that whirls in our path has perhaps its direction and velocity determined by some change of temperature occurring months before in some African desert or tropical sea, and might have been predicted like an eclipse by a meteorologist sufficiently expert. We cannot believe that in the more important realm of mind and morals events follow no fixed and definite laws; but the causes that effect the intellect and emotions of men are so subtle that much uncertainty must attend attempts to foretell the condition and course of human society in the future. Still, there exist certain dominant forces in human nature, and certain controlling attributes of man's intellect and moral constitution, which form a safe basis by which to predict how a man or a community of men will act under certain known conditions. What, then, according to present aspects, will be the outcome of this great "eclipse of faith"? What the creed of the coming church?

The general intellect of the world is now so highly developed, man's logical powers have become so acute, and his moral sense so awakened, that we venture the prophecy that the next great religion will be largely based on reason and intuition and will embrace the elements of a universal faith. There must be somewhere religious as well as scientific truth, and man must at length reach a finality in faith. This eternal uncertainty and change of opinion must have an end. The multiplication has touched bottom; that twice two are four, and that the sun is the center of our solar system are facts fixed for eternity, and religion will yet rest on as firm a basis as figures and philosophy. Our best theologians have at last found courage to admit that there are moral axioms, self-evident to the moral sense of man, which are as good authority as final in religion as mathematical axioms are in geometry; and they do not hesitate to teach, that, as no miracle can prove that two straight lines can enclose a space, neither can a miracle prove a doctrine true and right which comes in direct collision with the axioms of moral reason. To the question, "Did God command the atrocities committed by Hebrew soldiers on their captives as recorded in Jewish history," Dr. Thomas says, emphatically, "No!" These moral axioms being acknowledged as higher authority than the literal text when they come in conflict, a uniform rule of exegesis is established which will conform all scripture interpretation to the final arbitration of the conscience and reason, and a short harmonious creed must be the happy result. Since theologians have dared to recognize their high divine intuitions as authority in their expositions of the Bible, great progress has been made toward a united church. Could the leading spirits of the great denominations meet under a white flag, their fancied enemies of the liberal schools, and candidly compare their present views of the Bible and what they now deem the essential articles of religion with the creeds of their heretical friends,—they would doubtless be greatly amazed to find themselves so nearly in fellowship with their infidel neighbors, and the heretics might be equally astonished to find themselves so unexpectedly orthodox. The leading minds of Christendom have become thoroughly disgusted with discussions about baptisms and church rituals and are boldly stepping over much of the intermediate theology of Paul and the middle ages, to the direct original teachings of the founder of their faith, and hence in the most prominent preaching of the day we hear but about three ideas insisted upon as essential christian doctrines—a belief in God—in a future life—and a just retribution for sin,—the three cardinal thoughts of the Spiritual Philosophy. The time foreshadowed by ancient seers, when the watchmen should "see eye to eye," seems near. Universalism now preaches future punishment; orthodoxy tolerates the doctrine of probation after death; Spiritualists teach future punishment and progression, and on the much agitated question of the Bible, their views are as nearly identical as on the other essential points.

If then Spiritualism can, as it claims, add to the standard christian evidences of a risen Christ, its later proofs of spiritual power and return, the vast army of Christian Thomases and sad "heavy-laden materialists" will gather into the spiritual fold, and the outcome will be a universal harmonious church of "Christian Spiritualists."—Truth when perceived is irresistible,—such is the law of the mind; and so it can only be a question of time when Rome and the pagan world will admit the superior light that surrounds them and the world at last find rest in a demonstrated absolute religion. Fox Lake, Wis.

A writer in the London Spiritualist gives the following:
"I must here remark that at one time Mr. Eglinton was led into the middle of the room, within two feet of me, by a spirit form, who left him sitting on a chair, and waited at the entrance of the cabinet till the medium returned, and then took him back. The spirit had white garments, whilst Mr. Eglinton had his ordinary dark brown clothes on, and both being seen together, left us nothing more to desire in the shape of what people call a test.

The Medium and Daybreak says: "The inspired Andrew Jackson Davis, another 'normal medium'—a companion of exalted spirits—in his intensely interesting volume, 'The Present Age and Inner Life,' relates how he saw a vast convocation of spirits, having in consideration the affairs of the nations of the earth. There was a delegation representing each nation, and with many others inciting the sons of each nation to deeds of spiritual service."

Capt. Brown spoke Sunday, June 1st, at Republican Hall, New York, upon "Divine Revelations, from the time of the Vedas up to the age of Kiddle and Chas. Freeman!" The rest of the month of June and July 4th, he will be in Vermont, engaged through the week in political work, but he can make engagements in Vermont, New Hampshire, and Northern New York for the Sundays of that period. Address him, 704 Moore street, Brooklyn; or care of Dr. C. E. Grice, St. Albans, Vt.

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

The Iroquois County Times gives a very flattering notice of Mrs. R. C. Simpson's visit to Wateka.

Prof. B. F. Underwood lectured at East Dennis, (Cape Cod) last Sunday. He will be in Chicago in June.

The Daily Evening Post of San Francisco, Cal., gives an admirable account of a seance with Dr. Henry Slade.

Just as we go to press we receive the gratifying news that Bro. E. V. Wilson is slowly rallying from his relapse.

Dr. J. M. Peebles has been lecturing at Piqua, Ohio, and Indianapolis, Ind. He also has engagements at Terra Haute, Ind.

Dr. Mary L. Jewett, wife of Solomon W. Jewett, is now in Rutland, Vt., and will receive calls to lecture or attend to her profession.

Dr. D. P. Kayner has opened an office at Geneva Lake, Wis., for the summer, and letters for him should be directed to that point. The Doctor is an excellent Clairvoyant physician.

Two avowed Spiritualists were elected at the judicial election in this city on Monday last; and this, too, in spite of the attempts of the Tribune to work up religious prejudice. We shall refer to this matter again, space forbidding further mention this week.

Thos. Hornbrook, of Wheeling, Va., a prominent Spiritualist and reformer, has been very sick, but is now, we are glad to announce, gradually recovering. The natural scenery of his home surroundings is said to be very beautiful.

A correspondent writes from Hastings, Nebraska: "There is a strong liberal sentiment in this place; those known as Liberalists are mainly of the materialistic school; they have erected a Liberal Hall, with seating capacity of about seven hundred, at a cost of \$24,000.

David Ordway, the eccentric Proctorville man who had his funeral sermon preached last summer, has now procured his shroud and coffin, having the latter trimmed at his direction, and had them taken to his house. He is eighty-four years old and quite unwell. He is reversing the order of things.

Just as we were going to press we received the following note from D. M. Bennett, editor of the Truth Seeker:
"Judges Benedict, Blatchford and Choate, have decided against me, and I am remanded for sentence on Thursday, June 6th, at 10 A. M. I hope the Liberals will now rise, and do their best."

Hugh Smith, one of the oldest Spiritualists, is keeping the Battle Creek House, at Battle Creek, Iowa, where he will be glad to see his old friends who are traveling in Western Iowa. Mr. Smith writes that he was one who helped organize the first spiritual papers in Rockford, Waukegan and Chicago, and he held the first public spiritual meeting in Chicago in February, 1852.

Hunton, whom the JOURNAL exposed long ago, has "turned up again," this time at St. Paul, Minnesota; as usual he has been practicing impositions upon the people, and is now under arrest charged with an indecent assault upon a little girl. Bro. M. T. C. Flowers, of St. Paul, writes: "Although he is sailing under many aliases, you can not mistake the ear marks of the animal."

Prof. B. F. Underwood has been at Salem, Ohio, and at the close of one of his lectures there he directed his remarks directly to Rev. Clark Braden. The paper published at Salem says, "Never did a guilty soul, receive a more righteous mental castigation at the hands of any man." Braden writhed like a whipped spaniel under the castigation, but made no response to Mr. Underwood's cutting remarks.

W. H. Powell is giving very general satisfaction as a medium to the people of New York and Brooklyn. While in those cities a few weeks since, we conversed with many careful and experienced investigators who, with one accord, pronounce the slate-writing phenomenon genuine, but seem to think unless farther developed it will be of little practical use. We called to see Mr. Powell, but as he was occupied we called to have a sitting with him. He intends to visit Chicago at an early day.

Mrs. Emma Jay Bullene, who is known and highly esteemed by thousands of Spiritualists, has for some time been out of the lecture field, and is preparing over an extensive and elegant boarding house at 345 Fifth avenue, New York, where we lately had the pleasure of visiting her. Though not active in the spiritual movement at present, her heart is as full of zeal and love for the cause as ever, and we shall expect to see her again before the public. Her beautiful character and sweet, spiritualizing influence, are far more potent for good than the most eloquent discourse; and united with her talents as a speaker, render her a valuable instrument for the advancement of truth.

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