No. 12

Readers of the Journal are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incldents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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#### Dr. Crowell on Fraudulent Mediumship-A Word to His Critics.

To the Editor of the Religio-Philosophical Journal:

Now that the mists have partially cleared away I regard it as a proper time to reply to Two Worlds, I declared Mrs. Reynolds, and Mrs. Hull, to be guilty of imposture, I did so well knowing that I should bring upon my head the united anathemas of the profession-al apologists for false mediums. What I expected has taken place. It was the price I had to pay for my temerity, and I do not find

the price in any degree exorbitant.

The defenders of these pseudo-mediums will not for a moment tolerate an honest expression of doubt of the reliability of their favorites. They appear to conceive it to be their especial mission to battle with all who actuated by an earnest desire to arrive at the truth, and pursuing a different course, arrive at conclusions different from their own. The result is, in most cases, what might be expected. The honest investigator retires from the field fully persuaded that the manifestations are false, and that the majority, at least, of those who have thwarted him in his investigations, are aware of it. It was truly said by an able writer, Mr. E

G. Brown, that "these phenomenalists boast of the wonders they have seen, and challenge scientific investigation, but the moment that any one-though it may be a Spiritualistproposes some arrangement that would eliminate all possibility of trickery, the cry of 'skeptic,' and 'defend your mediums,' is immediately raised and re-echoed by all the credulous medium worshipers. Talk of test conditions and they tell you of what they have seen, and declare most solemnly that the 'spirits can't do it only under their own conditions,' which generally are identical with the medium's views on the subject."

The defenders of false mediums if asked whether there are any such in existence, will unhesitatingly admit that there are, but it is remarkable that all those to whose scances they are admitted, are in their estimation and even to their certain knowledge, genuine beyond dispute. Bogus mediums well know these would-be investigators, and count them and depend on them to defend them against and depend on them to defend them against all who express doubts of their reliability, and it must be acknowledged that they perform their part of the contract with fidelity and zeal, denouncing all who dare to differ with them in opinion. But they are engaged in desperate and hopeless efforts to reconcile the irreconcilable, truth with error, the genius of Spiritualism with fraud and deception, to stem the current of common sense. ception, to stem the current of common sense, and stern conviction, and force their own absurd views of mediumship upon the attention of others who clearly perceive their false

reasoning at a glance. What is the object which good spirits have in view in laboring to manifest themselves to mortals? Is it to convince unbelievers of the reality of a future life, or simply to entertain, perhaps amuse, those who already believe? From the hostility so generally manifested by the apologists for false mediums towards skeptics, one might readily conclude that the manifestations in no way related to the latter, but were designed exclusively for the delectation of a chosen few, and these few themselves. Surely it implies an inordinate degree of vanity on the part of these self-constituted champions for them to suppose that such can be the case; that all the labors of the good spirits are solely for their

Spiritualists are of two classes: first, those who are endowed with a large share of credulity, and deficient in the power of discriminating between the false and the true. These are at least willing, if not anxious, to believe everything to be what it purports to be provided it is labelled "spiritual." The other class is composed of those who yiew things with more critical eyes, and whose reason must be convinced before they can decide; without sufficient grounds for their belief they cannot believe.

Minds of the former class are incompetent to examine and test the claims of shrewd deceptive mediums. Being generally sincere Spiritualists their earnest desires that all manifestations shall be genuine so prejudice their minds that they become blind to even the most glaring proofs of fraud. They set out with the determination to see in every act and to hear in every word only what ac-cords with their wishes and prejudices, and

they are insensible to all else. Then again some of the people who attend these shows are persons whose word and judgment are equally unreliable. They are wholly under the influence of their imagination. They usually mean well, but the impressions received through the senses are so confused in their minds with their own peculiar ideas that their descriptions are of the pictures existing in their imagination, not of what actually occurs. Here also the weaker minds take hue and coloring from the stronger, and it is remarkable how, with the slightest basis of truth, they frequently agree in their erroneous descriptions.

Regarding false mediums, the majority of them, both male and female, are persons them, both male and female, are persons whose moral characters have been so bad that they have nothing to lose in the event of exposure, and if they are only able to stave this off for a year or two they can congratulate themselves upon their having at least made a living off of their dupes; perhaps saved money, and when the inevitable exposure comes, they are at least as well off as before, and possibly better off, for among those who to the last will defend them there may be some who will prove to be friends in need. With such friends their characters will not suffer by exposure. It is not surwill not suffer by exposure. It is not sur-prising that the New York *Herald* should say, The cheats who have been oftenest exposed stand highest among the Spiritualists." Of a minority this is strictly true—of the ma-

any time to enter into any scheme which may be proposed, provided they be sufficiently compensated for their trouble and risk, and quite as often they themselves devise devilish schemes to rob the simple of their money, happiness, or reputation, or of all three of these at once. This should be expected when we consider the character, or rather want of character, of these unprincipled adventurers, and to the credit of Spiritualism be it said that comparatively few of them have any faith in Spiritualism or its phenomena.

It should be expected that we would frequently hear of their vile attempts to entrap men and women into immoral, and even criminal courses, under the guise of spirit direction and teachings. In this manner a wealthy and worthy gentleman of San Francisco, Alonzo Hayward, who in 1876 was living in perfect harmony with his wife, became the victim of the wiles of a Mrs. Beamish, a professed clairvoyant and healer, who artfully and viciously insinuated that his own and his wife's natures were income. own and his wife's natures were incompatible, and alleged that his spirit friends through her advised separation. Unfortunately her counsel prevailed, and divorce and separation followed, and it was only after a long time that Mr. Hayward's eyes were opened to the villainous designs of this unprincipled woman, and he then remarried his injured

A similar case occurred at Fort Edward N. Y., about one year since. A scoundrel, calling himself "Dr. Schlessinger," and professing to be a healing medium and clairvoy-ant, gained access to a respectable family, and persuaded the lady, Mrs. Ashton, to go to Saratoga for her health, and while she was absent he began to instil pernicious doc-trines into the minds of the two daughters. This coming to the ears of Mr. Ashton he expelled Schlessinger from the house, but it was too late, for the eldest daughter had accepted the villain's doctrines and openly declared her conversion to them. The result was, she left her father's house, and Schlessinger disappeared at the same time. The last heard of him was that he was endeavoring to establish a free love community near

Last year a man named Claxton, of Detroit, under the direction of a professed medium, who declared that spirits advised it, got married and divorced twice, drove his children from their home and squandered most of his property. Last summer also, at Lake Pleasant Camp Meeting, a Mr. Young opened a tent professing to be a clairyoyant, and pretended to give wives revelations concerning their husbands' conduct, and through these means obtained fees for attempting to procure divorces, he also professing to be a lawyer. To the credit of the managers, as soon as his proceedings came to their knowledge, they expelled him from the grounds.

A short time since a proceeding took place in St. Louis that was well calculated to drag Spiritualism in the mire. Mr. and Mrs. Har-gue died at St. Louis, the one in 1878, and the other in 1879. In July of the latter year a Mr. Walters, professing to be a medium, produced what purported to be a message from Mrs. Hargue, in spirit-life, which read

"DEAR BROTHER: What you have heard is alas too true. Christian and I though we loved each other in your world for over

to, and I cannot like him. I do not know why, and that is the reason I want to be separated from him. You know how he used to stay out nights, at home; well, he remains away from me for long periods, and when he returns says he has been fishing in the golden lakes, or resting in the roseate bowers where the male spirits sit and sip the distillations of the amaranth, or the dews of the night-blooming cereus. I cannot live with him, and therefore we must separate.

Accordingly, at the residence of a Mr. Springer, at St. Louis, the departed couple, who had lived together so amicably while on earth, but could not live together in spiritlife, where conditions are so far superior, were in proper form divorced. The presiding judge was King Henry VIII., arrayed in royal robes and crowned. One witness was heard, and then the royal judge gave judgment for the plaintiff, the defunct Mrs. Hargue. The

trial took just one minute and a half. Proceedings equally absurd and disgrace-ful, occasionally take place in New York, Boston, Philadelphia, and other cities. Spence Hall, at Terre Haute, has contributed its full share of such monstrous exhibitions. There Mrs. Stewart nightly summons the spirits of the ancients, and not unfrequently that of Jesus himself. "There, in the door, stands in majestic grandeur Jesus of Nazareth! the Lord of glory! the King of Kings! the pure and holy Christ of God!" This is certified to by numerous witnesses, and doubtless had the dishonest medium who sacrilegiously misrepresented this character placed horns on her head, and appended a cow's tail, these same witnesses would with equal sense and alacrity have certified to having seen his brimstone majesty in bodily form.

As to the false and vicious ideas which are inculcated at such scances, they are sadly demoralizing to all who receive them, encouraging the growth of a selfish and uncharitable spirit, and tending to debasement, instead of elevation of character.

It is a lamentable fact that certain Spiritualists, occupying conspicuous positions in our ranks, are actively aiding and abetting—unwittingly doubtless—these iniquities. Were it not for this fact the imposters would receive so little encouragement that those less had the dishonest medium who sacri-

now engaged in the disreputable business would sink into obscurity, and there would be no inducement for others to supply their places. These respectable apologists for false manifestations evidently fail to realize that when "one member suffers all the members suffer with it, and when one member be honored all the members rejoice with it."

It is satisfactory for me to know that if The Two Worlds, during its brief existence, accomplished nothing more it did a good work in warning honest Spiritualists against the vile impositions of such dishonest pretenders as Reynolds and Hull, and I have reason to believe that the eyes of some, at least, were opened to the character of these women by the exposure of them in The Two Worlds. For one, let the consequences be what they may to me personally, I am de-termined on all proper occasions to send forth a warning voice against such profana-tions of the truth, such vile attempts to impose on Spiritualism the doctrines and teachings of base-minded tricksters and cheats, hoping that the course at least of some of those who are passively floating down the stream of error may be arrested, and that their feet may be firmly placed upon the ground of truth and knowledge.

The best friends of mediums are those who most carefully discriminate between the true and the false, and the best friends of Spiritualism are those who on all occasions stand by and support true mediums, while they denounce, and by every means in their power endeavor to stamp out fraud and imposture under the guise of spiritual manifestations. It should be remembered that every detection and exposure of the false enables us, if we regard the lesson, to better appreciate the

There are those who regard a medium as an irresponsible being; a child of impulse, not accountable to the laws of duty and morality, and necessarily erratic in his movements and actions as a comet, while really his gift is a sacred trust, and his powers are conferred for holy purposes. He is a chosen instrument of the angels and if he desecrates his powers he isa traitor to them, and to his mission.

Mr. Thomas R. Hazard says, "I hope the day is not far distant when mediums, as a general rule, will acquire strongth and independence sufficient to enable them to deny altogether having their divine powers tested in any way whatsoever." And adds, "Then, and not before, may we expect to receive, as a general rule, certain evidences of angelic

We can assure Mr. Hazard that mediums will not acquire strength and independence through his ill-judged defence of false mediums, but on the contrary every high and pure-minded medium in America and Europe is to-day humiliated by the reckless and foolish championship of dishonest and false mediums by such men as he and Roberts. Were they the sworn enemies of Spiritualism they could not devise more effectual means to destroy its usefulness, to humilate and even alienate its best friends, and render it a byword and reproach among men. These and others like them of our own fold, by their incomprehensible folly, are its worst enemies, and they are constantly furnishing arguments to our more sensible adversaries to justify them in charging us all with equal folly and equal lack of common sense and decency. This twenty-four years, cannot get along together is the sorrowful cross which we are compelled in our spirit form. I don't like him as I used to bear, and we can only hope that some-

where and sometime, and in some way in the future, good may result from this present evil. How this can be, however, is a problem beyond our power to solve.

Without the employment of tests, it is impossible to determine the qualifications and reliability of most materializing mediums. There are some exceptions to this rule, as Mrs. Mary Andrews, Henry Slade, Mrs. Maud Lord, Mrs. Hollis-Billing, and quite probably a few others in this country. But with most others the manifestations, even when genuine, are so weak that test conditions are necessary to arrive at satisfactory conclusions. conclusions.

When a man or woman whose reputation is not established beyond question, publicly proclaims that he or she is an instrument employed by spirits to communicate with mortals, and demands or intimates that he or she expects remuneration for services, he or she then fairly challenges scrutiny and investigation. The claim is a stupendous one and no person has a right to make it without affording every reasonable facility for investigators to satisfy themselves that it is valid and just. In paying their money they have clear right to know whether they are paying it to witness genuine or false manifestations, and if reasonable facilities for acquiring this knowledge are refused by themselves of the truth or falsity of the claim. Honest and true mediums have never in any instance permanently suffered by submitting to reasonable test conditions. It is only the false and knavish that have reason to fear the results, and to them it is defeat and exposure. When the privilege to freely investigate is conceded by the medium the only remaining question is as to what is proper and necessary to be done in order to decide by the medium even if she had had possession whether the manifestations are true or false. of the necessary robes, etc."

The decision of this question should rest with If Mr. Kiddle had ever witnessed the almost

All mediums for physical manifestations, unless their reputations are well established, should for their own sakes refuse to sit un less previously tied or otherwise effectually secured so that not a doubt can exist in the minds of intelligent and unprejudiced witnesses as to the absolute passivity of the medium, and in no instance should the task of securing the latter be performed by officious friends, but on the contrary it should be done by skeptics, if any such be present. This is not only the fair and proper course to pursue but common courtesy and justice demand that this concession should be made to honest unbelievers, who, upon the strength of the representations made that the manifestations are genuine, have paid the fee required to witness them. Genuine manifestations require conditions, but not so with fraudulent ones, for let the conditions be what they may, so long as they are not interfered with, the pretender to mediumship, like the prestidigitator, is always able to perform his role. The show is always in working condition for those who foolishly pay their money, and sub-missively accept what they see and hear as

truthful and real. In your issue of December 24th, 1881, you publish a communication from Mr. Henry Kiddle, entitled, "Test Conditions," in which he says, that with many Spiritualists "it is test, test, nothing but test; they seem to spend their lives in looking for tests; and by a test is meant this: put the medium in such a condition that nothing but spirit power can render it possible for him or her to perpetrate an act of deception." The italics are mine.

In reply to the above I would say, that a man might spend his life more unprofitably

man might spend his life more unprofitably than in applying tests to mediums, for I know of nothing more necessary at the present time than to separate the goats from the sheep in mediumship, and as to Mr. Kiddle's definition of the word test, it cannot be objected to by testing Spiritualists, and personally, I am unable to find fault with it, and cannot conceive how Mr. Kiddle can do so. This is what I mean when I speak of testing mediums, and they can be placed in this condition by very simple means, without risk and with very slight inconvenience to themselves as has been shown in numerous in-

I also agree with this gentleman, when, in the same article, he answers the question, "What is the value of such test-conditions (1) to the non-Spiritualists, and (2) to the Spiritualist?" His reply is, "To the former it is of the greatest value and importance, because the chief object of these manifestations, as far as he is concerned, is to produce a conviction of the life and power of spirits.

Precisely so, and should we not therefore insist upon any and all test conditions that a non-Spiritualist can reasonably demand, in order to "produce a conviction of the life and power of spirit," in his mind? But is it not somewhat absurd for us to expect an in-telligent non-Spiritualist to accept as genuine manifestations, what he or any shrewd person could imitate to perfection, while we sternly refuse, as is frequently the case, to permit him to employ the only possi-ble means by which the truthfulness or fals-ity of the manifestations can be demon-

It will not do for Mr. Kiddle to declare that he is in favor of testing mediums while he strenuously opposes the employment of any tests excepting such as he may be pleased to

prescribe. What to him may be a test, may be no test to a more critical or less critical investigator. For myself I must say that the vestigator. For myself I must say that the means he employed to test Mrs. Crindle-Reynold's mediumship were, in my opinion, extremely imperfect and unsatisfactory. In his account of the proceedings at a scance with Mrs. Reynolds, published in *The Two Worlds* of February 18th, last, he says, "The medium was thoroughly examined by a committee of ladies... Every article of her clothing was carefully scrutinized." A day or two after this account was published a or two after this account was published a highly intelligent gentleman, who was present, told me that he was informed by one of the ladies of this committee, that the nether garment was not removed, and that under this was another garment enveloping the upper portion of the medium's person, and that the only examination of this garment was made by one of the ladies passing her hand over it. If this was so no proper ex-amination was made, and in this garment may have been secreted sufficient toggery to represent a dozen standard bogus spirits.

Mr. Kiddle says there was nothing beyond the curtain beside a chair and a tin speaking trumpet, but he does not tell us that any examination was made of either of these. If the chair was a stuffed one it afforded every facility for the concealment of masks and the exhibitor they are justified in resorting drapery. The same as to the trumpet. Then to any and all honorable means to satisfy again he should have stated whether the floor was covered with a carpet. If it was, then sufficient paraphernalia to dress up a host of sham spirits could have been secreted under the edges of it. In his report he lays stress

the investigator, he only being bound to employ no means nor tests, excepting such as are reasonable and proper, and all tests are of this character which will not interfere with genuine manifestations, nor expose the medium to serious discomfort or personal danger. able, and especially as she had the important adavantage, and the witnesses the great disadvantage, of a very dim light.

Upon these insufficient grounds Mr. Kiddle says that "We are thus inevitably compelled conclude that these appearances were what they purported to be, namely, genuine spirit-forms presented through the mediumship of Mrs. Reynolds."

I will only add that the gentleman is capable of being satisfied with an amount of evidence that to most persons would be far from conclusive, or even satisfactory. No one who knows Mr. Kiddle can fail to respect both his character and ability. No one in our ranks has sacrificed more for the cause, and the cause cannot boast in many respects of a nobler advocate, and I am not alone in regreting that the weight of his name should thus be thrown into the balance against, what I believe to be the cause of justice and truth.

The defenders of false mediums seem to have queer notions of what constitutes test conditions. Thus, Mr. A. E. Newton in his communication published in the Banner of Light of April 8th, appears to be satisfied that the proceedings at a scance with Mrs. Reynolds, which he describes, were conducted under strict test conditions. But at the outset he disregards a most important, even vital condition, which is, that an investigator should either be thoroughly acquainted with every person present, or that those with whom he is unacquainted should not be permitted to take an active part in the proceedings. Without the observance of these rules, it is evident that other and subsequent conditions are worthless, and no satisfactory investigation can be made of such exhibitions as those under consideration.

He says, he "found assembled fourteen or fifteen ladies and gentlemen, of whom only Judge Cross and Mrs. Prall, were known to us." Knowing but two of those present, might not at least one of the remaining thirteen have been a confederate of Mrs. Reynolds? Thus, at the very beginning, the success of fraudulent manifestations may have been assured. "At the outset," he says, "Mrs. Reynolds insisted on being thoroughly examined by a committee of ladies before entering the cabinet.....Of course Mrs. R. was carefully watched until she went behind the curtain, to prevent her obtaining anything from confederates."

Here again the question arises, what assurance had Mr. Newton that certain members of the committee of ladies were not confederates of Mrs. Reynolds? They may all have been honorable and honest, and I have no doubt they were, but certainly Mr. Newton did not know this, nor do we find from his published account that it occurred to him to satisfy himself on this point, and as a test, therefore, this examination amounts to noth-

A fraudulent medium could desire no better "conditions" than here existed, and it is passing strange that an old Spiritualist, like Mr. Newton, should not instantly recognize the fact. But he fails to do so, and proceeds to say that "no paraphernalia nor place of possible concealment for any was found. There was no passage into another room, nor trap door through the floor." And surely there was no necessity for anything of the kind with such excellent opportunities for confederates to exercise their arts upon unsure transportation and existing and existi suspecting and guileless people.

Mr. Newton, in this investigation, started out

#### The Harmonial Association.

FIRST ANNUAL ELECTION AND EXERCISES.

To the Editor of the Religio-Philosophical Journal:

The first annual election of trustees of the Harmonial Association was held at Steck Hall, New York, May 2, 1882. The hustings were not held altogether after the fashion of common town meetings and joint-stock corporations, yet by no means destitute of interest. At eight o'clock, the president, Mr A. J. Davis, took the chair, and the hymn, "Nearer, my God, to Thee," was chanted.

The president narrated the business of the meeting. He spoke of the organization and its purposes, and then of the times. The Harmonial Association was gradually increasing; not by forcing, but by a natural growth, such as is had by long-lived trees and persons. He paid a tribute to the world's scions who had died during the past year, dwelling at length upon Longfellow and Ralph Waldo Emerson. They had passed beyoud the external world, but the thoughts they uttered were permanent.

The secretary made a verbal report of the year's business. The Association had made no debts, and so its future efforts would not be impeded. The Board of Trustees had met regularly, and with the co-operation of its committees and others, had maintained public lectures twice a day every Sunday, provided the nucleus of a library and set on foot a project for a public building. It might be that their proposed structure would not be as large or imposing as St. Peter's Church or a Cathedral, and some time must pass before the little collection of books, which a common table would hold, would grow to the dimensions of the Vatican Library. But the work was begun on a basis and at a rate which

would assure permanency.

Among the donors to this collection the most liberal are Messrs. S. Van Horn and W. T. Van Zandt. Others have contributed, but these seem to be real givers.

The president announced the opening of the rolls for the election of five trustees. Tellers were appointed, and for some time a buzz prevaded the assembly. Presently the question was asked from the platform: "Have all voted who wish?" The polling was suspended and the votes counted. The result

was declared by the secretary:
"Samuel R. Filley, James M. Farnsworth,
William R. Romaine, Eliza M. Gray and Mary A. Stuler, having received the greatest number of votes east at this election are hereby declared to have been duly elected trustees of the Harmonial Association for the next three years. The said Board, as now constituted, will consist, therefore, for the ensuing year, of the following persons namely: Samuel R. Filley, James M. Farnsworth, William R. Romaine, Eliza M. Gray and Mary A. Stuler, holding office for three years; Andrew Jackson Davis, Mary F. Davis, James E. Briggs, William T. Van Zandt and Alexander Wilder, holding office for two years; and Martin L. Van Horn, Sally W. Van Horn, John R. Nickles, Mary A. Young and Harriet E. Farnsworth, holding office for one

A second ballot was taken for the office of Chief Lecturer, which resulted in the choice of Andrew Jackson Davis by a large majority over Mr. J. R. Nickles.

A solo concluded this part of the proceed

MRS. VAN. HORN'S ADDRESS.

Mrs. S. Van Horn took the platform and made an address, of which the following is

As chairman of the committee on Popular Instruction, my duties have been pleasant rather than ardnous. You can all bear witness to the value of the service which has been provided. A series of discourses have been delivered from this platform by the Chief Lecturer, worthy to have been heard by thousands instead of hundreds. Indeed, it is doubtful whether we ourselves, duly appreciate the privileges and with them the responsibilities which devolve upon us as a society. In our meetings we are actuated, it is to be hoped by that catholic, fraternal and deeply religious feeling which is the life of the spirit and which holds it in intimate relations with the great Over-soul. That feel-ing seeking expression in individual and social harmony as the normal order of unfoldment, is the cement binding together many of diverse individualities, but with common aspirations, tastes and sympathies

for the right.

Allow me here to say that we may assist our speaker, and wonderfully help ourselves. by a consideration of the meaning of these church-services. Church-goers enter their sanctuaries with hushed and solemn awe. They are deeply impressed by all the surroundings of worship which from childhood they have been taught to revere; as well as respect for the venerable traditions which adhere to them. They are thus in a condition to receive the benign influences, without intelligently understanding how or why; but we who suppose we know somewhat of the principles which relate to the influx of beneficent and holy influences from the spiritual realm, neglect to observe the conditions which would serve to secure them. We might be benefited by following somewhat the custom of the Friends who quietly sit and wait for the coming of the spirit, but we enter our sanctuary in a mood of levity if not of actual frivolity, and do not hesitate to dissipate every profounder mood, and to indulge our sentiments at those very moments which should be occupied by a divine silence of the interior soul, and we even use the music as a cover for careless talk—that music which should be the rainbow arch spanning the pathway of angels on their earthward

In order to perfect the working of the Harmonial Association we need in addition to the music we already have, a choir, the volunteer members of which must certainly be many in a congregation so trained to harmony. Here let me mention that your Chairman of Public Instruction has received one universal expression of appreciation and de-light with the faithful services of Mr. Farnsworth. Sunday after Sunday have these offerings softened and harmonized, elevated and inspired those who have here assembled. We are fanned by sweet improvisation, and further charmed by those chords of melody which should help us to attain a frame of mind to enable us to contemplate the grandest of all themes: the origin, relation and

destiny of the spirit.

the world's best poets and prophets have been repeated by a voice dear to us all. Love has stood beside wisdom here and we are resolved it shall so continue to stand; and for the ministrations of our lecturer, Mr. Davis, and of those of his wife, and for the kind services of Mr. Farnsworth at the organ, we have given only our gratitude and our affection.

And now the Department of Public In struction hopes much and aims at much. We believe its work will increase and widen until this movement, begun in this little hall, shall be regarded by far seeing people as the supreme effort of the century. Already a Children's Progressive Lyceum is anticipated and at no distant day other plans will be

consummated. That the waters from which we slake our thirst, flow from a divine fountain we cannot doubt. Once tasted they create a demand for still deeper draughts and a desire to share with others our great blessings. That we may seek and find true wisdom in our methods and be inspired by genuine and pure fraternal affection in their work, is our earn-

MRS. POOLE'S ADDRESS.

This speaker is familiar to the audience of the Religio-Philosophical Journal. Less commanding in figure and manner th**a**n Mrs. Van Horn, she possesses a culture, a peculiar impressive style and deep earnestness of utterance that attract attention and admiration. Her topic was, "The Need of an Harmonial Institute."

monial Institute."

Life is described by a French writer to be one great need. Individually as well as socially, we need a thousand things. Just now, we need, both individually and socially, a Harmonial Institute. The fifth and last great wave of humanity is gathering for its mighty fidel flow man the shores of time. It mighty tidal flow upon the shores of time. It accumulates force year by year. Already the dykes of conservatism have crumbled, and the shores gleam bare and waiting. Evidently a light-house is needed in this most cosmopolitan city. Its construction rests upon the toil of hand and heart and brain of those who, seeing the drift of the current and realizing whereto it tends, are eager to light their comrades over the waste of waters. Multitudes are without charts; a host are rudderless; and others follow those phosphorescent gleams which bewilder rather than illuminate. But we, believing that the laws governing the general current have peen discovered, are desirous of erecting a light-house which shall make them visible to these others. We believe, too, that what that resplendent crown of beauty, blazing from its lofty altitude in the adjacent park, is to the outmost eye, shall be the calm and steady glow, flowing from the many sided lantern of the Harmonial Institute, to the inner

In that imagination which is the promise of that yet to be, I see the building arise, fair and stately upon this island. It will contain the great hall in which Sunday lectures are to be given. Dedicated to the highest uses—the harmonization of the individual and of society—it will be a center of light and heat or wisdom and love. A smaller hall will be necessary for the Children's Progressive Lyceum and for scientific lectures as well. Then there will be fitting offices for the transaction of the business of the association. The moral police will have its headquarters under the same roof, where, not only a judicious system of benevolence will be devised and carried out but one of self-helpfulness. Here, too, will be establish-ed the Public Library of Progressive Litera-ture, the nucleus of which we have already

But the library presupposes again, rooms for a Bureau of Printing, Publishing and needs multiply. The necessities of such a department is self-evident. There is no necessity for enlarging upon them. The literature of this philosophy should be scattered broadcast. Many are seeking for just what they would find within it, and they know not where to look. They are beyond the reach of lectures; donging, waiting for light upon their pathway. We who know something of the rest which can be found, the vistas which are open, the incentives which invite to labor can have some little conception of existing needs, though we can only realize them according to our development.

Within this structure, again, will be a room devoted to the meeting of our Arabula. Simple, quiet, beautiful, sacred be its precincts! There may dwell true fraternity; there may the soul find exceeding rest! In the Harmonial Institute will be offices for physicians of the new school, with their grateful gifts of healing. And over all, celestial influences from those departed ones who in another and higher realm of spirit, still labor for their kind, will rain down as the dew from the bending heavens, blessing and consecrating the work and the workers, so they are true to their highest inspirations and responsibilities.

Can we not see it arising, story above story, the moral and spiritual light-house of this Manhattan Isle? Even so may we behold it an actual embodiment. And to that end, we invite your hearty and practical co-operation. No sum is too small and none too great to dedicate to this purpose. If we realize aright our privileges, we shall not rest until the foundations of the Harmonial Institute are laid deep and solid as the principles which it is intended to illustrate.

ADDRESS BY ALEXANDER WILDER.

The President announced the last speaker. Alexander Wilder. After a brief exordium

he proceeded as follows:

There are two words now becoming quite familiar, that have not yet entered any standard dictionary; one is harmonial, the other agnostic. The former has hardly yet a place n my own vocabulary; and the latter is in its way very repugnant to me. It was never coined to express any love for the truth or right, but rather an ignorance and disregard of both. The man who eagerly professes not to know appears to me—I certainly have often found it so—to be seeking an apology for doing wrong. I mistrust the man's truth in my every day experience who takes refuge behind an "I do not know." He generally has an unworthy fact to conceal. A not-knowing philosopher or scientist is the embodiment of a Hibernian bull, rather than a

man living in the atmosphere of truth. True science, real knowledge, is no view of human nature on the underside of the cloud. crucibles, mechanical improvements and aids to a few to make themselves rich; Ideas which produce principally such economic results will hardly regenerate the moral sense, or open men's eyes from the world of physical objects into the vision of the holy of holies, where God is. Hence in this so-called free

way inductively to the highest truths. An idea exists in the mind of the discoverer before he begins his act of induction. We do not believe in God and the Right because we have proved and demonstrated their exist-ence; but instead of so doing, we seek proofs because we believe. It is by such faith that we stand. This is the sacred courage that enables us to do and to dare. We have no deeper interest than our own integrity. When sacrifice becomes a duty and a necessity for us, the horizon of the Infinite is opened, and we may, like the angels, acknowledge no superior, save the Lord alone.

I have remarked that the word harmonial likewise had no place in the dictionary. It has yet to be accepted. It must make own way into standard English speech by virtue of its legitimate meaning and em-ployment. Strict etymology will hardly permit even of this. We must interpret the word by the meaning which we impress upon

Indeed, I have often thought the word har-mony to be sadly misapplied. It seems to be regarded by effeminate minds as denoting a tame utterance of opinions or the suppressing of them; the hushing of every strong conviction; a species of walking over eggs, breaking none. I have been in political life, in religious and reformatory circles, and with those who styled themselves liberal, progressive, advanced, and the like; yet seldom was I where I heard much prating about har-mony that it was not a cloak for hypocrisy and betrayal. With such observation and much experience to confirm it, the word has therefore never been permitted a place in my vocabulary. I have generally found that when conviction had fixed itself deep in my mind, I was alone, and that I must stand or fall alone.

The great kosmos, the established order of the universe is an *Harmonia*. The idea which the word embodies and expresses is that of the Platonic Beauty [to kalon], the fitness of means to ends, the perfect agreement of parts in the grand whole, the beautiful kosmos of which and in which we are and by which we are affiliated to the great beyond

that is in, about and over us all.

An Harmonial Association therefore embodies the suggestion of alliance with reference to the infinite and eternal fact. I rely but little on formulated declarations; they are little else than symbols and vails, within which the real ends are concealed and hardly uttered. All associations imply co-operation for common ends. I mind no such trite speeches as that "in union there is strength;" and "they who think, alike should act together." Union is not of necessity a means of strength but may be the greater of means. of strength, but may be the creator of weak-ness instead. Any alliance, formed on the idea of aggregating human atoms, is very likely to involve those oxidizing chemistries which will constitute the union so affected a mere mass of weakness, seething corruption and uncohesive rottenness. Indeed, it is often required in the providences of the universe, that they who think alike should act widely apart. There is something that may not be voted or talked away. We are not to associate because we agree, nor in order that we may agree, but that we may do something together after a better manner, that pertains to the Infinite right. I am in full accord in this matter with the Hebrew prophet: "Then they that feared the Lord spake often to one another, and the Lord gave ear and heard; and a Book of Memorial was written before him for them that feared the Lord and that thought upon his name."

later time. It is not mere science, the knowing and mousing among phenomenal existences; not the learning extracted from ingenious instruments and the phenomena of sensible things. Its field is in the world of causes; its province the life, spirit, energy, that these stupendous orbs are not accomplishing the grandest purpose for which they can possibly be constructed. But we have one absolute demonstration and that an important the same of the that animates; the cause, end and energy in, above and around this region of effects. Harmonial Philosophy relates to the will which transcends all laws which are supposed to exist in this universe. It is the science of that which is as distinguished from that which appears. It is the method of knowing as apart from that of not-knowing.

I can add little to what has been said this evening. You have heard the magnificent plans that have been suggested. They sound somewhat like aircastles; but this is certain that the person who never built an aircastle never built any thing else. It is by an ideal that we make our action alive. It associates us with the intelligences above. The Har-monia is the bond which unites all angels, all spirits, all demons, all souls—the one life love permeating and diffusing itself through all, surrounded and confirmed by intelligence.

MR: WAGNALE'S CONCLUSIONS. After a few moments, the President summoned Mr. Wagnale to the platform. His remarks were apt, terse and well received. He spoke upon the times and what they foreboded; and predicted a great change imminent He believed that before twenty-five years the five volumes of "The Great Harmonia" would be regarded as a necessary part of every minister's library. He instanced the changes which had already occurred as premonitory of the great revolution, and predicted clorious things for the Harmonial Association. At the conclusion followed singing by the congregation, and the audience dispersed.

Inhabitability of the Sun.

BY W. F. LYON.

To the Editor of the Religio-Philosophical Journal: The superficial area of the sun is one thous and times larger than that of the earth, making it 1,200,000,000,000 square miles. Our globe has 1,200,000,000 square miles of superficies,and is supposed to sustain in its present undeveloped condition 1,400,000,000 of inhabitants, or seven to the square mile. Upon that ratio the sun would be able to sustain 1,400,000,000,000, or one trillion four hundred billions of intelligent beings. But we must remember that our planet is a mere child and very inconsiderably evolved when compared with this great monarch of this solar system. and probably does not sustain or produce one-It is not a mere collection of blowpipes and | fourth part of the inhabitants that will exist upon it at some future day. Then we may well suppose that the sun would be capable of sustaining a population amounting to 5,600,000,000,000 of advanced, intelligent men and women in the fullest and highest accepcountry, as well as in the Old World, the name of science is prostituted at this very powers who have taken the supervision of time, to afford a pretext for legislation, in

mirably arranged for their unfoldment, as a dire calamity, would have been inconceiva-bly greater than their utter destruction by some disaster, because any important defect in the organization or structure of the planet would have been destructive of all popula-tion, of every description, from untold billions of ages; and yet some very learned gen-tlemen of leisure have made a few experiments, with little spectroscopal attachments to their telescope, which they say has anni-hilated this vast population and swept them away as suddenly as the evaporation of a morning dew.

A single individual was taken from the earth within the present year, and it produced a sensation throughout the civilized world. When large numbers of people are destroyed at one time by any disastrous occurrence, it casts a sort of gloom and sadness over the minds of the survivors not easily allayed. But we very readily discover that, even if the whole population of a country was swept away at once, the calamity would be trivial compared to the entire incapability of the evolution and reproduction of intelli gent beings by the earth we now inhabit.

There are doubtless many men occupying what we consider very high positions in social life, who may be led to think that the universe would not have moved on quite so successfully in their absence; yet these men may not experience the least regret that spectrum analysis has annihilated entirely the untold trillions of sentient and highly intellectual beings, who might have had such opportunities for obtaining knowledge and enjoyment, and have been made so comfortable in their pleasant homes upon the great orb which reflects so largely of its beauties and glory abroad in the universe. If it is a great desideratum and a blessing for a comparatively small number of men and women to enjoy conscious existence upon the earth, how much greater the blessing to have a thousandfold greater number exist upon another globe of similar character, only larger and more evolved.

The old six days' legend, found in Jewish sacred literature, has evidently gained such an ascendency over the minds of even the most enlightened men, that it seems hard for them to give up the idea that the sun was placed in the heavens to give light and warmth by day to the earth and its inhabitants—that and nothing more.

It appears extremely difficult to turn one's attention from a book which has been hallowed and rendered sacred by old-time memories, to the more sublime and eternally enduring pages of the great volume of universal nature; still we all know that real knowledge is only to be found by extending our researches in that direction.

It would seem to be a pretty well authenticated fact that the sun is moving in an orbit at the rate of about 25,000 miles per hour, in company with the entire solar system; that altogether we have accomplished about 1-3000 part of a single revolution within the past 6,000 years, or since the Mosaic record of creation, and that an entire revolution will require 18,000,000 of our years. If our little planet, which we consider of such vast importance in the universe, has a wisted as long, she has parformed her has existed as long, she has performed her little circle over 18,000,000 times during that period. How diminutive all her movements and operations compared with the great central luminary, and yet we claim that almost the exclusive ability of producing or evolving intellectual beings is confined to the narrow precincts of this little globe.

If there is to be alliance, an Harmonial Akademé, it must be such because it is based upon an Harmonial Philosophy. This name seems to me to be a word too many; for philosophy means all that is required. Perhaps, however, it has been abused too much in our later time. It is not more discussed by the sundeviating laws of nature, then we must conclude that all other suns in the siderial heavens are in the same condition, and as we behold the sun-studded firmanent with all its god.

In the same stand annoying enemies of beauty.

OF EITHER SEX

as well as of comfort, happiness and health, are these pestiterous and horrid skin diseases—tetters, humors, eczema, (sait the same standard annoying enemies of beauty. geous display of stellar beauties, we can only contemplate the whole machinery with a

> may learn precisely what one of those planets has produced from the material introduced into its structure. Our planet has been rolling onward since its earliest history in the same great elemental ocean of space with all the rest. It has been gathering to itself during its extended journey such cosmic material or world stuff, as it is termed, and we behold the astounding results scattered broadcast all around.

> Are other globes, some larger and some smaller, doing any less or more? Are they not all governed by the same universal and eternally existing laws, whether old or young, large or small? There is evidently no material substance from which a world could be formed, except such as may be found in the illimitable sea of atoms. None can be imported from some supernatural realm existing beyond the boundaries of the universe, and all this substance gathered from this source must contain the same characteristics, the self-same qualities and potencies and placed under similar conditions, ultimate in similar results; in other words, each individual atom in the universe contains what is found in every other atom, or is a microcosm or epitome of the whole.

Suppose, then, an accumulation of these atoms should have taken place in the form of a globe, one million or one trillion years in the past, would the process of evolution have been any different in the two? Our planet revolving in space,, composed of the same material as the others and acting in obedience to the same general laws, has produced, by processes of evolution, every species of animal life, and finally, as its crowning glory, intellectual beings of the highest type. What must we think of the others?

Almost all thinking people have, to a certain extent, endorsed the doctrine of evolution or progressive unfoldment. If such is the fact, then this wonderful potency must exist in matter; it must also be a universal element in all material substance of every description found in any portion of the universe, and it must have so existed during all the eternal ages of the past.

Our spirit friends declare emphatically that no form of organized life has been produced by a creative act. Mr. Tyndall says, very justly, that "two courses and two only are possible. Either let us open our doors freely to the conception of creative acts or, abandoning them, let us radically change our notions of matter." Evidently, if we admit of a single creative act in all the universal realms, we may abandon the field, and properly ascribe all the facts and phenomena in nature to the same cause. Long before Mr. Tyndall made his celebrated speech before the British Association in 1874, I wrote, and women in the fullest and highest acceptation of those terms. What an inconceivable calamity it would have been, and what a terrible oversight upon the part of those powers who have taken the supervision of this matter, if this great orb has been made a little too hot for the convenience or existence of organized life.

To have prevented by any means the production of such an enormous number of intelligent beings upon a huge world, so and computation, as though he was treading to bedience to spirit instruction, upon the subject of the origination of life, the same ideas he expressed upon that occasion. See Hollow Globe, page 197. Although this may be the first time he, Mr. T., had given expression to his opinions upon this matter before the public, he had, no doubt, entertained them sion very carefully, with a little apparent storm. Woman's gentle tones, too, have been heard on this platform, and we have only fully appreciated their charm since our leved Mrs. Davis has been absent from us. At morning and evening service the glowing words of length of the convenience or existence of organized life.

The way into the field of real knowledge is made clear by faith. We do not seek for evidence beforehand. Bacon said untruly that and evening service the glowing words of length of the convenience or existence of organized life.

To have prevented by any means the production of such an enormous number of intelligent beings upon a huge world, so jad-

upon forbidden ground, and says: "Abandoning all disguises, the confession I feel bound to make before you is, that I prolong the vision backward across the boundary of experimental evidence, and discern in that matter, which we in our ignorance and notwith-standing our reverence for its Creator, have standing our reverence for its Creator, have hitherto covered with opproblum the promise and potency of every form and quality of life." It may be superfluous to add that many of our spirit friends had a perfect knowledge of this matter long before any scientist had conceived the idea. Hence, the conclusion which forces itself upon us is, that aggregations of the self-same matter must, of necessity, if placed in proper conditions, give evidence at the proper time of the potencies which it contains, but, on the conpotencies which it contains, but, on the contrary, if at any period one creative act has been a necessity, then all of nature's methods are uncertain, if not superfluous; and a study of its sacred records is a waste of time, for no one can tell at what moment the whole machinery may be changed or modified to suit the notions of the creative power. If upon a certain time an infinite Creator came down and confounded the language upon the plains of Shinar, then such a power may confound every syllable in nature's mighty volume; but we shall continue our researches

regardless of any such possible contingency.

"The rain falls upon the just and the unjust." The wicked man commits his seed to the earth with the same confidence as the righteous, and never calls upon any creative power to aid in producing a bountiful return for his labor. He seems to know full well that all depends upon proper cultivation and a fortile soil, or in making favorable conditions. The modern thinker may plantla diminutive tree in his garden and understand that its subsequent growth is certain in consequence of the potencies existing in the molecules of the tree and its environ-Continued on Seventh Page.

[From Andrew's American Queen.]

# **CLEOPATRA**

#### Queen of Sheba's Beauty

WAS BUT SKIN DEEP

The renowned Queen of Sheba, with all her royal pomp, magnificent apparel, and brilliant retinue, would never have appeared within the presence of the grandest of the monarchs of the past, had she not also possessed that which is the crowning glory of the female person—a skin unchallenged for its Oriental softness and its almost transcendental purity. Cleopatra, holding emperors at bay, and ruling empires by her word, had quickly lost her charm and power by one attack of blotches, or of pimples, or of horrid tan and freckles.

WOMAN RULES THE WORLD

by her beauty, not less than by her purity of character, levelsness of disposition and unselfish devotion. Indeed, in the estimation of perhaps too many men beauty in a body takes precedence over every other consideration. Beauty thus forms an important part of woman's "working capital," without which too many, (if not bankrupts in what relates to influence within the circle where they move), are powerless for great goed. Houce we see not only the propriety but the duty of overy lady preserving with zealous care that which to her is essential to success, and influence, and usefulness in life. And, since "beauty is but skin deep," the utmost care and vigilance are required to guard it against the many ills that flesh is heir to. Among the great and annoying enemies of beauty.

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That feeling of hearing down, causing pain, weight and backache, is always permanently cured by its use. It will at all times and under all circumstances act in harmony with the laws that govern the female system. For the cure of Kidney Complaints of either sex this

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#### Woman and the Household.

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

#### OLD FRIENDS.

There are no friends like the old friends, Let the new be what they may— There is no love like the old love, And it shall forever stay.

There are no hearts like the old hearts

That were each with each in tune— There are no words like the old words
That made our youth's high noon!

There are no days like the old days
When we touched the other's hand—
There is no sun like the soul-sun
That lighted up our land. There are no dreams like the old dreams, With love for shining moon; The day-dreams and the night-dreams. When all our life was June!

Then come again! O sweet dreams! Forever more to stay— The dear hours of the old days, As soon as e'er ye may. The soul-sun and the love-moon That lighted up our land— The hand-clasp and the heart-clasp, As side by side we stand!

Let the old friend with the old love Return to rest again; With the old words of a true heart Wake happiness from pain!
Bring the health-balm of thy soul-calm,
For heartache healing given,
For the old kiss from thy dear lips
Restores me my lost Heaven! -Lita B. Saylev.

#### CORRESPONDENCE.

The following extracts from noble women living in various portions of our own country or abroad, will be, I think, of general interest. The first is from one widely known and

"The story of Jean Carlyle is indeed heart-rending. What misery, selfishness and bar-barity men may cause! I rejoice to see in the last Journal the ringing words of justice which you have uttered concerning the crabbed old heathen, Thomas Carlyle, and 'the tender heart that starved to death in his shadow. O that the moral of this history might be taken by more than one domineering, selfish person.

"How different from the morose, querulous bitter Scotchman, was our own Emerson!
The death of the latter was calm and grand
as his life. I rejoice that no priestly mummery found place at his bedside, and that,
quietly with those nearest only beside him,
his wife, his devoted daughter, Ellen, and his
son, his great soul departed to the Summerland. He will fill a large place there as he land. He will fill a large place there as he did here, and Heaven will beam holier to our thought since he is there."

The next is from a sweet singer whose name is also welcome to the Journal:

"I have been very happy to-day, just looking at the earth, it is so lovely. Our yard is blue with wild violets, the dandelions sit on the grass with faces square to the sky, the fruit trees are white with blossoms and full of promises and every thing looks fresh and smiling..... I have become thoroughly sick of those uneasy women who neglect all the little duties of life and long for a sensational career, and who imagine themselves to be They mean well, but are like opera singers— differs only in degree from ours. In moving should be made, will be summarily dropped; all are invited very hard to manage successfully. They are we consume the substance of our bodies; so to make use of this column, who appreciate its value. to do with them, and it needs much patience to bear with them noods and blunders. I do mer-land to earth, will renew the substance of its body ten million times every second, and ignore legitimate means of growth. They become indolent and wish to be suffed with wisdom, and make no effort on their part to gree lower because of the movement; it is wisdom, and make no effort on their part to obtain it. They often rise entirely above physical exertion, and make themselves babies for the angels to take care of and play with. Many who have 'tied' to us, have done so laboring under the impression that we must lift them, by some quick process, to fame or notoriety.

Our friend has here indicated one of the greatest shoals upon which the inspired wreck their barques. Until there is self-abnegation, industry, honesty and a greater desire for truth than notoriety, just such criticisms as these will be in place. There is a law of soullife, that no great excellence can be obtained without great labor.

The following from a friend in Paris will be welcomed by many who recognize the pen of one of the most brilliant and able women of our country:

"I have been reading some Hindoo stories and maxims, and admire the last exceedingly. For example: 'The qualities of friends are that—they should tell the truth—not be changed by time; should be favorable to your aims; they should be firm; free from envy; not capable of being gained over by others; they should not reveal your secrets; should be fond of the same things; quick of comprehen-sion, and with knowledge of the intentions of men and able to detect their outward signs. Is not that about as good as can be found in any language?"....

"Would you understand my mental world better, should I tell you that my best friend is a Catholic? I see the best representatives of the faith at her house, among them an English abbe, who is perfectly delightful in intelligent conversation and has more interest in thoughtful people than any one I know among liberal persons here. My friend was born in the Church and has the disease lightly, and I never think of her as a Catholic—I lend her house quite at variance with her relend her books quite at variance with her religion, and she reads them with interest. Each thinks, perhaps, that she may convert the other, though I am so wholly out of the old, that not even the blindness of Paul would give me faith in things I have outgrown. But I do like the social life and the fraternity which these people get out of their religion. But they are all French, and I must own that the longer I live in France, the less I consort with the French. When liberal they take in so much trash and denial that I am not in sympathy with them. It is pleasant to hear the wise speak, and many of their books are fine; these we must praise. They are not liberal, generous friends, and I hear that from all who have had the opportunity to become acquainted with their characteristics. Families seem to love and be faithful to each other, but I have yet to see faithful friends as the Hindoos understand friendship... The two sons of the Prince of Wales have been in Egypt, and E. has seen something of them and thinks them very nice boys, quite able to get along without being so faithfully guard-

who mounts guard over them all the time." The following is from Heidelberg: Here we are at last, right under the most | Buffalo, N. Y.

ed by an old, narrow-minded Englishman

magnificent ruins in Germany-the Heidelberg castle, and among the most barbarous set of students that the world knows. We are in an English Pension (boarding house), with fifty other people. There are hosts of English in town, and several American residents who are here to educate their children. However I would not bring up a son in this town un-der any consideration. The sight of these students with their scarred faces and air of dissipation is not one to affect a boy's mind in a beneficial manner. Since we have been here one student has killed another, has had his trial and been sentenced to one year's imprisonment. He is still at large, as the judgment is not to take effect till the end of the present term of the university. Longfellow in his Hyperion gives a scene of student life here, which one cannot forget, but the effect of the daily sight of any thing is far more vivid of it than any statement can be.

"The scholarship required by the university is of the first rank, and the curriculum be-gins where that of other universities ends. This fact has not prevented it from being patronized by the most silly and savage young fel-lows who curse the world; men who drink beer by the quart, and play with knives for the purpose of getting cut so as to look brave. Duels are fought by the hundred every month and by the dozens by some students. A gash ends the fray, if the Dr. cries 'Hold!' The hit must be on the face, for the rest of the person is covered with pads to protect it; and sears could not be seen on the body, and they are only to be seen of men. We meet in the streets many youths of eighteen or less, with their faces terribly disfigured by this brute play. It sickens me to see how proud they are of this deformity, and to think of their mothers who look upon them marred and spoiled. They were sent to the university in order to fill honorable places in life, and publie opinion brings about such careers. It shows where the standard of civilization is in a country where the warrior is the great-

est man next to the king.

Royalty and nobility lead in these student clubs, and set the fashion for the members. The professors live on the other side of the Rhine, and shut their eyes to these doings, or lose their places for their rebukes."

#### BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILO-SOPHICAL JOURNAL.

THE FOURFOLD CONSTITUTION MODES OF DIVINE "LOVE AND WISDOM." By the Countess of Caithness. Reprinted from the Medium and Daybreak. London: J. Burns, 15, Southampton

This pamphlet contains many thoughts that will excite considerable interest. We quote the following in reference to the move-

ments of the spirit:

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#### Magazines for May not before Mentioned.

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NATURE. (Macmillan & Co., New York.) Contents for April: The Coins of the Jews; Thompson's Lessons in Electricity; Our Book Shelf; Letters to the Editor; Economic Geology of India; The Science and Art Department: An Electric Barometer; Electricity at the Crystal Palace; The Wild Silks of India: Notes: Our Astronomical Column: Chemical Notes; Notes from the Otago University Mu-seum; Scientific Serials; Societies and Aca-

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The Zunis-The Ultima Thule of the God-

Some time ago we published in the Jour-NAL an account of wonderful materializations that had occurred in the presence of Col. Frank H. Cushing, among the Zuni Indians. If Col. Cushing's narration is correct, and we have no reason to doubt his word, any statement made by him with reference to the history, habits, religious ceremonies, customs, etc., of this remarkable tribe, will | the Colonel took them through the wire works be read with deep interest. The reader at Worcester, where half a mile of wire is should bear in mind that he is not an erratic drawn from a steel bar, they watched the adventurer, without a well-defined object in view in his efforts to unveil the mysteries attached to the Zuni tribes of New Mexico and Arizona. On the contrary he is a prominent official of the Smithsonian Institute, which now acts as the principal and is gradually becoming the exclusive means of communication between the literary and scientific associations of the old and the new world. Its correspondence with all quarters of the globe is vast and constantly increasing. It is said that almost every day brings narratives of real or supposed discoveries which are referred to the institution, inquiries on scientific topics of all kinds, or unusual phenomena. As the authorized agent of this Institute, Col. Cushing's statements will carry with them great weight. He says: "The Zunis have their circles, their mediums, their communications from the Spirit-world, their materializations precisely like the Spiritualists of civilized life. Their scances are often so absorbing that they are frequently kept up all night."

Their religion is peculiar, and connected therewith are twelve sacred orders, with their priests and secret rites, as carefully guarded as the secrets of Freemasonary, an institution to which these orders have a strange resemblance. It appears that Col. Cushing has been initiated into several of these orders, obtaining a knowledge of ceremonials both beautiful, profound and grotesque in character. Among their traditions was one in which the salt water at the "rising sun" played a conspicuous part in the performance of one of their sacred rites, and which induced the colonel to accompany several of the most influential members of this tribe to Deer Island on the Atlantic coast, and participate in the religious ceremonies which they desired to consummate there. When in the midst of their solemn exercises, at the end of every sentence were words which interpreted mean: "Make the road of life for ourselves and our children to be prolonged," and to represent the roads the sacred meal composed of ground white corn and sea shell, was scattered in rows. When the tide was rapidly rising, likely to overwhelm the venturesome party, Col. Cushing suggested that they retire to a more comfortable spot, but the high priest turned to him and said: "Be firm; the waters came upon us by the will of the Gods. The sun hears us. God hears. This is a beautiful manifestation of the truth of our religion and you must be prepared for it. Even if the waves rise and take you in, it will be well." The two priests of the Order of the Bow, one of whom is Col. Cushing, then sprinkled their companions with water, and this closed the second part of the ceremonies, and the procession moved to the tent. The exercises concluded as follows:

The two high priests brought up the rear, swinging the whitzers announcing to the gods of the ocean that the prayers are complete. A prayer chant was sung and the sacred meal sprinkled toward the west, whither their road lies to home. Then the priests returned to the beach, bearing vessels for the sacred water. Two of the priests, who were barefooted, waded into the water and filled the vessels, and after this came the most imposing ceremony of the afternouncethe initiation of nosing ceremony of the afternoon—the initiation of cushing into the Order of the Kau Kau. This is the highest religious order among the Zunis, and by his entrance Cushing will become possessed of the mythology and early history of all the tribe, which is in the possession of but four priests. The high-priest and Cushing classed their arms about each other so as to bring their lasped their arms about each other so as to bring their clasped their arms about each other so as to bring their left sides or their hearts together, and the priests called upon the gods to witness that the man is his son. The four other priests followed this example, and Cushing was baptized and his hands washed with salt water, and the initiation was as complete as possible. Cushing will then have his heart's desire—a knowledge, which he is pursuing in the interest of Ethnology, of the history of the oldest tribe of men in America.

The Zunis furnish a beautiful illustration of the continuous evolution of the God-idea in the minds of mankind generally, and the question naturally arises, have modern savans arrived at the ultima thule in their process of crystallizing or evolving a correct conception of Deity? Is it possible that A. J. Davis, Prof. Swing, Hudson Tuttle, Rev. Henry Ward Beecher, A. B. French, Dr. Thomas, or any one of the multitude of profound thinkers throughout the country, has formed an absolutely correct conception of what is designated as the God-idea, thus rendering further labors in that direction unnecessary? Is it not highly probable that the Supreme Architect of the universe has never been accurately described, and that all humanity are groping in total darkness in regard to his method of action or the nature of his attributes? Can man comprehend, or form an adequate conception of, infinity? If not, how discern God? But the intention at this writing is only to illustrate the evolution of the God-idea, leaving the reader to judge whether the ultima thule in that process has been reached by modern minds, and in illustration, we bring the Zunis again in requisition, and present the lucid description of Col. Cushing at a farewell reception at Washington:

When he brought the Zunis to the railroad, they understanding that it was to be the means whereby they were to come eastward. they did not flinch in the least as the locomotive passed them, although three of their number had never seen the railroad. They entered the cars, sat down, and immediately got up again, every one taking his hand and breathing on it, and again sat down and began to pray. The substance of their prayers was that nothing should come between them and the Americans; for the people who could make such a powerful horse of iron could annihilate their little nation. After the company had traveled eastward three or four days. Col. Cushing took one of them aboard the locomotive. The Zuni said that he wished him to wait. He had seen enough to impress him with the grandeur of the Americans, and asked him at the same time, "Pray, boy, pray!" When he had finished his prayer, he remarked, "These Americans are gods, only they have to eat material food." When process, compared the bright wire to one of the lightning-rods of their mythology, and said, "Here is enough wire to spin the web of the great great grandfather spider, which connected the land of everlasting summer with the land of everlasting snow," or in other words, stretched his web from one end of the world to the other. When he took them up on the tower in Boston, they said: "This is the country of houses. Wonderful! wonderful! wonderful! Man's words cannot count them, and of all the nations of the world joined together, who can say the last word—the Americans? Nobody!" When he took them into the public institutions of Boston, and showed them our school system, they said, "How these Americans do love their children, to build great houses in which simply to teach them the marks that means words!" When he brought them from Boston to New York, and took them aboard that beautiful steamer, the "City of Worcester." they said: "At last no longer are the Americans like the gods, but they are gods, and we have been mistaken in saying they are like gods. Will not the gods get jealous of these Americans, if they keep on?"

After the Zunis had carefully examined the wonderful works of art and institutions of learning presented to them, and not fully comprehending that such could be the result of the labor of ordinary mortals, they were ready to concede that those who brought them into existence are like the gods; yea, more, they are gods! thus furnishing a vivid illustration of the process of evolution whereby gods are formed and showing conclusively that in this instance a conception of Deity was formulated without accurate data; in other words, their ignorance of the nature of the institutions and wonderful mechanical inventions that characterize the 19th century, resulted in their forming an erroneous conception of man, ultimating in an incorrect view of God. May we not conclude, then, that the evolution of the God-idea in the mind of any savant, is just as much the result of ignorance as on the part of the Zunis, unless he fully comprehends the workings of all the forces employed in the construction of the universe, for they even may, for aught any one knows to the contrary, be under the management of spiritual intelligences as much more advanced in knowledge as the wisest of earth are superior in intellect to the untutored Zunis?

In this process of evolution of the God-idea, who can positively assert that he has arrived at the ultima thule of the crystallization or formation of the Divine Architect of the universe as an objective reality, or who is bold enough to declare as a scientific or philosophic fact, "I have found God!" Is it not highly probable, however, that in the future, I hundreds of different cases.

as in the past, there will be one continuous evolution of the God-idea, resulting in formations that only exist in the imagination or in printer's ink, and which are superseded by others, as the mind advances and becomes enlightened?

#### Wallis versus Colby.

The readers of the JOURNAL will recollect that in the issue of April 8th appeared a letter from Mr. E. W. Wallis, introducing a communication to the Banner of Light, which that paper did not dare to publish, as it would tend to open the eyes of its readers-a thing dreaded by its editor. Mr. Wallis says in that letter:

"Some Boston friends were interested in getting up a farewell reception to me a few days previous to my departure, to help me to meet the expenses of the veyage and wish me God-speed, but the editor of the Banner flatly refused to do anything whatever to further the object, and those friends have withdrawn from the project because of his being 'down on me' and the 'division' that would result."

The Journal reached Boston in time for the editor of the Banner to have denied the statement in his paper of April 15th, issued a week before Mr. Wallis's departure from the country, but it was not done. Mr. Colby waits until three thousand miles are placed between himself and Mr. Wallis, and then in the Banner of May 13th says: "We were never called upon in regard to giving him a reception and consequently could not have 'flatly refused,' as alleged, 'to any way aid in the movement."

We have seen the letter of the person who claims to have called upon Mr. Colby, and on that letter Mr. Wallis based his assertion, and is no doubt ready to substantiate its truth. But what redress has Mr. Wallis so far as the great body of Mr. Colby's readers are concerned? It will take a month before Mr. Wallis's reply can be published in this country, and judging from his past action, Mr. Colby will decline to publish it at all. When it is remembered that Mr. Colby declared positively in his paper that there was no exposure of Mrs. Hull, as published in the Jour-NAL and other papers, and that no mask, no dummy, and no paraphernalia were found in her presence, and that he did this in the face of the evidence to the contrary of a dozen unimpeachable witnessess, thus willfully misleading his readers by stating what he knew to be untrue; when those interested recall this, they will realize the value of Mr. Colby's denial of Mr. Wallis's assertion. The Banner man's course in this case is equally as cowardly as when about a year ago, he attacked the editor of the JOURNAL, well knowing that the object of his attack was on the ocean, headed for a distant land, and could not meet the attack. But the Boston man found to his sorrow that the editor of the Journal had left behind those fully capable of taking care of all the sneaks. And in the case of Mr. Wallis it

will be found the same. We have long known Mr. Colby to be superstitious, hot tempered, irrascible, with a sneaking affection for free lovers and frauds; but had never given him credit for such bald, barefaced untruthfulness as is evidenced by his assertions concerning the Hull exposure, and, as the evidence tends to show, in the case of Mr. Wallis.

Mr. Colby affirms that the Journal has 'grossly misrepresented" him in the Wallis affair. We deny the charge, in general and in particular, and stand prepared to sustain our position in his case as we have heretofore when Crindle, Hull, Bliss and others declared that we had "grossly misrepresented" them. Mr. Colby will do well to hold a scance with his next friend and co-worker, Roberts, and see if together they cannot materialize some scheme to stem the rising tide of common sense and justice which threatens to overwhelm them both.

#### Mr. Charles Bright in Chicago.

On last Sunday evening Mr. Charles Bright of Australia, began his lecture engagement with the Second Society of Spiritualists, taking for his subject: "Free Thought versus Mental Slavery." It is within bounds to say that no more able and scholarly address was ever delivered by a popular lecturer in this city. Instead of being heard by a few hundred people it ought to have been listened to by thousands. Mr. Bright is an easy speaker, becoming at times truly eloquent, and it is readily apparent that did he seek to work up his audience he has the power, but he evidently thinks little of the success to be gained in that way and seeks to hold the attention of his hearers by clearness of statement and closeness of logic. However, he was frequently greeted with applause which he did not seek. He has an extended vocabulary, yet never attempts to clothe his thoughts in other than simple language. There was not a superfluous word in his entire discourse; his illustrations and references showed a vast range of reading and a thorough familiarity with modern thought. He is a fine representative of a rational cultured Spiritualist and any society which secures his services is to be congratulated.

Mr. Bright will remain in Chicago during May and can be addressed in care of the RELIGIO-PHILOSOPHICAL JOURNAL.

#### Dr. S. J. Dickson.

Dr. S. J. Dickson, magnetic healer, has taken rooms at 266 Wabash Avenue (2nd floor), rooms D and E, where he will be pleased to see those who are afflicted with any disease, and who desire relief. Dr. Dickson has had most remarkable success as a healer. Paralysis, consumption, deafness, and other chronic diseases seem to readily yield to his treatment. He has a large number of testimonials showing his remarkable power as a healer in

#### The Second Society in Chicago.

The Second Society of Spiritualists of this city, though less than a month old, is in a healthy, vigorous and promising condition. Martine's Hall, No. 55 South Ada street, between Madison and Washington, has been leased for Sunday services. This is a fine, well ventilated hall, easy of access and seemingly every way desirable; it will comfortably seat probably eight hundred. Here will also be held the medium's meeting which has of late been held at Union Park Hall and which is a most successful affair.

With such efficient officers as Dr. Geo. B. Nichols, President, A. H. Williams, Vice-President, E. J. Blood, Treasurer and R. H. Simpson, Secretary, supported by a strong board of trustees and an active enthusiastic body of constituents, the Second Society bids fair to do a work long needed in this city.

speak for the society. The meetings will be kept up through the summer and it is the intention that first class speakers shall be constantly engaged. All that is needed to make the society a power for good is for those interested to actively and persistently labor to build it up by making its objects known to their friends. No liberal person can listen to the past four months under the auspices of the people composing the present Second Society, and not become interested. There are many cultured, well-to-do people in the city who will identify themselves with this organization so soon as they see it is a permanent affair and free from the objectionable features heretofore preventing their connection with the other society-which it will

#### Who does This Concern?—Read it Through and See!

The International Collecting Company has established a very perfect system for collecting accounts in all sections of the country. It has in its employseveral thousand lawyers in as many different cities and towns, and is giving good satisfaction to creditors who seek its aid. The publisher of the RELIGIO-PHILOSOPHICAL JOURNAL has been striving for five years to do away with the obnoxious credit system so prevalent in the West, and persuade his subscribers up to the fair and equitable system of prepaid subscriptions, but only with partial success. He has exercised all the patience and consideration which he deems required, and as the matter is too large and complicated to receive his personal attention, he will within ten days from the date of the paper in which this notice appears, place a list of subscribers, who are in arrears, in the hands of the International Collecting Company for collection. This timely notice is given in order that all who desire can remit before such action is taken. The publisher in taking this step regrets the necessity of seeming to deal abruptly with those whom he counts among his friends; "but business is business," and he is only taking a step which the indifference or carelessness of some of his readers renders necessary. He is greatly gratified at the general approval spontaneously received from a host of his subscribers, but words of commendation will not pay paper bills, printers and other expenses. A paper doing the work which gains the plaudits and commands the admiration of tens of thousands of Spiritualists, ought not to have to beg for its just dues, and will not. No reader is obliged to continue the paper. It can be stopped at any time on payment of arrearages and notice to discontinue. Remember the golden rule! and if you get a notice from the Collecting Company, don't feel injured, but remember you forced us to it.

#### A New Cyclopædia.

The first volume of the Cyclopædia of Political Science, Political Economy and of the Political History of the United States, by edited by John Lalor, a well known scholar of this city, and the translator of Holst's Constitutional History and Roscher's Political Economy, has just been issued, and it fills a niche not before so fully occupied by any work, and it certainly will be received with great favor. The list of contributors are among the most brilliant minds of the present age, and the facts presented are of a character that can not fail to be of great utility and convenience to every thinking mind. Among the names mentioned are Barthélmy Saint Hilaire, member of the Institute of France; Henri Theirs, France; W. E. Greffis author of the Mikado's Empire, Schenectady, N. Y.: Xavier Heuschling, Ministry of the Interior. Brussels: J. H. Horn, writer on Finance, member of the Hungarian Parlament; T. E. Cliffe Leslie, the eminent English Economist, London, England, and some fifty more prominent lights in the literary world. The knowledge collected and classified, the emanation of their minds, will be of great value to the thousands who desire information on the subjects treated, but who have no opportunity or convenience to find it other-

The cyclopædia is to the literary man, whose time is precious, what labor saying machinery is to the husbandman; his work is principally done by others, and that which is the result of anxious thought and investigation, is presented to him without any arduous labor on his part.

Mr. Lalor may be regarded as one of the saviors of 19th century—for surely he saves much valuable time for those who are in pursuit of just such information as he has collected and embodied in book form.

#### Is This True?

The editor of the Banner of Light in his last week's paper, says the RELIGIO-PHILO-SOPHICAL JOURNAL "is-in the estimation of the best Spiritualists in this country, to say the least-making a great mistake." He publishes this statement evidently for his foreign readers. Will he be so kind as to further enlighten them by being more specific and naming "the best Spiritualists in this country." We had supposed that Dr. Eugene Crowell, author and experienced investigator; Hudson Tuttle, author, medium, lecturer and contributor to current Spiritualist literature; Mrs. E. L. Watson, lecturer and medium; Giles B. Stebbins, author and lecturer; Mrs. F.O. Hyzer, medium and lecturer; Mrs. Emma F. Jay Bullene, medium and lecturer; Lyman C. Howe, medium and lecturer; Maria M. King, author, medium and lecturer; Thomas Following Mr. Bright, Mrs. Bullene will Barlow, ex-judge, scientist and lecturer; A. B. French, medium and lecturer, and thousands of others more or less widely known. whom we could name did space permit, were as good Spiritualists and as reputable and good people as the ranks of Spiritualism could show and yet they endorse the Journal. Will Mr. Colby please publish his list of "the best Spiritualists," not only for the benefit any of the lecturers who have spoken during of his few English readers, but that the people of the United States may know, and when he does this, publish also their opinion over their own signatures, of the Religio-Philo-SOPHICAL JOURNAL, not forgetting to state whether that opinion is based upon their personal knowledge derived from reading the JOURNAL or from reading the Banner and its auxiliary sheet published at Philadelphia. Mr. Colby has made a strong assertion; let him produce his proof-as the Journal always does, or can if required.

#### Mr. French and his Labors.

On Sunday, May 7th, A. B. French gave the funeral discourse for Mr. Cooper to a large audience in Chagrin Falls, Ohio. On May 11th he delivered a funeral address for Wm. Groves in the Presbyterian Church at Castalia, Ohio. Sunday, May 14th, he lectured in Middlefield, Geauga Co., Ohio. Sundays, May 21st and May 28th, and week evenings between, he lectures at Corry, Pa.; June 4th at Ottokee, Ohio; June 10th and 11th at Stone Bluff, Ind.; June 18th to 25th inclusive, at camp meeting near Minneapolis, Minn. Commencing July 1st, he will remain fifteen days at home, and will not accept any calls that take him over forty-eight hours away. July 20th to August 1st he is engaged by Dr. Storer, to lecture at Cape Cod and Onset Bay Camp Meetings, five lectures. From August 1st to August 10th he will be at Neshaminy Falls Camp Meeting, five lectures; August 13th at Niantic Camp Meeting; August 15th to 20th at Lake Pleasant Camp Meeting; August 20th to September 1st, at Cassadaga Lake, N. Y.

Mr. French has declined, since he left Chicago, calls from Lily Dale, N. Y., Camp Meeting, also from East Michigan Camp Meeting at Orian Park Island, and from Erie, Pa., and other places, and recently a three or six months' engagement at Alliance, O.; also calls from Geneva and other places. He is obliged to disappoint the yearly meeting at Sturgis, Mich., in order to go to Minnesota. He has had only one Sunday with his family since he went out of business, a year ago.

Mr. French has 'not solicited an engagement during this past year's work. He speaks independent of all clans and cliques, and he will not champion the defense of frauds or disgrace his name to apologize for them. He is indefatigable as a worker and eloquent as a speaker.

#### The Free Religious Attitude Toward Spiritualism.

If the real animus of the Free (?) Religious Association toward Spiritualism is evidenced by its organ, The Index, it had better change its name. About the only allusion to Spiritualism which that paper makes is to repubthe best American and European writers, and | lish some ridiculous twaddle; thus with genuine Yankee cunning bringing ridicule upon all Spiritualists and leading its readers to infer that such nonsense is all the Index can cull from its Spiritualist exchanges to interest "Free Religious" readers. We have repeatedly noticed this trick until we are forced to conclude it is done with malice prepense and hence this reference. The last report of spirit mush set before the Free Religious people in their organ of May 11th, is as follows:

> "Mr. Allen Putnam, in the Banner of Light, says that he has frequently wondered why the spirits that visit the scances are so desirous to have an abundance of flowers in the room 'since at their own homes they may ever revel in far more delicious ones'; and he has asked, Have they other uses for them than as contributions to their pleasures of sight and smell? Recently, his question was answered by a controlling spirit, who said that the aroma of the flowers furnishes material out of which the spirits extemporize an extra wrap (no pun intended) when they come into our bleaker air. The spirit explained it

> "On any raw and chilly day, though clothed sufficiently for comfort while in your warmed houses, an extra garment will be very helpful in preserving your comfort if you go ou of doors. We, when coming from our genial clime into your chilling atmosphere, seek to use all possible protection from its harshness; and out of the aroma given off by your living flowers we make and put on a wrapper which in a measure protects us from the exhausting and uncomfortable action of your harsh atmosphere, and enables us to put forth what we would give you with more readiness and power than we otherwise could, and to act in your presence for a longer time and with less draft upon our powers and our

> "This information is both interesting and pleasant-if true," adds The Index.

#### Brooklyn (N. Y.) Spiritual Fraternity.

A three-days' north-east rain storm, with a cold, driving wind, which made the home fireside more attractive and enjoyable, did not prevent the attendance of a good audience at our conference meeting on Friday evening, May 12th, to hear that stalwart defender of our faith, Judge A. H. Dailey, speak upon the subject, "What should we do to be saved?" The able speaker said: "We here in Brooklyn have recently had a discussion on this question by Col. R. G. Ingersoll, who, by his sound reason and shafts of ridicule, had shown in an able and convincing way the absurdities of Christian theology, as propounded by such theologians as Talmage and men of his narrow range of thought, who had perverted the truths of the Bible, and who misrepresented the life and teachings of the gentle Nazarene, and with these absurb teachings on the one side, and the keen sarcasm and reasoning of Ingersoll, the great mass of the people stood in bewilderment, not knowing which way to go or what to be

The speaker paid a high tribute to Ingersoll's powers as a debater, but said that wherein he failed was because he gave nothing in the place of the idols of superstition and error that he had demolished. Ingersoll's argument was to cultivate charity, goodness, benevolence and right living, and for the world to give no thoughts as to a future life. or of its duties and responsibilities. It was here where Spiritualism came in to show its beneficent purpose: That there is implanted in every human soul this idea of a future life, and of an overruling Providence, who is all-wise, all-loving, intelligent and omnis-cient, whose laws were unalterable. Spiritualism proved that this intuition of the human soul was a grand truth, and the rift in the clouds by the presence of the angel messengers proved and demonstrated that an immortal life was the inheritance of every human soul. Spiritualism showed also that with the errors and interpolations which had crept into the Christian Bible were the germs of great truths; that these truths had been perverted by priests and theologians in all ages; that the life and walk of Jesus had been misrepresented, and that the theology of the 19th century had failed to comprehend the scope and grandeur of the Nazarene's work; that a thousand Ingersolls could not destroy the effect of Christ's teachings, nor of the marvels that he did; that Christ's whole teachings could be summed up in "doing unto others what you would have them'do unto you." This was the epitome of his life; this was in harmony with true Spiritualism. The lecturer said that in his intercourse with the denizens of the Spirit-world he had been instructed by a child spirit, who had given him clear conceptions of life's duties here, and also revealed to him some of the grandeur of the life to come. He argued at length that a true Spiritualism and a true Christianity were in unison and in harmony with the best teachings that were coming to us from the Spirit-world.

In conclusion he said: "If we live in accordance with our highest intuitions; if we follow out the dictates of the silent monitor be saved. I know that we are beset by temptations here, to be untruthful, avaricious, lustful, and uncharitable. We pray for guidance that we may be led in the paths of wisdom. If we live in the spirit of Christ, we can feel will we be truly saved." (Applause.)

of Granville, N. Y., said: ir. George Da "I am very glad to be present with you to- the address in question-which I happen to night. I have listened with much interest to know he did not—and then to arraign him the lecture of the evening. I say if I follow | through an entire article on that hypothesis, out my own inward promptings, I know I am | is a kind of special pleading unworthy a saved; that it will save each one from ignorance and sin. As Spiritualists we need to learn to live as pure a life as we can. I know that my friends in the Spirit-world can read my inmost thoughts; that they walk by my side in the perils, duties and responsibilities of this life; and when one knows this, and is in daily communication with the loved ones his grandfather and lose his individuality?" gone before, and is bathed in the sunlight of their presence, he is on the right road to salvation. When you know that the pure and good can come into your life, then you must be purer and better. Spiritualism is the latest and best of all the religions, and we need to see better men and women as the result of its teachings. I wish that all would strive to live the truth, and when we have made this world brighter and happier to one other human being, when our love has saved one other human soul from sorrow, want and sin, then are we saving ourselves. We can also aid in saving others by the circulation of our best newspapers and books. When we show to the outside world that we have a religion that blesses humanity by our own right living, then will the world be ready to accept it. I would be more noble, more imbued with this love of right doing and right acting, for by this am I saved."

Mrs. H. B. Morse said: "I have but a few words to say, and that is, that woman must be the co-worker and helper of man in the salvation of the world from sorrow, sin and suffering, and as we save others from want and crime, so are we saved ourselves, and as we give out freely to others, so are we blessed in the giving. Spiritualism is to supersede all other "isms," and then Spirit-nalism will be superseded by causes, forces and principles that will bless humanity by revealing and unfolding truer and nobler perceptions of spiritual truths. A word in regard to genuine mediumship: Mediums should be clothed and fed, and then they could dispense the facts and messages to all who desire it without money and without price. See to it, Spiritualists, that a move ment is started in the right direction for this

purpose." (Applause.) Deacon D. M. Cole said: "What should we do to be saved? How often has this been asked in all the ages, by human souls. The Christian would be saved from sorrow and go to heaven where he is to sing through all eternity songs to the God who has saved him. His heaven is one with golden gates and streets paved with gold—a mere sensuality. The devil which is pictured as the most powerful, is one who is wholly intellectual. We are to be saved by love to our fellow men. This was the burden of Christ's life and teaching, and it is love that saves us here, and our spirit friends are constantly giving out to those who may be receptive, and it is this constant going out of our best thoughts. and by right action towards the sinful, sorrowing, poor and lowly, by which we are saved. When we forget self and save others. then does our own salvation begin. I find but one law in all the universe, and that is giving out, and your increase of power is so that you may help others. The salvation of Spiritualism is that you cultivate a love for others. You cannot grow unless you give out what you have received. I mean that you should love some one poorer and more life is permeated by this spirit, you are truly saved." (Applause.)
Mrs. Mary A. Gridley is to lecture for us on Friday evening. May 19th, and give some facts and experiences in psychology.

Brooklyn, N. Y., May 13, 1882.

#### Mr. Henry Kiddle vs. Harmonial Philosophy.

To the Editor of the Religio-Philosophical Journal:

In reading over the letter of Mr. Kiddle which was published in your journal of May 13th, I was at first inclined to answer it in detail and in the interest of truth notice its many inaccuracies. It shows, however, such complete ignorance of the object of the Harmonial Association, and of the principles of the Harmonial Philosophy, as to place it entirely beyond criticism, since I can find in all that long column not even a man of straw to knock down.

Mr. Kiddle has been called a man of impartial judgment—one able and willing to look on all sides of a subject; but his letter shows that though he may be a scholar, yet as is often the case, he is not a philosophical thinker. Under what baleful influence must he have fallen, since he passes judgment upon a philosophy regarding which he evidently is totally ignorant? He forcibly reminds us of the Scotchman who said: "I am open to conviction, but I defy anybody to convince me." How zealously he labors to prove that media, "whose common experience in their career it is to be exposed," are not "exposed" at all. In regard to the teachings of the Harmonial Philosophy, let me say that it has been my good fortune to be present at Mrs. F. O. Hyzer, and trust she may soon be every lecture—with but one exception—delivered before the Association by its chief lecturer, Mr. A. J. Davis, since its organization. I have yet to hear one sentence which has any other meaning than the discovery and application of spiritual truth. The methods pursued have been a searching analysis of the natural and spiritual laws which govern the progression of humanity. If media, scientists and so-called philosophers have suffered "crucifixin," it was simply because they could not stand "the nailing to the cross," even when the purpose was something better, higher, and purer than self-glorification. Mr. Kiddle's failure in understanding the

true object of the Harmonial Philosophy compels me to say that its office is neither to reconcile the opinions of different individuals or to cover up their follies, falsities and mistakes with the broad mantle of charity. That charity fosters those weaknesses which all should be helped to outgrow. We believe, on the contrary, that to uncover them would let in that light of reason and intuition under whose benign rays no noisome error can thrive and fatten.

The Harmonial Philosophy does not teach charity. It does teach benevolence. The latter has superseded the former, as chemistry superseded alchemy, and it teaches, first, justice to all, and for all. It teaches, too, that the prime factor in the search for truth is the cultivated these parasites artifically. Dr. elevation and purification of individual char- Declat, of Paris, now comes forward with a acter, and then a fervent love of truth will follow, as a natural sequence, because we are that each one has implanted within, we shall in harmony with its source and act in conformity with its laws. The Harmonial Philosophy teaches man how to put himself in right accord with the *principles* that overlie and underlie all life. As the musician tunes his instrument to the chromatic scale of sound | 1st, gave a half column report of the lecture, his influence coming to our souls like the before he produces melody, so must we attune and closed the notice with the remark: "The dews of heaven, and if, in very truth, we our lives to accord with the chromatic scale strive to catch this influx of the Christ spirit of divine, righteous, and eternal principles, which is falling upon every human soul, then before we can secure that harmony for which Mr. Kiddle pleads.

> searcher after truth. To some it has the appearance of a kind of persecution of the inlividual from personal motives.

> Neither peace or progress can be founded on fraud or dishonesty. I am a little inclined to paraphrase an old conundrum and ask: What would it benefit a man to materialize

If persons interested in investigating the claims of media, and in defending the materialization of masks, lace, cretonne, or other paraphernalia deemed necessary for the proper clothing of a "spirit," would only use ordinary transactions, the test of genuineness would soon be settled. Let us suppose one of these same media were to forge Mr. Kiddle's check for a large amount, and, when detected. were to claim that the effort to enrich himself was done while he was entranced, and so unconscious, and that controlling spirits were alone responsible, would Mr. Kiddle, or the courts, if brought before them, accept this explanation, declare the medium innocent, and honor the check? Do we not all know there can be no compromise between truth and error, no close communion between superstition and common sense? We Spiritualists laugh at the dogma of the Immaculate Conception, and yet bow down to superstitions more degrading and debasing than were ever promulgated by the Mother Church when we make the control of evil spirits the scapegoat for the weakness, folly and crime of media.

In conclusion, Mr. Editor, while I enclose ou my name and address, 1 remain yours for ruth in its fullness, New York City.

#### The Psychological Review.

The Psychological Review for May has just come to hand. This number is especially interesting. The aim and object of the "Society for Psychical Culture" is given, together with the names of those who are interested in the prosperity of the same. Then follows "Monthly Summary of Contemporary Spiritual Opinion;" "Personal Reminiscences of Epes Sargent, with an estimate of his Works," by M. A. (Oxon). This series of articles seem to gain in interest. The works of Mr. Sargent furnish an inexhaustible field for research and thought. "Thoughts regarding the Mystical Death in Mediumistic Persons." by Mrs. A. M. Howitt Watts, is certainly full of suggestive thoughts. "A Ghost Story from the Shires," by Frank Podmore, B. A., is a lucid account of supernatural phenomena, and is well worthy of a careful perusal. Then follows "The Psychology of Gall," "Ghostly Visitors," "The Realistic Assumptions of Modern Science," and "The great Kingsbury Puzzle," all of which are really valuable. Price 25 cents. For sale at this

Considerable matter relating to C. E. Watkins is crowded out this week, but will apneedful of love than yourselves, and if your | pear in the next paper.

#### GENERAL NOTES.

INotices of Meetings, movements of Lecturers and Mediums, and other items of interest, for this column, are solicited, but as the paper goes to press Tuesday P. M., such notices must reach this office on Monday.]

Mich., where she is engaged to lecture. Dr. Spinney and a National Convention. On the sixth page will be found another letter from Dr. Spinney on this matter.

Mr. Charles Bright's subject will be next Sunday evening, "The Trial of Guiteau and Orthodoxy."

Wm. C. Bowen will lecture for the Brooklyn Spiritual Fraternity Friday evening, May 26th. Subject: "True Spiritualism Marching on to Victory."

Mrs. Mary A. Gridley will lecture for the Brooklyn Spiritual Fraternity Friday evening, May 19th. Subject: "Facts and Experiments in Psychometry."

Mrs. H. T. Stearns will be in Oswego, Labette county, Kansas, after the 20th of May; will lecture there and elsewhere in the vicinity for the next two months.

Mr. L. H. Brooks, a leading Spiritualist and lecturer of this city, will be at Milwaukee, Wis., for one week, commencing May 22nd, and will act as agent for the Journal, soliciting subscriptions.

We deeply regret the continued illness of able to resume her place on the rostrum. On Sunday, the 7th, Mr. D. M. Cole spoke in her place for the Brooklyn society, and in the evening Judge Daily supplied the vacancy.

Dr. Crowell in his lengthy article deals with matters in a manner that cannot fail to be understood. He has for years been a careful observer of all that pertains to Spiritualism, but has rarely expressed his views through the newspapers, except during the brief life of The Two Worlds, hence the thorough exposition of his position this week will make a decided impression. We fear Brothers Colby. Kiddle and others will be shocked, but the great body of Spiritualists will endorse Dr. Crowell.

It is stated that Dr. Koch, of Berlin, Germany, has discovered that tubercular disease and cognate derangement of the liver, kidneys and intestines, are caused by a living parasite analogous to that which is developed in intermittent and other fevers. In the similar theory

Dr. J. K. Bailey spoke before the Liberal League of Pittsburgh, Pa., April 30th, upon the following subject: "Mistakes of Materialism." The Daily Times of that city, of May lecture, according to the Liberal Leaguers, was one of the ablest and most eloquent ever delivered before that Association." He spoke To take it for granted that Mr. Davis wrote | for the Spiritualists of Pittsburgh the follow Sunday, May 7th, and at Leesville, Ohio, May 13th and 14th.

On Saturday, May 6th, the Spiritualists and Liberalists of Van Buren and adjoining counties, Mich., met in quarterly convention at Longwell's Opera House, Paw Paw, at three P. M., with L. S. Burdick in the chair, devoting the session to conference. Addresses were made by Cephas B. Lynn and Mrs. Woodruff. The chair appointed committees as follows: "On Finance, E. L. Warner, Paw Paw, E. C. Towers, Mattawan, S. G. Sheffer, South Haven, R. D. Snyder, Marcellus. On the common sense which they display in all | Memorials, Mrs. Ella Towers, Mattawan, Mrs. Lide Brown, Breedsville, Alden Chase, Paw Paw.

> The readers of the Journal will deeply regret to learn Hudson Tuttle has been quite ill for several weeks, and is not gaining as rapidly as could be wished. In addition to enough literary work and correspondence for two men. Mr. Tuttle performs, of necessity, as much manual labor on his farm as he ought if he had no other work in hand. While his fame as a medium, author and philosopher is world-wide and his writings have been translated into a half dozen languages, his labors in these directions have brought him little or no pecuniary profit. Hence he is obliged to literally earn his bread by the sweat of his brow and at the sante time expend his vital forces in spiritual work. All this tends to break him down prematurely. Let us hope that in the brighter days of which a glimmer is already visible, such workers, and there are many, will receive the compensation so justly merited.

Facts is the name of a magazine published quarterly by the Fact Publishing Company, 105 Summer street, Room 32, Boston, Mass. It consists simply of narrations from various parties of incidents connected with spirit communion. The editor says: "We have thought best to publish in some cases phenomena for which we could not give authority. This we regret; but, in many cases, circumstances make it absolutely necessary on account of church, business and family relations." He would be wise to omit everything of a doubtfal nature. There is enough actual truth in existence that demands a hearing. Single copy of this quarterly, 50 cents; \$1.50 per year.

In our notice last week of the Musical Festival to be held at the Exposition building we neglected to name the distinguished soloists who are to appear. They are as follows: Frau Friedrich Materna, Mrs. E. Aline Osgood. Miss Annie Louise Cary, Miss Emily Winant, Sig. Italo Campanini, Mr. J. Toedt, Mr. George Henschel, Mr. Franz Remmertz and Mr. Myron W. Whitney.

The last number of the Olive Branch has an excellent article on "Who is Responsible?" which we will publish in our next issue. The Olive Branch has no sympathy with frauds.

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#### Annual Meeting in Michigan.

The Harmonial Society of Sturgis will hold its Annual Meeting in the Free Church at the village of Sturgis, on Saturday and Sunday, the 17th and 18th days of June. —Sturgis, Mich., May 14, 1882.

#### Grove Meeting in Oregon.

The Spiritualists will below a Graye Meeting on the old camp ground enear the residence of E. C. Cooley, three-fourths of a mile east of Woodburn Station and narrow gauge crossing of the O. & C. R. R. in Marion County Go-gon, Meeting to commence on Evidey June 23rd, 1982, and to continue three days. A cordial histation is extended to all and especially to speakers and mediums.

Woodburn, Oregon May 2, 1982.

#### Spiritualist Renaion in New York.

The Spiritualists of Central New York will hold their Fifth Annual Records in Beansyllie, N. V., on Saturday and Sun-day, June 3rd and 4th, beginning on Saturday at 2 P. M., and closing Sauday evening. J. Frank Baxley, of Boston, the test oped in intermittent and other fevers. In the center of the tubercle cell is the microscopic organism which has created it. Dr. Koch order of Come one! Come all: and laye an old time handshallog. By order of Committee.

SETH W. PECK, Chairman of Com. Beansville, N. Y., May 9, 1882.

#### The Niantic (Ct.) Camp Meeting.

The grounds will be open on and after June 12, 1882. The regular Comp Meeting will commence with public speaking on Sunday July 12, 1882, and will continue mutil Amoust 20th. The best speakers of the Spiritualist platform will be secured if possible, and every thing will be done to make the stay of compens pleasant and profitable. A pavillon will be erected at once, large enough to accommodate about one hundred couple. A balcony, seating about five hundred people, is also to be added to the pavillon. The pavillon will be two stories; the upper story will be divided into lodging rooms capable of accommodating about fifty persons. The Association will furnish the rooms and rent them by the day or week to the campers at a moderate price. Reduced rates will be obtained on all railroads as far as possible.

D. A. LYMAN, Secretary.

Orion Park Island-Eastern Michigan Camp Meeting.

A Spiritual-Liberal Camp Meeting, to continue six days, will be held on Orion Park Island, commencing on Tue-day, June 15, 1882, and closing on Sunday June 13. The meeting will be held under the authority of the committee on district work, of which J. H. Burnham is chairman appointed by the Execuive Board of the State Association, and it is expected that a District Association will be organized during the meeting as part of the State work.

Orion Lake is situated forty miles north of Detroit, on the Detroit and Bay City Rallroad, and is one of the most delicht ful places in the State. The lake covers some sixteen hundred acres of land, and encloses several Islands. Both the islands and the mainland are high and dry, with dry sandy or gravelly beach.

The meeting will be held on Orion Park Island, some seven acres in extent, and shaded by a line growth of young oaks. It is approached by bridge from the mainland, and by boat. There are upon the Island a large disting and dancing half, speakers' stand, seating, and other conveniences. Visitors who do not bring tents can find loagings in the village at reasonable rates.

ionable rates. Charles E. Watkins, the well known test medium, is en-

gaged to attend the meeting. Further announcement will be made in a few days.

S. B. MCRACKEN, Manager, Detroit.

Corresponding Secretaries: MISS. J. R. LANL, Betroit.

MRS. LUCIE E. OWEN, Lapeer.

#### Lilv Dale Camp Meeting.

The 6th Annual Camp Meeting at Lily Dale, Cassadaga Lake, N. Y., will commence on Saturday, June 17th, and close Sunday, July 9th, 1882. The following speakers are engaged: Mrs. E. C. Woodruff, of South Haven, Mich.; Judge McCormick, of Franklie, Pa.; J. Wm. Fictcher, of Boston, Mass.; Mrs. Sarah A. Byrnes, of East Boston, Mass.; Miss Jennie Rhinde, of Boston, Mass.; Geo. W Taylor, of Lawton Station, N. Y., and Lyman C. Howe, of Fredenia, N. Y. Sojourner Truth, whose fame is world-wide, is expected. She is 106 years of age and Nature's own orator, formerly a slave, and one who has done much good work for the opvecsed, an author and inspirational speaker, wholly uneducated, but brimming with wit, humor and good sense, and is not the least among the many attractions offered. Among the mediums engaged are Mrs. Mary Andrews, of Moravia, N. Y., the first full form materializing medium ever developed and one of the best and whose genuineness cannot be questioned. Mrs. Carrie E. S. Twing, who is equally noted in her line; also Mrs. Maria Ramsdell, medical clairvoyant of Laona, N. Y., and Miss inez Huntington, an excellent writing medium, of Randolph, N. Y., are expected.

These grounds have many attractions, and the meetings have been remarkable for the spiritual life and harmony that pervade the atmosphere and bless all who come within its influence. The new speakers engaged are widely known for their remarkable gifts. Mr. Fletcher is a fine clairvoyant and test medium; gives public tests from the platform.

Reduced rates on the Dunkirk & Alleghany Valley R. R., which r ans past the grounds. Passengers on the Erie and Lake Shore R. R., change at Dunkirk. Those by the Atlantle and Great Western, change at the Junction, 3 miles east of Jamestown, and go north to Lily Dale, via D. A. Velley R. R.

and Great Western, change at the Junction, 3 miles east of Jamestown, and go north to Lily Dale, via D. A. Valley R. R. Board on the grounds, \$1.00 per day. One fecture each day during the week. Admission to the grounds 10 cents. Sundays, two fectures, admission 15 cents.
Cassadaga N. Y., May 6, 1882. THEO. C. ALDEN.

#### Spiritual Meetings in Chicago.

The Second Society of Spiritualists meets at Martine's Hall, 55 South Ada Street. Charles Bright, of Australia, lectures during May. Services at 7:30 P. M. The First Society of Spiritualists meets at 7:45 p. m. each Sunday evening at Fairbank Hall, corner of State and Ran-dolph Streets. Mrs. Cora L. V. Richmond, regular speaker.

The Chicago Progressive Lyceum convenes at 12:30 each Sabbath at Martine's Hall, 55 South Ada Street, to which all are cordially invited.

Medium's Meeting at Martine's Hall, 55 South Ada Street each Sunday at 8 o'clock P. M.

Meetings are held each Sunday at 7:30 p. M., at 994 Mil-wankee Avenue. G. W. Brooks principal speaker.

Spiritual Meetings in Brooklyn and New York.

NEW YORK CITY.—The Harmonial Association. Free Public Services every Sunday morning, at 11 o'clock, and 7:45 F. M., in Steck's Musical Hall, No. 11 East Fourteenth Street, near Fills Ave. Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:80 to 5 P. M. The public invited.

P. E. FARNSWORTH, Secretary.

Address Box 777 P. O.

THE FIRST SOUILTY OF SPIRITUALISTS holds services at Republican Hall, No. 58 West 33rd St., mear Hreadway) every Sunday of half-past ten, a. M., and haif-past seven p. M., Children's Progressive Lycoum meets at 3 p. M.

#### Brooklyn, N. Y., Spiritual Fraternity.

Hold Sunday Services in the large hall of the Erockiyn In-titute, at 3 and 7 p. m. Seven blocks from Fulton Fores. Lecturers: April, J. Frank Baxter; May, Mrs. Hannah R.

Alay 26th.—W. C. Bowen. Abby M. Buruham will speak and give tests Sundays of June. Conference Meetings held in the lower hall of the Brooklyn astitute every Friday evening, at 715 p. m., sharp. All Spiritual Papers sold at all our Meetings. S. B. NICHOLS President.

#### Vassed to Spirit-Life.

Passed to spirit-life, April 20th, after an illness of four days with scarlet fever, Myrtle A. Mack, aged five years and

ten months.

The surviving sister, Leona, a child only two years old, has never asked for Myrtie; but before her death she could not be away from her little sister without asking for her. Nearly every day Leona says she sees. Myrtie, and will run to meet her and say, "Myrtie came," She seemed as well pleased as she was when Myrtie was here. She also says she sees a haby, a neighbor's child, with Myrtie. She often speaks of grandma being with Myrtie. She never had been told any thing about grandma. What inconceivable joy this spiritual visitation has brought to the hearts of the hereaved parents only they can express, for ever since the demise of the beloved child she has appeared to control the sister and them. The fureral services were conducted by Dr. M. G. Smith, of Colorado Springs, which were very appropriate and consoling.

Colorado Springs, May 8th, 1882.

C. E. M.

#### SPECIAL NOTICE TO SUBSCRIBERS.

The Publisher is surprised to find in the list of delinquent subscribers, the names of quite a number whom he knows of his personal knowledge would not be in arrears but for forgetfulness. Let every subscriber on reading this examine the date of the post office address-tag, and see whether he is one of the number referred to. The date signifies the time to which the paper is paid for, and this notice signifies that the Publisher needs the money justly his due. Please remit before you again forget it!

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### Voices from the Leople,

AND INFORMATION ON VARIOUS SUBJECTS.

The Song of Love.

DY LITA BARNEY SAYLES.

Love knows no difference in years-He never can discover
A qualitative precedence
In aged or youthful lover,
He only seeks to claim as his
That one to whom ascendeth The incense of his altar fires In flame that never endeth!

That is not love which only springs To greet the fair external.

In firsh of wild and fitful gleams
Which cannot prove eternal.

True love is of the spirit born, And not of outward seeming, And lives and grows until the soul Is conscious of its meaning!

And spirit-life is never grey, Nor ancient nor decrepit, Its age is told by sweet increase In graces of the spirit; By change of time and circumstance Is constantly maturer— Of its immortal, inborn powers Becoming over surer.

I cannot sing the song of love,
As Love himself would sing it,—
And only to th' awakened soul,
May hope my lays shall wing it.
For when they hear my merry tune
Kiany a child has wondered,
Because I said, love shines as bright
At civitaen or one hundred! At sixteen or one hundred! .

We know but slightly, after all, The mysteries of spirit, Whence we have come, or how we grow, Or what we may inherit; Whether our age is what we live In years upon this plauet, Or if within the cons past We may have first began it.

These lives may be but incidents, These lives may be but incidents,
But pictures in our vision,
Wherewith to shape the rounded whole
In our perfected mission.
And so I chant its wondrous lay,
Like stream from fountain springing,
That liveth in an endless day
And never had beginning!

True love is of the spirit born And may, in youthful lover, Be as mature as in its aged And philosophic lover;
For spirit knows no lapse of years,
And love hath no cessation,
But sings its song within our hearts
As ever, since creation!

#### Exposure of Frauds-Call for Genuine Accounts of Phenomena.

I am glad to see you expose frauds so fully; but should be pleased to see more account of the genuine (under fraud-proof conditions) article, if there is any, which I believe there is.

Fraternally etc., T. W. Coopen

There is a thousand fold more of the genuine than of the fraudulent, but unfortunately there is not so strong an incentive on the part of honest mediums and cautious observers to publish what transpires, as there is among the charlafans and tricky mediums, who must have notoriety in order to make business pay. Again the amount of trash put forth in certain quarters as spirit phenomena, tends to repress the publicity of the genuine and valuable. The common manifestations of physical phenomena however well authenticated, as sensational reading matter, sink in-JOURNAL will gladly publish accounts of spirit communion and indeed of all the various phases both mental and physical, that carry the internal evidence of genuineness, but unlike Hull, Crindle & Co., we cannot materialize these accounts in our office and must depend upon our subscribers and contributors to furnish them. One well attested case of spirit presence is worth a million doubtful ones. Hence, While the JOURNAL does not, measured by the quantity, contribute as much of such literature to the public as some other papers, we believe when estimated at its value what we publish will turn the scales. The Religio-Philosophical Journal is not content merely to record phenomena, but goes beyond the A. B. C. and endeavors to elucidate the potentialites lying therein, without a knowledge of which the acceptance of the fact of the continuity of life would be of little practical value. Let Brother Cooper and other readers contribute a share from their personal experience and the Journal will

#### Our Stepsons and Stepdaughters.

To the Editor of the Religio-Philosophical Journal:

gladly give it publicity.

Parents are usually auxious concerning the choice made by their sons and daughters in obtaining life partners of the opposite sex. A few practical hints will interest your readers and your correspondent hopes may prove of mutual benefit. Our offsprings have our tender care, good advice and necessary cor-rection for many years, and when they become thirteen and from that to twenty years of age, we find they need our kind and indulgent guidance more than ever; at this age, they should possess a knowl-edge of the laws of moral, mental and physical, self-government, self-purification, self-development, government, self-purification, chastity and hereditary descent.

Our chief aim should be to keep them pure and make them more fully developed men and women than ourselves. Duty demands that we provide for them sound information concerning the choice of moral, mental and physical quality in their associates, the parents hoping in return to see grandchildren of a superior type, more complete in organization and possessing an increased amount of vitality or life energy, accumulated during the prenatal lacteating

In "temperance circles" there are whole families who have not tasted fermented or spiritous liquors during their lives. Young persons of both sexes in such society, should be placed in correspondence with each other by letter, under the guidance of their parents. There may also be found in "new civilization circles" families who have eaten no adulterated food in their lives, and where neither parents nor children have ever had their blood poisonously con-taminated by the filthy and cruel introduction of swine, horse, or cow-pox, nor superstitiously innoculated with the corrupted blood of other human beings. Others there are who as a rule, use no semideveloped, deteriorated or devitalized food; all these would be pleased to correspond with those of the

same pure, purer or purest grades. same pure, purer or purest grades.

If you will devise some means in your valuable paper, by which such postal connections may be brought about between the parents, you will do a great amount of everlasting good. For the sake of example, I may state with pleasure, that I have not tasted fermented or spiritous liquors in any form for twenty-three years, nor has Mrs. H., my wife, for twenty years; we have not taken any medicines during that time: we never give any to our children. ing that time; we never give any to our children, seven in number, sons and daughters; the eldest is eighteen years old. They have never tasted such drinks, no adulterated food has been used in our family for nine years, and for four years we have used no devitalized foods. We are always healthy, plump, lively and hardy, not knowing what sickness is. Hoping this letter will do good, I close it in prayer. God bless the rising generation.

Toronto, Ont.

Victor B. Hall.

Miss Celinds Bodge, a writing medium, of North Bend, Nebraska, writes, endorsing the course of the JOURNAL.

The Hull Frauds and Mr. A. E. New- Mrs. Emma Hardinge-Britten in Engton.

To the Editor of the Religio-Philosophical Journal:

The Banner of Light of May 6th contains a letter of four and one half columns extolling and defending, after a fashion, this most brazen of all the frauds yet perpetrated in the name of spirit-materialization. It would not be practicable, in the limited space allowable in your columns, to traverse the four and a half columns in the *Banner*; but I will give you a sample or two of the statements will give you a sample or two of the statements therein, and oppose to them the true facts in the case. I have for many years known well the ladies, Mrs. D. and her daughter, in whose home these Hulls attempted to perpetrate their fraud. There is not a more harmonious or more sociable family in this city. At the time, a young bright girl, a niece, was visiting, and with them. Mr. Newton states he has "taken considerable pains to ascertain the actual fact of this exposure," and professes to lay his discovery before the readers of the Banner, although he has not called on the family. One of these discoveries is, that a lady who knew Mrs. Hull well for many years "must be particeps criminis" if Mrs. Hull deceived. Another discovery was that "the privilege of attending Mrs. Hull's scances was highly prized by the favored few" who had that privilege. Another discovery was that he (Mr. N.) did not find Another discovery was that he (Mr. N.) did not find any paraphernalia on an occasion when he was present at one of Mrs. Hull's scances; he was not at any paraphernalia on an occasion when he was present at one of Mrs. Hull's scances; he was not at the one in question, however. What hearing all this has upon the case in point—Mrs. Hull's "alleged exposure" at the house of Mrs. D.—is not apparent. Three-quarters of Mr. Newton's letter is similar in matter. The essence of his attempt at the defence of the Hulls is contained in what purports to be an extract from a letter written by Mrs. Hull herself. Ist. Mrs. H. is represented as stating she gave the scance in New York, giving up a regular scance at her own house, to oblige "a friend just on the brink of the quave" (the italies are Mr. Newton's.) Now these ladies agree and I know that this is a monstrous exaggeration. One of the ladies was an invalid and could not well visit Brooklyn, but no "foot in the grave." They say, too, Mrs. Hull selected her own time and stipulated to receive the same compensation as her home scances gave her.

2nd. Mrs. Hull's letter is quoted: "The next thing I knew I heard a woman say, 'you poor woman' and something else which I cannot remember," [This was subsequent to the seizure] says Mr. Newton. Now the three ladies supply what Mrs. Hull professes she cannot remember. It is this: One of the ladies said: "You poor woman, I will unlock these doors and let you go out into the other room and dress." The ladies say she was quite undressed—low in neck, bare arms, stocking footed, etc.

Erd. Mrs. Hull's letter goes on: "I was dreadfully

bare arms, stocking footed, etc. Srd. Mrs. Hull's letter goes on: "I was dreadfully cold and I felt as though there were pins sticking into every part of my body and around the heart, which was beating at a fearful rate," all which was quite to be expected. Nearly stripped of her clothing and just detected in base fraud as the twelve witnesses de-clare, just the sensations a woman of her nature, as

stated by Mr. Newton, would experience on that March evening, till they took her to the fire.

4th. The letter says: "I said to Mrs. D. 'I know nothing about this.' She replied, 'I believe you, Mrs. Hull, for if there ever was a medium you are one,' and much more which I cannot remember, defending math New all three of the Leilies group. one,' and much more which I cannot remember, defending me." Now all three of the ladies agree as to what Mrs. D. did say—Mrs. D. having before attended a scance at Mrs. Hatch's house where Mrs. Hull was "the medium," therefore, it was Mrs. D. said, "I have believed if there was a genuine medium in the world, you was one, and I still believe you are, but this is a bad thing for you to-night," and the ladies all say they saw the mask on the sofa or lounge, where Mrs. Hull should have been reclining; and they saw the lace pulled off from her in the and they saw the lace pulled off from her in the struggle which attended her seizure, and they found Mrs. Hull's jewelry, which should have been upon her person, in a little box under the pillow on the lounge, whereon they left her head when they tacked her up a short time before, and whereon they found the most lainer of the residence. found the mask lying at the time of her seizure. Can-did people can judge of the probable truthfulness of the two classes of witnesses; the dozen in the audi-

ence, against the two Hulls.
5th, Mrs. Hull's letter says, "As God is my judge, and as I hope for heaven, I have never in my life had a mask, or anything of that kind, in my possession."
"I hear there was lace there, but they did not show it or say anything about it that night." "I can only authenticated, as sensational reading matter, sink into tameness and insignificance beside the apocryphal do." So much for Mrs. Hull. Now the three ladies and the others declare that the lace was pulled from her as stated before, and handed by one of the ladies to Mr. Sammis, who has shown it at the con-ferences here and in Brooklyn, where it has been recognized as part of Mrs. Hull's séance spirits

> The ladies also say the third day after the seizure, Hull himself called and inquired "What was really found?" Mrs. D. told him that the mask was taken off the sofa, and also three or four yards of tarltan with creton flowers sewed on, and he then said,
> "They did not get all of the lace. I had the rest of it
> in my pocket." They say he then went on to tell
> what became of the lace in his pocket after that. He what became of the face in his posset after that. He said: "When I went home, after my wife went to bed, she, in a faint whisper, asked me to show her the lace. I did so and she passed her hands over it, and told me to spread it on the floor. I did so and went to bed. In the morning it had all disappeared, departments of the did not say whether there was dematerialized." He did not say whether there was a fire in that room, or not. This is but part of the array there is against this fraudulent couple in this case. Mr. Newton remarks in the opening of his long communication that his "acquaintance with Mrs. Hull is of a somewhat recent date, and his personal knowledge of the phenomena in her presence is limited to what took place at a single scance." Place this remark by the side of another he makes: "So far as personal credibility goes, I see not why the testimony of Mrs. Hull is not just as good, to say the least, as that of any of the witnesses to this seizure or to the finding of a mask," etc. He then says: "For myself, I am better acquainted with her than with any of them, and therefore have better grounds of confidence in her word than in theirs," It is on such a certificate as this that Mr. A. E. Newton wishes the world to accept the Hulls' clumsy tricks as genuine spirit work in defiance of the combined attestation of the twelve disinterested and credible persons who were present at the seizure and bear testimony to the nakedness of the fraud. Now that Mr. A. E. Newton has investigated Mrs. Hull to the point of is own satisfaction, it might be well for him to turn his attention to the man Hull and consider his case. Will he not also find some convenient letter from the man Hull to some confiding "friend claiming to state all he knows about this exposure and what led to it. Such an investigation and argument on it by Mr. Newton might be entertaining as his present one must be to criminal lawyers even if it should not tend to create a high respect for the logic of its au-

In conclusion, allow me to express my sense of the great obligation all honest and genuine mediums as well as the intelligent Spiritualists and the pub-lic are under to the RELIGIO-PHILOSOPHICAL. JOUR-IAL, for its disinterested and self-sacrificing course in opening its columns to the truth, where so many of the pretended spiritual papers seek their pecuniary interest in suppressing it and covering up fraud and trickery BRONSON MURRAY. New York, May, 1881.

#### Mrs. Emma F. J. Bullene.

To the Editor of the Religio-Philosophical Journal: Mrs. Emma F. Jay Bullene lectured for this socie tylast Sunday, after an absence of nearly twenty years, but her lecture showed that these have not been years of mental decay or loss of power or vigor. The subject chosen by one of the audience was the "Ethics of Spiritualism." It was treated in a most masterly manner and with an oratorical power and pathos that surprised and charmed every one. She never soars beyond the reach of her audience, but gave us practical truths and new ideas that each could carry away a portion for maturer thought and reflection. In the evening her subject was "Immortality." If there were any present that doubted that truth, they got such indubitable evidence given them that whether they acknowledge the fact or not, they will never forget that lecture. All mediums should hear her; she is particularly strong on the subject of mediumship, but as she is journeying westward you will doubtless have the opportunity of hearing her on the "West Side," and I prophesy that you will be delighted and benefited. This week she is giving parlor lectures on Euclid Avenue, where many of our most cultured and intelligent registrates in the Parly on Parlor. Spiritualists reside. Success to the RELIGIO-PHILO-SOPHICAL JOURNAL Cleveland, May 10th, 1882.

#### land.

Mrs. Emma Hardinge-Britten writes as follows from Manchester, England:

from Manchester, England:

"I see an article in your issue of March 25th, concerning the gloomy outlook of Spiritualism in England, but this is true only of London, the great theatre of action for all the frauds who unfortunately emigrate from America to find a fairer field for the exercise of their talents here. Throughout the provinces, I insist that the cause of Spiritualism is flourishing. I am now lecturing continuously for the Spiritualists of Manchester, and increasing interest, fine audiences, and good prospects are my reward. There is a sort of circus like conjurer going the rounds of English towns exposing Spiritualism, patronized chiefly by the clergy, from the Archbishop of York, down to any poor curate who wishes to of York, down to any poor curate who wishes to make himself popular. Hitherto I have refused to notice this person."

Mrs. Britten lately delivered an address in England in reply to Stuart Cumberland, who pretended to expose Spiritualism. We make the following ex-

tract:

"She asserted also that she had in her possession proofs of another phase of Spiritualism not exposed last night—spirit photography. She possessed, she said photographs of spirits taken by Mr. Wm. Mumler, of New York; and the proprietors of the New York World had prosecuted him for obtaining money under false pretences, and at his trial, which lasted six weeks, 700 persons from different parts of the United States testified that they had received correct portraits of their spirit friends through Mr. Mumler. He was acquitted honorably. (Applause.) She would give one more phase that had not been exposed. Dr. J. R. Newton, spirit healer, was arrested about 12 years ago in Philadelphia charged by certain doctors with malpractices. His trial lasted for seven weeks, and during that time the blind and lame, and those that had been almostraised from the dead came forward by hundreds to bear witness to lame, and those that had been almostraised from the dead came forward by hundreds to bear witness to the marvellous cures that he, the good, honest man had performed upon them. This testimony was so enormous, so overwhelming that Dr. Newton was also honorably acquitted. Mrs. Britten then adduced other phases of Spiritualism not dealt with the previous night, such as spirit music, and the speaking by mediums in languages with which they were not acquainted. She next alluded to Charles Foster, the medium whom Mr. Cumberland had ridiculed, and asserted that he had accomplished in a very different manner from Mr. Cumberland the feat of reading names of deceased persons, written on pellets of paper, the names being given by him without his ever touching the pellets as Mr. Cumberland did, and communications given from the deceased persons. She also declared that at her request in his presence a table rose up in the air without contact. sons. She also declared that at her request in his presence a table rose up in the air without contact. She simply asked her audience to compare these manifestations with the caricature that was displayed to them last night, and remarked that we did not find the impostors crowding around Mr. Foster when he was in this country, they waited until his back was turned, and then they came forward to expose him. Mrs. Britten then cited the mediumship of Miss Ada Fove, recently returned from Australia. of Miss Ada Foye, recently returned from Australia, asserting that she had seen this lady collect in a public hall from her audience masses of pellets in which the names of deceased friends had been written by people at their homes, not on the platform, as in the case of Mr. Cumberland, and take them in her hand and obtain raps from spirits in recognition of their names written on the papers. She never read the name; the pellet was never opened by her, but the name; the penet was never opened by her, but the name was indicated by raps, and the paper was then handed to an assistant who opened it and found the name. The writer of it then, by her request, put questions to the spirit and it proved its identity by raps in reply. For 25 years the lady had been before the public and had never made a mistake, and never here reversed yet. Her task had been given in the been exposed yet. Her tests had been given in the presence of thousands, and never yet questioned even by itinerant conjurors. Mrs. Britten denied that there was any analogy between the cabinet manifes-tations of Mr. Cumberland and those of the Daven-port Brothers, their hands being filled with flour and their mouths with water before entering the cabinet, and they having been tested in every country in Europe and never yet exposed. She then recounted her experiences with Mr. Home, avering that she had seen him hold burning coals in his hand, float through the air in apartments, and 30 or more hands of various sizes busy weaving gauze, tying rib-bons, bringing flowers, writing messages, and play-ing instruments, fragments of Beethoven's grand-And she had never seen Mr. Home sit in the dark once. Through Mr. Home a spirit message had come to the late czar which threatened evil consequences if he did not release the serfs, and this wonderful work was performed, the chains were knocked from several millions of serfs, at the bidding of a spirit. Mrs. Britten also declared that she was prepared to prove that the emancipation of the slaves in America was due to the rapping out, through Mr. J. B. Conklin, of a spirit message. (Applause.) Mrs. Britten con-tinued her observations amidst occasional hissing and laughter, and in a peroration of passionate and most marvellous eloquence combatted the assertion of Mr. Cumberland that Spiritualism was morally and religiously corrupting. Having closed her address, she recited, in accordance with a previous request, a beautiful poem entitled, 'Over There," which, however, excited a large amount of derision amongst the

#### The Proposed Call for a National Convention.

To the Editor of the Religio-Philosophical Journal:

In reply to my article, "A Call for a National Convention of Spiritualists," I would say that I have had between two and three hundred names sent in, and many important letters, but I do not deem it advisable to have the convention so early as May. Let all who are interested and feel that the time has come to act, send in their names, and all speakers who will volunteer their services and aid in this work. Please out out this call solicit the names of those in your cut out this call, solicit the names of those in your community, and send them to me, even though you cannot attend. If the people are ready for organized, practical work, let us know it. You can surely do as much as give your name and sympathy.

THE CALL. We the undersigned, believers in a spiritual philosophy and lovers of truth and progress, deem that the time has come to make an effort to organize upon a scientific, philosophical, rational, moral and pure social basis. For the purpose of furthering said object, if feasible, we would advise the calling of a National Convention, either at Cleveland or Detroit, or some other large city, on Friday, Saturday and Sunday, Sept. 1st, 2nd and 3rd.

Total these who send in their names state what

Let all those who send in their names state what place they deem most advisable—and the greatest number of names for any one point shall decide the

All parties who desire to read the previous articles on this subject can do so by purchasing the JOURNAL of Dec. 17th and April 8th. A. B. SPINNEY. 804 National Ave., Detroit, Mich.

#### Mrs. Emma F. Jay Bullene.

To the Editor of the Religio-Philosophical Journal: To the Editor of the Religio-Philosophical Journal:

For the information of the Spiritualists in your section, I desire to say, that Mrs. Emma F. Jay Bullene has again entered the lecture field, and that she left this city recently for the West, and will stop for a while in Rochester, N. Y., from which point she will move toward Chicago, lecturing where opportunity offers. On last Sunday Mrs. Bullene lectured afternoon and evening, very acceptably for the First Society of Spiritualists of this city, and again, at a reception on Monday evening. The writer knew Mrs. Bullene by reputation only previous to her recent lecture here, but now having heard her, he takes great pleasure in recommending her to any he takes great pleasure in recommending her to any society on her route which may be in want of good Very truly, WM: GARDNER, Vice-President First Society of Spiritualists. lectures. Troy, N. Y.

#### What I know about Mrs. Sawyer.

To the Editor of the Religio Philosophical Journal: She came to Geneva with Mr. Winslow and held a scance in our hall, but it did not amount to anything. They were both tied fast with a rope; when the They were both tied fast with a rope; when the lights were turned down, they were immediately released with all of the knots untied. The next, night we found two pieces of the same rope, one a yard in length, the other about half as long. The rope on the inside was cotton yarn, not twisted, and covered with braid and stamped in imitation of a cord. We tied it in all manner of knots and it would slip as easy as a greased eel.

J. E. BALCOM. easy as a greased cel. Geneva, Wis.

#### Further Signs of Salvation.

To the Editor of the Religio-Philosophical Journal:

Thave read with great pleasure the declaration signed by Andrew Jackson Davis and many others, printed in the last issue of the JOURNAL. It is timey and true. It is high time that intelligent Spiritualits everywhere should put themselves on record upon this most important matter, and join hands with the JOURNAL in its efforts to sustain true mediums by denouncing fraudulent ones. It is a matter of fact that no person can contradict, that the JOURNAL is the only friend that true and honest mediums have amongst all the Spiritualist publications in this countries. amongst all the Spiritualist publications in this country, for no paper or person can claim to be a friend of true and honest mediums while apologizing and upholding fraudulent ones. We have quite enough of this Colby-Hazard way of doing business; let it in the future be our platform to never under any circumstances have anything whatever to do with any medium who refuses to be put under strict test conditions for no true medium will refuse to do so; in fact, they desire to have it done, for the very purfact, they desire to have it done, for the very pur-pose of settling the fact of their mediumship. No-body but frauds need fear the result of such test conditions. After a medium has been fairly caught like the Blisses, Crindles and Pickerings, let Spiritualists everywhere refuse to have anything to do with them; then and not till then, will true mediums be properly sustained. Go on as you have, Mr. Editor, and continue to denounce the false and uphold the true, and great will be your reward in the not far distant future.

M. H. FLETCHER. Lowell, Mass.

To the Editor of the Religio-Philosophical Journal: I am pleased to notice the endorsement of your course in defence of true mediums versus frauds, by so many leading Spiritualists, and others. I have al-ways held that the Religio-Philosophical Jourso many leading Spiritualists, and others. I have always held that the Religio-Philosophical Journal Nal's rod, (though severe at times) was well directed, and would finally meet the approval of every one interested in the welfare of Spiritualism. You have fought the good fight against frauds fearlessly; have been favored no doubt by the invisibles. I am with our faithful brother, E. W. Wallis, "Perish the ism or isms, if they are to be established at the sacrifice of truth and principles," D. D. Home denounces the use of a cabinet for spirit manifestations, as favoring frauds practiced. I am of that opinion. If mediums require cabinets, let them be made of transparent material; keep the medium in view under subdued light. This in my opinion is a reasonable proposition, allowing the spirits and medium to manifest in a satisfactory manner. I am not in favor of torturing mediums by tying, etc. Dark circles may be favorable for development, but for the public, let us have light. Psychometrically considered, the Journal has a bright triumphant future.

Leadville, Col.

J. K. Jones.

[Mr. Jones is a medium and experienced Spiritualist.—Ep.1

To the Editor of the Religio-Philosophical Journal:

By the influence of the publications of the day the minds of the people are led, and when they are led they are always dependent; and it is only by agitation of thought that higher truths are attained. Calmness leads to mental growth, but frequently in the wrong direction. Discouragements often arise in consequence of yielding to the ease and impulse of being led by others, when we curselves need the capability of comprehending vital truth. The above thoughts were suggested by looking over the list of names of those denouncing fraudulent Spiritualism, in your last JOURNAL. Can a fraud reach a mediumistic mind as a spiritual influence? My experience istic mind as a spiritual influence? My experience tells me, nay. But lift the vail lightly from the weakened eyes of men blinded by prejudice. Treat gently the time-honored institutions of the day, knowing as we do that Spiritualism is a fact in nature, ever active for the good of humanity.

Truthfully, your sister.

Cuyahoga Falls, Ohio.

MRS. A. CAMP.

To the Editor of the Religio-Philosophical Journal:

To me, Spiritualism is a grand, deep broad philosophy and religion, based on science, truth, love and benevolence of the angel world. I emphatically endorse honesty, purity and unselfishness; I also thoroughly endorse the Journat's straightforward course in regard to fraudulent manifestations and untrustworthy mediums. Long may the blessed JOURNAL unfold to the human family true Spiritualsm. Go on earnestly in your good work, and never lay down your weapons of warfare until victory crowns your effort.

Denver, Col. MRS. H. N. VAN DUSEM. [Mrs. Van Dusen is a medium and lecturer.—ED.]

To the Editor of the Religio-Philosophical Journal: Please add our names to the article in the Jour-NAL of April 29th, from New York, headed "To whom it May Concern," as we approve of your outspoken manner in denouncing all fraud.

JOHN DAVIS. MRS. DR. A. D. DAVIS. Myron, Iowa.

LAURA SMITH. From Kalamazoo, Michigan, S. Bigelow and Mrs. Bigelow, A. Keyser, president of the Spiritualists So-ciety, and Mrs. Keyser; Wm. McCarty and Mrs. Mc-; Mrs. A. P. Bronson and Miss L. B. McCarty, send a hearty endorsement of the Journal and the declaration signed by New York and Brooklyn Spir-itualists. Mr. Bigelow who sends the names, says he could obtain many more had his time permitted.

To the Editor of the Religio-Philosophical Journal: I wish to add my name to the forty or more distinguished Spiritualists, who have justified your course in exposing deceptive mediums. Fear not,

Bro. Bundy for
"Ever the truth comes uppermost,
And ever is justice done."

Yours, as ever, Washington, D. C. GEORGE WHITE. To the Editor of the Religio-Philosophical Journal:

I fully endorse the sentiment, sum and substance, of L. J. Davis and others, as to the utility and worth of the Journal; and as a medium I subscribe myself Yours, fraternally, Geneva Lake, Wis. JOHN BALCOM.

To the Editor of the Religio-Philosophical Journal: I heartily approve of the endorsement of A. J. Davis and others of your course in exposing frauds in Spiritualism. Count me one. H. C. CAUKIN. Edmore, Mich.

To the Editor of the Religio-Philosophical Journal: I heartily endorse that New York letter in the RE-LIGIO-PHILOSOPHICAL JOURNAL OF April 29, 1882. South Sutton, N. H. FRANK CHASE.

#### The Necessity of a Pure Spiritualism.

To the Editor of the Religio-Philosophical Journal:

I recollect of once listening to the reading of a poem entitled, "Since Beecher knocked the bottom out of h——I." The natural conclusion would be that his satanic majesty had lost his occupation; but a friend gave me a copy of a paper which if not called "Blind and Batter," the name would at least be appropriate. A very lengthy editorial was the first that came to my notice, of tirade and abuse of some of our best thinkers and writers in the spiritual ranks; and I came to the conclusion that the writer was far gone into his dotage, or else his satanic majesty had changed his base to the editorial chair; for it seems hardly possible that a man claiming to be an exponent of the spiritual philosophy, believing in the fatherhood of God, and brotherhood of man should condemn basest investigators of the man, should condemn honest investigators of the phenomena, because they would not tamely submit to be humbugged by frauds and humbugs under the guise of spiritual mediums; and when exposed by honest, intelligent investigators, who believe they are doing justice to the cause, by publishing the facts, they are denounced as fools and liars. If such facts, they are denounced as fools and liars. If such papers are exponents of the spiritual philosophy, I would rather be counted out as a Spiritualist, which is the utterance of nearly every intelligent Spiritualist I meet with. I am glad the BELIGIO-PHILO-SOPHICAL JOURNAL is in the hands of one that fearlessly advocates honest mediumship, humanity and love of truth, thereby inviting investigators and Spiritualists to a higher plane of thought and a desire to do good to humanity for the good it will accomplish.

Mr. Bundy, you are by the right track and have Mr. Bundy, you are on the right track and have the good wishes of the honest intelligence of the public, not only of Spiritualists, but unbelievers that prize truth and sincerity. H. M. ARNOLD Maquoketa, Iowa.

Mrs. H. N. Hamilton writes: I can truly say that I cannot afford to take the JOURNAL, if I consider dollars and cents, but when I consider my spiritual welfare, I cannot afford to do without it. less the Journal.

#### The Religio-Philosophical Journal.

To the Editor of the Religio Philosophical Journal:

To the Editor of the Religio-Philosophical Journat:

I want to tell you of a circumstance worth recording. I dropped incidently into a house in the country a few days ago, and was surprised to see three old copies of the Religio-Philosophical Journal lying on the table; they were, all three, yellow with old age and worn to ribbons. The lady of the house had just been reading them, I looked at the date and found them very nearly ten years old with the well-remembered name, S. S. Jones, at the mast head. From the appearance I supposed them to have been read and passed around 1,000 times amongst the neighbors. She told me "there was such splendid reading in them that they were preserved from year to year for reperusal." I don't know how or where they got them, but when I told them that the paper was still alive and better than ever, they gave me a subscription at once, assuring me that they could scarcely command patience to wait until Thursday for the first copy.

Thos, Haeding. for the first copy. Sturgis, Mich.

#### Extracts from Emerson.

We owe to man higher success than food and fire, We owe to man man.—Domestic Life.

We prize books, and they prize them most who are themselves wise, -Quotation and Originality.

Nature is a rag-merchant, who works up every shred, and ort, and end into new creations.—Beauty. But the people are to be taken in very small doses, f solitude is proud, so is society vulgar.—Society and Solitude.

One of those conceited prigs who value Nature only as it feeds and exhibits them is equally a pest with the roisterers.—Clubs.

Poetry is the only verity—the expression of a sound mind speaking after the ideal, and not after the apparent.—Poetry and Imagination.

Wherever there is power there is age. Don't be deceived by dimples and curls. I tell you that habe is a thousand years old.—Old Age.

The true test of civilization is not the census, nor the size of cities, nor the crops—no, but the kind of man the country turns out.—Civilization.

The man that works at home helps society at large with somewhat more of certainty than he who devotes himself to charities.—Farming.

Every man is not so much a workman in the world as he is a suggestion of that he should be. Men walk as prophecies of the next age.—Circles.

Go thou to thy learned task, I stay with the flowers of Spring; Do thou of the ages ask What me the hours will bring.

Nature is upheld by antagonism. Passions, resistance, danger, are educators. We acquire the trength we have overcome.—Considerations by the

Every genuine work of art has as much reason for being as the earth and the sun. The gayest charm of beauty has a root in the constitution of things.—

His tongue was framed to music, And his hand was armed with skill; His face was the mold of beauty, And his heart was the throne of will.

No way has been found for making heroism easy, even for the scholar. Labor, iron labor, if for him. The world was created as an audience for him; the atoms of which it is made are opportunities.—Great-

Our efficiency depends so much on our concentration that nature usually, in the instances where a marked man is sent into the world, overloads him with bias, sacrificing his symmetry to his working power.—Culture.

Can thy style-discerning eye The hidden-working builder spy, Who builds, yet makes no chips, no din, With hammer soft as snowflake's flight? -Monadnock.

The less government we have, the better—the fewer laws and the less confided power. The anti-dote to this abuse of formal government is the influence of private character, the growth of the individual.—Politics.

The high prize of life, the crowning fortune of a man, is to be born to some parsuit which finds him in employment and happiness—whether it be to make baskets, or broadswords, or canals, or statutes, or songs.—Considerations by the Way.

And ye shall succor men; 'Tis nobleness to serve; Help them who cannot help again: Beware from right to swerve. -Boston Hymn.

Life is a succession of lessons which must be lived to be understood. All is riddle, and the key to a riddle is another riddle. There are as many pillows of illusions as flakes in a snow storm, We wake from one dream into another dream.—Illusions.

It never was in the power of any man or any community to call the arts into being. They come to serve his actual wants, never to please his fancy. These arts have their origin always in some enthusiasm—as love, patriotism, or religion.—Art.

The world rolls round, mistrust it not-Befalls again, what once befell; All things return, both sphere and mote, And I shall hear my bluebird's note And dream the dream of Auburn dell. -May-Day.

Our life is an apprenticeship to the truth that around every circle another can be drawn; that there is no end in nature, but every end is a beginning; that there is always another dawn risen on midnoon, and under every deep a lower deep opens.—Circles.

And now to-day and not to-morrow Can drain its wealth of hope and sorrow; But day by day to loving ear Unlocks new sense and loftier cheer. -Maiden Speech of the Æolian Harp.

It only needs that a just man should walk in our streets to make it appear how pitiful and inartificial a contrivance is our legislation. The man whose part is taken, and who does not wait for society in anything, has a power which society cannot choose but feel.—New England Reformers.

The restraining grace of common sense is the mark of all valid minds—of Æsop, Aristotle, Alfred, Luther, Shakspeare, Cervantes, Franklin. . . . The common sense which does not meddle with the absolute, but takes things at their word—things as they appear .- Poetry and Imagination.

The hand that rounded Peter's dome, And groined the aisles of Christian Rome, Wrought in a sad sincerity; Himself from God he could not free; He builded better than he knew, The conscious stone to beauty grew. -The Problem.

The perceptions of the comic is a tie of sympathy with other men, a pledge of sanity, and a protection from those perverse tendencies and gloomy insani-ties in which fine intellects sometime lose themselves. A rogue alive to the ridiculous is still convertible. If that sense is lost, his fellow men can do ittle for him.—The Comic.

For the world was built in order. And the atoms march in tune; Rhyme the pipe, and time the warder, The sun obeys them, and the moon. Orb and atom forth they prance, When they hear from far the rune. -Monadnock.

Every ship that comes to America got its chart from Columbus. Every novel is a debtor to Homer. Every carpenter who shaves with a foreplane borrows the genius of a forgotten inventor. Life is girt all around with a zodiac of sciences, the contributions of men who have perished to add their point of light to our sky.—Representative Men.

I thought the sparrow's note from heaven, Singing at dawn on the alder bough; I brought him home, in his nest, at even; He sings the song, but it cheers not now, For I did not bring him the river and sky; He sang to my ear—they sang to my eye.

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ments, and irreverently asks no favors of any superior powers—the simple facts are, the tree grows because nature has rendered it impossible for it to do otherwise.

My invisible friends have not pretended that the "origin and harmonious arrangements" of incipient worlds "depend upon a fortuitous concurrence of atoms or that they make their own laws." That is simply one of Jere Black's yagaries. They uniformly express the opinion that the nucleus of every world has been formed by intelligent spirits, who are perfectly competent and who have the means at their command to accomplish such an undertaking.

They claim to do about as much towards the construction of a moon or an infant world as the gardener does towards the construction of a tree at the time of planting; they also claim that infinite knowledge is quite unnecessary; they simply need to know the methods by which etherealized matter may be transported to the locality where it is to be used, and how to form it into a spherical shell of the dimensions they require. Nature does all the rest—the matter is materialized or solidified by virtue of the potencies contained within itself. The ideas seemed rational and I fully endorsed them at the time I heard them, and as yet have seen no reason to change my opinion.

I wish it to be distinctly understood that the grand object in the formation of the nucleus of any world, is that it may ultimately bear its legitimate fruit, or produce intelligent beings, and that result does not hang upon a contingency as far as we have learned or as far as can be proved. The subsequent growth and unfoldment of worlds all depend upon evolution, but that subject. elaborated, might require a chapter by itself.

I think the reader will now see clearly that matter, placed under favorable conditions. must, of necessity, pass through the processes of unfoldment from one condition to the one higher without any assistance from any creative energy, and, further, that there is no infinite power whose fiat would prevent such an ultimate result.

Then all worlds composed of materials gathered primarily from the great ocean of space, produce all forms of organized life from the lowest to the highest, simply be-cause it cannot be prevented. These latter forms of life are latent in the atoms in their crude state, before they are congregated and assume the form of worlds, and when these atoms are aggregated, so that conditions become more and more favorable by processes of evolution, they cannot any longer lie hidden-they must make their appearance.

I hesitate not to say this is universal as well as eternal law in full force when our sun commenced its career, and when it was revolving in a diminutive orbit around its parent planet, and this, one of nature's methods, continues in full force to-day. Then we may be assured that not only our sun, but each one we behold in the far-off siderial heavens, has furnished its full quota of intelligent beings to swell the universal

throng. Adrian, Mich.

#### Somebody's Child.

Somebody's child is dying—dying with the flush of hope on his young face, and somebody's mother thinking of the time when that dear face will be hidden where no ray of hope can brighten it-because there was no cure for consumption. Reader, if the child be your neighbor's, take this comforting word to the mother's heart before it is too late. Tell her that consumption is curable; that men are living to-day whom the physicians pronounced incurable, because one lung had been almost destroyed by the disease. Dr. Pierce's" Golden Medical Discovery" has cured hundreds; surpasses cod liver oil, hypophosphites, and other medicines in curing this disease. Sold by druggists.

When Turner answered the critic who said: "I see nothing in nature like what you put into your pictures," with the sharp question, 'Don't you wish you could?" what was that but insight rebuking dull sense, the eye that saw reality looking down the eyebrow raised at the name of it?

#### [Troy (N. Y.) Morning Telegram and Whig.] Rubbing the Midnight Oil.

In the Philadelphia Times of recent date, we notice an item referring to the miraculously quick cure of a prominent druggist of that city, Mr. J. M. Higgins, Germantown Road and Morris street, who had an awful attack of rheumatism of the knee. He applied St. Jacobs Oil at night, and next morning was well and in his store as usual.

We should carry our affections to the mansions prepared for us above, where eternity is the measure, felicity the state, angels the company, the Lamb the light, and God the inheritance and portion of hispeople forever.

#### A Dead Shot

may be taken at liver and bilious disorders with "Dr. R.V. Pierce's "Pleasant Purgative Pellets. Mild yet certain in operation; and there is none of the reaction consequent upon taking severe and drastic cathartics. By drug-

To indulge a consciousness of goodness is the way to lose it.

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Nobody enjoys the nicest surroundings if in bad health. There are miserable people about to-day to whom a bottle of Parker's Ginger Tonic would bring more solid com-fort than all the medicine they have ever tried .- News.

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with the determination to establish test conditions, but his first step was a wrong one, and his testimony to what he witnessed possesses little value. It only shows that he saw certain things and that certain things were done, but this pot avidance that they were aparthing also it is not evidence that they were anything else than trickery and roguery. I do not perceive that he has any reason to regret, as he does, the hasty departure of Mrs. Reynolds for California. On the contrary I congratulate him on his escape from the danger that menaced him of becoming more deeply entangled in the meshes of error and imposture, as would probably have been the case had his pretended medium not sought new fields for the display of her remerkable powers play of her remarkable powers.

Mr. Newton regards me as incompetent to form a correct opinion of the character of Mrs. Hull's mediumship for the reason that I have not been present at any of her scances, but after attending one of them he considers himself fully competent to pronounce upon their character, and to champion her cause against all who dispute her claim to mediumship. Now I do not hesitate to say, that in the majority of instances no critical investi-gator will be able from the knowledge gained at a single scance, and from this alone, to safely decide the question of honesty or dishonesty, and this remark particularly applies to the more cunningly devised and managed exhibitions, like those of Hull and Crindle It is true that particularly applies to the more cunningly devised and managed exhibitions, like those of Hull and Crindle It is true that particle and the control of the cont dle. It is true that certain genuine, and certain false manifestations, are so palpably the one or the other, that ten minutes are ample time to determine their character, but

this is not the case with the majority of them.
The question then resolves itself into this: Does Mr. Newton's observation of what occur-red at a single scance, together with the in-formation, if such it can be termed, gathered in a previous interview with Mrs. Hull—he having, comparatively, little previous prac-tical knowledge of such manifestation, as he informed me—outweigh my examination of Mrs. Hull's claims during the two years or more that she gave exhibitions in the city of Brooklyn, or its vicinity where I reside, even though I was not present at any of them? Am I not justified in claiming that my rather extended observation of the manifestations occurring at scances for materialization, to gether with my strenuous efforts to gain, and my facilities for gaining information during Mrs. Hull's residence at Astoria, and Brooklyn, entitle my opinion of her, to, at least, equal weight with that of Mr. Newton, with his very limited experience in such matters? Each reader will decide this question for

Again this gentleman says I confidently denounce Mrs. Hull as an impostor, and have done much to create suspicion and prejudice against her, though I have never seen the lady, or been present at one of her scances. He adds: "He does this avowedly on the assurance of his spirit friends that such is the case." I must here correct Mr. Newton, and say that his memory fails him regarding the conversation between us on this subject and I conversation between us on this subject, and I happen to remember perfectly what was said, and it was the same that I have frequently said to others, namely: that from the evidence I could obtain I came to the conclusion that Mrs. Hull's scances were impositions, and then (and not till then), I enlisted my spirit friends in the investigation, and they confirmed my own opinions. I have made no secret of this practice, and have resorted to this means of gaining information for years past, and have almost invariably found it reiable, but Mr. Newton has no right to assume ions of my spirit friends without investigation, or examination on my part.

Mr. Newton continues: "Yet this gentle-

man's same spirit friends led him to denounce, with equal positiveness, another medium (of whose genuineness I was well assured from personal observation) but afterwards admitted their mistake on a more full investigation, alleging that they had witnessed in his presence phenomena that they

did not before believe possible."
The gentleman in all these matters seems to have a tendency to only partially state facts. He is engaged in upholding error, and his mental, if not spiritual atmosphere, evidently is hazy, and he fails to clearly perceive facts in their various relations. What he here says expresses the truth partially, and only partially. While I was publishing The Two Worlds this medium arrived in New York from a foreign country, and visited our office. He was a medium for physical manifestations, and upon meeting him I recollected that at one time, at least, he had been under a cloud, some of the best Spiritualists in his native country distrusting, and even openly condemning him, and I had not learned of his having regained their confidence. Mr. Newton immediately after our first interview with this medium, who brought no credentials with him, seriously proposed that The Two Worlds should indorse him, and recommend him to the favorable opinion and kind was able to recollect them, and advised silence respecting him until we should obtain reliable information regarding his standing at home. But Mr. Newton was unable to perceive any sufficient reason for my opinion, or advice, and urged me to consent to at once, indorse him and favorably introduce him to the readers of The Two Worlds. He repeatedly urged me to consent to his pursuing this course, and it was with difficulty that I could restrain him from doing so.

It was not long before I received a letter from a distinguished Spiritualist—a countryman of the medium's, confirming what I indistinctly remembered about him, and de- | had as good manifestations of this character nouncing him in strong terms. About the same time also I received information concerning him from two other independent and reliable sources, agreeing in all respects with what I had learned from my first correspondent. One fact that I had mentioned fo Mr. Newton, but which had little weight with him was confirmed by all three of my correspondents; this was his arrest on the charge, to state it in plain words, of holding scances for pretended materialization of spirits. Upon his arrest his trunk was seized, and in it was discovered masks, and other evidences of imposture, and upon this and other evidence he was tried, convicted, and sentenced to im-

It was only after the receipt of the first of these warning letters that I requested my spirit friends to investigate the character of his scances. They complied with my request. and reported that he was an excellent healer, but that the physical manifestations they had witnessed at his scances were fraudulent. I repeated what they stated to Mr. Newton.

It seems that my spirit friends continued to occasionally visit the scances of this medium, and, perhaps a month subsequent to the time they reported to me as above, they voluntarily told me that in their later visits they had discovered that some of the phenomena were genuine, and others fraudulent.

small collapsed balloon, to which was attached a flexible tube, the loose end of which the medium applied to his mouth and inflated the balloon, and then observed that on one of its sides were represented the features of a child's face, and this object, thus inflated, the medium moved about in such a manner as to represent a spirit child floating in the air. My spirit friends to the last never va-ried from this statement, but Mr. Newton fails to mention this fact—doubtless forget-

I am unable to perceive justice or reason in charging a mistake as a serious fault against a spirit or mortal, and especially when he voluntarily admits it, as these spirits did. I would ask Mr. Newton whether any of his spirit advisers—and he is constantly in the habit of consulting spirits, as he has frequently told me—have ever voluntarily confessed a mistake. With spirits, as with mortals, an honest and humble confession of fallibility is prima facie evidence of honesty. It is only the courageous and enlightened man who dares to confess his errors; the coward and the ignorant man instinctively recoils from such a step.

It is somewhat inconsistent, not to say absurd, for Mr. Newton to censure me for, in some instances only, consulting my spirit friends, when he has a medium in his own family whose impressions, the least reliable of all forms of spirit communication, determine the character of most of his opinions, and direct at least many of his movements. I here speak from personal and positive knowledge. In the Banner of Light, of May 6th, he seriously, and at length, gives the opinions thus formed as authoritative. Advocates of a bad cause are rarely consistent, even with

themselves. "Zeal against fraud," says Mr. Newton, "is a good thing, but it should be according to knowledge." This is strictly true, but how about zeal in defence of glaring, bald, imposture? Is this according to knowledge, or reason and common sense? The editor of the Banner of Light will doubtless henceforth install Mr. Newton as one of his staunchest, though most inconsistent supporters in his championship of fraudulent mediums, and may God and the angelic world help Spiritualism in this the hour of her trial.

Among those who have assailed me for darng to perform my duty in the Reynolds-Hull matter, is the editor of the Banner of Light. This also I expected. In the issue of that journal of March 11th, he was pleased to term my protest against the course of these worthies, as published in The Two Worlds, as "bald assertions," and "uncalled for, vin-dictive, and unjustifiable."

My answer to the charge of being animated by vindictive feelings in this matter, is, that men who are above such feelings are not disposed to gratuitously and falsely accuse others of being actuated by them. Such unfounded and untruthful charges only show that such feelings dominate the mind of the accuser. I have never met Mrs. Reynolds, accuser. I have never met Mrs. Reynolds, nor Mrs. Hull; never had the slightest cause for, personal dislike of either, they having never in any way personally offended me, and therefore no possible cause for vindictive feelings on my part could exist. I know them only in their characters of professed mediums and my condemnation of them was mediums, and my condemnation of them was based upon careful examination of all that that I am in the habit of adopting the opin- had been published, together with all I had learned of them from those who had occasionally been present at their scances; in the case of Mrs. Hull, during the past three the time she has been in Brooklyn. It is not customary with me to make "bald assertions," nor to permit myself to be influenced by vindictive feelings, and in all I have said of these women I have been actuated only by sense of duty, and a strict regard for the truth, and time will establish the correctness

and justice of my opinion.

Stress is laid by the editor of the Banner on the fact that I have not attended a single sitting with Mrs. Hull, the inference being that I am consequently unqualified to express a decided opinion of her claims to mediumship. My respected friend, Mr. Kiddle, makes the same point against my right to an opinion in the matter, in a letter of his, published, I am. sorry to say, in Mind and Matter, in its issue of March 4th, Mr. Kiddle, in order to prove his right to an opinion, there says he has been present at, at least, fifty seances. I presume he means for materialization, though he does not say so. Well, in one month, at Moravia, at one of my visits there—and I visited that place four times to witness the manifestations through Mrs. Andrews-I was present at sixty seances. one each morning and evening during thirty days. This was at one of my visits only. With Henry Slade I attended seances, excluattentions of its readers. I informed Mr. sively for materialization, running through Newton of the facts in the case, so far as I a period of nearly eleven months. I attended these scances in compliance with the request of his guides, and during these scances they developed him as a materializing medium. No person beside Dr. Slade and myself was present at any of them, with the exception of, my wife, who attended the later ones, and I witnessed the medium's development through all its stages, from the time when nothing beyond a luminous cloud appeared until faces, busts and arms appeared in a good light as perfect in all respects as our own. Besides the seances here mentioned, I have been present at numerous others, with other mediums, true and false. I have also as I ever witnessed, at my own house with a private medium. Therefore as to my experience, I presume even my friends, Mr. Kiddle and Mr. Colby, will allow that I have had considerable, and the only remaining question is as to my ability to make use of it. My reply to this is that I have never pronounced a decided opinion upon any materializing medium's pretensions without having previously thoroughly informed myself of the merits of the question, and I challenge contradiction when I say, that I have never expressed an opinion of the honesty and qualifications of any such medium which time has not confirmed. Every such medium whom I have at any time endorsed, without an exception, stands well to-day, and every one whom I have condemned has vanished from sight, as Hull and Crindle will soon do if they have not already.

In speaking thus freely of my experience it should be considered that I am on my defence, and am justified, even compelled, to present the evidence in justification.

Regarding the scances at Astoria. L. I. where Mrs. Hull achieved ner triumpus in reguery, I at first, in common with most other Spiritualists, judging from common common report, had full faith in the reliability of the nounced upon her by her admirers would lead him to suppose that she was a paragon but after carefully reading where Mrs. Hull achieved her trinmphs in three or four of the published reports of them, and stated which were of one class, and I noticed certain "ear marks" of fraud, which which of the other, and added, in the words of are always visible at bogus scances for ma-Mr. Newton, "that they had witnessed in his terialization, and these exciting my sus-

presence phenomena that they did not before believe possible." What Mr. Newton does not mention, however is, what I also told him, that they plainly saw the medium take from beneath his vest an object resembling a availed myself of every opportunity to gain further information and the entire that they are the entire that they did not before persons who had been present at them, and their descriptions and answers to my questions. tions, increased my doubts, and thereafter I availed myself of every opportunity to gain further information, until at last the evidence in proof of the falsity of Mrs. Hull was to my mind, conclusive.

One suspicious circumstance was the inability of the manifesting spirits to speak to visitors, or if they on rare occasions did so it was in whispers. Spirits so thoroughly ma-terialized as these were must have had their organs of speech equally well materialized, and, at least the majority of them, must have been able to make use of them to express their thoughts. The majority of the materialized spirits that I have seen have been able to speak in tones as loud as those of ordinary conversation. But Mrs. Hull well knew the risk of detection she would incur were she to speak in ordinary tones, for a sensitive ear would, despite all her guarded efforts, infal-libly detect the same tones in each character she should assume, whereas, the tones of voice in whispering are not usually sufficiently distinct and marked to admit of ready identification.

Then again, all the witnesses with whom I conversed agreed in declaring that all the spirits whom they had seen at Mrs. Hull's seances appeared with their features concealed by vails. The published accounts also stated the same fact, and my informants further said that the vails were seldom raised, or if raised then only partially and for an instant, so that only the lower part of the

face could be seen, and in a very dim light.

My comment on this is, that with the hundreds of really materialized spirits whom I have seen I have seen but one whose features were concealed by a vail, and in this solitary instance the light was so strong that the features were recognizable. This occurred at a scance with Henry Slade.

Another suspicious circumstance was, that in every instance—as far as observed by my in every instance—as far as observed by my informants—when a spirit greeted a mortal friend with a kiss, the spirit previously took a position behind the friend, and then leaning over his or her shoulder, and at the same instant raising the veil sufficiently to uncover the mouth, implanted the kiss and immediately lowered the vail. The utility of these cautious proceedings is obvious; the friend then would not be able to closely view the features of the pretended spirit and dethe features of the pretended spirit and detect the imposture.

After careful inquiry during the first 12 months of the exhibitions at Astoria, I could find no instance of a spirit appearing in male attire, male spirits seldom appearing at all, and when they did always in loose robes, or rather female gowns. Upon this discovery I expressed my doubts to one of Mrs. Hull's intimate friends, and within a week thereafter it was trumpeted about that a spirit had recently appeared there in male garments.

My comment on this is, that I have never seen a truly materialized spirit clothed otherwise than in the garments usually worn by persons of the same sex on earth. Of course it is possible for male spirits to be materialit is possible for male spirits to be materialized in flowing robes, and I have not a doubt that this occasionally occurs, but I contend that it is unusual through genuine mediums, as the principal object of spirits in materializing is to be recognized by their friends, and every one I have seen was clothed as when in earth-life. This I believe to be the almost invariable rule with genuine mediums, but with Mrs. Hull, Mrs. Crindle, and their ilk, the contrary is the rule and the their ilk, the contrary is the rule and the reason obvious, for it is far easier to effect the necessary changes in their garments when they are not required to disrobe, as voula de requirea to ao in oraer to suc cessfully assume male characters.

Another evidence of imposture was the permanently materialized spirit-hair and flowers, which were so freely exhibited at these sham scances. I would not venture to declare it impossible for certain spirits, under peculiarly favorable conditions, to permanently materialize certain spiritual substances, but I do not hesitate to declare that there is no conclusive evidence that anything of the kind has ever yet been accomplished or that any materialized spiritual substance has ever yet been taken from a seance room

unchanged. Again, a suspicious circumstance came to my knowledge of a friend being present at one of these seances who inhaled the breath of a materialized spirit purporting to be a departed lady friend, and it was fragrant with the odor of peppermint. Of course a spirit, when thoroughly materialized, has as good a right to an attack of colic as any of us, but the question is where did the pepper-mint come from? Probably brought there by spirit power in the same manner that Mrs. Reynolds' cheap toggery is brought, according to her apologists, and the miscellaneous collection of shreds and patches that constituted the working capital of that precious trickster, James, are brought, and which our credulous and honest brother, Chas. R. Miller describes as "costly and elegant. apparel."
"Those robes that the Indian princess appear in," he says, "were so rare and costly that no medium in the land could afford to purchase such." And again he exclaims in reference to these same bogus scances, "Eminent personages who lived and died in the ages long ago now return in their lustrous spirit

The truth is, a good many of these false mediums have been stripped of their "rare and costly and lustrous robes" and not in a single instance has the money value of them amounted to ten dollars.

But to return to the main subject, the ample facilities for deception which existed at all these Hull séances are to be considered. The latter were held in a room, on the main floor of the house, the front room, I believe the room back of this being used as the cabinet. The windows of this room, I have been told, opened upon a piazza, the latter raised only a foot or two from the ground. Of course there were doors to this room in addition, and no prying eyes were ever permitted to watch these openings, nor was any one permitted to secure them against the ingress and egress of stealthy accomplices. That gifted gentlemen, like Mr. Kiddle, should ignore this vitally important fact in forming their opinions of Mrs. Hull's me-diumship, is beyond my comprehension. These unguarded windows and doors rendered deception probable, and we would suppose rendered a conclusive opinion in favor of the manifestations impossible, yet, notwithstanding this apparently insurmountable difficulty, we find these gentlemen arriving at their conclusions as easily and naturally as if reason and fact were not essential factors of

the problem. of virtue and truthfulness. But his opinion would be changed when he learned what her apologists never allude to, namely, that some three or four years ago since she met with a

humiliating and complete exposure of her trickery at Portland, Maine. Full particulars of this exposure may be obtained from Mr.

James Todd, of that city.

And this is a proper place to refer to the oftrepeated assertion that the processes of materialization are seriously affected by the belief and disbelief of persons present. My ex-perience with materializing mediums has led me to believe that this is the place of me-diumship which, above all others, is unaffected by such conditions. Not a fact has ever come to my knowledge justifying such an opinion, and I believe that neither Henry Stade nor Mrs. Mary Andrews, will testify, that to their knowledge, there is any ground for it. It is a very convenient plea for false mediums, and their defenders, to use in justification of their action in excluding honest doubters from the scances, and they will parrot like, repeat the cry as long as it can e of any use to them. I believe I am justified in saying that there is not a genuine medium for materializations in the world who would object to the presence of a person simply because he doubted the genuineness of the manifestations. I will here also notice another erroneous

opinion which is frequently advanced by the defenders of bogus mediums. To explain away the fact of paraphernalia being found on them when detected in their tricks, it is loudly and boldly proclaimed that the toggery is brought into the cabinet by spirits. The advocates of the doctrine are seemingly oblivious of the necessity of first establishing the fact that their protogés possess medial power in any degree, and to effect such feats they must possess extraordinary power-power that few of our best developed mediums do possess. Through mediums, thus endowed, the manifestations would be so conclusive in their character that any extraneous assistance of this nature would be superfluous, and could in no degree increase their efficiency. The claim is in most instances gratuitous, and there is rarely any basis of truth in it. It is simply an easy and audacious way of diminishing the force of the stern logic of the facts of exposure in the minds of those who are incompetent to appreciate in their full force the facts them-

This theory was boldly advanced in the cases of Mrs. Reynolds and Mrs. Hull, while there is no satisfactory evidence that either of them possesses the slightest medial power and consequently it is absurd to assume that they are so highly endowed as to enable spirits to accomplish such marvellous results through them. It is time that reputable Spiritualists at least, should abandon the use of arguments so utterly baseless and leave them to men like Mr. Hazard and Roberts. who notoriously disregard argument, reason and justice, in their blind advocacy of false

The notorious Mrs. Holmes, after her exposure in Brooklyn, declared that if her hands were used to ring the bells and if the spirits made her personate Katie King in the cabinet, she was not responsible. There is not one of her tribe who does not declare the same. Shall we take their word where they assert that they have no active agency in the business, when the great majority of them are notoriously characterless and worthless? If we are to accept their explanation, how can we consistently prosecute a thief or a burglar, or highwayman who knocks us down and robs us, provided he should claim immunity

from punishment on a similar plea?

Harry Gordon, when exposed in New York, and his paste-board spirits were exhibited in the police court, found many defenders among Spiritualists, and Roberts naturally drew him to himself and made him the chief ornament of his little knot of tricksters. The ancient adage that, "birds of a feather flock together," was never better illustrated, and if respectable apologists for such deprayed characters will only consider that for some vears past there is no instance of a pseudomedium being exposed without Roberts instantly rushing to his or her defence, and de-nouncing all who approve the measures taken to effect the exposure, and that he has all the worst elements in our ranks on his side, while nearly all the best element is against him, it seems as if they would be led to see their folly in encouraging him in his insane

efforts to bring disgrace upon Spiritualism. Our motto should be: Try the spirits, and test the mediums. Until the necessity for this is generally recognized by Spiritualists, the world will regard us as idle boasters unable to substantiate our claims to serious

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