

The Bulletin.

Reading Matter on Every Page.
JOHN E. OBERLY, Editor.

DEATH OF GEN. F. P. BLAIR.
Gen. F. P. Blair died on Thursday evening, 8th inst., at half-past 11 o'clock, at his residence at St. Louis. He died quietly and without suffering.

SPIRITUALISM.
AN ATTACK UPON US BY LUCINDA JANE.

Our Gentle Reply to the Gentle Jane's Abuse.

THE ATTACK.

Mr. Editor:—Regardless of the warm weather, or sufferings, of consequences, you stand in the brilliancy of your glory courting death by sunstroke as you bow your bare head for the laudations of an admiring public. Proudly you stand on the dead carcasses (figurative you know) of the mediums you have exposed; stand on this towering mountain, flying the stars and stripes from one hand, the eagle from the other, and tuning the drum with one loudly foot, to the musical strains of your bassoon. I dare not gaze on this inspiring picture more, lest my heart fail me, and I neglect the duty of pointing out a few discords in the harmonies of that instrument whose blasts so often call us from the realities and facts of life—that immortal editorial bassoon.

Your latest and best expose of mediums contains several points which would be very excellent indeed, were they only true; startling facts, were they only facts, but they are not, that they are not, is no fault of yours; you were only unlucky in selecting them. Among them, is this sentence: "This we do know, that most of the Spiritualists in Cairo who really seem to be informed with the spirit of proscription, and would, if they dared, burn unbelievers at the stake, denounced us as a traitor of a good man's character, and wrote to Mott urging him to come to Cairo to refute our calumnies." Upon reflection, Mr. Editor, I think you will find yourself unable to mention the name of even one of these stake-burning individuals. If you can name the public against such an inhuman monster, you should do so unquestionably. I think (your paper being a religious organ) you threw that bait in for some infidel to fight the Christians with, knowing that the church reserves to herself the right to burn unbelievers at the stake.

You will also find it a little awkward to produce any evidence that most of the Spiritualists of Cairo urged Mott to come and refute your calumnies. I doubt if even one letter to that effect was ever written. Why need we trouble ourselves so much, when we know that you knew nothing about Mott before he came here? Your mere assertions against Spiritualism or mediumism amounts to nothing but assertion; and however agitated you become on the subject, it does not follow that we are the same. When you cease taking the "say-so" of others and know the things which you only desire now, then, and not till then, will we Spiritualists respect your opinion. This seems difficult for you to realize, but it is true all the same. When you show us the fraud, we will admire your cool judgment, and thank you for your help. So far, your "exposures" have been made for you, and in some instances by persons who, according to their own showing, are incompetent; being positive today that a thing is true, and equally positive to-morrow that it is untrue. No wonder that in dealing with such persons you speak of "dopes." Not being able to trust in their own judgment, they cannot be foolish enough to expect others to do so. In your article, you take to yourself an unwarranted compliment in saying that your suggestion put Mott to flight. If anything hurried him, it was some proposition made by Spiritualists, and agreed upon by Mott. They desired and arranged for some senecus which should be held under the most rigid test conditions; but Mott, failing to keep his promise, may make his own explanation. I have no apologies to make for his conduct. Whether he is a "humbug" or not, I am a little qualified to say as you are. Not having investigated for ourselves, we are incompetent judges, and would only parade our ignorance to claim to know what is yet unknown. You make another little assertion which it is impossible for you to sustain, viz: that Mrs. Hollis was unable to produce writing after her "method was exposed." I am not aware that her method was exposed, or in any way explained, but I am aware that her independent writing went on after your publication of that string of misstatements regarding her, and after the exposure certain individuals made of themselves. I witnessed her communications, in company with seven or eight others; and having no access in your possession, you are at liberty to satisfy yourself as to the truth of what I say. You repeat again in your list, that the Spiritualists denounced all who questioned Mrs. Hollis' good faith. If you say this earnestly, I am sorry you are in error. No one was ever denounced for doubting her, and all other mediums, until they prove themselves genuine, would be singularly credulous, did we not doubt. Those persons only were denounced who loudly proclaimed the truths she gave them, and without any further investigation, as loudly declared her a fraud, cheat, and charlatan. They were either false in their first or their last statements, and we have a just contempt for their evidence. We only blamed you for giving such evidence (in an editorial) as your "expose." Had you known any of the many unkind things you said to be true, we would have felt a respect for your knowledge, however disagreeable it might have seemed to us. We

denounced those who persecuted Mrs. Hollis in a shameful way in matters entirely outside of Spiritualism, as any humane person would have done, knowing the circumstances. No skeptic, no honest doubter was numbered among those we complain of but those claiming to be of us. Hereafter, Mr. Editor, when you expose mediums, do your own investigating, for if ever any one poor mortal was imposed on, and bamboozled with all sorts of contradictory stories, that mortal is yourself. Do not take any one's word for the truth of Spiritualism, or against it; know for yourself. Don't even swallow the Keely motor with your eyes shut, or believe it, because some interested party says so. Be able when you expose mediums and catch frauds to hold them till you explain to the rest of us. Do not denounce mediums as you have done and then take them for witnesses against each other, as you have in the case of Mott and Mrs. Hollis; calling her a good medium (or something to that effect) on Sunday last, and the contrary to-day. I do not envy you your state of indecision. And now, begging your pardon for interrupting your demonstrations, I will again join in the exhortation, while you wave your triumphant banners over the ghosts of vanquished impostures and cheats, subsidiely.

LUCINDA JANE.

THE REPLY.

Our fair correspondent opens with a flourish that she intended to be sarcastic. Probably it is. No doubt it satisfied her, and we shall not therefore disturb her pleasure in the Bassoon Child of her Spiritualistic mind, by attempting to point out her evidences that it is just a little silly. We pass to notice the "points" she makes against us, and we wish her attention. We do not believe anything we may say will convince her. If she were one of the strong-minded in fact as well as theory, we might hope to convince her by argument and the presentation of facts, but being a womanly woman, devoted to home, husband and children—being that weakest and yet most attractive of human beings, a very woman, who discards logic running counter to the emotions, we cannot hope to persuade her to abandon any position she has taken on a question like Spiritualism, that appeals with almost irresistible force to the sympathies, stealing from the heart of its dupes the horror of the grave and giving back to credulity the angel forms of loved ones gone before. Shall we argue with Mary at the cross? With Rachel weeping for her children, refusing to be comforted because they are not, who would discuss the question of life and death?

1. It is denied that any of the Spiritualists of Cairo are informed with the spirit of proscription that would burn at the stake those who deny the truth of Spiritualism. Our fair correspondent has little knowledge of her own religious associates, or else she would not deny this. If she were a close observer, of facts, she would have seen long ago, that the devotees of Spiritualism are of the class who made up the first Christians, women and womenly men. They are superstitious beings who fear voices and see signs—emotional creatures, who, firm as a rock in their own belief, are intolerant and proscriptive. Take, for instance, the Cairo followers of Mrs. Hollis. They resented all question of her powers, became indignant at expressions of infidelity in her mediumship, and to this day some of their refuse to speak to, and have socially proscribed, former friends who were anti-Hollisites. These dare not, but if they did dare, they would "stake" the people who have no faith in this most palpable impostor. Self-examination should, but will not, convince our correspondent that this is the truth. She assumes that persons who at first said Mrs. Hollis gave them "communications" containing truths, afterwards, without further investigation, denounced her as a fraud. Who informed our correspondent that those persons made no further investigations? We know that some of them did; and that their investigations convinced them that Mrs. H. obtained her knowledge of facts otherwise than through the spirits. "Lucinda Jane" must not assert so many things; for, in this way, she furnishes proof that she is given to absolute knowledge, and all such people are of the proscriptive kind, that, in the olden times, dealt in the faggot and the rack.

2. It is said Mott did not vanish from the city because of our suggestions. Our correspondent knows so much we are at a loss to reply to her; but we still believe Mott did leave Cairo in consequence of our suggestions. Evidence: He intended to remain longer than he did; the morning on which our suggestions were published two Spiritualists waited upon Mott; they proposed a test seance, and named prominent citizens; Mott refused all the citizens; one of the gentlemen proposed that Mott should give the two a seance, the result of which would be published under their signatures if satisfactory and nothing be said about it if the result were unsatisfactory. To this Mott agreed, fixing that night for the test, but he left in the afternoon, the same day on which our suggestions to test the matter by striking Blaise a blow were made. But of course our correspondent is unconvicted.

3. It is said we have misrepresented Mrs. Hollis, in saying she was unable to produce writing after her method had been exposed. The correspondent is a witness to prove this charge against us. She says Mrs. Hollis obtained writing in her presence after the exposure. We have no doubt of this. Our correspondent being a believer, not an investigator, Mrs. Hollis continued to impose upon her. But hear our evidence. We called on Mrs. Hollis after the—let us call it—so-called exposure, she having consented to give us a test. We remained with her all the afternoon. In conversation she told us she had not had any materializations since the lies had been told about her.

and hinted, probably to alarm us into belief in Spiritualism, that her husband was a Southern man given to pistols, that he resented all insults put upon her, and that he would probably visit Cairo. The frightened us, but did not obtain any writing for us. The next afternoon we called upon her at the house of our correspondent. There she was among friends, who were not gentle in denunciation of those who had denounced her. At this interview she told us again that the abuse she had received had so affected her that she could have no satisfactory demonstrations—that the vilification she had been compelled to submit to, had robbed her of the means through which she made the spirits manifest. Suggestions of tests she resented with anger, talking all the time about her standing, her trip to Europe, the great people she had met, the great things she had done. Her conversation was very entertaining, but she got no writing for us. That same evening at Mound City, in the company of believers, she had much stater-writing and wonderful materialization manifestations. In the brief period of an hour or two, her perturbed mind had become calmed into a healthy mediumistic condition.

4. We are asked to "show the fraud," and to "investigate." Show the fraud? Richiduous. These mediums profess to be enabled to materialize spirits. They hold the affirmative, it is for them to prove what they declare. They say: "Here are spirits." We say: "There are not." They retort: "Prove that there are not, or believe." We know our correspondent too well to believe she will insist that the Spiritualists should not prove their assertions. Investigate? Our correspondent intimates that we have not investigated. How does she know? Has she mediumistic or clairvoyant powers that she goes up and down with us, observing our goings out and comings in? How does she know that all our leisure is not given to the study of this gigantic sensation? Certainly we have seen as much as she. We have heard raps, have received communications, have seen spirit hands and faces, have been in the cabinet test of the Davenport Brothers—have seen nearly all the phenomena—all but the Katie King rascality that we were denounced for not believing until poor old Owen, weeping, acknowledged Katie to be a fraud and went deaf; but we have yet to see anything that leads us to believe that any supernatural power is in the manifestations. Investigate? When we suggested tests to Mrs. Hollis, she rejected the suggestion with tears of indignation in her rather comely eyes. She, who had met Prof. Crookes and talked to Katie King, submit to tests in such a place as Cairo? Banish the thought! When tests were suggested to Mott, his wife put his shirt into his carpet sack, drew his share of the fees from Ellis, and took him to the train. Investigate? Give us the opportunity; but until you do, do not preach to us as the reformed preacher Taylor did, and the unreformed Chase, that we must believe that Spiritualism turns the laws of nature topsy-turvy because men like Crookes say it does. We believe what we do know, and we are convinced we have that although the evidence we have that the Keely motor is a fact is the strongest in the world short of proof, we have always said, and yet say it, seeing is believing. We even doubt the motor, although the Familiar of Mrs. Hollis told Bross through a horn that he had examined into it and knew it would revolutionize the world. This testimony ought, certainly, to be satisfactory to our correspondent who believes so earnestly in Hollis and all her tricks.

5. But, says our fair correspondent: "Do not denounce mediums as you have done and then take them for witnesses against each other as you have in the case of Mott and Mrs. Hollis." Why not? Here is Hollis, a great medium—so great that to doubt her is to offend our correspondent and all her acquaintances. Mrs. Hollis says that another great medium is a pretender and a swindler. She denounced several in our hearing. Here is Mott, recognized as the great materializer of the West—next to the Eddy Brothers in power. He says Hollis is a fraud. If the high priests of Spiritualism denounce each other as swindlers who can believe?

Our correspondent says: "I do not envy you your state of indecision." A quite fair lady correspondent would not have said this. We are not undecided. We say and have said: "We do not believe;" but our correspondent, while rebuking us for unbelief, says: "We would be singularly credulous did we not doubt." Here is a lady who denounces doubt in others, but who doubts herself. The state of indecision in which such a person is must be pitiable indeed.

HARPER'S MAGAZINE FOR AUGUST.
Harper's Magazine for August is a brilliant number. The last contribution in the Number—Mr. Longfellow's poem—is by no means the least important. This poem, occupying five pages of the Magazine, where it is published by arrangement with the author, was read on the occasion of the fiftieth anniversary of the graduation of the class of 1825 in Bowdoin college. Among the members of that class, besides Mr. Longfellow, were the Rev. George B. Cheever, Nathaniel Hawthorne, John S. C. Abbott, Congressman Jonathan Cilley, and J. W. Bradbury, ex-Senator from Maine. The Poem is the best of the recent productions of Mr. Longfellow, and for dignity and tenderness of feeling is not surpassed by any thing he has ever written. Simply as an example of publishing enterprise, the issue of this poem immediately after its reading is a memorable feature.

The Number opens with an exquisite poem by Joaquin Miller, "Sunrise in Venice," beautifully illustrated. Joseph Cook's long poem, "Ticonderoga and Montcalm," with seven superb illustrations, commemorating the fierce conflicts between the French and English, at Lake George and Quebec, for the mastery of this continent, is a truthful as well as a spirited and beautiful nar-

raire of those grand and decisive events of early American history.
Celia Thaxter and Mrs. S. A. Flint contribute poems to this Number. Miss Thaxter's poem "Submission," is called forth by the recent wreck of the Schiller.
A profusely illustrated paper, by William B. Rising, gives an interesting history of the growth of that peculiarly American enterprise, the Express business.
The Rev. Julius H. Ward describes the beauties of camping out, the social gayeties, and the sportsman's pleasures, at Moosehead Lake. His paper is accompanied by twenty-four excellent illustrations, most of them from the characteristic pencil of Augustus Hoppin.
William C. Manning, an officer of the United States army, contributes an exceedingly interesting illustrated paper on the "Ancient Pueblos of New Mexico and Arizona." His description of the dwellings, domestic economy, and religious customs of the Zuni Indians is novel and entertaining.
Professor's Ra's fifth illustrated paper on the Stone Age in Europe is devoted to those most curious of scientific topics—The Kitchen-middens and the ancient Lake Settlements.
James Parson contributes a paper on "Caricatures of Women," with fifteen illustrations, from Gavarni, Mrs. Trollope and other sources.
The "First Century" paper, this month, is a comprehensive review, by Francis A. Walker, of the Growth and Distribution of our Population, illustrated with maps. A volume of information condensed into this article.
Julian Hawthorne's serial story, "Garth," develops in interest with every successive chapter. This novel will place its author first among American story-writers.
Mrs. Spofford and Ella Farman contribute two short stories of thrilling interest. John Bigelow continues his analysis of Haytian Proverbs.
The Editorial Departments are up to their usual high standard of excellence.

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